



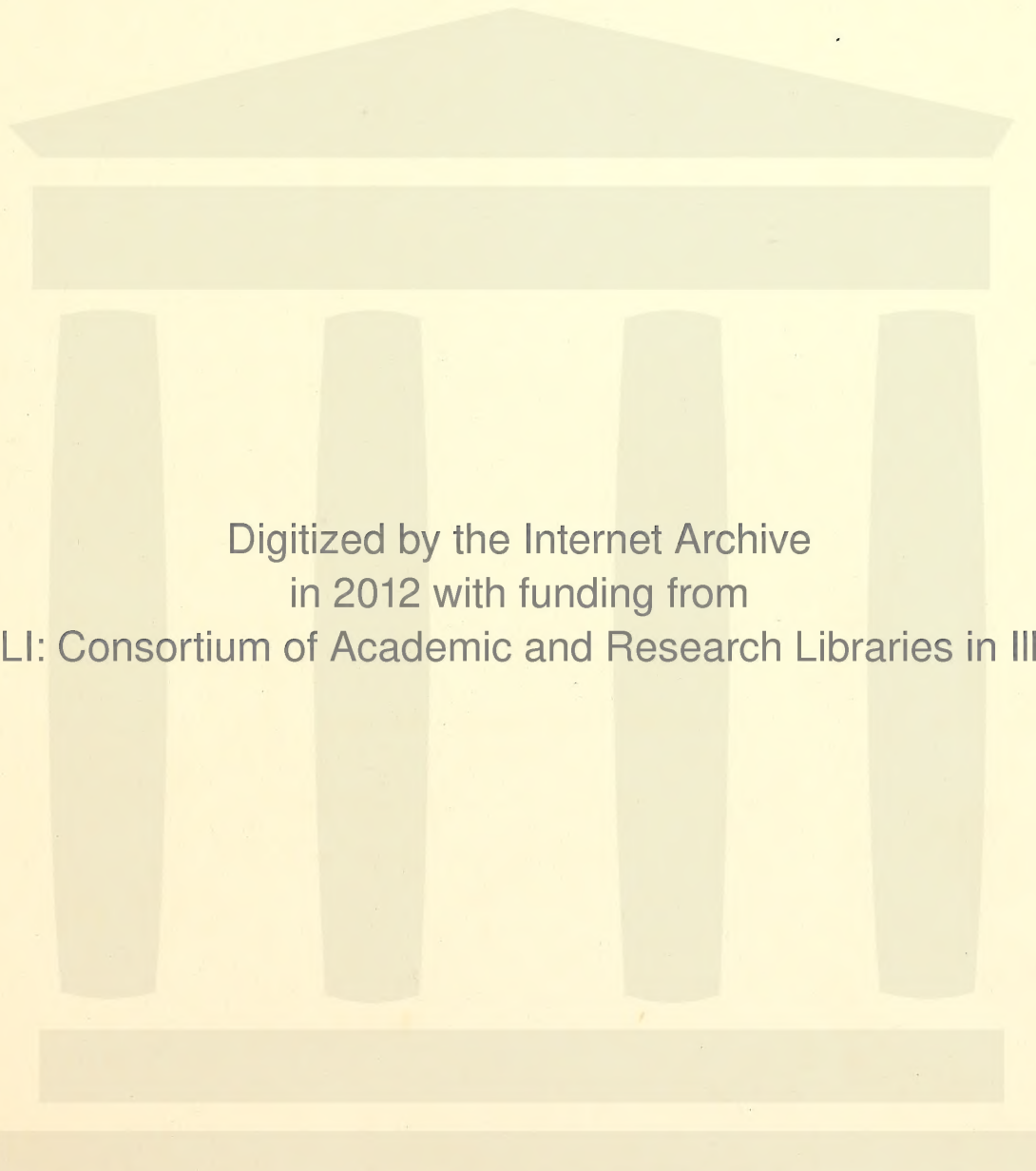


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Education Day, January 17.

# THE CHRISTIAN- EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLI. No. 1.

January 7, 1904.

\$1.50 A Year.

## The Educational Situation.

**T**HE world needs the religious reformation that is urged by the Disciples of Christ.

We can supply what the world needs only in proportion as we have educated and trained leaders who are capable of dealing with the religious problems of our time.

We cannot have an adequate supply of such men unless our own colleges train them in the formative period of their characters, when religious convictions are taking shape and root.

Our institutions of learning are not adequately endowed and equipped to do thoroughly and satisfactorily the educational work which we look to them to do, and which is essential to the success of our mission.

It is the pressing and imperative duty of our churches and individual members to contribute both money and students to enable our colleges to do this necessary work.

This is the meaning of Education Day, January 17.

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## The Christian-Evangelist

J. H. GARRISON, Editor

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### What We Stand For.

For the Christ of Galilee,  
For the truth which makes men free,  
For the bond of unity  
Which makes God's children one.

For the love which shines in deeds,  
For the life which this world needs,  
For the church whose triumph speeds  
The prayer: "Thy will be done."


For the right against the wrong,  
For the weak against the strong,  
For the poor who've waited long  
For the brighter age to be.

For the faith against tradition,  
For the truth 'gainst superstition,  
For the hope whose glad fruition  
Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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99 <sup>44</sup>/<sub>100</sub> Per Cent. Pure.

### Why He Was Not Promoted.

He watched the clock.  
He was always grumbling.  
He was always behindhand.  
He had no iron in his blood.  
He was willing, but unfitted.  
He didn't believe in himself.  
He asked too many questions.  
He was stung by a bad book.  
His stock excuse was, "I forgot."  
He wasn't ready for the next step.  
He did not put his heart in his work.  
He learned nothing from his blunders.  
He felt that he was above his position.  
He chose his friends among his inferiors.  
He was content to be a second-rate man.  
He ruined his ability by half-doing things.  
He never dared to act on his own judgment.  
He did not think it worth while to learn how.

He tried to make "bluff" take the place of ability.

He thought he must take amusement every evening.

Familiarity with slipshod methods paralyzed his ideal.

He thought it was clever to use coarse and profane language.

He was ashamed of his parents because they were old fashioned.

He imitated the habits of men who could stand more than he could.

He did not learn that the best part of his salary was not in his pay-envelope.

—Orison Swett Marden, in Success.

Judging from the methods by which Zion City was financed, Dr. Dowie is not only Elijah II., but he is Charlie Schwab II.—The Detroit Free Press.



# THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XLI.

January 7, 1904

No. 1

## Current Events

On the assembling of Congress, Jan. 4, after the Christmas vacation, President Roosevelt sent a special message containing an exhaustive history of the Panama episode up to date, and an explanation and defense of the course which he had pursued in that matter. He referred again to the declaration of Secretary Cass in 1858, that our respect for the sovereignty of the Central American states ought not to lead us to permit them to close their gates against the commerce of the world, or to encumber the natural highways of trade with such burdensome conditions as would prevent their general use. Translated into terms of the present day, this means that we ought to build an isthmian canal—with Colombia's consent, if possible, or without it, if necessary.

When the Hay-Herran treaty was submitted to Colombia for ratification, three points were already settled: first, that the canal should be built; second, that we would deal as justly and generously as possible with the people through whose territory the canal route lay; third, that the canal should be built upon the Panama route if a valid title to the property of the Panama Company could be secured. When Colombia refused to ratify the treaty, the President even considered so radical a plan as that which he expresses in the following terms:

My intention was to consult the Congress as to whether, under such circumstances, it would not be proper to announce that the canal was to be dug forthwith; that we would give the terms that we had offered and no others; and that if such terms were not agreed to we would enter into an arrangement with Panama direct, or take what other steps were needful in order to begin the enterprise.

To have entered into negotiations with Panama while that province was still a department of Colombia would have been equivalent to encouraging the secession of Panama, but from this necessity the administration was saved by the event which so promptly transpired, namely, the secession of Panama without encouragement. That our government was totally unaware of the preparations which were being made for a revolution in Panama, cannot be asserted, for such information was the common property of all who

read the newspapers. But the President does assert categorically and emphatically that *"no one connected with this government had any part in preparing, inciting or encouraging the late revolution on the Isthmus of Panama."*

The President admits that the rule that a new state should not be recognized as independent until it has proved its ability to take care of itself, is a good rule under ordinary conditions, but it has some exceptions. Three considerations unite to make the Panama case one of these exceptions. These reasons are: our treaty rights under the treaty of 1846, our national interests and safety, and the interest of collective civilization.

The President closes his message with these significant words, which are evidently intended as an admonition to those senators who may feel disposed to block the new canal treaty by making a political issue out of the President's action in recognizing Panama: "In conclusion, let me repeat, that the question actually before this government is not that of recognition of Panama as an independent republic; that is already an accomplished fact. The question, and the only question, is whether or not we shall build an isthmian canal."

These closing words of the President's message strike the true keynote of the Panama question. There is, properly speaking, no politics in it. Those who attempt to make a political issue out of the recognition of Panama, will find themselves in the unfortunate attitude of delaying the canal project, without the slightest prospect of restoring to Colombia her lost territory. Colombian rule over Panama is a closed incident. The living question is whether or not we shall dig the canal. So far, there seem to be only two serious opponents to the administration's program: Senator Hoar, who is conscientiously troubled about the part which our government played in the secession of Panama, and whose fears ought to be quieted by the facts presented in the President's message; and Senator Morgan, who is so irrevocably committed to the Nicaragua route that he will catch at any straw in his hopeless struggle against the logic of events. The opposition which Senator Gorman has been endeavoring to organize and lead, is not to be taken altogether seriously. It is but an episode in that

astute politician's somewhat frantic search for an issue, and is neither based upon any very deep convictions nor backed by the sentiment of his party. It is believed that the new Panama treaty will be reported back to the Senate during the present week, with the unanimous approval of the Foreign Relations Committee, including its Democratic members with the exception of Mr. Morgan.

We reported recently the fact that the United States Government had, through Governor Taft, closed the bargain by which it is to pay \$7,250,000 for the real estate owned by the monastic orders in the Philippines. This agreement points to a speedy and happy ending of what might easily have grown to be an embarrassing difficulty for the government. With every possible wish to do no injustice to the friars, it was impossible for any unprejudiced person not to see that the title of the friars to the extensive property which they held in the archipelago rested upon a dubious foundation. During the Spanish regime, church and state had been so closely allied that it was easy for the property of the state to pass into the hands of the church, and such a transfer would be considered a matter of no particular importance. But with the withdrawal of the Spanish government from the islands, that transfer became highly important. It was as if a man should transfer part of his property to his wife before going into bankruptcy—though, of course, Spain had no thought of losing her colonial possessions when the property was put into the hands of the church. But the church, and especially the monastic orders, had strengthened their title by their undisturbed occupancy of this property for many years.

Some thought our government ought to confiscate the friars' lands without compensation, but that would have created endless hard feeling, and would have involved technical, if not actual, injustice. That was the policy which Henry VIII pursued toward the monasteries at the time of the Reformation in England, and though the monasteries of that time were vastly worse than the friars of the Philippines to-day, and there was much more urgent need for confiscation, his memory has never

### A Distinct Denial.



been quite cleared of the scandal of that act, even by the lapse of nearly four centuries. When the question of purchasing the church lands in the Philippines was first broached, the friars asked \$15,000,000, and our government offered \$6,000,000, so it will be seen that in the final agreement most of the concessions were made by the other side. Five-sixths of the friars have already left the islands, and most of the others will doubtless leave soon. The transaction will have a doubly beneficial effect: first, in ridding the Philippines of the presence and influence of the friars; and second, in giving the government a large body of cultivated land which it can sell upon easy terms to the tenants, thus encouraging the growth of a valuable class of small land-owners. Gov. Taft is to be congratulated on having brought this matter to a successful issue before closing his work in the Philippines. He is now en route for Washington. The President has submitted to the Senate his appointment as Secretary of War and that of Luke Wright to be governor of the Philippines. Both will doubtless be promptly confirmed. Gen. Wright is an ex-confederate officer and a Tennessee Democrat.



The most appalling disaster of its kind that ever occurred in this country was the burning of the Iroquois Theater at Chicago on Wednesday afternoon of last week. The building was crowded with women and children, and the alarm of fire precipitated an immediate stampede. The death list, up to the present time, numbers 588, and there are many persons still missing who are known to have been in the building at the time. The investigation has shown that the theater was not properly provided with the appliances prescribed by law for the prevention of fire. The same conditions have been found to prevail in nearly all of the other theaters in the city, and they have all been closed by order of the mayor until the proper appliances shall be installed. It has been hinted that the conditions in many of the churches are little better.



The trial of the persons accused of murder and assault in connection with the anti-Jewish riots at Kishineff last April, was an extraordinary travesty upon justice. The riots, it will be remembered, lasted three days. The full reports showed that 50 Jews were killed and 400 seriously wounded, that over 1,500 houses owned or occupied by Jews were wrecked; that 500 stores and shops operated by Jews were looted, and that about \$1,000,000 worth of property was destroyed. In

the course of the somewhat tardy operations of the police force, 816 of the rioters were arrested. Of this number, only 37 were brought to trial. Twenty-five of these, mostly obscure persons without friends or influence, were convicted. All but two received sentences of penal servitude for two years or less. Two received sentences of five and seven years respectively. The trials were conducted behind closed doors, so it was of course impossible to know what evidence was presented. It is notable, however, that the persons who, at the preliminary trial, were proved to have plotted and instigated the riots, were not indicted; that the editor of the newspaper which played the most important part in inciting the populace against the Jews by false and slanderous reports was not indicted; and that no action was brought against the local governor who, with twelve companies of infantry and eight squadrons of cavalry at his command, allowed the riots to continue unchecked for three days, although he could, with this force, have stopped them in an hour. The result of the trial, is to confirm the suspicion that the government authorities were implicated in the riot, if indeed they were not actively instigators of it. Rumors have been afloat that there would be further anti-Jewish riots in Kishineff on the Russian Christmas, which is celebrated on Jan. 7. These rumors have been officially denied from St. Petersburg, and assurances had been given that the authorities would be ready to prevent any such outbreak if it should occur.



A feeling is beginning to gain ground that hostilities between Russia and Japan are less imminent than was supposed a few days ago. To be sure, Japan's demands have been definitely formulated and will doubtless be backed by all the force at the command of the Little Giant of the East. It has been officially stated that Japan will wait only until Jan. 10, for a reply from Russia, and if satisfactory assurances are not received by that time, she will proceed to make good her claims by force. But Russia with all her millions of money and men, and with all her insatiable greed of empire, knows how to wait and how to back down, better than many a weaker power. The distinctive marks of Russian diplomacy are patience and continuity. What cannot be done this year, can be done next year or next century. So the wave of Russian influence has been slowly moving across Asia, as deliberately and irresistibly as a rising tide. When one sees Russia taking a step which seems hasty and ill-considered, there is good ground for suspecting that it is only a tentative movement, and not a part of the permanent advance. Doubtless Russia wants Korea—and doubtless

she will get it within half a century. But the line of communication across Siberia by rail is too long and too feebly protected, and the acquisition of Manchuria is too recent to make the present time auspicious for further radical advances. It would be more consonant with Russian methods to wait until the powers have acquiesced in the Russian occupation of Manchuria, and have forgotten that it was ever anything but a Russian province, before resorting to force for the control of Korea. Sooner or later, unless Japan develops extraordinary powers of resistance, Russia will be knocking at the door of that ancient island empire. To the movements of modern political expansion, as to electricity, water is a conductor, not an insulator. Why, then, should Russia stop at the coast? Then will come the inevitable struggle. But as yet, the time is scarcely ripe. Russia, embarrassed by the fear of British aggressions in Thibet, and by the undigested condition of her recent Manchurian acquisition, may well hesitate to enter upon an important war at the present time. Japan, with much more spirit than discretion, will scarcely hesitate, but it will be well for her if the struggle can be postponed until she has still more fully gotten control of the new forces which came to her in her awakening to modern civilization.



An employee of the Missouri Supreme Court has been discharged because he wrote a novel in which he made rather too obvious use of his inside knowledge of political affairs at Jefferson City. His portraits were recognized, and the men involved did not seem to be altogether pleased. The clerk should have known better. If he has gained enough insight into the affairs of his office to write a creditable novel on the subject, he should have known that the members of the Missouri Supreme Court are perfectly competent to produce all the fiction which that department needs. The novel was written before some of the recent decisions were published. Perhaps that accounts for it. It would scarcely be possible now for anyone to suppose that there is need of an assistant romancer in the office of the court. The case is singularly parallel to that of the lieutenant in the German army who has recently been dismissed from the service and sentenced to six months imprisonment for writing a novel showing up some of the unadmirable features of German military life. The difference between the two cases is that in the latter some steps are being taken toward investigating and remedying the evils disclosed. Of course, it may sometimes be justifiable to punish a man who says unpleasant things, but if the unpleasant things happen to be true, something more ought to be done about it.



### Unconquered Land.

That is a significant motto which the American Home Missionary, edited by our Home Secretaries, carries on its front page—"There remaineth yet very much land to be possessed." It was the word of the Lord to Joshua, when he was "old and well stricken in years." It was this last fact that gave to the message its urgency. It is a good thing for all of us to keep before our minds what we have not accomplished, rather than to dwell with too much complacency upon what we have already achieved. This was probably Paul's thought when he said, "Forgetting the things which are behind, and stretching forward to the things which are before, I press toward the goal." It has seemed to us a good time, at the beginning of the new year, to take at least a bird's-eye view of some of the unfinished work that lies before us.

As the basis for this view, however, let us state, very briefly and succinctly, some things which, under God, we have accomplished, as a reformatory movement within the church, seeking to restore New Testament ideals in faith and practice. This statement we desire to make in the spirit of profoundest gratitude to God for His blessing, and with a due sense of humiliation that, with such a cause, we have not accomplished more.

1. First of all, we have grown from a small beginning to a large company, numbering considerably more than a million, in little more than three-quarters of a century of active, aggressive work. This, in itself, is one of those striking phenomena in religious history which needs to be accounted for. Its only explanation is to be found in the fact that it was adapted to the needs of the times; that it was in harmony with the purposes of God, and possessed within it the elements of growth and triumph.

2. In this brief time we have also established a large number of colleges and other institutions of learning, founded religious journals and publishing houses, and built up a considerable literature, which, if not permanent in its character, at least was well adapted to current needs of the cause.

3. We have organized churches with more or less fidelity to the New Testament pattern, as we understand it, and have brought a large number of them into active co-operation for the spread of the gospel at home and abroad, and for the promotion of the general interests of the kingdom. A wide-spread interest in mission work in our own and other lands, has been excited, and foreign missionaries are being sustained in all the principal pagan countries of the world.

4. We have conquered recognition and respect which were not accorded to us in the beginning, and have won a place among the great religious forces of the age, working for the world's redemption. Neither our or-

thodoxy nor the value of the truths we emphasize are any longer called in question in intelligent circles.

5. We have, let us say it modestly, undoubtedly leavened the religious sentiment of our time with our plea for Christian unity, and with our rational and scriptural method of presenting the gospel to men, and winning their adhesion to Jesus Christ. To what extent this is true, God only knows. It is certain, however, that the tendency of religious thought, to-day, in all evangelical Protestant churches, is strongly in the direction of the things which we have emphasized from the beginning.

6. We have met and overcome a large number of practical difficulties which have arisen in the path of our progress, connected with questions of church government and discipline, organization for missionary work, methods of worship and certain doctrinal interpretations, in a way which, if it has not always gained universal consent, has at least avoided formal division and has opened the way to continuous advancement in our work.

7. It would be strange if, in the light of all these experiences, and with the evidences of God's leadings, we had not attained to a clearer conception of what is, and what is not, involved in our work as a religious reformation. This elimination of what is incidental and temporary in Christianity, and the attainment of a clear apprehension of what is permanent and fundamental, requires the test of time and of actual experience. With remarkable unanimity, the advocates of this reformation to-day, conceive themselves as standing for, (1) the exaltation of Christ above all creeds and confessions of faith, and (2) for the union of a divided church on Him, as the one foundation, and obedience to Him as the only condition and test of fellowship, involving (3) the abandonment of party names, party creeds and party spirit, together with (4) the restoration of New Testament ordinances—the Lord's Supper and Christian baptism—as they were understood and observed by the inspired apostles of our Lord Jesus Christ: the former being a memorial of Christ's death for our sins, observed on each first day of the week, and the latter being the burial in water, and the resurrection therefrom, of a penitent believer, as the human pledge of surrender to Christ, and the divine pledge of forgiveness; and all this leading to (5) newness of life in Christ Jesus, and to spiritual development in Him, by feeding upon His Word, and by consecrated activities for the advancement of His kingdom.

It is very much to have achieved all this in the brief history which lies behind us; but is it not, after all, merely the calling out and training and equipment of a people for the accomplishment of a great mission which lies yet very largely before us? So it seems

to us, and in future articles we shall hope to point out what are some of these unfinished tasks remaining to be accomplished—the land that yet remains to be conquered.



### The Chicago Holocaust.

The destruction of over half a thousand lives in the Iroquois theater in Chicago, last week, is one of those appalling events which compel men to think seriously on the problem of God's providence over the world. No number of such calamities can destroy the conviction in the hearts of believers that God does govern the world, and that His rule is in the interest of humanity. But such a catastrophe as that which has plunged our sister city in profound grief, and affected more or less the whole country with sorrow, may well cause us to consider anew the ways of God with men, that we may profit thereby.

In speaking of such disasters as transpiring under God's government of the world, we do not ignore, of course, the fact that they are the direct results of the operation of what we call natural laws. It is a superficial philosophy that rules out God from effects whose immediate cause is found in natural laws. What are natural laws but God's method of governing His material creation, just as moral laws are His method of governing intelligent moral beings? This was the strange mistake of a former school of scientists not yet wholly extinct—to doubt or deny the existence of a personal God, because they found the explanation of natural phenomena in the operation of certain laws which they had discovered. Many of these have come to see, what ought to have been apparent all the while, that this only removes the necessity for a First Cause one step further back.

If, then, God is in such appalling disasters as that of the wholesale destruction of human life in the Chicago theater, in the sense that it occurred under the operation of natural laws which have their origin in His wisdom and will, and these are a part of His general providence over the world, how are we to harmonize such calamities with the beneficent character of God and of His providence? This is the question that forces itself upon thoughtful minds at such times. The true answer, in our judgment, is to be found in the reasonable supposition that such events—awful as they seem to us—are but parts of an infinitely wide circle of the divine government, the larger portion of which lies beyond our vision, reaching as it does into the invisible and spiritual universe. We have no right to conclude that the small arc of the circle which we see, is all there is of it, and judge God's administration of the world accordingly.

We can see, however, that God could not annul a natural law, or suspend it,



when ignorance or neglect fails to recognize it, without the most demoralizing effects. What God willed, in the Chicago disaster, was not the destruction of human life, but the universality and inviolability of those natural laws on which human welfare depends. There was a set of conditions in the Chicago theater, as we now see, that invited most disastrous consequences. There were a vast assembly of women and children, a large amount of combustible material on the stage, electric wires emitting sparks, stage machinery that was untried, inadequate precautions to prevent fire and wholly inadequate facilities of egress from the building. The calamity came. God's providence has its severity as well as its graciousness—its retributions for violated laws as well as its rewards for obedience. That much is clear. If the penalty or consequence of violated law seems to us too severe, and if the fact that innocent parties suffer with the guilty, puzzles and perplexes us, that is where the circle of God's providence, in its wide ranges, passes into realms which our finite wisdom can not penetrate. After all, "we walk by faith, not by sight."

### Education Day.

The third Lord's day in January is Education Day. This is the day appointed for observance in all our churches in the interest of our educational work. In a general way, the Disciples of Christ have always realized the intimate relation that exists between education and evangelism, between the college and the church. We have founded many colleges. We have in increasing measure seen the need of an educated ministry. We have from the very first seen that foreign missionaries must be thoroughly trained men. And yet in spite of this theoretical recognition of the importance of education, the churches, as such, have done almost nothing for the support of education.

Individuals here and there have founded colleges and have contributed money to their support, but the whole educational side of our work has remained as it began, in a condition of disorganization which we have long since ceased to tolerate in our missionary work.

What is needed is a strong bond of unity between our colleges and our churches. The colleges need this, because they must derive from the churches the students whom they are to teach, the funds for the support of their work, and the warm and vital religious impulse which is both more fundamental and more ultimate than the merely academic appeal. The churches need it, because they need the men and women whom the colleges are educating, and because they need not less the general enlightening influence of education throughout the rank and file of the membership.

The American Christian Education

Society was organized under the authority of our General Convention at Kansas City in 1900. Its purpose is to encourage this feeling of unity between the colleges and the churches, and to organize it into a practical and efficient co-operation. Specifically, it asks of the churches two things in connection with Education Day.

*First*, an offering of money for the support of education.

*Second*, such a presentation of facts and principles as will encourage the young people of our churches to attend our own schools.

There ought to be an increasing number of large gifts for education. Men of large means should make large investments in this direction. But that is not enough. The church has no more right to depend upon the millionaires to support its colleges than to support its foreign missionary work. The churches themselves, as churches, must do their duty in this matter.

The plan adopted for the observance of Education Day is a very simple one which does away with any possible friction among the different college interests involved. It is simply this: Every church which makes an offering on Education Day is asked to specify the particular college to which it wishes its contribution to go. Where no preference is expressed, the money will go into the general treasury of the Education Society, to be applied to the general expenses of the campaign and to educational work at the discretion of the directors. It is hoped that, in time, a considerable number of those who are interested, not in one of our schools above another, but in the whole cause of education, will use the Education Society as a medium for distributing their gifts. For this purpose, the directors of the Education Society will constitute a thoroughly non-partisan board of advisors.

All of our colleges are co-operating heartily in this movement, and call upon their alumni and friends to make Education Day the success that it ought to be.

We urge all the churches to observe this day in the interest of education. It is of fundamental importance and has been too long neglected. All money for education should be sent to

HARRY G. HILL, General Sec'y.  
Box 111, Indianapolis, Ind.

### A Timely Funeral.

A brother whose zeal for Christian union is considerably marred, we fear, by a deep-seated prejudice against practicing it, writes to the editor as follows: "Did you attend the funeral services of Church Federation? The sermon was preached by Chalmers McPherson and published in the Christian Standard of December 19. The poor thing is dead!"

No, we did not attend the obsequies above referred to. The fact is, we never felt the slightest interest in the

bantling. The kind of federation which was slaughtered at the Texas Christian Lectureship, and whose demise was chronicled in the Christian Standard, was the child of an over-heated imagination, and never had any chance of living. It was cross-eyed, bow-legged, and otherwise ill-favored from its birth. It was better that it should die young. Now that it is dead and buried, let us hope we have heard the last of it.

Let us now begin to practice the kind of federation which we all believe in, and to which we are irrevocably committed by the very logic and meaning of our plea, namely: such co-operation with other Christian people who love and serve our Lord Jesus Christ, as is in harmony with our plea for union; as will serve to manifest to the world the measure of unity which already exists; as will promote a more perfect unity, and as will enable the Christian forces of the country to accomplish objects for the advancement of the kingdom of God which they could not accomplish without such co-operation. This is the only kind of federation we have ever advocated, and the leaders of the Federation movement heartily endorse it. So far from being dead, it is just awaking into a larger life and wider activity. When this sort of federation is dead, our plea for union will become a hollow mockery. But it will never die so long as the spirit of Christ dwells in Christian people and prompts them to mutual love and co-operation in the furtherance of common ends.

Federation is a rising, not a setting sun. It may rise slowly, because it waits on Christian growth. But just as zeal for the kingdom of God gains the ascendancy over denominational zeal, this sun will rise, and when it reaches its zenith it will shine, we predict, upon a united Protestantism, if not upon a united Christendom.

### Editor's Easy Chair.

It is New Year's evening. One day of 1904 has already fled to the unreturning past. Last night it came in noiselessly, on its own part, though its advent was heralded and welcomed by the clangor of bells, horns and whistles, and other instruments of torture known to the small boy. Why this demonstration of joy over the passing of the old year and the coming of the new? Is it not rather "a time for memory and for tears?" Perhaps not for the young, but it certainly is for those who realize the value of time and the rapidity of its flight. At such a time we face the ghosts of murdered hours—the shades of neglected opportunities, forever gone. O the irresistibility, the unrelentingness of Time, as the majestic procession of the years pass by! Not a moment returns to us, and not a deed done can be undone!

"The moving finger writes, and having writ,  
Moves on: nor all your piety nor wit



Shall lure it back to cancel half a line,  
Nor all your tears wash out a word of it."

And then there is solemnity in facing an unknown future. The year that lies before us is a trackless realm, over which no human being has ever passed; an uncharted sea, over which no vessel has yet sailed. What perils now unknown to us may arise to threaten our ship of state or church—no one can say. The war-cloud in the far east at this writing seems ominous. If war comes, no one can predict what changes will be effected in the map of Europe and of the east. To all of us, individually, there may come trials and dangers, in the year to come, of which we do not dream. Changes we know are bound to occur, but the nature of them, who can foresee? As England's poet laureate has just sung:

"Years moving onward, onward! Whence, and whither, and why?  
Age after age in the self-same world, with the self-same stars in the sky;  
The self-same glory of light in heaven and light that is still on the way,  
Outlooking gaze of the damsel dawn and droop of declining day—  
All things always the same, unchanged, unchangeable, all save we,  
Who come like clouds, like clouds disappear, form and fall like waves of the sea!

"And the Lord of Right still sits on his throne,  
still wields his scepter and rod,  
And the winds and the waves and the years  
move on, doing the will of God!"

Aye, that is the faith in which we work—that "the Lord of Right still sits on his throne, still wields his scepter and rod." On any other hypothesis life would not be worth the living. History would become a stream without any certain destination, and human life a riddle without any solution. It is comforting, too, to know that "the winds and the waves and the years move on, doing the will of God." If only all men everywhere would do the same! But in spite of human perversity, the will of God is being done more and more among men, and the earth is rolling sunward, out of darkness into light. What can we do to hasten the time when the will of God shall be done on earth even as it is done in heaven? We can put ourselves in harmony with God, and with His great purposes, and lend ourselves and our powers to Him to be used for the furtherance of His kingdom. Does the New Year find us ready to do that? Are we prepared to put ourselves, unreservedly, at the disposal of Christ to be used of Him to carry out his divine program in the world? Yes, if we are Christians indeed. By this test let us try ourselves as we front the New Year with its mighty possibilities.

We have one resolution for the New Year, but that covers much ground: To strive, with God's help to be a better Christian, and to make the CHRISTIAN-EVANGELIST serve the Lord Christ,

with greater fidelity, by voicing the truth He would have us speak to this age, and manifesting His spirit while so doing. We own no Master but the Lord Jesus, and to do His will, to speak His message, to advance His cause, and to seek to build up His followers in faith and hope and love and in the unity of the Spirit, shall be our chief concern in the future as in the past. Who is equal to these things? No man, save as he is led of God and strengthened by His grace daily for daily tasks. Nothing but reliance upon such help could induce us to undertake the arduous and unrelenting labors of another year. In looking ahead at the questions to be met and solved aright by our own religious movement if it is to fulfill its appointed mission, we can but repeat from the depths of our heart Paul's request to the Christians of his time—"Brethren, pray for us!" Experience has taught us how much we will need the assistance of your prayers. Pray that we may have wisdom to see the truth, courage to utter the truth, and meekness to bear whatever criticism this course may draw upon us. And may God give us a year of joyous Christian fellowship together in His service!

### Notes and Comments.

The four great English scientists of the Victorian Era, have now all gone—John Tyndall, Thomas Henry Huxley, Charles Darwin and Herbert Spencer. They were all learned men, but they gave themselves so exclusively to the study of material things and the laws of the material universe, that faith and the religious nature were atrophied, and they could not discern the spiritual universe with all its glorious realities, for these things are "spiritually discerned." It is too high a price to pay for eminence in scientific knowledge or in philosophic attainments to be ignorant of the kingdom of God and its enduring glory.

In the press of other matters, we have failed to make mention of the Baptist Congress which met in Philadelphia in last month. It is pronounced by the Baptist press as a more satisfactory meeting than some of its predecessors, because it steered clear of some of the questions of doubtful disputation which disturbed the serenity of former sessions, and dealt more largely with practical subjects. Speaking of the usefulness of the Baptist Congress, The Standard (Baptist) says:

It has given us a free forum for the struggle of theory with theory. It has provided a platform whereon our theological and sociological leaders may proclaim their latest theories. It has stimulated thought; it has encouraged tolerance; it has punctured wind-filled balloons of assurance and conceit. It has been a safety-valve for new opinions which otherwise would have burst, injuring their makers and innocent bystanders. But there is no sense in causing the escaping steam of new opinion or

new statement of old opinion to shriek so loudly that denominational ears are deafened.

All this we may say of our own Congress. The attention of the makers of our program is called to the wisdom that lurks in the last sentence of the above quotation. So far, nobody has been deafened by the detonations from our Congress, and it is to be hoped that we shall profit by the experiences of others who have ventured too near the danger-line.

The friends of Chinese missions are proposing to erect an appropriate National Memorial to perpetuate the memory of the Christian martyrs of the Protestant Missions who have fallen in China during the last century, but more especially in memory of those who were faithful unto death during the terrible ordeal of the year 1900. The plan is to erect in Shanghai, the great commercial and missionary headquarters of the Empire, a large building which shall serve in many ways the cause for which the martyrs died. The committee, having this matter in charge, expects to have definite plans ready to submit, and to open their subscription lists some time in December.

Strange things happen in missionary conventions. A well-known preacher, it is said, was prevented from receiving a call to a prominent church by a single sentence in a public prayer. The preacher knew nothing of this, and perhaps does not yet, nor did he know that a committee was there watching his every utterance with a view of deciding on his fitness to be their pastor. He probably would not have accepted the call if it had been tendered, for he is more sought after, than seeking; but it was the prayer that prevented him from receiving the call. The reader can draw any moral he pleases from this incident.

"Hell is both sides of the tomb," says Dr. C. H. Parkhurst. He might have added with equal truth that heaven is both sides of the tomb. Both of these places or conditions have their beginnings here on earth, and only their culminations beyond the tomb. He must be exceedingly incredulous who can witness the awful ravages which sin is working here in the world, and doubt that its consequences extend to the life beyond. But he is equally incredulous who cannot see in many of the beautiful characters here on earth the fore-gleaming of that heaven of "the spirits of just men made perfect," of which the Bible speaks. "He that hath the Son hath life." It only remains for such an one to give free course to that life, that it may find development through service and prayer and study, until its possessor is conformed to the image of Christ. This is the end of all our earthly discipline.



# The Cause of Christian Education

EDUCATION DAY, THIRD LORD'S DAY IN JANUARY

## The Colleges and the Churches.

By Hill M. Bell,

President of Drake University.

It has always been a mystery to me why the Church of Christ did not take a greater interest in education. It is the one paradox in our movement. It may be said that the colleges have not been organized by the church, and are therefore not under the control of the church. If the colleges are not under the control of the church, they should be made subject at once. As for Drake University, the college with which I am connected, it has been, from the first, entirely subject to the Iowa Christian Convention, but the convention hitherto has done little but elect trustees that should have oversight of the university. Had it not been for the generosity and benevolence of a few individuals, these trustees would have had nothing to do. Recently a small beginning has been made in our state to secure the co-operation of the churches in education. Previous to this year, the church organizations of the entire state, aside from the C. W. B. M., have not given \$500 altogether to the cause of education. This year, after almost herculean efforts, fifty churches will send \$500 or more to Drake University, as a contribution toward this great work. It is not much, but it is more than Drake University had received previously in her whole history from this source. Nevertheless, it is a good beginning and a cheerful omen. It indicates the awakening of a long dormant conscience, that has been allowed to sleep, rocked in the cradle of church indifference for one hundred years. But why should the church support the colleges? Can not the colleges get along without the church? Well, they have been compelled to do this for nearly one hundred years, and I presume that private benevolence may be depended on to some extent in the future. Some of the colleges will be richly endowed and others will starve to death. Endowed and supported by whom? By individuals. Starved by whom? By the great Church of Christ they have tried to serve.

How many of those who read this are proud of what their churches are doing for education? How many look upon the colleges as a missionary enterprise for the development of Christianity? How many have asked the church as a whole to have some part in Christian education? I fear that the answer would not be encouraging to any of us, neither would it be complimentary to our intelligence as a people. Let us have an educational awakening in the church. Let us develop an educational conscience. The means to be used in this is the American Christian Education Society. The

dawn of a new day is at hand.

What do the colleges need of money from the church? The answer mainly is to support the Bible Colleges and departments. At Drake University we spend annually in the support of the Bible College, \$5,000 more than we receive for that purpose. Is it right for the church to permit that?

We want to declare our undoubting faith in the movement that has been started by the Education Society. We have the greatest confidence in its officers and in its organization, and we trust that the people will see to it that that support is given to this movement, without which the church itself is endangered.



## The College Missions.

By Joel Brown.

The purpose of Christ's coming to the world was that the world might be saved by him. The purpose of the church to proclaim his great salvation. Hence missions are the supreme work of the church.

And since the ordained means of making known the gospel is by preaching, it is evident that the better qualified the preacher, the more effective will be his work. The colleges of the church are the natural means for preparing workers, both for the home and foreign fields; therefore it doubly holds that the greatest power for missions is a sufficient number of properly equipped colleges with well qualified faculties, where the students, mostly our own children, may have the opportunity both to be imbued with the spirit of missions and prepared to go eagerly and willingly into the many fields white already for the harvest. The work of our colleges has added no little already to the force of workers in the kingdom. Most of the churches are now supplied with preachers who received all or most of their training in our church schools. Many of the best workers in the churches are the men and women who have been in attendance at our schools from time to time.

Recently I wrote to the several schools of the church asking for a list of the students who had gone out as foreign missionaries, and from the replies received, I give the following: Bethany has furnished 23 missionaries; Hiram, 20; Eureka, 18; Texas Christian University, 5; Cotner University, 8; Drake University, 23. Some of the students were in more than one college.

From the above, we gather two facts: first, that, though poorly equipped as the schools are with apparatus and endowment, the best place yet to educate our own children, is in our own schools. Second, that to do the best work for missions, we must give more largely to the support of our schools.

## The American Christian Education Society.

By Harry G. Hill, General Secretary.

So many requests for information regarding the scope and plan of the Education Society have been received, that we take pleasure in again restating its principles.

We need not at this time dwell upon the conditions of our educational institutions, of their need and problems, and our duty toward them. We choose rather to make plain the workings of the Education Society.

The corporate name of the society is the American Christian Education Society, with headquarters at Indianapolis. The society is made up of annual and life members. The annual members pay the sum of \$5.00 annually, the life members pay the sum of \$50.00, or \$10.00 per year for five years. From the members of the society the board of directors is chosen. The president of the society is W. E. Garrison; recording secretary, Chas. A. Young; treasurer, W. W. Sniff; general secretary, Harry G. Hill.

The society is not to be ministered unto but to minister. It has no expenses save those of administration. Its purpose is to solicit and aid in securing financial aid for our colleges and universities. It also aims to increase the number of students attending our higher institutions of learning, especially those from Disciples' families. In every way it aims to be helpful to all our educational interests.

In order to reach its ends, the society has employed a general secretary who gives his entire time to field and the necessary office work, urging, through every available channel, the claims of Christian education. The success of our plea and the spreading of the kingdom depend upon an intelligent Christianity.

In order to increase the efficiency of the Education Society, the ministers of all our churches are asked to observe the third Lord's day in January as Educational Day. A sermon, urging the patronage and support of our own colleges, and the taking of an offering for educational purposes are to be made features of the day. These offerings are to be sent to the office of the general secretary, box 111, Indianapolis, Indiana, where proper credit will be given and the various amounts disbursed as the donors designate. Any amounts coming to the office with no preference expressed, will be used at the society's discretion.

Our colleges are in hearty sympathy and full co-operation with all these plans; indeed, the spirit manifested by all our institutions is highly commendable, and just what should be expected from Christian organizations.



# Old-Time Evangelism By F. D. Power

We read in Acts of Apostles that in the persecution following the death of Stephen: "They that were scattered abroad went everywhere preaching the word." By aggressive movements the church is to prosper. The word of God must be carried to every man's door, pressed home upon every man's conscience. The world will not come to the church and crave instruction at her lips. She is commanded to go into all the world and preach the gospel to every creature. And all her people are goers. The great majority of these dispersed Christians held no ecclesiastical office, yet they preached wherever they came without being called to do so by official duty or express commission. They were as seed scattered hither and thither by a storm and carried far and wide where they germinated and bore fruit. They were as sparks borne by wind, kindling a whole forest into flame, setting in a blaze the whole world. Not that they stood up in pulpits and delivered sermons. They had no time for this. They must hasten. Their enemies were upon them. They must flee to the next village. But before they went—"Just listen"—they would say. Then came the tale of Stephen, and then the name that Stephen loved—the name above every name—the story of Jesus and the resurrection. "And he saved us"—these preachers would say, "and he will save you if you will let him." This was their gospel. "And they traveled as far as Phoenicia, and Cyprus and Antioch. And the hand of the Lord was with them, and a great number believed, and turned unto the Lord."

The apostles did not go on this mission. It is stated that they remained in Jerusalem. This is the work of "the laity." There is no such privileged order as "the clergy" in the Bible. "Ye are God's *Kleros*, God's heritage, ye are a royal priesthood," is a word addressed to all saints. Every converted man is to teach what he knows, and the work of evangelizing is a universal work to which all the Lord's people are called with as holy a calling as ever came to the Prophet Isaiah or to the Apostle Paul. "Let him that heareth say, Come!" is the last great commission.

A revival of this old-time evangelism is needed. We have come to rely upon a regularly ordained ministry. That is good, but in every church are men and women who are gifted to go forth in the country places and villages and towns and bear the message. Sunday-schools can be gathered, missions can be opened, services can be held, and souls can be brought into the kingdom. A tremendous force is allowed to go to waste that might be utilized. Every church ought to have at least one mission, and a church of five hundred members should have one for

every hundred. If its people are properly instructed in the way of salvation and the principles of the gospel they should be faithful men and women, able to teach others also, and should not be suffered to hide their light under a bushel. Lay-preaching was the preaching done by these early Disciples, and it was done by all men and women alike, old and young, learned and unlearned, rich and poor. When Guthrie looked upon one of the most squalid and wicked quarters of Edinburg, he exclaimed: "A beautiful field!" All about us are such beautiful fields. What we want is reapers. "Give me one hundred men," said Wesley, "who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Christ and him crucified, and I will set the world on fire!"

In the early period of the work of the Campbells and their coadjutors, the largest liberty was given to the people in the work of evangelism. Elders of local churches were often efficient preachers. Deacons, like Philip, who did such splendid service in Samaria and in the conversion of the Ethiopian prince, were often public teachers of the doctrine of Christ. Private members were ready always to give an answer to every man that asked, a reason of the hope that was in them, with meekness and fear. Recently I unearthed a great treasure in the diary of Francis D. Dungan, giving week by week the history of "the congregation of Disciples worshiping in North Street, Baltimore, 1837-39." It is unique. It describes the meetings each Lord's day, tells how they were conducted, who spoke and on what themes, names all brethren from a distance who had fellowship with them, mentions the sick, aged, marriages, deaths, those present and those absent, and records especially the missionary labors of that early day. Such men are named among visiting preachers as R. L. Coleman, Z. McComas, grandfather of the present United States senator of that name from Maryland; Robert Ferguson; Robert Richardson, of Bethany; Dr. William Hatch, of Kentucky; Parmly, of New York; Bohannon, of Virginia; Mendel, of Wellsburg; McCall, of Mississippi; and Bryant, "brother-in-law of A. Campbell."

Most of all, these interesting chronicles deal with the evangelistic labors of the little congregation. Every man in it seems to have been a preacher. Every entry has some story of missionary service in the city or in the country round about. Three meetings are held in "the meeting house" on every Lord's day and several mission points are supplied every Sunday evening. There is preaching "at Mrs. Wilson's house in Hollins Street," at Fells Point Institute, at New London Cross

Roads, Pa., in Harford county, Md., and at other places. "Brother Austen" preaches,\* and "Bother Carmen" preaches, "Brother Dungan" preaches and "Brother Sweeney" preaches, "Brother Mentzell" preaches and "Brother Morling" preaches. These are all members of the little church in North Street, which had perhaps forty souls, and they all minister in holy things without money and without price. And they are constantly baptizing people and planting churches!

Is this not strictly apostolic? Did not the churches in the first century multiply rapidly because the dispersed Disciples went everywhere preaching? Are the fields to-day in St. Louis and Chicago, Philadelphia and New York, Boston and Baltimore to be compared for a moment in difficulty and unfruitfulness with Ephesus and Antioch, Corinth and Rome, when the Master sent forth his handful of laborers and the Galilean conquered? Is the church of our time using one-tenth of its power in the great work of the world's conversion? Are there ten church members out of a hundred who, from one year to another, are ever known to speak to a sinner about the needs of his soul? How soon would the whole world be brought to the foot of the cross if every Christian would make another Christian in 1904? It is a very simple mathematical calculation.

The church is to make Christians. The work of ingathering is first, then the work of training. Christ's church is an evangelizing church; a deeply evangelistic spirit should pervade all its worship and all its work. Watching and working, hungering and thirsting for souls it must be, day and night, if the same mind be in it that was in Christ Jesus. Religion must not be a luxury, æsthetics must not become anæsthetics. The sermons, the Sunday-school and social meetings, the C. E. meetings and men's club meetings, the mothers' meetings and missionary meetings, the sewing meetings and prayer-meetings—all must have one great purpose that must never be lost sight of in any event—the making of disciples. Filled with such an evangelizing fervor, the church will not be content with its own circle; it will go out to the needy of the community, of the city, of the state, of the nation, of the regions beyond; it will make every man and woman and child of its membership an evangelist, and raise up preachers and missionaries to bear the glad tidings to the uttermost parts of the earth; it will spend itself and be spent, live not to be ministered unto but to minister, have abundant life and a joy that is full; it will be a true church of Christ.

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Spend the time you have spent in sighing for fruits in fulfilling the conditions of their growth. The fruits will come, must come.—*Professor Drummond.*



# The Prophet of the Unknowable

By W. Durban

No event in the intellectual world has of late caused a sensation comparable to that created by the death last week at Brighton of Herbert Spencer. The career of this giant thinker was altogether phenomenal. He was the son of a Wesleyan schoolmaster, and became an engineer, but early in his manhood he plunged into the most abstruse philosophical studies, and undertook one of the most difficult tasks ever attempted by any genius. His aim was to synthesize all human knowledge under one category, and thus he became known through the world as the founder\* of the system of synthetic philosophy, which his followers for years considered would take the place which Aristotle's works occupied in the early ages, and Bacon's Inductive Method captured in the later middle ages. The peculiar feature of Spencer's lifelong enterprise was that it was intended to supersede all positive religion and by eliminating the conception of the supernatural, to establish, permanently, a reverent and dignified agnosticism.

## Where Evolutionism Failed.

Spencer died in his 84th year. He was a beautiful character, and his personality had much to do with his marvelous influence during the latter part of the nineteenth century. He lived to find himself left in social solitude, for he had no near relatives left. He was cremated at Golders Hill Crematorium, near Hampstead, London. His most determined opponent will admit that during the last forty years he proved himself an intellectual force of the first order. The wide sweep of his thoughts, and the commanding attention which he exerted, justify the rank thus assigned to him; and the representative relation in which he stood to the great scientific movement of the last half century makes the gap caused by his death all the greater. He had come to be widely recognized as the representative English philosopher, and above all, the representative English scientific philosopher. He seemed, on the one hand, to have perfected and established upon a broader basis the best doctrines of the traditional English school of philosophy as represented in the preceding generation by John Stuart Mill; and on the other hand, he was mentioned in the mouths of men along with Charles Darwin and Alfred Russel Wallace, as the man who had systematized the modern theory of evolution, and vindicated it as a universal principle of thought. Much of this estimate is already recognized as delusive, for it turns out that scientific thinkers are as much split into sects as are religious thinkers, and evolutionists already have their conflicting schools. Thus, Weismann, the greatest of the new German biologists, totally smashed the Darwinian and

Spencerian theory of evolution, about ten years ago, by his wonderfully brilliant proofs of the existence of definite causes for definite effects, which causes could only be designed by some conscious mind. Yet Weismann is also himself an evolutionist, believing that when the supreme conscious mind has set primary causes in operation, then these causes are left to evolve the resulting effects, without any of the interferences which are supposed to come into play by the believers in a "particular providence." This is how, from my German reading, I have understood the philosophy of Weismann, only I have thus tried the difficult task of condensing the whole of his theory into a sentence.

## The Doctrine of the Unthinkable and the Unknowable.

When we add to the other attractions of Spencer as a thinker the power that he possessed of presenting his thoughts in most lucid style, and in the most charmingly impressive fashion, we can comprehend why he was able to bring his ideas home to much wider circles than usually occupy themselves with such speculations. The mere fact of the enormous sale of his books, when we consider the abstruse subjects they dealt with, is itself a proof of the remarkable intellectual vitality of the author. I shall never forget the pleasure, though of course there was a measure of pain mingled with that feeling, with which I, years ago, read Herbert Spencer's "First Principles." That is, to my own mind, incomparably the greatest of his works. In this masterly book he sets forth his peculiar doctrine of the Unknowable. Spencer never posed as an infidel. He neither professed belief nor unbelief in relation to all that is understood to be included in evangelicalism. He was ready to believe all that could be shown to come within actual cognizance. As to God, he invented for the Supreme Being his favorite appellation of the Unknowable. Said this philosopher, certain things are unthinkable. So here came in a new category, which he called definitely the Unthinkable. The universe may be illimitable. But a creation which is boundless is unthinkable. Well, then, creation must have limits, or at any rate space is limited, if it is not illimitable. But we cannot think of the possibility of a limit to space, any more than of space which is illimitable. Thus Spencer maps out the doctrine of Agnosticism.

## Agnosticism and Positivism.

Spencer's marvelous grasp of mind was shown by the fact that he anticipated Evolutionism before it was simultaneously discovered as a theory or hypothesis by Darwin and Wallace.

That simultaneous discovery was as romantic an episode in the scientific history of the last century as the simultaneous discovery of the planet Neptune by Leverrier, of Paris, and Adams, of Cambridge. But Darwin and Wallace both admitted that Spencer had previously adumbrated their doctrine, though he had not formulated it. But Spencer was a modest giant, ready to take a second place, to borrow from other great minds, and to acknowledge everything that was commanding in his contemporaries. He did not invent the term "Agnosticism," for that was Huxley's device. I recollect how one day dear C. H. Spurgeon told us in his college, during one of his wonderful Friday afternoon lectures, that Huxley and he had met and had chatted together. Huxley spoke of his own inability to assent to the Christian position, and said he must be content to remain an Agnostic concerning all that transcended demonstrated knowledge. "Well," said Spurgeon, "Agnostic is a Greek term, but I prefer the Latin translation of it, 'ignoramus,' and I consider it intolerably humiliating for any intelligent man to proclaim himself an ignoramus!" But for three decades, at least, the Agnostic school of thought reigned as the ascendant scepticism, taking the place of the scurrilous Bradlaughism which had been in fashion in England amongst unbelievers, and which had its representative somewhat later in America in Ingersollism. The ordinary and uncultured infidel talked of secularism, but secularism never gained any great footing. But Agnosticism gained a hold on many minds through the refined literary advocacy of Herbert Spencer and Matthew Arnold. And in France sprang up Auguste Comte with the dilettante and fantastic variation which French adapters of thought from other nations are sure to produce. One of the most extraordinary freaks of intellectualism during modern times is the Positivism of Comte, which is simply the Agnosticism of Spencer, Arnold, Huxley and Tyndall converted into a religion, sometimes styled the Worship of Humanity, with Frederic Harrison as its prophet and Mr. Congreve as its high priest in England. In England, Agnostics have had to dispense with a priest, but Spencer was their arch-prophet.

## Spencer's Chief Prophecy.

And now I come to speak of what, to me, is the most singular of all Spencerian phenomena. Three years ago I was reading this philosopher's last volume. It was his final effort, his swan song. And it contained a most extraordinary declaration which astounded his ardent admirers, for in a very striking chapter he averred that there could be no greater than the notion that religion will die out. On



the contrary, it must increase more and more, simply because the progressive wonders of the discoveries of scientific investigators into the secrets of nature will constrain men to look for some way of accounting for such marvels. Now, this admission on the part of the Arch-Agnostic showed the temperament of the man. Spencer cared nothing about his own reputation, or his own consistency, but he revered fact and truth, and spoke out of the fulness of his convictions. Had this man been a Christian, what a towering example he would have been! But the chief point to be impressed as the lesson of a noble life is that he was pure in life and righteous in action, and reverent in expression, because, all unconsciously, he was influenced by the Christian environment and the Christian atmosphere. Let Christians rejoice not only in the direct and acknowledged of our heavenly faith, but in the indirect but irresistible power which it exercises on the hearts of men, whether they will or not.

*London, Eng., Dec. 19, 1903.*

### An Unfortunate Situation.

By B. S. Ferrall.

If you were to ask me why the church militant is not accomplishing what it should, I would unhesitatingly answer—because there are so many within it who are not there from any deep-seated conviction of their own. They united with the church because some one else did, or because their parents were members and they considered it wise that the family should be together, or because it is quite the thing in their community for people to give expression to their religious inclinations by becoming a member of some church, some time in life, or even because the first preacher who happens to invite them into the church of his choice, would be offended should they decline. Very often church membership is made wholly to hinge upon friendship. We like the preacher and church officers and can see no reason why we should not, at least for the present, cast our lot with the church near the corner of blank and blank streets. "Oh, it matters very little where one worships, or by what name he is known, since we are all aiming for the same place!" is one of the current phrases among members of the denominations, who, in the majority of cases, exhibit a woeful lack either of deep-seated conviction or a knowledge of the word of God—most often both. Men do not thus advise in political matters, or women in affairs purely social. True, we do not brand a man as a scapegoat, nor would we accuse him of disloyalty to country should he conscientiously and loyally vote a political ticket other than the one of our choice; but we never expect to meet a reasonably thoughtful man who, on election day, would tell the young man about to

cast his first ballot, "To be sure and vote *some* ticket, since there are, after all, few, if any differences between the parties seeking supremacy," etc. Just imagine such a basis of operation in the matter of choosing a life-long companion! But it is quite the thing with thousands who profess to be the Lord's advance agents of righteousness. I have a profound respect for all studious and conscientious men and women who are trying to serve the Lord Jesus Christ in sincerity and truth. For one, I feel kindly disposed to any man—he be Methodist, Presbyterian, Lutheran, Congregational or what not, who, out of a deep-seated conviction, stands before the world as a representative of the King's standing army, but I demand the right to ask him to square his religious declarations and back his tenets of faith by a "thus saith the Lord," and would certainly allow him the same liberty toward me. Should this work be engaged in to any great degree, the religious world would be shocked at the appalling ignorance of multitudes who are supposed to know why they are what they are, but who shoulder most of the responsibility of making clear what they believe on "our preacher."

Recently, in conversation with a most excellent lady who has not been a resident of the city long, and is seriously thinking of becoming identified with some congregation, I was told that the day previous, in a friendly chat with a member of one of the wealthy religious bodies here, she was asked to "unite with her church." When told that she desired to look around a little first, before consenting to such a step, she was urged to permit her name to be presented now, even though not quite ready to join, since it would not be possible for her to become a member, in full fellowship, for twelve weeks at any rate. When asked for the church's authority for such a procedure, she was told "to see our pastor and he would explain it," and that "it was a custom of the church," etc. The thing I object to is the appalling ignorance of that apparently sensible woman, who is up on "club matters" and "social etiquette" and the latest things in hats, costumes and novels, but has not yet found the plain declaration of Acts 2: 47. Oh, climax of foolishness! The people must be taught that the pew need not depend upon the pulpit for an explanation of so plain a thing as "conditions of church membership," or the authority of such; that a conscience divinely educated is the only kind by which to be safely led; that taking a further step in the light is always in order when God's truth points the way; that it is not dishonoring the memory of a good old Lutheran mother, a pious old Presbyterian father or a spiritually minded Methodist aunt whose kindly ministrations linger in one's mind like a pleasant dream, to *cease* wearing the name *they* wore, or render implicit obedience to a Bible

command they may have partially or wholly passed by. Paul affords a striking illustration of this very thing. "He consulted not with flesh and blood," when Christ called him to an abandonment of his religious views and an implicit obedience to the faith of the disciples, and his open, manly confession as recorded in Phil. 3, is a standing rebuke to those who are too cowardly to break away from error when it is clearly revealed by the Holy Spirit. After all, is not the thoughtful, studious man of conviction—who dares to use his text book—the Bible—and solve life's problems by its divinely revealed rules, the one the pastor can rely upon, and God can use and honor?

God pity such as come to Christ  
With motives other than the best,  
Whose shallow lives tell all the world  
They care not for the Lord's behest.  
Christ's blessed kingdom will not come  
To others, through the stand they take,  
His prayer for unity and love  
Cannot be answered for his sake.  
The Church is crippled—Satan pleased,  
And worldliness remains at ease.

*Buffalo, N. Y.*

### DOCTOR'S SHIFT

Now Gets Along Without It.

A physician says: "Until last fall I used to eat meat for my breakfast and suffered with indigestion until the meat had passed from the stomach."

"Last fall I began the use of Grape-Nuts for breakfast, and very soon found I could do without meat, for my body got all the nourishment necessary from the Grape-Nuts, and since then I have not had any indigestion and am feeling better and have increased in weight."

"Since finding the benefit I derived from Grape-Nuts, I have prescribed the food for all of my patients suffering from indigestion or over-feeding, and also for those recovering from disease where I want a food easy to take and certain to digest, and that will not overtax the stomach."

"I always find the results I look for when I prescribe Grape-Nuts. For ethical reasons please omit my name." Name given by mail by Postum Co., Battle Creek, Mich.

The reason for the wonderful amount of nutriment, and the easy digestion of Grape-Nuts is not hard to find.

In the first place, the starchy part of the wheat and barley goes through various processes of cooking, to perfectly change the starch into Dextrose or Post Sugar, in which state it is ready to be easily absorbed by the blood. The little parts in the wheat and barley which Nature can make use of for rebuilding brain and nerve centers are retained in this remarkable food, and thus the human body is supplied with the powerful strength producers so easily noticed after one has eaten Grape-Nuts each day for a week or ten days. "There's a reason."

Get little book, "The Road to Wellville" in the pkg.



# The Question of Overlapping

By N. J. Aylsworth

The writer of this, about one year ago, made a somewhat careful study of the question of federation. He procured what documents he could from headquarters, and then wrote in various directions, obtaining statistics, statements, descriptions of practical working, etc. From an examination of this material and a careful consideration of the bearings of various questions involved, he came to the conclusion that we could enter very largely into this movement without prejudice to our mission as a people, and with positive gain to our usefulness in converting the world. He embodied his thoughts in a series of articles for the CHRISTIAN-EVANGELIST, which were not partisan in nature, and which embodied some considerations which seemed not to have been given due weight by many of those who had written on the subject. The pressure on the columns of the CHRISTIAN-EVANGELIST was too great to admit of their publication. The question presented in this article is one of those considered at greater length in those articles.

Should we wish to and can we enter into any arrangement with the religious peoples about us commonly known as evangelical, looking in any measure to a division of territory? We are not prepared to speak of this question until we consider the bearings of two prior questions.

In the first place, do we regard the members of these religious bodies as saved or lost? If we are to place them among the lost, the question is settled at once. No division of territory with them is possible, and further than this, our present relations with them are inconsistent. If the Christian Endeavor multitudes are hosts of the lost, what have we to do in their assemblies? So of many other associations. The truth is, we do not take this view. We believe these people have errors which we deprecate, but we believe that the faithful among them will be saved in the Great Day, and we should vastly prefer that people should belong to their bodies than not to be followers of Christ at all.

But this fact does not, of itself, form a sufficient reason for our dividing territory with them. While their errors are not mortal, they are not trivial, but harmful and damaging to the cause of Christ in various ways, especially as obstacles to Christian union, and we should be glad to remove them if we could. Unquestionably, if we can give the people the truth in its purity, as we see it, it is our duty to do it. If we stay out of any community, it cannot be on the ground of a compromise with error. *If we can teach all men and every community the truth, it is our duty to do it, and we cannot barter away this duty.* Thus far all is clear. But here we

meet a momentous fact. *We cannot do this.* We are not prepared to do the religious work of this country ourselves. Are we prepared to raise \$100,000,000 this year for home missions, and put 150,000 preachers into the field? Nor does this state the whole question. These men should be men of commanding ability, able to *take* and *hold* the field against rivals—men able to take the religious work of this country over to themselves. The fact is, we shall do but a small fraction of the religious work of this country during the coming year, or in this generation. The bearing of this fact on methods and policies is controlling, and any argument for or against federation is worthless that loses sight of this fact for a single moment. To overlook it is to shape our policy to an imaginary situation, to dream in the presence of an awful reality. Sin is rampant, men are dying and being lost, and we must not prove ourselves triflers with mere academic questions. We have a little power for good; what shall we do with it? That is the question.

You have two children, one of whom is lacking some of the comforts of life in the care of a friend, while the other is dying far away for want of what you might do for it. You stay with the former and make it comfortable, while the other dies. Is that duty? It is manslaughter. In a certain city there are two fields, each needing a church. We can, and as a matter of fact will, occupy but one of them. The census tables of the city federation show that we can operate more successfully in one, while the Presbyterians can do best in the other. In the face of these facts shall we deliberately choose that field in which we can do the least good? Or, the Presbyterians having entered upon this work, shall we go in there and spend our time and money in saving those who are not lost, or who would be reached by the people already on the ground, leaving the people of the other field to perish? If we do either of these things, there will be blood on our skirts in the judgment day. It may be that one of the indications determining which field each body can most successfully occupy will be the preference of the people. Is the principle, then, that each community shall have such teaching as it prefers, regardless of its truth or error? No; this would misstate the case. The principle of the determination is the salvability of the people—the people of that field where each body can accomplish most for the salvation of men. One—only one—of the indications of this will, in the nature of the case, be the preference of the people. To erect a sign into a principle would be disingenuous. The principle is one

for our fidelity to which we must all answer before the judgment seat of Christ.

But how about surrendering ourselves into the hands of a committee to decide our course? There is no such thing. The committee is *advisory* or *suggestive*, leaving final decision with us. But does not our entering into the arrangement imply submission? It has not so worked, and need not. It would undoubtedly forestall our going back on the whole ground and principle of apportionment. If we have no sympathy with the principle and aims of federation, we have no place in it. If we have, details can be arranged, generally satisfactorily to all, since decisions rest not on whims, but on facts—statistics—and all are agreed on the principle controlling choice. In exceptional cases of disagreement, the committee has agreed only to *advise*, not to *dictate*.

There is a situation, however, lying behind this whole matter that we must all face. Organizations, like organisms, possess a certain tenacity of life. The supreme aim seems to be almost instinctively self-preservation and self-aggrandizement. Each religious people has asked, "Where is it best for *me* to be—what field will serve best my own prosperity and upbuilding?" We, with others, have asked this question. This object is not altogether unworthy. If we have the truth, our prosperity means, at least to a certain extent, the prosperity of the truth. But it is this organizational selfishness that has caused overlapping—the general scramble for the best places—and it is one of the most, if not *the* most, formidable obstacles to Christian union. This principle must give place to a higher organizational *unselfishness*. It is not for us to ask, Where is it best for *us* that we establish a church? but where is it best for the salvation of souls that we go? Are we large enough for this? I fear not. It is because our religious neighbors have not been large enough for it that federation has gained ground so slowly; for that is the federation principle. When we say we will never surrender the right to go where we please, if we mean where it is for our advantage to go, we are too *small* for federation; we need more Christlikeness. If we mean we will never surrender the right to go *where the supreme love of souls would take us*, federation says, "Amen! come along, and we will help you." With that sublime spirit regnant in all, it will be easy to arrange details.

Federation at bottom is *the love of souls plus common sense*. Its call is the trump of God. Let us not stumble at details; rather let us step forward and help to arrange them. If not then fully to our liking, let us go with the movement as far as we can—and that will be very far.



## The Minister in the House of Bereavement.

By J. H. Wright.

The writer has often been called upon to visit the dying and the bereft, and has realized somewhat of the solemn duties which fall to his lot, but the recent death of my father and the tender ministry of his pastor has led me to pen these reflections.

When the message called me home, I found that his pastor had been a frequent and sympathetic caller. Quiet, dignified, he was always welcome. As his pastorate had lengthened, he had come to know my father better, and father ever spoke of him with respect and pride. A short pastorate rarely permits the forming of friendships deep and lasting, and he who holds himself aloof from the heart experiences of his people, loses many an opportunity to benefit them.

Into this home of sickness the pastor came with cheerful face and voice. At the bedside he was ready with tender words of sympathy or of hope. As my father loved to read, it cheered him to hear his pastor read of our evangelistic triumphs. Just before I came, he opened the CHRISTIAN-EVANGELIST, and knowing a father's interest in his son remarked, "Here's a picture and a poem that will interest you," and showed him my picture and read to him the little poem, "Going, but Can't Tell Where!" It was tactful in the pastor. The veteran appreciated it, and after I came he spoke to me of this kindness. "We will not need such a sentiment as that upon your tomb," I said. "No, no," said my father. He looked forward to death as a glad release from pain and sorrow. No cloud of doubt overshadowed his sky.

As the end drew near, in behalf of the family I said, "You are father's pastor; he likes and admires you. We shall commit to you the funeral services. Let there be naught of gloom. He is a Christian nearing his home." With thoughtful consideration he said, "Perhaps there is some one else who knew him better, or whom the scattered members of the family know better and whom you would prefer." Assured that this was not the case, he accepted the trust. And well did he discharge it. It was a tender tribute to one who for nearly fifty years had held some position of trust in the church. There was no fulsome flattery, but calm expression of appreciation. His address showed careful preparation, fidelity to divine truth, confidence in Paul's assurance that for him (and for the Christian ever) "to live is Christ, and to die is gain." The message to the living was direct and forceful. It deepened faith, kindled hope, soothed the sorrowing.

And this I believe to be the pastor's mission. God sends us to the house of sorrow to bear a message of his love. Another pastor, quick to act,

when he knew that my sister had come home on her sad mission, sent kind words of sympathy and hope, with expressions of appreciation of the father whom he had met occasionally. In the time of sorrow these words fell as soothing balm.

Let us of the ministry realize that we are God's spokesmen, sent "to heal the broken-hearted." I often ask myself, "What would Jesus say if he were here?" and in that spirit seek to do his will. Pure and holy men should serve at his altar. What need have we of unworthy, ignoble souls at such a time, however polished or eloquent they may be? God help us all to be God's men!



## Beginning the Christian Life.

By G. A. Reinal.

In The Christian Endeavor World of October 29 is an article by Rev. James Stalker, D. D., the great preacher of Glasgow, Scotland, on "Beginning the Christian Life." He begins his article by saying: "A friend in whose judgment I place confidence, once remarked to me that she wondered preachers did not often explain from the pulpit how to begin the Christian life; for she was confident that many in the pews wished to be Christians, but did not know how to begin. She herself, she said, had been brought up under a clergyman who commanded her respect and affection, a good man whose preaching edified the experienced and mature; but he never explained clearly to the young what they had to do in order to be Christians, so that she sat from year to year expectant, but unsatisfied, and she was sure that the same was the state of mind of other young people in the church."

Then he adds, by way of introduction, that "all are aware that what they have to do in order to be saved is to believe," but what he had to say was for those who have tried to believe without any result, and who are not aware what they have to do when faith is recommended to them. To enlighten and aid such, he points them to Christ, stating that the thing to do is to pray to him directly about the matter. An appeal to him would receive a direct answer, but just what the answer would be, he does not say. Then he goes further by saying that if such an appeal does not bring the light, he would suggest that a decision be made in favor of Christ, and that said decision be made known, quoting Rom. 10:9, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved."

It is strange that such a good man and able preacher as Dr. Stalker does not give a clearer answer to the great question, "What must I do to be saved?" The apostles have given us a remedy that has cured thousands of sin-sick souls.

Why try to improve upon it? Why not take that which has proven successful? Their answer to the question of salvation is, "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:32. "Repent and be baptized for the remission of sins, and ye shall receive the gift of the Holy Spirit." Acts 2:38. "With the heart man believeth unto righteousness, but with the mouth confession is made unto salvation." Rom. 10:10 (and this confession is to be made publicly, before many witnesses. 1 Tim. 6:12). "Arise and be baptized and wash away thy sins." Acts 22:16. "The like figure whereunto even baptism doth now save us." 1 Peter 3:21. To sum up this remedy is: (1) Faith in Jesus Christ; (2) repentance of sin; (3) confession that Jesus is the Christ of God; (4) baptism. In other words, he who desires salvation must believe, repent, confess and be baptized. If he does these things, he has the witness of God's Spirit that he is a son of God.

Here is something definite, something positive. How much better the Scripture way is than that of Dr. Stalker, and is it not much more safe and soul-satisfying to go God's way than man's way?



## KNOWS NOW

Doctor Was Fooled by His Own Case for a Time.

It's easy to understand how ordinary people get fooled by coffee when doctors themselves sometimes forget the facts.

A physician speaks of his own experience:

"I had used coffee for years and really did not exactly believe it was injuring me, although I had palpitation of the heart every day.

"Finally one day a severe and almost fatal attack of heart trouble frightened me and I gave up both tea and coffee, using Postum instead, and since that time I have had absolutely no heart palpitation, except on one or two occasions when I tried a small quantity of coffee, which caused severe irritation and proved to me I must let it alone.

"When we began using Postum it seemed weak—that was because we did not make it according to directions—but now we put a little bit of butter in the pot when boiling and allow the Postum to boil full 15 minutes, which gives it the proper rich flavor and the deep, brown color.

"I have advised a great many of my friends and patients to leave off coffee and drink Postum, in fact I daily give this advice." Name given by Postum Co., Battle Creek, Mich.

Many thousands of physicians use Postum in place of tea and coffee in their own homes and prescribe it to patients. "There's a reason."

A remarkable little book, "The Road to Wellville," can be found in each package.



# News From Many Fields

## Indiana.

The state board received an annuity gift this week from a good sister in Southern Indiana, which is hereby publicly acknowledged. Now is the time for others to carry out their plans for remembering the Indiana work.

The church at Valparaiso, J. H. O. Smith, pastor, contributed an even hundred dollars to state missionary work.

W. L. McElvaine is preaching for the church at New Carlisle.

S. W. Traum, New Castle, has received a call from the Madison Church.

W. H. Alford, Scottsburg, will remove to Ladoga and enter the general evangelistic field. Here is the prophecy that he will succeed.

Shelby D. Watts goes from Gas City to Fowler to take the work in that important field.

Bro. A. H. Moore, New Castle, one of our old young men, and one of our best preachers, will be ready to consider engagements after the first of the year. A church cannot make a mistake in securing his services.

The Bethany Church at Evansville, under the pastorate of W. A. Bellamy, has outgrown its present building, and having secured a magnificent site on Colombia Avenue, will proceed to build a fully equipped institutional church. We ought to have seven churches in Evansville. Seven years ago the Bethany Church was a mission Sunday-school, meeting in a cottage, but with a few consecrated families and some help from the state board and evangelist, and sacrifice on the part of the members, its growth is one of the wonders of Evansville. T. J. LEGG.

## Kansas.

### Dedication at Pleasant Ridge.

This is a country congregation about six miles from Dwight, in Morris county. The congregation was organized by W. J. Bryant about one year ago. He held a successful meeting last summer and during the meeting, the building enterprise was started. The work was pushed rapidly, and the house was completed in an incredibly short time.

The money necessary to free the house from indebtedness was raised on dedication day, Dec. 6, and with much rejoicing the building was set apart to divine worship. It was a high day for this faithful band of Disciples. Some of them had been striving for years to have a home, and this victory brought joy to all hearts. The building is a frame, 28x36, with entrance tower at one corner. The location is excellent.

The congregation at Dwight, where Brother Bryant preaches the other portion of his time, will also be ready to dedicate a new building soon.

### Dedication at Oakland.

This town is a suburb of Topeka. The writer had the pleasure of assisting in this dedication, also, on Lord's day, Dec. 13. This is a new congregation, organized last winter by Bro. C. A. Finch, pastor of the First Church, Topeka. Through many difficulties these brethren labored to bring their building to completion. Now they have a neat frame building with auditorium and lecture room, stained glass windows, and are a united and hopeful people.

Enough money was raised on dedication day, which with a loan from the Church Extension Board, provided for all obligations.

Brethren Finch and Mallory of the First and Third Churches, Topeka, assisted in the exercises of the day. Members of the North Topeka congregation were also present, as well as the pastors of the Methodist and Friend's Church in Oakland.

### Dedication at Cherryvale.

The writer had the pleasure of aiding these brethren and sisters in setting apart their

beautiful and commodious house of worship on the last Lord's day of the year.

C. A. Shive is the hardworking and greatly loved pastor whose untiring diligence, with that of his loyal supporters, brought this enterprise to a glorious consummation.

They had a building 30x40. To this they built an auditorium 30x46, with pulpit and chair platform, baptistery and robing rooms. The floor of the older part was inclined, and a partition was made forming a nice room for Christian Endeavor and prayer-meetings. The entire auditorium is carpeted, the gift of the young women, and the room is seated with elegant oak pews. The entire building has a steel ceiling, while the acoustic properties are absolutely perfect.

A loan of \$500 had been obtained from the Church Extension Board, but there remained a balance of \$1,027 unprovided for. This seemed like a large sum considering what had already been raised. But when the final appeal was made at the evening service, and the totals footed up it was found that \$1,032.83 had been raised.

These brethren now have the best church in the town, and one of the best among our brethren in the county, and this congregation, though hindered for years by antis and factionists, is destined to become a center of great influence for New Testament Christianity in the great oil and gas belt of southeastern Kansas. W. S. LOWE.

Topeka, Kan.

## Northern California.

Evidences of prosperity are on every hand, both temporal and spiritual. A climate that permits people to work and live out of doors practically every month in the year, ought to and does give temporal prosperity to every zealous and industrious person.

Spiritual prosperity is manifest in the greater interest being taken by our churches in evangelism.

One year ago it was hard to get any of our churches to consent to meetings being held with them. Now we have many evangelists at work in the state and some good meetings being held, too. R. L. McHatton had over 30 additions at Santa Rosa and 37 at Lakeport. A. C. McKeever had 30 in two weeks with Fresno (home) church and had to close on account of sickness. F. L. Platt and D. W. Honn had 38 at Visalia with home forces.

Mrs. Hazelrigg is to begin a series of several different meetings Jan. 3.

I understand Northcutt is coming out for two or more meetings.

F. H. Lemon and D. W. Honn had over 20 in the Vacaville meeting. A. L. Platt and D. W. Honn are to hold a meeting at Colusa, in February. F. L. Platt and D. W. Honn at Tulare, in January.

Several meetings in weaker churches with fewer additions, but yet none the less good meetings.

A. O. Hushaw, for several years in the employ of the Foreign Society at Honolulu, has accepted the work at Winters.

R. W. Tener from Indian Territory is getting on well at Colusa.

J. B. Askev from Indian Territory has been called to Wheatland and Fairview and is expected Jan. 1.

G. E. Williams, of Kahoka, Mo., has been given a call to the Butte City church, and we hope he will accept.

W. F. Stafford, of Lexington, Ky., has been invited to Lodi, Jan. 3, and we hope it will be a case of love at first sight.

R. L. Morton, of Oklahoma, will likely take the work at Dinuba. He comes well recommended.

Others are coming and we feel that our pulpits are to-day more nearly filled and better manned than ever before. We are looking for great things in the future.

As I write, two days before the world festival of Christmastide, with the oranges bending the trees with golden fruit and even the apple trees attempting the "evergreen" role,

and the sunshine bright and warm all about, with all the gladness comes just a tinge of sorrow that people in the frozen east cannot enjoy it with us, for we have in California enough of earth's good things for twenty-five times as many people as are here now.

Perhaps, though, some of you are sorrowing for us because we have to use cotton to have the appearance of snow in our Christmas festivities.

It is easier though to imitate snow than green grass. J. P. DARGITZ, Cor. Sec.

Healdsburg.

## Ohio Letter.

It has been stated in the public print a few times, and once in these notes, that Hiram College had offered the presidency to different ones, but that it had been declined. It ought to be said that the Board of Trustees has offered the place to no one officially since Dr. Beattie resigned. The board would hardly make such a blunder as to offer the place to a man without knowing his mind. Those who have "declined" have done so to individuals who may have suggested the matter, not to the board. The present regime is perfectly satisfactory to most of us. No man is more universally beloved and few more efficient than the present acting president, E. B. Wakefield.

West Mansfield had a great day Jan. 3. The remodeled and newly furnished house was formally opened. P. H. Welsheimer, of Canton, a child of this congregation, came home to preach the sermons. But best of all the pastor, Walter A. Rounds, returned on this occasion after three months absence. Brother Rounds was taken with a severe and protracted case of typhoid fever Oct. 1. This is the first he has been able for service.

J. W. Lowe has trusted with the church at Piqua. The brethren there will hear some strong preaching from Brother Lowe, and will find him a genuine and a true man.

Jan. 3 was also a great day in our Zion at Dayton. The second church was formally set apart to the service of the Most High. President Cramblett preached the sermons and consulted the pocket-books. A fuller report is expected later.

H. L. Atkinson has done two things worthy of note. First he resigned at Geneva. Then he married one of Geneva's pretty girls. He will assist J. C. B. Stivers at Wellington in a meeting in January.

Arthur Braden, of New Castle, Pa., and a recent graduate of Hiram College has taken the church at Deerfield.

G. F. Assiter has shaken the dust of Missouri from his feet, and is now traveling up and down the streets of Martin's Ferry making pastoral calls. We welcome him to Ohio and intend to keep him here.

The Chicago Avenue Church in Columbus planned a big New Year's eve rally. They were to offer \$1,000 in silver on their church debt. State Secretary Bartlett was present to add grace and dignity and help a little with persuasive power.

This is the month of meetings. This scribe knows of the following men and meetings: G. A. Ragan is at Marietta; S. H. Bartlett is with W. H. Smith and the Tiffin Church; J. H. Dodd is with home forces, Franklin Avenue, Columbus; Mrs. Princess Long is singing for W. S. Priest at Central, Columbus; M. B. Ryan is at Broad St., Akron; J. G. Slayter is preaching in his own meeting at High Street, Akron; Edgar D. Jones is with home forces at Franklin Circle, Cleveland; Ira Durfee is at Geneva; W. E. M. Hackleman is singing for the meeting at Collinwood, C. A. Freer preaching.

Let us keep up the evangelistic efforts. Every church should have at least one meeting each year.

H. L. Willett is spending the first week of the new year at the Euclid Avenue Church, Cleveland. He preached Sunday, Jan. 3, and also addressed the preachers at the Y. M. C. A. building on Monday.

The Coshocton Church has paid off all



debts and has purchased a new lot further down in town and will rebuild. This is a wise move. C. A. McDonald is bishop there.

If you would like to have a meeting about the middle of March or first of April write to  
Coltinwood, Ohio. C. A. FREER.

### Dallas, Texas.

On Oct. 29, to-morrow will be two months ago, I came to the city of Dallas under the direction of the A. C. M. S. and began work in a section of the city where there were four square miles of territory and ten thousand people, without a church of our order to attend.

In this two months we have bought a lot that cost us \$2,100 and erected a comfortable house of worship on it that is 40x60 feet in the clear. We have this house well furnished, well lighted with electricity and well heated, with baptistery, matings, etc., all complete and paid for.

We have in this time organized a church and held a meeting that resulted in 102 additions in all. In the last two weeks we have had seven more additions. We now have 146 members in the church, 180 enrolled in the Sunday-school, 39 in the Y. P. S. C. E., 50 in the Junior Y. P. S. C. E. and about 40 in the Ladies' Aid Society. The Ladies' Aid has been organized two months, it being the first thing organized, and it has raised \$446 to date. While this new organization has been buying and building every thing all at once, they have paid \$100 a month on the preacher's salary from the very start.

We were sent here to buy a lot, build a house, organize a church and locate a pastor. Every thing is done but the locating of the pastor, and we think we have our eye on the right man.

As our work is done, or practically done here, we will either go to another city and do likewise, or enter the protracted meeting field in the early spring and hold meetings in the southwest until some other city is ready to establish a new church. If any preacher wants to apply for the pastorate of the new church just established in East Dallas, let him write to James Johnson Collins, Dallas, Texas, as I really have not the time to take care of that kind of a correspondence.

JOHN A. STEVENS,  
Southwestern Evangelist.

### Kentucky.

We have just learned that James Vernon, who has done such good work at Nicholasville for several years past, has resigned to accept a call to the church at Winchester, Ind., his resignation at Nicholasville to take effect on April 1. Brother Vernon is one of our strongest preachers.

W. B. Taylor, who has been located with the church at Versailles for the past eight and one-half years, has accepted a call to Santa Anna, Cal., where he expects to begin work at once. He has done a splendid work at Versailles, and the church disliked very much to give him up, but the health of his family necessitated his going to a different field.

George Darsie, of Frankfort, has just announced a special series of Sunday night sermons, beginning on Jan. 3, on "Some Noted Kentucky Pioneers."

Flournoy Payne, who has been located at Baltimore for several years past, has accepted calls to preach the ensuing year for the churches at Sulphur, New Castle and Point Pleasant. Glad to have him in Kentucky again.

W. S. Willis, who has been located at Falmouth for several years, has succeeded G. W. Nutter at Millersburg. We learn that the latter is considering a call to Aberdeen, Miss.

S. R. Hawkins has just closed a successful year's ministry at Murray, and will spend the ensuing year in the evangelistic field.

Evangelist S. M. Martin is in the midst of a splendid meeting with V. W. Dorris at Georgetown. There have already been about 50 additions. The meeting continues.

Charles E. Powell, who has been preaching

## Aching Joints

In the fingers, toes, arms, and other parts of the body, are joints that are inflamed and swollen by rheumatism—that acid condition of the blood which affects the muscles also.

Sufferers dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather.

"It has been a long time since we have been without Hood's Sarsaparilla. My father thinks he could not do without it. He has been troubled with rheumatism since he was a boy, and Hood's Sarsaparilla is the only medicine he can take that will enable him to take his place in the field." Miss ADA DORY, Sidney, Iowa.

## Hood's Sarsaparilla and Pills

Remove the cause of rheumatism—no outward application can. Take them!

for churches near Stanford the past year, has just accepted a call to Valdosta, Ga.

Thad. S. Tinsley, of Louisville, has just closed a very successful year's work with the Clifton Church of that city. There have been 254 additions at regular and special services there during the past year. A new church building has also been dedicated and a parsonage completed.

We are just beginning our fifth year with the church at this place. During the past year 52 have been received into our membership at regular services. Our missionary offerings have been larger than for a number of years.

P. H. Duncan, on account of his health, had to give up his work with the Parkland Church, Louisville, declining a unanimous call to remain with the congregation another year. He will locate at Latonia and preach for several country churches within reach of that place.

The new church building at Erlanger will be dedicated on Jan. 10. F. M. Rains will be in charge, assisted by G. A. Miller, of Covington, E. D. Jones, of Cleveland, Ohio, former minister, and L. B. Haskins, the present minister.

The many friends of Holton O. Frank will regret to learn of his death, which occurred at Lexington on New Year's day, after a lingering illness of several weeks. Brother Frank was one of our most popular young preachers, and will be greatly missed. He was a son of the late Joseph Frank, and a brother to R. Graham Frank, the present minister at Liberty, Mo. May God comfort the bereaved family. His funeral was held in the Broadway Church, Lexington, conducted by President J. W. McGarvey, assisted by Mark Collis. The remains were then taken to Flemingsburg, his old home, for interment.  
Midway, Ky. GEO. W. KEMPER.

### Texas.

The churches at Sabinal, Uvalde, Hondo and Devine would co-operate in the employment of a pastor. This is a splendid field for some young man who is active, zealous and energetic. These churches are all near each other and located in the most healthful portion of the state, not far from San Antonio.

The Tabernacle Church, Ft. Worth, has reached the high water mark in its Sunday-school. The number present two weeks ago was one thousand! This is by far the largest Sunday-school in Texas.

R. R. Hamlin, pastor of the First Church in Ft. Worth, is building up his church rapidly and has greatly increased the numerical strength of both church and Sunday-school within the past few months. Both the First Church and the Tabernacle Church in this city are growing rapidly.

J. G. Cresson, formerly of Norman, Okla., succeeds A. J. Bush in the pastorate at Cle-

burne, and we learn that he enters upon his duties as such January 1. He comes well commended [and] the brethren of Texas extend to him a hearty welcome.

The Texas Christian University, has recently been made, the recipient of another \$1,000 from a friend who resides in the city of Houston. If one hundred more of such persons could be found, the University, by next September, could provide accommodations for the many pupils who will doubtless desire to matriculate at the opening of the session.

E. B. Watson has resigned the pastorate at Brownwood, but whither he goes we have not been informed. He has served this church for several years and is very much beloved by the members and the people of the city. Brother Watson is a strong preacher and a good pastor and any church securing his services will be fortunate.

The church at Comanche has about commenced the building of a new church house commensurate with the demands of the city and the growth of the membership. Arthur W. Jones is the popular and energetic pastor of this church and is also engaged in the business of closing up saloons, being a splendid prohibition lecturer.

The church at Carrollton has had a beautiful lot donated and they are planning for the building of a neat and comfortable church house in the near future. This church was recently organized by Evangelist B. J. Waugh, who has been called to the pastorate of the church at Beaumont, but he has not yet decided to accept.

Austin, Tex., Jan. 1.

### Dedication at Weston, Ohio.

Eight years ago the writer held a meeting at Weston, Wood county, Ohio. A goodly number of people gave their hearts to Christ, and obeyed the gospel of his grace. We organized them into a church, and for these eight years they have held up the gospel banner, and God has given prosperity to the church. On Lord's day, Dec. 27, it was our privilege to go back to Weston and preach the opening sermon and dedicate their house of worship. It was a very happy day for the Disciples at Weston. In addition to raising money to pay all debts, we raised enough to buy them a new organ. The pledges run only thirty days. Quite a good deal was cash in hand.

Wabash, Ind.

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## The Sunday-School.

Jan. 17, 1904.

### THE BAPTISM AND TEMPTATION OF JESUS —Matthew 3:13-4:11.

Memory verses 4:3,4.

**GOLDEN TEXT.**—And, lo, a voice from heaven, saying, This is my beloved son in whom I am well pleased.—Matt. 3:17.

#### The Records.

In addition to Matthew's narrative, read also the very brief account of the baptism and temptation of Jesus in Mark 1:9-13. Mark nearly always narrates a given event in fewer words than any of the other evangelists. Luke's account of the baptism is also very brief (3:21,22), but he tells of the temptation (4:1-13) in words almost identical with those used in Matthew, but with the order of the second and third episodes reversed. John's Gospel lays great emphasis upon John the Baptist's testimony to Christ (1:6-34) but does not explicitly mention the baptism of Jesus, though it records the visible descent of the Holy Spirit upon him as the sign by which John the Baptist identified the chosen one (John 1:33). The fourth Gospel does not mention the temptation at all.

#### The Baptism of Jesus.

While John was preaching repentance in the wilderness of Judæa, Jesus came out with the multitude and presented himself for baptism. John protested on the ground that he did not need baptism. While he had rejected the hypocritical scribes and Pharisees on the ground that they showed no tokens of genuine repentance, his appeal was to those who had real and substantial sins to repent of. John could say, as Jesus afterward said, "I come not to call the righteous, but sinners to repentance." It is not necessary to suppose that John recognized Jesus as the Messiah and based his refusal to baptize him on this ground. Indeed, in John 1:33, it is explicitly stated that John did not know Jesus (as the Messiah) until he saw the Holy Spirit descend upon him. If Jesus and John were second cousins (Luke 1:36), they may easily have been well acquainted, for, though one family lived in Galilee and the other in the hill country of Judæa, there were frequent opportunities of meeting at the feasts at Jerusalem. If John knew Jesus at all, he must have known his singular purity of life and might well have said, "I have need to be baptized of thee, etc.," even though he had at the time no suspicion of his mission.

#### Why Was Jesus Baptized?

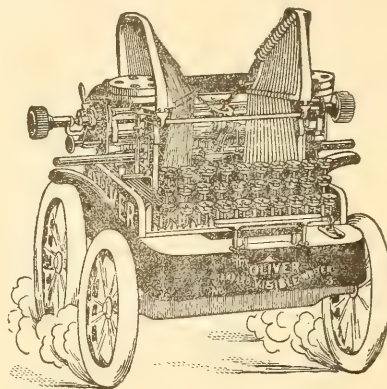
Was it any wonder that John, knowing the blameless life of Jesus, should think it inappropriate and unnecessary for him to submit himself to a "baptism unto repentance?" Much more might he have thought so if he had known that Jesus was actually the Christ. Yet Jesus asked for baptism and explained his request by saying, "Thus it becometh us to fulfill all righteousness." What did he mean? Certainly not that baptism was itself a righteous act. John had been preaching repentance as a preparation for the new kingdom of righteousness. He had been awakening the people from their complacent belief that they would be saved simply because they were Abraham's children and "heirs of the promise." He had been showing them that they did not, as Jews, inherit a claim upon God's mercy and had been announcing the beginning of a new regime in which personal righteousness should be the only test. Those who were willing to accept this new order of things naturally repented of their sins and set about to make their lives conform to the new standard, and they were baptized in token of their submission to this new requirement. Now, though Jesus had no sins to repent of, it was eminently fitting that he should, through baptism, express his approval of this new view of life and duty which John was preaching. In this way he showed publicly his belief that one should "fulfill all righteousness."

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instead of depending upon sacrifices and ceremonies to win the favor of God.

#### A Real Temptation.

Why was Jesus tempted? Because it was impossible that he should not be tempted. Whatever may have been the measure of his earlier understanding of his mission, he was now getting a fuller consciousness of his own powers and of the purpose for which they were given to him. And every time of awakening power, in the life of any individual, is a time of temptation—the temptation to make a wrong use of power. Just how these temptations came or in what form Satan presented himself, it is not important to decide. The important point is that they were *real* temptations. They presented objects of desire which appealed strongly to Jesus. He wanted food. He wanted to convince all beholders that he was the Son of God. He wanted to possess all the kingdoms of the world. But the conditions that were attached to the immediate attainment of these ends were such that he could not yield without compromising his mission.

#### A Testing Time.

The greatest significance of the temptation, or series of temptations, was that it afforded to Jesus an occasion for defining the nature of his mission and choosing between two possible courses. He had received the divine attestation of his Sonship in the voice from heaven and the gift of the Spirit. He was conscious of a power which he had not yet put to the test. He saw himself the chosen one to set up a new kingdom upon earth. Should he use his special powers for the supplying of his own bodily needs? No, he would depend on his common human powers to meet human wants. To have done otherwise would have been an unworthy beginning to his ministry. Should he test his powers and give proof of them in spectacular displays and thus win notoriety at a stroke by a conspicuous miracle? No, while he wanted to draw men about him, he did not want them to come as curiosity seekers. He must not be a mere marvel-monger.

#### A Spiritual Kingdom.

The third temptation is the most significant of all, for it most nearly concerns the primary mission of Christ.

He had come to establish a kingdom, and now a kingdom is offered to him. There may

have been many conceivable arguments in favor of accepting it. He would be able to rule wisely and justly. He would be able to deliver Israel from the hated Roman yoke. All the arguments by which politicians nowadays persuade themselves that they may use the corrupt machine to get into office, and make atonement by the good they will do after they are in, were applicable to this temptation, when Satan offered to Jesus "all the kingdoms of the world and the glory of them." The offer forced him to a final decision as to the nature of the kingdom which he should establish. If it was to be a political kingdom such as the Jews were expecting, then it might perhaps be worth while to accept this offer. But if, setting aside the current conception of the messianic regime, he was to establish a spiritual kingdom based upon faith and righteousness, then it would be fatal to make even the slightest concession to the powers of evil in return for the greatest gifts which they could bestow. This temptation was not ended when "the devil left him for a season," for throughout the ministry of Jesus, there were periods of popularity when the people, misconceiving his mission, wished to make him king. This, perhaps, was no serious temptation to him after he had come to a full realization of the nature of his work, but the temptation of the wilderness had just this value—that, by presenting an opportunity and a crisis, it helped him to attain full consciousness of the nature of the work which lay before him.

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## Christian Endeavor.

By H. A. Denton.  
Jan. 17, 1904.

### OUR TEMPTATIONS.—

1 Cor. 10: 6-13; Heb. 4: 14-16.

#### For the Leader.

We come not to discuss theories of temptation to-night. If so, we would have almost as many theories as we have members to theorize. And it would not profit us much after we had heard them all. The fact of temptation is not in dispute. There is such a thing. Who is there who has not this evidence in his own experience? Have we not felt that strange and yet common thing called, for want of a better designation, temptation, drawing us, compelling us, enticing us, threatening us, arguing with us, holding us as if by a spell against our better judgment? This, under its many forms and names, is the topic we are to discuss this evening. Viewed thus from the Word of God and from our own experiences, the subject will yield us information, comfort, help and inspiration for the toils of another week.

#### For the Members.

1. We have temptations within. They are not the words or influences of any external influence or personality, at least, so far as we know. They seem to have their lurking place within. They rise up from some unforeseen hiding place in our hearts. We have no one to blame. The foe is not without, but within. Is not the absence of Jesus from the heart the opportunity for this uprising? Remember he is not absent unless put out by you.

2. We have temptations which come from the outside. They are external. Those who may think they are our friends may become our tempters. They will try to empty our hearts of the Holy Guest and enthroned there the enemy of all souls. Then there are influences, suggested thoughts, impure reading matter, things to possess and things to enjoy, and so on through all the list of things external to us, that influence us to do wrong. These are temptations from without. If the temptation from within is to be expelled, how much more is the temptation from without to be avoided!

3. We cannot discuss the question whether it were possible to have a world of human life and experiences without temptation. This would bring no message to the heart. It would afford no relief to those who are already struggling with temptations. But this we know: The Lord has promised that we shall never be tempted beyond what we can overcome through his help. See 1 Cor. 10:13. We have the knowledge that the efforts we put forth to overcome, will develop within us spiritual strength. This is just as simple and as certain as that physical exercise will develop physical strength. What is that beautiful grace we call patience but the strength of a soul that has wrestled with temptation? See Romans 5:3-5.

#### FOR HOME READING.

- |                            |                |
|----------------------------|----------------|
| M. Tempted by Satan.       | 1 Pet. 5:8-11. |
| T. Tempted through riches. | Deut. 8:11-18. |
| W. Tempted by men.         | Prov. 1:10-16. |
| T. God does not tempt.     | James 1:12-16. |
| F. God delivers.           | Psa. 22:4, 8.  |
| S. Works patience.         | Romans 5:1-5.  |
| S. Overcoming temptation.  | Heb. 4:14-16.  |



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## Midweek Prayer-Meeting.

By Frank G. Tyrrell.  
Jan. 13, 1904.

### UNDER THE EYE OF CHRIST.

—Heb. 4:13.

The watchword of this restoration movement is, "Back to Christ!" It is a cry that is echoed by all leaders of thought in the religious world, and Christendom is asking, "Where is he that is born King?" This study is to remind us that his eye is evermore upon us, when we serve or shirk, obey or transgress, march or fly. "There is no creature that is not manifest in his sight." His vision embraces all. We cannot hide from him. That which we least wish him to see may be the very first to arrest his attention.

We are confident that his is never a supercilious gaze: that it is, rather, tender and sympathetic. It is more than a glance, merely taking note of us, as the eye sometime does of a landscape, without the attention dwelling upon it. He looks with attention and sympathetic interest. He follows our careers; he foresees our perils and oppositions; he reads our thoughts. What a look of scorn he had for hypocrites of old, and with what fiery vengeance must that same glance fall upon the hypocrite's descendants! And who can imagine the world of pathetic reproof with which he looked upon Peter, after his denial?

There is great comfort in this assurance: for often we struggle hard, alone. Our efforts are vigorous, earnest, as well-timed as we can make them, and yet fruitless. We have toiled all night, and taken nothing. When we turn to our fellow-workers they look upon us with reproach and misgivings. But the Master looks upon the heart; he knows the ardor, the devotion, with which we have toiled, and he approves. Or if it be a flagrant transgression, for which men denounce us, he sees that also; but his gaze penetrates to the innermost recesses of the heart; he sees the underlying motive, which was overborne, perhaps, and his chiding is tender and full of healing balm.

We have the constant sympathy of him under whose eye we live and labor. He is our High Priest, touched with a feeling of our infirmities. He knows the fiery assault of temptation, and the feeble powers of resistance. What gratitude we should feel for his compassion! Now, in view of his sleepless watch-care, we should be *steadfast*. First of all, in high purpose; then, in doctrine. We should search the Scriptures daily, like men seeking goodly treasures—the translucent pearl or the flashing diamond. We should be steadfast in labor and travail. Men are not born into the kingdom without birth-pains.

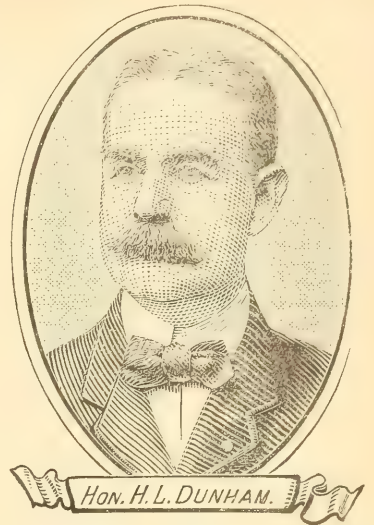
A knowledge of divine love and sympathy should encourage us to come frequently and with *boldness* to the throne of grace. "Much reading and thinking may make a popular preacher, but much secret prayer must make a powerful preacher," says Dr. Berridge. Boldness in coming to the throne will endow us with *mercy and grace* that will make our Christianity both popular and powerful. And this boldness and persistence should result from the encouragement we find in him under whose sleepless eye we live.

His eye is upon us for good. He watches to protect, to cheer, to support. The way may be dark to us, but he knows it altogether. It may be a thorny way, and the thorns pierce our feet, but ah! they pierced his brow! Who is not anxious to walk and to work so as to merit at last the look which will accompany the blessed "Well done?" Do you not think the Master is pleased with the efforts the Disciples are making to restore the lost unity of his church? And do you not think he is saddened when he sees us filled with a party spirit, proud, arrogant, boastful, bigoted? No father ever watched with more jealous eye the progress and behavior of a loved child.

#### PRAYER

O Lord, we would realize thy sacred nearness. We would warm and grow under thy gaze, as flowers under the enkindling sun.

## NATURE'S GREATEST CURE



An interesting letter to our readers from Hon. H. L. Dunham, Ex-Mayor of Dover, N. J.

Dover, N. J., Nov. 12th, 1902.

I had both kidney and liver trouble for over three years. I tried the best physicians in Washington, D. C., Pittsburg, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change, which satisfied me that at last I had found the right medicine. I continued in every way, that I felt satisfied I was cured. But, to be positive beyond a question or doubt, I was in Chicago during July, 1902, and went to the Columbus Medical Laboratory, No. 103 State St., and had them make a thorough and complete microscopical examination which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory, which is recognized as one of the best in the country.

Very truly yours,

*H. L. Dunham*

Ex-Mayor of Dover, N. J.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you, a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need; you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

May we abide in thee, rooted and grounded in thy love, surrounded by thee as by a celestial air, and finally see thee as thou art. Amen.

(Topic for January 20, "Prevailing Prayer.")  
—Gen. 32:24-28.)

## NEW INVENTION!

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## Our Budget

—Here we are with our first number for the new year.

—We are sending this number to a large number of new readers, who have just been entered upon our subscription list. We tender them hearty greetings, and hope they will make themselves at home.

—What we ask of the whole of the CHRISTIAN-EVANGELIST family, is their earnest co-operation with us to make the paper of greater service to our cause than ever before. If you like us show it in some of the following ways: Show the paper to your friends and speak a good word for it. If a preacher, call attention to the paper from your pulpit and urge the value of a religious paper in the home. Report to us briefly and promptly any news that may come to your knowledge. Send us also any clipping from any other paper which you think will interest us, enclosed in an envelope. Also send us any thought of your own, or any suggestion which may occur to you from time to time, looking to the improvement of the paper or the advancement of the cause.

—All the signs indicate a year of unusual prosperity and greatly increased circulation for the CHRISTIAN-EVANGELIST. Our friends throughout the country are seeing more clearly the value of circulating widely the CHRISTIAN-EVANGELIST as a representative paper of our great plea, and are pledging their co-operation to assist us in fulfilling its mission among us. Now is the time of year when a little active work will tell most in the way of practical assistance.

—The past week has presented a scene of almost unprecedented activity in every department of the Christian Publishing Co., from the third story to the basement. Pressmen, compositors, proof-readers, janitor, Book Department, Business Manager and Cashier, Advertising Manager, Sunday-school Department, Subscription Department and Editorial Department—all have been up to their eyes in business, and the days have been too short in which to do the work.

—Bro. N. J. Aylsworth, who never fails to awaken fresh interest in every subject he writes upon, will be read with interest this week on one of the current questions of the time. Other contributed articles also will be found worthy of careful reading.

—We owe it to our colleges to which we are looking for the education of our ministers and of our Christian workers who are to represent us at home and abroad, that we make the third Lord's day in January, a day of educating the churches upon the subject of Christian education among us. In one of McGuffey's old school readers, we remember a sentence like this: "We must educate or we must perish." We may apply this to ourselves, as a religious body, as equally true of us.

—The editor reciprocates this kindly New Year's greeting from the successful and energetic general secretary of the Benevolent Association: "I wish you a useful and happy New Year. Through all the activities and stress of your busy life, may you ever hear 'the still small voice of God' speaking peace to your soul, and may you always be regaled by the consciousness that in the upbuilding of the CHRISTIAN-EVANGELIST you are serving the Lord, and helping a large and growing constituency into all the graces of the Christian life. Accounting myself fortunate in being associated with you in holy service, I am, Your brother in Christ,

"GEO. L. SNIVELY."

—The sad word comes to us through a note from Bro. J. S. Lamar, of Georgia, that our beloved and gifted young brother, A. B. Phillips, pastor of the church at Augusta, Ga., died suddenly at his home in that city on Monday, Dec. 28. We learn that he was taken ill on the Lord's day and died the following day, with heart failure. This is truly sad intelligence. Brother Phillips seemed to have the promise of a long and useful life. He was

educated, gifted, genial, popular and devoted to the work of the Master. The church at Augusta, and the whole brotherhood has suffered a great loss in what seems to us, his untimely decease. Georgia has recently lost, as Brother Lamar reminds us, two of her ablest men, the other being the venerable Dr. A. G. Thomas, whose death we recently chronicled. Dr. Thomas had long been identified with our cause in Georgia, and was a ripe sheaf ready for the garner. Brother Phillips has been called in the prime of his young manhood, and in the midst of his usefulness. We tender our sincere sympathies to his bereaved wife and church.

—The American Bible Society, whose work is too well known to need any commendation from us, announces that the contributions to its treasury have fallen off very seriously during the past year, and unless there is a considerable increase during the next three months, the work of the society, both at home and abroad, will be materially crippled. This ought not to be permitted. All funds should be sent to Mr. Wm. Foulke, treasurer, Bible House, Astor Place, New York.

—A. J. Bush, who has recently undertaken the superintendency of the Juliette Fowler Orphans' and Widows' Home at Grand Prairie, Texas, writes that there is no Christian Church at that place. He is taking steps toward organizing one.

—F. M. Green in sending a New Year's greeting to the CHRISTIAN-EVANGELIST and its editorial force, says: "As in the past, so now I will do all I can to endorse your work and extend your influence. I am now well into the fiftieth year of my active and often strenuous public life. When I reach the full limit, I expect to retire with only love and good wishes for those who must carry on the work."

—Walter Jordan will assume the pastorate of the church at Quincy, Ill., on Jan. 10. He will find the church in a healthy and active condition. E. S. Potter, a member of the board, says that the Sunday-school, under the superintendency of George Carley, is at a record-breaking point, and the mission conducted by the church has an attendance of about 75.

—The churches of Pittsburg, Allegheny and vicinity, will unite in a simultaneous evangelistic movement, beginning Feb. 7, and continuing indefinitely. Such evangelists as Dr. Chapman and Dr. A. C. Dixon will have charge of the work, and the joint committee of arrangements includes representatives of thirteen religious bodies. The Disciples of Christ are represented by C. L. Thurgood, R. J. Bamber, W. R. Warren, Wallace Tharpe, and W. H. Gardner.

—A. M. Growden writes that his work at Scranton, Pa., is growing splendidly and that his recent sermon on "No Creed but Christ" was, by request, published in the Scranton Republican.

—William Woods College has secured the services of C. Q. Shouse, of Nelson, Mo., who will assist Pres. J. B. Jones during the present year in soliciting funds and students. Brother Shouse has been a friend of the college from the beginning, and has before now successfully canvassed in its behalf.

—John G. Slater, pastor of the First Church of Christ at Akron, Ohio, sends us a printed report of their work for the year. It is a splendid report: 127 additions to the membership; their own missionary supported under the State Missionary Society, another under the home society, and another in a foreign field; \$1,096.96 contributed to foreign missions, the largest amount given by any single organization among the Disciples of Christ; \$8,000 raised during the year for all purposes. This is one of our great churches, but it has not yet reached the limit of its greatness.

—Pres. Hill M. Bell, of Drake University, writes that arrangements have been completed with the trustees of the School for Pastoral Helpers at Cincinnati, for the transfer of the school to Drake University. The transfer takes effect at once. The University will enlarge the scope of the school's work to include a number of specialties for Christian

workers that have not hitherto been available in any of our Bible Colleges. The School for Pastoral Helpers has been a useful institution under the management of Brother Harvuot, and has made for itself a distinct and unique place. Its transfer to Drake will insure the permanence of the work, as well as its enlargement.

—J. T. Ogle, of Guthrie, Okla., writes that the church at that place has had 159 additions since going into their new building eleven months ago.

—W. H. Waggoner, our missionary specialist and evangelist, has recently held an institute at Sullivan, Ind. He reports that the work there is prospering under the ministry of David Francis, who has just been called for his third year. There have been 88 additions to the church in the last two years. Brother Waggoner writes that his missionary institute work during 1903 has been highly successful. He lectured every night for forty-two weeks in churches of all denominations through Indiana, Ohio, Kansas and Missouri. The work was better supported and attended than ever before.

—We regret to notice that the Christian Companion of Louisville continues to print misrepresentations of the CHRISTIAN-EVANGELIST. In a recent issue it refers to us as endorsing the name "Church of the Disciples," or the "Disciples' Church"—names which we have distinctly discountenanced and discouraged, both on scriptural and grammatical grounds. It also charges the CHRISTIAN-EVANGELIST with favoring the title "Reverend"—a thing about which we care so little that we say little or nothing concerning it. We never apply the term to any of our own preachers in the CHRISTIAN-EVANGELIST, though we sometimes use it in addressing letters to preachers for purposes of identification. The title "Rev." means preacher—only that and nothing more; but we would not care to write "Preacher," even, before every man's name who is a minister of the gospel. We are then charged with substituting the word *pastor* for *evangelist*. This charge is entirely without foundation. The two words have very distinct uses, and we never use them interchangeably. We apply the word *pastor* to one who is a pastor or shepherd of a flock, and the term *evangelist* to one who is not a settled pastor, but who preaches the gospel from place to place and is engaged in evangelistic work. We had supposed the word *pastor* was quite as scriptural as the term *evangelist*. But the gravest misrepresentation which the Companion makes, is that this paper has endorsed the idea of receiving the unimmersed into fellowship. The Christian Standard was candid enough to deny that this paper favored such a practice, recently, and subsequently published an editorial from our paper distinctly repudiating such idea. And yet, in the face of all these facts, our Louisville contemporary, for some strange reason, repeats this charge. We call no one's motives in question, but we venture to express the hope that Brother Brown will strive to do to others as he would be done by, when he undertakes to represent the position of his brethren. Let us be just if the heavens fall.

—J. H. Fuller, of Ridgeway, Mo., will preach for the church at Moulton, Ia., during the present year. The four churches of the town are uniting in a union meeting which began Jan. 3.

—The dedication of the church at Brownstown, Ind., which was announced last week for Jan. 17, has been postponed until Jan. 24.

—George C. Ritchey is supplying the pulpit at Santa Ana, Cal., until the church shall secure a permanent successor to Brother Calvin. He reports two additions Dec. 13. He has accepted, a call to Roseburg, Ore., to begin Feb. 1.

—S. H. Duncan changes his address from Louisville to Latonia, Ky. He had a unanimous call to stay with his church in Louisville, and he leaves with reluctance, but he accepts churches in the country, with the hope of recruiting his health.



—J. D. Williams, of Tecumseh, Okla., has been called to the church at Butler, Ky., for 1904.

—Dr. Clark has left for Australia in the interest of Christian Endeavor. All Endeavorers will join in prayer for his safe and successful tour.

—S. D. Dutcher, pastor at Oklahoma City, will not go to Omaha, Neb. He did not make a success of his resignation at the former place. He will hold a short meeting at Hebron, Neb., commencing on Jan. 10, 1904.

—E. R. Childers passed through the city last week en route from Troy, Mo., to Middleborough, Ky., where he begins his work as preacher for the congregation at once.

B. A. Channer has resigned his charge at Caldwell, Kan., to take the pastorate of the church at Jewell City, Kan. During his three years at Caldwell there were 107 persons received into the church. The outlook for the church in Jewell City, he writes, is very promising.

—C. R. Noe, of Leon, Kan., has just given our National Benevolent Association his fourth sum of money on the annuity plan. The last bond is for \$200. This is high commendation of the financial system of the association. Others wishing to help this great Christian enterprise may write to general secretary, Geo. L. Snively, 903 Aubert Ave., St. Louis.

—Samuel M. Bernard, minister at Boulder, Colo., will assist J. E. Pickett in a revival at Highland Church, Denver, in January. Bro. Bernard's work at Boulder last year was blessed with 170 additions, mostly baptisms, a new parsonage, increased salary for 1904, and best of all, eight missionary enterprises contributed to.

—The Church Extension Fund has just received two gifts on the annuity plan: \$100 from a friend in Iowa, and \$1,000 from friends in Illinois. The latter is the 99th annuity gift this fund has received.

—The church at Quincy, Ill., has extended a call to Bro. Walter M. Jordan, of Helena, Mont., which has been accepted by him, and he expects to begin his work in Quincy about Jan. 10.

—If any of our older readers in Illinois can send us a photograph of E. L. Craig, the founder of the Gospel Echo, who lived at Carrollton in that state for many years, we will be glad to receive it to make a cut from it for our anniversary number.

—Mrs. Dr. J. D. Hammett, of Huntsville, Mo., who is wintering at Pasadena, Cal., writes: "My husband and I are sitting in the shade of an orange tree that is laden with its golden fruit. There is abundance of sunshine, fruit and flowers everywhere. This is a beautiful city and an ideal climate. Our church is in a prosperous condition here." Such word, coming to an editor who is trying to enjoy zero weather, is well calculated to breed discontent.

—Thos. J. Easterwood, Theo, Tex., sends this message to the readers of THE CHRISTIAN-EVANGELIST:

"This is the first day of the new year, and, dear reader, let us with the new year begin to live a new life. Let us put into practice the noble principles taught in our best family paper, the grand, good CHRISTIAN-EVANGELIST. May God bless it for the great work it is doing. We need to *practice* unity as well as *preach* it. And we so much need *spirituality*. May God revive us! May the incoming year be the most glorious in our history because of God's presence among us!"

—My work in this field is doing well. Have had seventy additions during my ten months' pastorate. The members have given us two surprises, bringing many useful presents. In many ways they show their appreciation.

Cisco, Tex.

R. E. MCKNIGHT.

—A note from Bro. J. C. Reynolds, Macomb, Ill., reports his condition steadily improving. He has just received a telegram from Tyn-dall, S. D., announcing the accidental death of his brother, whom he was visiting at the time his recent illness began. Concerning his own sickness, Brother Reynolds writes: "I cannot now undertake to tell the story of my terrible sufferings, but by the grace of a just

and merciful and loving God, I am about recovered from that attack. I am not suffering now, though I am nervous and weak." We are sure a vast multitude will rejoice to know that our brother is on the road to recovery.

—J. F. Tout, of Centralia, Wash., would like to see the article of F. G. Tyrrell on Christian Socialism, which appeared in a recent number of the CHRISTIAN-EVANGELIST, in tract form. He believes it is a fair statement of the problem. He says: "If we do not seek to equalize the opportunities of humanity, instead of fostering and even advocating this wicked competition, God will raise up a people who will. The spiritual is our *first* consideration, but the fruits thereof should be borne so that the world may know us."

—How do you expect a musician to write for a prize when the hymn is made up of two kinds of metre, as "What We Stand For?" Make the last two stanzas the same as the first three, and it will go.

J. H. ROSENCRANS.

Carlton College, Bonham, Texas.

Any old musician could put music to poetry of the conventional type, containing the same number of feet in each stanza, but it requires something of a musical genius to write a piece of music of sufficient flexibility to fit a poem that is not concerned so much about its *feel* as about *getting there!* Hence the offer of a prize. See?

—T. H. Blenus, of the Church St. Christian Church, Jacksonville, Fla., writes that "the human birds of passage are daily and almost hourly arriving." Among the brethren reported as passing through are, J. M. Tisdale, of Covington, Ky., Brother Trout and wife, of Toronto, Can. But not only are the *people* arriving south, but he says on a recent pleasant day "when the air was soft and balmy" he heard "the sweet tones of the robin redbreast, which had perhaps just completed a long flight from some northern nesting place. This was the summer bird of our old Nova Scotia home, and its appearance and familiar notes awakened many a sweet and endearing remembrance."

—We acknowledge the receipt of the "World-Wide Christian Endeavor Souvenir Almanac" of 1904, from the World's Christian Endeavor Union at Boston. It contains the "Story of the Year" 1903 in Christian Endeavor, not in words alone, but in many beautiful illustrations, showing the progress of Christian Endeavor in foreign lands. It is a beautiful idea, well worked out, as these Endeavor people know how to do such things. Every Endeavorer would like to see one of these souvenir almanacs.

—President Josephus Hopwood, of Virginia Christian College, Lynchburg, Va., writes: "Our work continues very favorable. Enrollment one hundred and twenty, with fifteen or twenty more coming in January. A good spirit for the college prevails through a wide field, Virginia and adjoining sections. Yesterday was a great day in the little church in Lynchburg. It was very rainy and sleeting; not more than two hundred were present, but in a quiet way, more than \$4,000 was subscribed, almost exclusively by the members of the church. This finishes paying for the Sunday-school and chapel portion of the church. T. E. Cramblett, president of Bethany, was the preacher for the occasion."

—President E. L. Barham, Female Orphans' School, Camden Point, extends his thanks and congratulations to the CHRISTIAN-EVANGELIST on its criticism of the Supreme Court's decision, and adds that in case there is any fine to pay for such criticism, that he would be thankful to be permitted to assist. He adds: "I am rejoiced to see our religious journals enter this fight. Our great metropolitan dailies are often subsidized and dare not speak out; or if not so bound, are compromised in such a way that their denunciations are without effect. Cry aloud and spare not." Fortunately, we have had no penalty to pay, so far, and do not anticipate any trouble of that kind. We are in the fight, however, for honesty in politics, and against all boodlers, bribers and bribe-takers, and in this we are glad to know that we have the approval of so large a number of our readers.

You pay five times too much for lamp-chimneys.

Buy good ones. **MACBETH.**

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

—The selection of Rev. Ira Landrith, LL.D., of Nashville, Tenn., as the General Secretary of the Religious Education Association, seems to us in every way a happy choice. Dr. Landrith is an honored minister and editor in the Cumberland Presbyterian Church, and has a reputation for wise conservatism that will commend him to the confidence of the religious people generally. He has already entered upon his work and is expected to make a visit to St. Louis in the interest of the work of the association the latter part of January. In giving the reasons which led him to accept this position, in his paper, the Cumberland Presbyterian, Dr. Landrith says:

"Another determining reason for agreeing to go to Chicago has been the increasing conviction that the Religious Education Association has come providentially into being for just such a time as this, and that it promises to be the most phenomenally and comprehensively useful interdenominational and international religious movement of modern times. Intimate recent association with the men most concerned for the Association's well-being has compelled me to believe that every evangelical church, and every really righteous man, movement and method, has much to gain and nothing to lose by cordial co-operation with this omni-denominational agency for making stronger, wider and deeper every devout man's faith in God. Having had absolutely nothing to do with the suggestion of my name, and nothing to do with promoting the proposition of my election, and having been studiously kept in ignorance of all the facts, so that I did not know I had been considered until my election was practically assured, I have been sufficiently unembarrassed from the first to demand, when I came to consider the call, all the information there was to give concerning the incipency, aims and spirit of the Religious Education Association; and my friends in the Cumberland Presbyterian Church will not need to be told that due care and caution have been exercised by me, and that I now know that the Association will advocate nothing, because it desires to accomplish nothing, not in accord with the best wishes of the most thoughtful, earnest and conservative religious leaders in all the churches. In a word, I have learned enough about the cause to be able to stand for it without reservation of any kind, and with an enthusiasm born of such unqualified indorsement and confidence."

—A clipping from the Richmond, Va., News Leader contains an account of the arrival in that city of J. W. Harrison and wife, who are traveling in a one-horse covered vehicle from New York to Atlanta. The wagon cover is labeled, "The gospel wagon of an aged couple on a long journey, New York to Atlanta and back." This is our old friend, Brother Harrison and wife, whom we knew in England. He has a platform attached to the rear of his wagon and preaches the gospel to the people where he can get an audience. He is traveling for his health and is seeking to do good while passing along.



## Correspondence

### Christmas—A Meditation.

The thing I am thinking about is this: We were together the other day—the Board of Ministerial relief—getting ready the Christmas remittances for the recipients of our bounty, and a most pleasant thing it is to be able to send something to struggling ones who have helped to bear the burden and heat of the day, when word came to us of certain ones most honorably connected with our church and educational work, who were having, just now, a very trying time. They were persons who would shrink from asking us for help because of the feeling that it is somehow asking alms.

Whose fault is it, or is it anybody's, that the Ministerial Relief fund is thought of as a charity? Perhaps we cannot wholly dissipate such a notion, but I wish we could. Is it not possible? The fact is, it is not charity any more than the pension money paid out by the government is charity, or that given by the Pennsylvania railroad to its old and retired employees. So as I am sitting here on the anniversary of a deep and personal sorrow, not caring this year for the hilarity and cheer of the Christmastide, and I have been wondering if there were many helpless preachers or the widows and orphans of preachers, that were in this glad season feeling the pinch of poverty and yet too proud and sensitive to let us know about it? The Ministerial Relief fund can never be administered as it ought, until all notion of charity in connection with it is dispelled. We have never yet failed to send a remittance to those in need, if we have been apprised of it. It hurts us to think that any who deserve it should draw back from letting their wants be known. The board does not feel that it is dispensing alms, but simply paying a debt and discharging a trust. Shall we not all work together to this end that all shall feel and think in the right way about this? There are fine and sensitive natures, and they will be among the most deserving, who will never touch it if to do so is to sacrifice dignity and self-respect. We ought to have more money than we are getting, but we are getting now more than we need, if it is a charity. Let us think right about this matter—both for the sake of those who give, as well as those who receive. If it is put upon the higher basis, I believe we will get hundreds where we now get tens. This is all. I was just thinking about it. Won't you, gentle reader, think about it too? ALLAN B. PHILPUTT.

Indianapolis, Ind.

### A Significant Meeting.

A very pleasant and, in all probability, a very profitable meeting was held at Springfield, Ill., in connection with the State Teachers' Association, which assembled in that city Dec. 29-31. President R. E. Hieronymus is president of the College Section of the Association. With characteristic sagacity he arranged for a meeting of the friends of Eureka College to be held at the West Side Church at noon on Dec. 30. A splendid banquet was prepared and served by the ladies of Brother Lynn's congregation. About seventy-five former students, preachers, teachers and professors were present.

The West Side Church is one of the most earnest and active bodies in the whole brotherhood, and what they do is well done. The dinner was up to their usual standard. Several brief talks were made by representatives of various lines of educational work. C. C. Morrison gave kindly welcome to the city; Anna M. Hale spoke for the women; H. T. Swift spoke as representative of County Superintendents, and Frank Thompson as a High School Superintendent; Prof. Coleman brought greeting from Butler College, and Prof. Jones responded as a member of the faculty of Eureka.

At the close Pres. Hieronymus made brief

mention of three things which are worthy of the widest publicity. Brother Bondurant, of DeLand, Ill., has offered 120 acres of good land, in addition to the 200 already given, on condition that \$100,000 additional be raised. The time of limitation of this offer has been extended to Sept. 1 next, and \$40,000 of the amount is in sight. Brother Coleman, of Springfield, has proposed to be one of thirty to give \$100 to the college, when the Aid Association has a membership of 2,000. Eighteen others have agreed to join him.

Jan. 17 is College Day, and the churches of Illinois must hear of the needs and the prospects of Eureka College and be given an opportunity to render aid.

This association of our educational interests with those of public education in general is, we believe, most fortunate and will, in the end, result in great good. One of the best addresses of the association was that given by Pres. E. A. James, of Evanston. He contended in a masterly manner that there is a rightful place in the field of education for both church and state, and that for best results they must go hand-in-hand and avoid the tendency to oppose each other. This diversion from former methods of advancing our college interests will bear development, variation and repetition.

S. S. LAPPIN.

Atlanta, Ill., Dec. 31, 1903.

### A New Named Loan Fund for Church Extension.

Sarah A. Holman, of Peoria, Ill., has deeded this beautiful home to the Board of Church Extension to sell at once, the proceeds of the sale to go to the establishment of the Sarah A. Holman Loan Fund after \$3,000 has been distributed among various enterprises that



she has named. The house ought to sell for from \$12,000 to \$13,000. This will create a Named Fund of \$9,000 to \$10,000. The house is for sale at once, and is in the hands of the Title and Trust Company of Peoria, Ill. This is the largest straight gift ever made to Church Extension at one time. T. W. Phillips, of New Castle, Pa., gave \$9,000 to establish a Loan Fund, but it was given at different times during a period of ten years. W. F. Goodhue and wife, of Carrollton, Ky., gave the Board \$13,200 on the Annuity Plan, and David R. Pickens and wife, of Texas, gave a \$5,000 annuity.

This house, the picture of which is herewith presented, cost \$20,000, including the corner lot on which it stands, which is 50 by 118 feet. The house is located on two of the best streets in Peoria, and in the best residence district. The streets are both paved. The house is built of beautiful green Pennsylvania sandstone of a very hard quality. The roof is slate. The house is stone on the two sides facing the streets, and pressed brick on the two rear sides. There is not a crack in the building. Inside, the finish is all of the best hardwood on lower floor, hard pine above. The walls and ceilings are painted. There are ten rooms, including the reception hall. The house is heated with an economical hot water furnace that cost \$1,500. In short, the house is modern in every way and elegantly finished and in good repair. The plumbing is of the best. The house is about eight years old.

The board hopes to sell the house soon, but

### THE VALUE OF CHARCOAL.

#### Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly every body knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but, simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath, and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I got more and better charcoal in Stuart's absorbent Lozenges than in any of the ordinary charcoal tablets."

will not sacrifice it. The provision is made that Sister Holman shall live in the house until sold, at which time she promptly vacates. This is all arranged for in the contract. She desired to remain in the house to take good care of it and to show prospective buyers its good points.

Wealthy people are constantly moving into Peoria, and the board will be grateful to our brethren if they will help to sell the property so that from fifteen to twenty homeless churches may be housed. Mrs. Holman is very anxious that her money shall be building churches. She is very happy in the thought that this money will build over one hundred churches within a period of ten years by coming and going in the Church Extension Fund.

Mrs. Holman studied the question for nine years as she read of Church Extension in our newspapers and in *Business in Christianity*, which she has been receiving for ten years. There are scores of men and women in our brotherhood who could do the same thing. We ought to make this missionary year one characterized by the establishment of at least ten new Named Loan Funds for Church Extension. This is the second one, that of Frank H. Main, of Detroit, being the first for this year.

A Named Loan Fund is \$5,000 or more, and is created by a church, individual or corporation giving the amount, either at once or in annual payments, of not less than \$500. A Memorial Named Fund can be created by leaving \$5,000 in a bequest, or by giving \$5,000 on the Annuity Plan, if it is specified in the will or upon the gift of the annuity that you want a Memorial Named Fund established at your death.

Write to G. W. Muckley, Cor. Sec., Kansas City, about the establishment of Named Loan Funds.



## Illinois Bible-school Notes.

With offerings from Illinois Bible-schools, churches have been established and sustained here and at Wyoming where we have 250 members. This began three years ago with 23 at both places. About half of these have been baptized while a large number "have been capsized," from the other religious bodies; thus is the Savior's prayer being answered. Here we have bought the old Presbyterian Church and are paying \$3,000 for it. Meetings have been held here by J. Fred Jones, Harold E. Monser, and S. M. Martin, resulting in 120 additions. Men and women frequently obey the gospel at regular services.

There are three men now in the field supported by offerings from Illinois Bible-schools, viz., M. McFarland, Granite City, C. C. Harl, Wyoming, and the writer. These churches all promise much for the future, provided the offerings are adequate to the expense and time required. It takes patience, money and the grace of God, to plant and keep going a new work, such as these. The policy is all right, the results all that could be expected, that is, on the field, but the funds received are far below the ability of the great brotherhood whose service this is. If the receipts do not increase, as they are at present coming in, the work must be abandoned, and much of what has been done will be lost. This should not be considered an occasion for pride but shame and regret. There are 750 schools in the state, while less than two hundred have at any time had fellowship in the service. Our aim has been to secure a hearing before every school, and an offering therefrom, and the work would have gone forward with leaps and bounds. May we not count on you who read these lines to ask your superintendent and his school to take a part with us in the conquest of Illinois for the Christ and New Testament Christianity? Remember, we have no funds except those that come from our schools of this state alone, and that an offering is desired from every school.

Kewanee, Ill.

A. C. ROACH.

## C. W. B. M. in Missouri.

To every auxiliary member our state board sends love and greeting, and a sincere prayer that the new year may bring to each home rich blessings, and to each heart unbounded joy in loving service for the dear Lord.

Many auxiliaries have not yet sent their reports for first quarter. I trust this matter will receive the attention of all. We have a good reputation in our state for prompt reporting; let us see that we do not fall back. Lack of promptness will debar an auxiliary from a place on the Roll of Honor. The conditions of a place on the roll are as follows:

1. The auxiliary must report each quarter to state secretary.
2. Must observe C. W. B. M. Day.
3. Must pay to general fund at least ten cents a month per member.
4. Must pay to state treasury at least five cents a month per member.

The state banner this year will go to the auxiliary giving the greatest amount per capita. This makes the winning of the banner and a place on the Honor Roll as possible to the small auxiliary as to the large one. We hope for and expect a spirited but loving contest for both.

If any auxiliary has, for any reason, not yet observed C. W. B. M. day, we hope it will see to it that some Lord's day soon shall be chosen. Let the earnest plea for members and offerings be made.

Let every woman take as her motto the one chosen by the southwest district as theirs, "Each one win one." This will double our membership and is easily possible, if the membership will consecrate itself to the effort. Will you, my sister reader?

The Memphis auxiliary has been called upon to give up a loved member, Mrs. W. L. Scott. She went to her heavenly home on Nov. 5. May the Father comfort her loved ones.

Mrs. Ella Donaghe, secretary of Sedalia auxiliary, writes: "Our auxiliary is on a

## TOPIC CARDS FOR 1904

Mid-Week Prayer-Meeting Topics for the year, per hundred	\$1.00
Y. P. S. C. E. Prayer-Meeting Topics for the year, per hundred	1.00
Y. P. S. C. E. Prayer-Meeting Topics for three or six months, with list of Officers, Committees and Leaders, per hundred	2.75
The Topical Hand Book, containing Mid-Week Topics, Y. P. S. C. E. Topics and Sunday-School Topics for the year, per hundred	3.00

## AND ALL OTHER CHURCH SUPPLIES

Christian Publishing Co., 1522 Locust St. St. Louis, Mo.

'boom,' and we hope for bright results in the future. This is owing to the enthusiasm, work and prayers of Brother and Sister Rudy." May God bless this dear pastor and his wife. But we feel sure they would testify to the devotion and help of the members. It is only by united efforts that the Lord's work will move to his glory.

The St. Louis district held its regular quarterly meeting at the beautiful new Compton Heights Church on Dec. 29. The reports were good, the addresses inspiring, the spirit like unto that of the Leader. The principal addresses were by Mr. J. L. Brandt for the American Missionary Society, and Rev. J. H. Garrison for the Foreign Society.

The newly elected officers, Mrs. G. A. Handley and Mrs. P. L. Button, presided. We are proud of our choice and expect splendid results at the close of the year from their leadership. Mrs. W. D. Harrison was elected district historian, Mrs. Handley our representative to the Social Union.

St. Louis.

MRS. L. G. BANTZ.

## Rededication at Scranton, Pa.

The Christian Church, (D. Station) Scranton, Pa., has been remodeled; the work was begun last October, and was rededicated in the presence of a full house, by A. M. Growden, Dec. 27, 1903.

A new main entrance has been built, the floor has been elevated, new furnace supplied, new oak pews, and Mr. Geissler, of New York, made the windows, one of which is a memorial. A complete renovation has been effected; the fresco designs are beautiful, the baptistery is now in the auditorium, the kindergarten room has been also renovated, the pulpit arch is finished in quartered oak; in the recess an artist has painted a large Bible under this motto: "No Creed but Christ." The building is a landmark, and will continue to be a blessing to the community. A. M. GROWDEN.

TO THE EDITOR OF CHRISTIAN-EVANGELIST, St. Louis, Mo. Dear Sir:—During the year 1903, the United States has forged steadily forward in material development at home and abroad, and this period has been marked by a continuance of the general and unprecedented financial and commercial growth of our people.

The Baltimore and Ohio Southwestern has kept pace with the times and improved its roadbed, motive power and equipment to meet the demands of its increased traffic, both passenger and freight.

Anticipating the World's Fair business, large orders have been placed, for the latest type of locomotives, coaches, parlor cars, dining cars and Pullman Sleepers to meet all possible requirements.

We wish to thank our friends of the press for the very liberal and friendly spirit with which we have been treated during the year now drawing to a close, and which we trust will be continued. In return we shall endeavor to maintain that policy of reciprocity, which has characterized our treatment of the newspapers in the past.

With the season's greetings,

Very truly yours,

O. P. McCARTY,

General Passenger Agent.

Cincinnati, O., Dec. 28, 1903.

## Dedication of North Christian Church.

On the second Lord's day of December, 1900, the first Sunday-school assembled, known as the North Mission. This work continued until February, 1901, when Bro. L. L. Carpenter came to us and organized us into a new congregation with forty members.

In April, 1903, Bro. J. M. Cross, of Nineveh, Ind., began a protracted meeting of three weeks, which resulted in 68 accessions, 34 by confession. As a result of this meeting the brethren began the erection of a new house of worship, which was dedicated by Brother Cross on Dec. 13, 1903. Pledges were taken on dedication day, enough to clear the debt on the new house with a small amount over. In connection with Brother Cross' dedicatory visit there were 20 accessions to our membership.

Brother Cross is a strong man in the presentation of the gospel and winning souls to Christ. Also as a money raiser he is master of the audience. To any church wanting an evangelist to work up an interest and bring souls to Christ, or to raise a building fund or dedicate a house of worship, we recommend to you Brother Cross, for to a great degree our condition to-day is the result of his untiring energy.

Terre Haute, Ind.

ALEX MARTIN.

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### The Situation in California.

After the raging of the conflict, the coming of peace and rest and tranquillity like a benediction from a sacred source, to heal the wounds made by the blows of strenuous controversy, is alike most welcome and wholesome. Or it may be like the refreshing calm, after a sanguinary conflict at sea; the enemy has skulked away in dishonorable defeat, and the breezes blow to waft the good ship henceforth on errands of peaceful exploits that shall tend upward and onward.

Such, I believe, is the present status of our educational and ecclesiastical affairs on the California coast. When the great convention of the churches of central and northern California received the reports of the Berkeley Bible Seminary during the two weeks proceedings last July, there was not a dissenting voice raised from any source, but with thrilling enthusiasm, the delegates from the churches expressed in no uncertain terms, their confidence in the trustees and in the dean and the financial secretary. The disposition which the state convention made of the whole business, brought rest and joy to the hearts of our whole people, like the instant bursting forth of glorious sunshine after a long siege of fog or stormy weather. That very day the hearts of our people took on new courage, and the outlook became bright with promise. Elbow touched elbow; heart spoke to heart, and the confederated churches stood up shoulder to shoulder, and are to-day a unit in all these great matters.

The winter of our discontent has utterly and happily passed away and the seminary has come forth with renewed vigor.

Berkeley, as the seat of our Bible seminary, has come to be our Mecca or rather our Jerusalem. It necessarily becomes the center of our state interests. Its dean, Dr. Hiram Van Kirk, is by the same law, our representative in educational matters.

It is indeed fortunate for the brotherhood in California, that they have so thoroughly equipped a scholar and instructor to represent them—a Christian gentleman and an able preacher, qualified to take rank and acquit himself with the dignitaries and scholars of the State University as well as the preachers of the various churches in that university town.

Our brotherhood stands by the dean. As additional emphasis to the enthusiastic endorsement accorded him and his fellows of the seminary by the State Convention at Santa Cruz last July, it is quite pertinent to mention that he was elected by a large vote, to represent the California brethren in the National Convention at Detroit.

Only a few days ago I visited Berkeley, the seat of the University of California and the seat of our own Bible Seminary. I soon learned that Berkeley had taken care to make a patriotic use of Thanksgiving day—that in the presence of a large audience with President Wheeler and many members of the University faculty and the preachers of the city about him on the generous platform, Dr. Hiram Van Kirk delivered the formal Thanksgiving address, and that no interest worthy to be mentioned on such an occasion was inadequately represented.

All things considered, the event was extraordinary and memorable, and surely testifies of the high standing of our representative in the highest ranks of Berkeley society.

Dean Van Kirk is now a member of the university faculty; has his times and classes in the university buildings, and discharges his professional duties and obligations as other professors. He has a class of 51 students in Jewish history, which is made up of Juniors and Seniors, and will be continued in early Christian history next term.

He has another university class in early Hebrew history, and in this there are 105 students. This class is open to all students, but is made up mainly of freshmen and sophomores. Besides these there have been many visitors who attend regularly, but are not enrolled.

For some time I know the way has been opened by the dean, for the same service to

be rendered by him or his assistant-to-be in Stanford University about thirty miles south of Berkeley at Palo Alto. The time is ripe for this enlargement. Are we ready for it? Where is the man and who will help to sustain him as he does that work?

The situation in California is most hopeful. The forces now at work are aggressive in working up to the measure of their resources, and they are united in every department of the Lord's work. I would not be astonished if their hopefulness and courage would inspire them to invite the general conventions to come to San Francisco in 1905.

THOMAS D. BUTLER.

### Ministerial Exchange.

G. A. E. Troutman, 2627 E. 11th St., Kansas City, Mo., is open for engagements to hold meetings.

John Joyce, 790 W. Town St., Columbus, Ohio, is open for engagements as a singing evangelist.

N. Rollo Davis, St. Joseph, Mo., wishes to secure an appointment for two Sundays in each month with churches within reach of St. Joseph.

Edward Amherst Ott, pastor Monroe St., Church of Christ, Chicago, writes: "I am looking for a pastoral helper—but want somebody of maturity and experience in church work, regardless of whether a graduate of a Pastoral Helpers' School or not. A woman of education and practical church experience is required."

S. R. Hawkins, is open to hold meetings anywhere during 1904.

G. A. Hess, Nora Springs, Iowa, reports that he can supply a fine soprano soloist either for meetings or for permanent work.

The Christian Church at Hermon, Knox county, Ill., desires correspondence with preachers less than 45 years of age, with experience. Salary \$400 for half time. Other good churches near. Mrs. C. H. Shipplett, church clerk.

The church at Tarkio, Mo., wants a pastor at once. Salary from \$800 to \$900. Address H. W. Hurst.

The church at Kahoka, Mo., wants a minister to locate at once. Address Jas. C. Stauffer.

B. F. Cato, Thorntown, Ind., is open for a call as pastor. Applicants for pulpit at Thorntown, Ind., address Tony Horner, clerk.

J. H. Painter, 10 Madison St., Memphis, Tenn., would like to engage to preach for churches in Tennessee and Mississippi within reach of Memphis.

Chas. E. McVay, singing evangelist, is open for engagements after March 1. Permanent address, Cotner University, Lincoln, Neb.

James Vernon will close his pastorate at Nicholasville, Ky., on March 31, and begins work April 3, at Winchester, Ind. Applicants for pulpit at Nicholasville, address W. S. Hendren, clerk of official board.

### Helps to Faith.

DEAR BROTHER GARRISON:—I have read your book on "Helps to Faith" with great pleasure and profit. This is one of the best pieces of work you have ever done. It is fresh, strong, illuminating. While not professedly a work on Apologetics, it puts the argument for Christianity in splendid fashion. It does not claim specifically to be a treatise on the plan of salvation, and yet its treatment of that phase of the theme is convincing, satisfactory and up to date. Your presentation of the ideals of Christianity would be hard to beat. Your statement of essential Christianity as the essential proof and argument for Christianity is the most timely that has appeared in our literature, and is eminently well adapted for circulation among all classes of the reading public at the present time. I hope the book will have the vogue it so richly deserves. J. J. HALEY.

Cynthiana, Ky.

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WANTED.—To hear from brethren wishing to get or dispose of M. Hartingers. I want 1883 and 1884. Address J. F. Callahan, Noble, Ohio.

EARN STENOGRAPHY—Send 50 cents to the Oliver Typewriter Company, 415 North 9th Street, Century Building, St. Louis, Mo., for self-instructor in shorthand and typewriting.



## Dedication of the Church at Valley Junction, Iowa.

On the Wednesday before Sunday, Dec. 20, which was to be dedication day at the Christian Church at Valley Junction, Iowa, (a suburb of Des Moines) the writer was telegraphed to assist the church in raising its indebtedness to the amount of \$2,400, in order that the church might dedicate its splendid new building and secure the loan of \$2,000 from the Annuity Fund of the Board of Church Extension. The writer had no knowledge of what he was getting into, but as the telegram said, "We are in great trouble and it is very important that you come," I concluded to go.

Arriving on Saturday morning, it was at once necessary to get acquainted with the situation. The most hopeful people in the church, outside of the pastor, felt that no more than \$1,000 could be secured from Valley Junction. Bro. F. M. Rains was to have dedicated the church on Nov. 22, but on account of the sudden death of Lila, the little daughter of the pastor, Bro. L. F. McCray, the dedication was postponed. Brother Rains could not be secured at this date. This little girl was universally beloved by the community, and as the only child was a great loss to Brother and Sister McCray. Lila was fourteen years old, and was a great favorite among the railroad people of Valley Junction, who make up the principal part of the population. On the morning of dedication, one of the first pledges that was made was \$100 in gold from Brother and Sister McCray in memory of their daughter Lila. This was given from a salary of only \$500 a year, and greatly stirred the assembled congregation. Several hundred dollars were at once given, and the 50's, 20's, 10's and 5's quickly followed. The largest pledge was from the ladies' aid society, which was \$500.

There are three Protestant churches in Valley Junction: the Congregational, Methodist and Christian Churches. This formal opening of the Christian church was made the occasion for the finest demonstration of Christian unity, in one sense, that it has ever been my pleasure to know of. The Congregational and Methodist Churches have \$4,000 frame buildings. The Christian Church building is of brick and cost over \$10,000, it being the largest and finest building in Valley Junction. The Congregational and Methodist Churches both dismissed their Sunday-school and their church services for the day and helped to fill the spacious auditorium, gallery and Sunday-school room of the Christian Church at all three of the services. The Methodist and Congregational pastors, together with our own pastor, went through the audience as solicitors. The three choirs furnished the music and pledged \$100. The ladies of the three churches pledged \$200, the money to be made by giving teas at the different churches. When Dr. Burt said he would give \$100 if another \$100 could be secured, the three pastors pledged their congregations for that amount.

The greatest credit of this work is due Brother McCray and his wife who, for nearly three years of unmitigated toil have, through strenuous efforts, put up this church building. They have worked night and day and have known no discouragements. When the leading people of the community said to Brother McCray, "You are building too large a house and can never pay for it," Brother McCray would smile benevolently and proceed. He felt like Governor Roosevelt did when he was in the executive chair at Albany. He stated at one time, when the people were discouraging him from doing a certain righteous thing, that "A man must sometimes stand alone upon a mountain peak." Brother McCray seemed to be on an elevation where no one could reach him with discouraging words. In brief, it is worth while to have lived and wrought for three years in a community in order to have done the work that Brother McCray and his wife have done, which has so increased the faith of the people of the community in attempting great things for God. Two thousand four hundred dollars was needed to pay the outstanding indebtedness,

except what the \$2,000 borrowed from the Church Extension Fund will pay. The total result of the three services was \$2,765.48.

I am not in the habit of dedicating churches, and refuse all such calls. This was a special case and I was used because, after telegraphing to a number of experts, no one could be secured. H. O. Breeden, pastor of the Central Church, Des Moines, and T. J. Dow, of the East Side Church, helped us in the afternoon services. Bro. W. W. Williams and Prof. Quissenberry were also with us. We gratefully acknowledge their services.

G. W. MUCKLEY.

Any church wishing to secure a bright young man as pastor will do well to write Bro. W. S. Cash, Tarkio, Mo., who leaves us Jan. 1. He is a graduate from the Bible College and an A. M. of Kentucky University, Lexington. In him you will find an earnest, thoughtful and consecrated young minister, active and progressive in all departments of church work. His purity of life is a spiritual uplift in any community. We learned to esteem him very highly and heartily recommend him.

A. J. BICKEL, Elder.  
W. N. TEMPLETON,  
J. M. HURST,  
H. W. HURST, Deacons.

### Important to Bible Students.

THE CHRISTIAN PUBLISHING COMPANY, St. Louis, Mo.—You have not asked me to do so, but I propose to say a word for "the Christian Lesson Commentary for 1904." First of all I thank you for a copy which came to me a day or two ago.

The first thing that arrested my attention, and pleased me, when I opened the book was "The Temple in the Time of Christ." Well done.

The arrangement of "The Life of Christ," is invaluable in a study of the lessons from January to July, 1904. The average teacher will receive great help from this arrangement of the facts in the life of our Lord. Without this, or some similar service, they will not conceive of the life of Christ as a whole, and without some such conception, the study of the separate lessons will be comparatively valueless.

The "Daily Readings" are also worthy of commendation. They can be used profitably in the family devotions. Used thus, with brief, pertinent remarks, the children will un-

consciously, and without effort, on their part, go to the Bible-school on the Lord's day with a pretty good general knowledge of the lesson. There is also a relief map, showing a section of Palestine from north to south that I have not seen in any other book. B. B. TYLER.

158 S. Penn. Ave., Denver, Col., Dec. 26, 1903.

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**CHRISTIAN PUBLISHING CO., - St. Louis, Mo.**



## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

### Additions Reported Last Week.

Baptisms.....2,207  
Letters and statements.....605  
Denominations.....132

Total.....2,944

M. L. BUCKLEY.

Harrison, O., Dec. 31, 1903.

**COLORADO.**—Rocky Ford, Dec. 28.—The First Christian Church, Rocky Ford, has just closed a very successful meeting of four weeks' duration with 59 forward: 42 by confession and 17 by letter or statement. W. L. Cline, of Manzanola, did the preaching week day nights, and the pastor on Lord's days. Brother Cline is an earnest, enthusiastic presenter of the truth. He uses charts most of the time in the meetings, and their help was very good. The church is now a little over two years old and has 200 members. It erected a modern house of worship this year, at the opening services of which, the entire amount lacking in payment for building and furnishings was pledged payable in one year. The opening sermons were preached by Wm. Bayard Craig, of Denver, and were highly appreciated. We enter the new year with splendid prospects.—M. MILLARD NELSON, pastor.

**ILLINOIS.**—Camp Point, Jan. 1.—Our meeting at Maryville, Mo., closed last night with 65 accessions, 42 by primary obedience and the remainder by letter, restoration and from the sects. Bro. W. A. Fite, one of our growing young preachers is pastor of this great church. This was my second meeting with them.—R. A. OMER AND SPRAGUE.

Alvin, Dec. 30.—Just closed a three weeks' meeting last Sunday evening with 18 additions: eight baptisms, five by statement, and five from the denominations. Sunday evening was made memorable by the coming of the banker and his wife, she by statement, he by confession, desiring to be baptized "the same hour of the night," which was gladly attended and witnessed by a large crowd of people.—More expected soon at regular services.—C. F. GAUMER.

Barry, Dec. 26.—We have just closed a four weeks' meeting, 20 added, J. H. Hughes, of California, evangelist. Most of the new converts came from our Sunday-school and Christian Endeavor societies, where they have been preparing to make good soldiers of our Lord and Master under the leadership of our pastor, E. B. Richey, a young man of more than average ability as preacher, pastor and manager. His able ministry is in every way

acceptable to the church, and his increasing influence has won many friends for Christ. The closing year finds us with much for which to thank God and take courage. Our Lord's day services have large and attentive audiences, well filled and growing Sunday-school; the mid week prayer-meetings are a source of spiritual uplift, well attended and always interesting. Our Christian Endeavor is constantly growing. The C. W. B. M. are finding new meaning in the "go or send" and working with a zeal never before manifested. Our cause for regret comes from the fact that we soon lose our young pastor and wife. Brother Richey goes to his new field of labor at Blandonsville, Mar. 1. May God's richest blessings attend them is the wish of the brethren as well as a host of friends made during their stay among us.—E. L. GADDIS.

Carmi, Jan. 3.—One added last Lord's day. Work here going on to triumph. Will begin the erection of a \$10,000 church April 1. Schemes to raise money would be appreciated from the brethren.—FRANK B. THOMAS, pastor.

**INDIANA.**—Gas City.—One added to church from Baptists, Sunday, Dec. 27.—S. D. WATTS. Kewanna, Dec. 28.—Three accessions yesterday; one by letter, one from the Presbyterians by baptism, one confession, yet to be baptized.

Jan. 1.—Three accessions last eve at prayer service; one restored, two confessions, making six this week at regular services. Our meeting begins next Lord's day, and our prospects seem good for a large ingathering.—I. G. SHAW.

Mishawaka, Dec. 31.—I closed my work at Webb City, Mo., last Sunday, having been their pastor three years. The work was one of the most pleasant of my life, and resulted in the advancement of the church's interest in every way. The church is out of debt, and has the most comfortable house in the city. During the last six weeks of work there, there were 52 additions to the church, mostly by conversion. Begin work at Mishawaka, January, 1904. I was formerly pastor here for four and a half years.—E. M. BARNEY.

Rushville, Dec. 30.—In the last three months we have had 22 additions in regular services, of which nine have been by obedience. We shall have a short series of meetings with home forces early in the year. All departments of the work are flourishing. We are installing an individual communion service.—WILLIAM W. SNIFF.

**IOWA.**—Nora Springs, Dec. 28.—Just closed a short meeting eleven miles out in the country. Splendid interest, prospects good for aggressive work in the future. One reinstated yesterday here at Springs.—G. A. HESS.

Liscomb, Dec. 28.—Three added here recently, two by primary obedience and one restored.—W. M. HOLLETT.

Webster City, Dec. 28.—Five added here by letter the past month. We begin a series of meetings next Lord's day. J. P. Garmong, of Denver, Col., will conduct the music.—J. W. WALTERS, minister.

Adel, Dec. 29.—We are glad to report a little progress here. We have had 25 accessions since Jan. 1. We will hold a short meeting beginning next Lord's day. The congregation is active and we are expecting a goodly ingathering.—H. JAS. CROCKETT.

Newton, Dec. 28.—Protracted meeting in which J. P. Garmong led the singing and the writer did the preaching, closed Dec. 20. There were 46 added as follows: Two restored, two by letter, eight from denominations, and 34 confessions. With best wishes to the CHRISTIAN-EVANGELIST.—E. F. LEAKE.

**KANSAS.**—Kansas City.—A series of gospel meetings has recently closed at the North Side Church in this city. For three weeks the pastor was ably assisted by Evangelists Omer and Kerr, whose splendid efforts resulted in an accession of 51 members. The four services following, which were conducted by the pastor, added 14 more, making a total of 65, with a dozen yet committed by promise. By primary obedience there were 40, by letter eight, by statement 10, the remaining seven being from the denominations. The total accession represents 40 different families, 32 of which have not hitherto been represented in our membership. The work of both evangelists was thoroughly executed, and they left a wholesome and lasting impression upon the community. A pathetic incident of the meeting was the death of Brother Omer's mother, which called him home a week earlier than we were ready to release him. During the pastor's twenty months, there has been a net increase of 140 members. During this time we have raised for all purposes a little more than \$3,000. A valuable corner has been purchased in the heart of our field, and with God's blessing we shall begin our new edifice

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next spring. Our various departments are well organized, harmonious and progressive, and the future of the church is radiant with promise.—C. P. SMITH, pastor.

Lawrence, Dec. 31.—Just closed a three weeks' meeting in North Lawrence on Dec. 21 with 10 accessions, eight by confession and baptism, and two by statement. My brother, C. C. Bentley, of Olathe, did the preaching, and did it well. The church is much encouraged.—F. H. BENTLEY.

Winfield, Dec. 28.—Our local church was greatly encouraged yesterday by two excellent additions by letter. I feel sure I have never seen a work more full of spiritual and material possibilities than this. The church is ready to work, and 1904 will find us well in line for a great religious campaign.—ALBERT NICHOLS.

**MICHIGAN.**—Saginaw, Dec. 28.—Two added here yesterday; one confession of a man of about 45 years of age and father of a family. Hold a meeting beginning Jan. 20; will be assisted by Howard S. Saxton and wife as singing evangelists.—I. S. RAUM.

Belding, Dec. 26.—Our work here moves along slowly but surely. Eleven added recently. Our new church will be dedicated in February. It will be the most commodious house in the city and is suitable for all church purposes.—W. H. KINDRED.

**MISSOURI.**—Hamilton Avenue, St. Louis, Jan. 1.—Two additions to-day by statement. The new year is opening very auspiciously for us. With God's blessing we expect to do much for the Master in 1904.—F. J. NICHOLS.

Kirkville, Dec. 31.—We had eight additions here last Sunday.—H. A. NORTHCUTT.

Kidder, Dec. 28.—We have just closed a short meeting at Bridgeport with five additions. The meeting gave the church such a revival that they are now ready to employ a preacher. We are now in a meeting at Mt. Olive. Good attendance and good interest. Preachers desiring a location in northern Missouri should write us at once, as we want to locate three or four preachers in the next 30 days.—C. E. HUNT AND WIFE, evangelists.

Grant City, Dec. 28.—Two added yesterday; 124 additions, 20 weddings, 16 funerals since Jan. 1, 1903. Present membership 325. Revival begins Jan. 3, 1904. I continue with the church for the coming year. We received a handsome silver water set from the church on Christmas eve.—J. A. MCKENZIE.

Butler, Dec. 27.—Five added at the evening service, one from the Congregationalists. Bro.

## FROM LAST TO FIRST

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Oreal Elder goes from here to Canton, Mo., this week to study for the ministry in Christian University.—E. H. WILLIAMSON.

Richland, Jan. 1.—We closed out the old year in our regular work with a red letter day Sunday. We had two confessions at our afternoon appointment at Swedeborg. One confession, four by letter, and one from the United Brethren at Richland at night, and we went back to Swedeborg on Monday to baptize those candidates, and took four more confessions that night. There had been three by letter at that place at a previous appointment. F. M. Hooton, of Marshfield, begins a meeting with me at Richland next week; all promises well.—J. R. BLUNT.

Dearborn, Dec. 29.—Closed a three weeks' meeting here with H. W. Newby, of Guthrie, Okla. Thirty-one additions. One by letter at Bethel, Mo., Dec. 13. Delivered four sermons at Hickory Grove, Mo., with two confessions, one reclaimed.—R. E. CALLITHAN.

Hinton, Dec. 27.—I have just closed my fourth year with Old Perche Church, this county, and called for the fifth year. During these four years the church membership has increased more than one hundred per cent, and contributions for all church purposes have been increased five hundred per cent. In addition to this, the brethren have painted and refurnished their church house. I have been called for one-fourth time at New Hope, Howard county, and one-fourth time at Freedom, also in Howard county.—B. F. GOSLIN, R. F. D. No. 6, Columbia, Mo.

Windsor, Dec. 28.—We closed a three years' pastorate here yesterday. During the time we had 139 additions; 100 baptisms, 39 otherwise. All but nine without outside assistance. I married 29 couples and I preached 20 funerals. At the conclusion of my farewell sermon, the superintendent of our public school made the good confession. We received \$2,676.18 for all purposes this year; \$261.13 for missions and benevolence.—W. F. HAMANN.

Kansas City, Dec. 26.—Bro. Edgar Davis helped us in a meeting at Sibley. There were 32 confessions and seven restored. The work at Sibley is much strengthened.—W. H. EMBRY.

Sheridan, Dec. 25.—J. A. McKenzie, of Grant City, recently conducted a good meeting here with 19 additions, 14 by primary obedience. Brother McKenzie is one of our ablest and most successful ministers. J. H. Sweetman and wife were in the meeting, part of the time conducting the music. Cause much benefited by this meeting.—C. F. W.

Kansas City, Dec. 31.—We are closing the year here at the West Side Church very successfully. We had a general church rally the last Sunday of the year. The church mortgage was burned and all current and back indebtedness was provided for. The church is in better financial condition than ever before, for which we thank God and take courage. I have been pastor here five months. Have made 300 calls; have had 17 additions, five weddings, three funerals; all regular appointments filled. We are entering the new year with bright prospects.—CLINTON ABER, pastor.

Calhoun, Dec. 29.—Following is a report of my work for the year 1903. I located at Calhoun, Mo., in February and gave one-fourth time each to Calhoun, Haydens' Grove, Cloverdale and Eldorado churches. The report is for eleven months: Sermons, 171; additions, 47; funerals, eight; weddings, four. Money raised for all purposes \$969. My plans for the year beginning Jan. 1, 1904, are as follows: Eldorado Church, first Lord's day; Haydens' Grove, second Lord's day; Calhoun, third and fourth Lord's day in each month Haydens' Grove are planning to remodel their house of worship right away. Our motto for 1904 is

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more and better work with these churches than ever before. We ask the prayers of the brotherhood and the direction and help of our Heavenly Father in all our work for this cause.—W. H. SCOTT, minister.

Sedalia, Jan. 1.—Last year I preached 178 sermons, resulting in 103 additions. With the new year we begin our tenth year of pastoral work with Christian union. We leave Jan. 9 to hold a meeting at Anadarko, Okla.—J. I. ORRISON.

Eldorado Springs, Jan. 1.—We have just closed a four weeks' meeting here. Bro. J. J. Lockhart, of Nevada, Mo., did the preaching. He is a strong man and sound gospel preacher. He made a fine impression on the public. There were 85 additions: 53 by letter and statement, and 32 by confession and baptism. I have preached here half the time for two years. Begin the third year to-day for full time.—W. W. BLALOCK.

Weaubleau, Dec. 28.—Report of year's work for half time for Weaubleau church, ending Dec. 27, 1903: Sermons preached, 84; funeral sermons, three; additions by baptism, 17; additions by letter and statement, five; total additions, 25.

Money raised for foreign missions.....	\$6 00
" " " state missions.....	8 50
" " " state Bible-school mis-	
sions.....	1 10
Money raised for pastor's salary.....	250 00

Total money raised.....\$265 60

Incidentals not included, and no money raised for protracted meeting. Held my own meeting. Eighteen of these members came in during protracted meeting; 26 sermons preached during meeting. Will preach for them next year.—S. E. HENDRICKSON.

NEBRASKA.—Broken Bow, Dec. 26.—Two additions at this place last Lord's day, and the work was never in better shape than now.—JESSE R. TEAGARDEN.

NEW YORK.—Buffalo, Dec. 30.—One more added to our numbers by letter. Our Cantata was a decided success. Many gifts made by Sunday-school to Havens Home at East Aurora, N. Y.—B. S. FERRALL.

OHIO.—Bethel, Dec. 24.—One of the most successful meetings in the history of the Bethel Christian Church was closed Dec. 10, with 53 additions. J. M. Helm, of New Richmond, O., did the preaching. His sermons were full of Christ and New Testament Christianity. The house was crowded each evening, and many heard who have never heard our people before, and have almost decided to cast their lot with Christ's people, and we will for months to come reap from this faithful sowing. It was here that Bro. Henry Lockwood preached for forty years, and since his death, Bro. J. W. B. Smith has been supplying the pulpit. Bro. R. H. Dodson, of Georgetown, O., has been unanimously called to be their next minister, and will begin work with them Jan. 1.—M.

OKLAHOMA TERRITORY.—Oklahoma City, Dec. 30.—Eight additions last Sunday, twenty during the month of December.—S. D. DUTCHER.

Geary, Dec. 31.—We did not report in November; we built two churches, had one baptism at Woodworth on Dec. 2; commenced a meeting at Whitehead on the Santa Fe R. R. P. O. Oleta. Left there Dec. 23. During the time planted a church of 15 members, 11 by statement, one from the Baptist, one from the Presbyterian, one from the M. E., and started a church building, which was enclosed, and they were putting the roof on when we left. We want a good up-to-date preacher for Oleta who is consecrated and filled with the missionary spirit, and will help take the surrounding country for Christ. Address me at Geary. We are at Buffalo Flats 34 miles west of Whitehead, holding a meeting. Planted a church here Dec. 27, 1903, with 10 by statement. Large attendance, great interest.—R. S. SMEDLEY.

PENNSYLVANIA.—Pittsburg, Dec. 12.—Closed a three weeks' meeting with the church here last night. Bro. F. M. Gordon, pastor. A good meeting; twenty added, twelve by baptism. Johnstown Jan. 3.—F. A. BRIGHT, evangelist.

WASHINGTON.—Dayton, Dec. 26.—Since dedicating our new house of worship here we have continued the meeting, which has now been running 27 days. Up to date we have had 81 accessions. We hope for many more. This is the greatest meeting ever held in this city.—H. T. MORRISON.

### Changes.

S. D. Watts from Gas City, Ind., to Fowler, Ind.  
J. D. Williams from Tecumseh, O. T., to Butler, Ky.

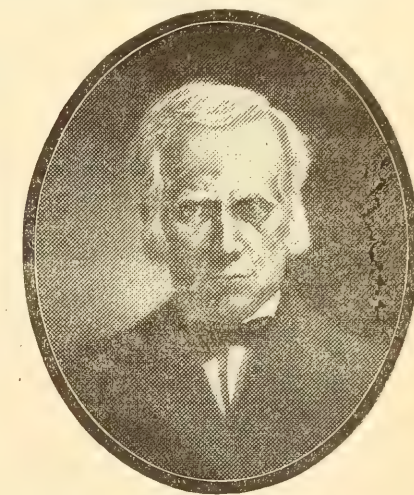
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J. P. Pinkerton from Kansas City, Mo., to Plattsburg, Mo.  
H. B. Wright from Pittsburg, Kan., to Kansas City, Mo.  
H. L. Atkinson from Geneva, Ohio, to Oberlin, Ohio.  
E. R. Childers from Troy, Mo., to Middlesborough, Ky.  
J. Morgan Harris from Des Moines, Iowa, to Rock Rapids, Iowa.  
T. T. Holton from DeLand, Ill., to Lincoln, Ill.  
Chas. E. Powell from Stanford, Ky., to Valdosta, Ga.  
O. E. Palmer from Plymouth, Ind., to Armour, S. Dak.  
M. D. Clubb from Midway, Ky., to Watsonville, Calif.  
E. O. Tilburne from Tonawanda, N. Y., to Buffalo, N. Y.  
F. A. Wright from Andover, Ohio, to Erie, Pa.

## ENTERTAINMENTS

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## People's Forum

### Alleged Dissensions Among the Disciples.

I have been much interested in the editorial reply to the criticisms of the Interior, alleging growing dissensions among the Disciples, the article from the Interior being published in full in the CHRISTIAN-EVANGELIST according to the very honorable precedent of the papers of the Disciples.

The reply is certainly excellent and convincing, so far as it goes. I am glad to note the editor's denial that there is any surrender of principle or freedom of action in the matter of federation, about which there has been so much discussion, but I confess that I do not like either of the terms "associate membership" or "fraternal associates," both of which appear as if quoted from the deliverances of the Hyde Park Church. And least of all do I like the statement which the editorial reply seems to leave uncontradicted, that members of said church, on removing to places where there is no church of Disciples, are advised to join other communities. This looks too much like a tendency on the part of somebody toward a betrayal of truths and principles for which martyrs have burned and bled.

Just notice for a moment how Dr. Arthur Penrhyn Stanley, the late learned Dean of Westminster, states the matter of the change from immersion to sprinkling. "It is a larger change," says he, "than that which the Roman Catholic Church has made in administering the Sacrament of the Lord's Supper in the bread without the wine. For whilst that was a change which did not affect the thing signified, the change from immersion to sprinkling has set aside the most of the apostolic expressions regarding baptism, and has altered the very meaning of the word. . . . It shows how the spirit which lives and moves in human society can override even the most sacred ordinances."

I quote these words of the learned Dean in order that the so-called "liberals," if there are really such, may be able to see what they are doing, and consider how far they are willing to go in helping the spirit of human society to override the ordinances of the Lord, the commandments of God. It is true that the pseudo-baptism, introduced on merely human authority, has prevailed so widely that it has wrought a confusion of terms by which hundreds of thousands of people have been deceived, and are still being deceived. But that is no reason why those who know the truth should help on, or in any way connive at the deception. There has been fully enough suppression of Christian truth in the supposed interest of Christian courtesy, and there has been no gain to any real Christian interest thereby. The right and duty of declaring the things which are surely believed among us, should not be compromised, even by tacit understanding, in any union or federation movement.

The only possible concession, in my opinion, which can be made by Baptists or Disciples to Pedit-baptists in the interests of union, is that which, if I remember correctly, was tentatively suggested by Dr. W. T. Moore some years ago. That is, that if immersion should be accepted as imperative for all the future, it might be left to the conscience of each individual aspersianist thus accepting it, to decide whether or not he ought to be immersed on joining an immersionist church. There may be some ground for such a concession, in the fact that baptism stands properly at the beginning of the Christian course, and cannot have precisely the same significance or importance for one already midway in the course.

There are perhaps some indications that some immersionist bodies will reach the parting of the ways in the not distant future; that they will stand more firmly by their convictions and declare them more freely than in the past, or else virtually abandon them and concede that they are of no practical importance. There have been rumors of a quiet

movement among eastern Baptists in some sections, to bring the denomination to the position which has so largely nullified the testimony of English Baptists. Some may be carried over by such a movement to find their home eventually in Pedit-baptist churches. There have been some defections from the Baptists in the past, and possibly there may be others in the future. But I think it well that neither in Baptist churches nor in those of the Disciples, will there be any heresy trials. Each individual will be left free to follow the dictates of his own judgment and conscience, of whatever quality these attributes in his case may be. But the defections from immersionist bodies in the past have not been of men like Carson and Judson and the Campbells, and neither will be those who in future may follow them. And I am willing to predict that both Baptists and Disciples will be actually stronger for any such losses which they may sustain. Indeed, I do not consider it at all extravagant to expect that immersionists, instead of being only one-third, as at present, will, within the next fifty years, constitute a large majority of all Protestant Christians in the United States. *Magna est veritas et prevalebit.* D. G. PORTER.

Waterbury, Conn.

[We are thoroughly in agreement, with our brother on the importance of immersionists standing firmly and uncompromisingly by their principles. There is more disposition, we think, among Baptists of the east than among the Disciples to surrender their historic position as relates to baptism. There is no need for this in order to co-operate with other evangelical Christians along lines of common interest. Those who have convictions and are true to them, are respected far more than those who are ready to compromise what they believe to be truth, in the interest of a false idea of courtesy, or of how to promote unity. The men who are leading the federation movement are large-hearted and liberal-minded men who see clearly enough that there can be no common basis of co-operation that does not give room to each religious body and to each individual Christian worker to bear witness to what they believe to be the truths which they hold in trust for the world. The device called "Fraternal Associate"—the name is unimportant—is designed to avoid what our brother deprecates—the going of our members into other churches, or the coming of other members into our own churches, contrary to their principles, in order to have Christian association and a place to worship. This plan says, grant them the latter, and let them retain their membership where they are, unless their views are changed so as to enable them to enter into the church conscientiously and intelligently, or until they have a church of their choice.—EDITOR.]

### Baptists and Disciples of Christ—Why not Unite?

I want to express my appreciation of your editorials and musings; also, that in the tangles and conflicts of opinion here and there among the Disciples, the clearness and kindness of your writings have been well-becoming the subject. I wish more brethren who use the press had better spiritual insight. How can we ever be one in Christ, if we do not come into explanation and understanding of each other's thoughts? Can we help becoming one if we all love truth and love each other, as we love ourselves?

My judgment is, the Baptist people and Disciples ought to commit their thoughts, their plea, unto God in the fulness of faith, that they can be made to understand each other and to come to a oneness in Christ Jesus. Within the last year or two I have heard two or three of them preach. On each occasion the preaching was relatively straightforward gospel preaching, and invitations were given to come forward and confess Christ. "That strange spell, a name," however, as we used to hear the boys declaim, has a traditional power with Baptist brethren that some of us know but little about. If somebody could write an article to show the fitness and



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oughtness of wearing the name Christian, and put it in such a way as to get general attention, I believe it would do as much as any other one thing to advance the union of the Disciples and Baptist people. Aside from that, and the close communion in some corners of the country, there is hardly any more difference between Baptist people and Disciples than there is between different sections and classes of Baptists or different classes of Disciples. It would simplify Christian work and give greatly increased power if these two bodies could be made one. Is not the time here for an expression of oneness in Christ Jesus, our Lord, by all who love him and are willing to obey him? If we all hear him and believe him with the whole heart, and obey him out of these convictions, and seek to live his life, to remain hid with him in God, what more can any or all of us do? His life fulfills the demands of the human mind for completeness or perfection, his love is unquestioned and full. Our hearts can call for no more. He satisfies both intellect and heart. He is the answer to all that man can want.

There must be some way to come into this understanding. If the brethren of both churches who edit the papers could come together and call with them a few friends who have some discernment of judgment and breadth of understanding, it seems to me a beginning might be made. Let this body of writing men realize their responsibility. It is very great. Let it sink into their hearts and let them give up everything for Jesus Christ, for leading all men into personal fellowship with him. The spirit of God is working in the world. He can bring these men into understanding of each other's sincerity that they may reason together in love.

We rejoice in the high standard and good spirit of the CHRISTIAN-EVANGELIST. The Lord give you life and strength for many years and give you wisdom to associate with you those men who love him and love our race. Your brother in Christ,

J. HOPWOOD.

Lynchburg, Va., Dec. 23, 1903.

[If all Baptists and all Disciples of Christ were like-minded with President Hopwood, we could guarantee a speedy union of the two bodies. Let the two peoples cultivate the spirit of unity and seek, as Brother Hopwood says, to understand each other.—EDITOR.]

### "The Weakening of Worship."

The number of the CHRISTIAN-EVANGELIST for Dec. 10 is worth the price for the whole year. Especially was Brother Aylsworth's article timely on "The Weakening of Worship." The lack of reverence for sacred things is certainly apparent in many places. It is bad enough when manifested by those who make no profession, but ten times worse when it is seen in his ministers. Enough to cause the tears of Gethsemane to flow anew, and the wounds on Calvary bleed afresh. More excruciatingly painful than the crown of thorns which pressed the Savior's brow, more piercing than the sword which spilled his blood, crucifying the Son of God afresh, and putting him to an open shame before the world. "Tis pitiful to court a grin when you should woo a soul; to break a jest when pity would inspire pathetic exhortation."

Madison, Ind.

J. MURRAY TAYLOR.

### WE WANT TO SEND

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## Marriages.

**ATKINSON—BOWER.**—Married at Geneva, O., Dec. 22, 1903. H. Lawrence Atkinson, pastor of the Church of Christ of Geneva, O., and Ida May Bower, of Trumbull, O. Rev. Jacobs of the M. E. Church and Rev. E. Othman Smith of the Baptist Church and Rev. R. S. Lindsay of the Congregational Church, each of Geneva, officiating.

**BARNES—STOFFLE.**—Married at Washington, Kan., Dec. 30, 1903. Jno. Barnes and Miss Mabel Stoffle, Edward Chittier officiating.

**COATES—GLASCOCK.**—Joseph William Coates and Edna Florence Glascock both of whom live near Veedersburg were united in marriage at the home of the bride's parents, Dec. 24, 1903, H. Randle Lookbill officiating.

**HORRAS—UTTERBACK.**—Married at the home of the bride's parents, Mr. Frank J. Horras, of Denver, Colorado to Miss Pearl Utterback of Lancaster, Iowa, C. H. Strawn officiating.

**JONES—BLAND.**—Married Dec. 24, 1903, Mr. A. J. Jones, of Walker, Iowa, to Miss S. O. Bland, of Sigourney, Iowa, C. H. Strawn officiating.

**McCLELLAND—LYONS.**—Mr. Jacob McClelland, of Chicago and Miss Nell Lyons, of St. Louis, Mo., Dec. 24, 1903, at the residence of the officiating minister, Gay Hoover, Chicago, Ill.

**THOMAS—COFFEY.**—Married at Herington, Kan., Dec. 30, 1903, Omer B. Thomas and Etta Coffey, F. M. McHale officiating.

**WAMACH—BUZARD.**—Married Dec. 20, 1903, David C. Wamach to Miss Buzard, at the home of the bride's parents, W. A. Dameron officiating.

**WILLIAMS—NIXON.**—Married Dec. 29, 1903, Frances M. Williams to Miles R. Nixon, at the home of the bride's father, W. A. Dameron officiating.

**WILSON—HITCH.**—Lee Roy Wilson and Fannie May Hitch both of whom live near Darlington, Ind., were united in marriage at the home of Alf. Lookbill, H. Randle Lookbill officiating.

## Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

### AYRES.

A. A. Ayres, age 66, one of our elders and superintendent of our Sunday-school, an enthusiastic worker in the Endeavor Society and a leader in all departments of the church services, died Dec. 12, of heart failure while convalescing from typhoid fever. He moved to Oregon from Iowa in 1884, where he had been an elder and superintendent of the Sunday-school. He was married at the age of 19 to Charlotte Eastborn and by the union had eleven children; four of them have passed on before him. His wife died in 1887. Two years later he married Mrs. Elizabeth Corbin and they moved to Pomeroy in 1891. Their house has been the preacher's home. Brother Ayres was a man among men, and bore the respect and confidence of all.

A. SANDERS.

### CATTLETT.

Robert C. Cattlett, died near Bartley, Neb., Dec. 19, 1903, aged 58 years. He has been a member of the Christian Church 39 years, and leaves a wife and five children to mourn his loss.

### CONSTANT.

Died, Nov. 21, 1903, in San Francisco, Cal., after a protracted illness, Margery J. Constant, daughter of Archibald E. and Maria Constant, and sister of Mrs. Mary Elliott, now residing in Guthrie, O. T. She was born in Elkhart Grove, Logan county, Ill., in 1835. Her mother was daughter of Judge James Latham, of Elkhart Grove. Margery was educated in Pleasant Hill Seminary, West Middleton near Bethany College. She graduated with the honors of her class. Miss Constant taught for several years in this seminary, and afterward she taught at Lake Fork, near Elkhart Grove, Ill. After the death of her father and mother she held the position of vice-principal in Bettie Stewart Institute in Springfield, Ill., for many years. She read many good books and was remarkably well versed in the history and literature of the Christian Church, of which she was a member, true to the faith until death. She lays down her work at the call of her Lord to enter into the rest prepared for all those who love his appearing.

J. H. MCCOLLOUGH.

### LEARNED.

Mrs. Annie Learned (Lederman) passed away in East St. Louis, Monday, Nov. 30, 1903. She was born at Kimmisburg, Mo., March 10, 1876, and moved to Festus, Mo., where she resided until a few years before her marriage, Sept. 13, 1902, to Harry Learned to which union was born Myrtle Anna Louise Learned. Her example and character proved a blessing to many of her friends and associates and her loveable disposition will dwell in the memory of those who knew her best. The funeral service was held in the Christian Church at Festus, Mo., Wednesday, Dec. 2.

Jno. G. M. LUTTENBERGER.

### REYNOLDS.

Cyrus W. Reynolds was born in Warren, Co., Ill., May 9, 1845, and met an accidental death in Tyndall, S. Dakota Dec. 26, 1903. He moved to Iowa in 1870, and in 1887 moved to Tyndall, S. Dak. He was a half brother of J. C. Reynolds. He was the pillar of the church and a noble Christian gentleman. He was a member of the State Board of S. Dak., and his heart and means went into the work of the Lord. Those who feel their loss the keenest are his aged mother and faithful sister, who, since the death of his wife, 32 years ago, have

kept house for him and raised his two girls into womanhood.

Elder F. Shoemaker, of Platte, conducted the funeral service assisted by the local Methodist preacher, and the G. A. R. post, of which the deceased was a member.

Albia, Ia., Dec. 29.

W. J. HASTIE.

### TAYLOR.

On Dec. 8, 1903, at the home of her granddaughter, Mrs. W. R. Brown, of Harrisonville, Mo., Mrs. Sarah Hanley Taylor exchanged the burden of old age for immortal youth. Only thirteen months and she would have reached her four score years. Born Jan. 9, 1825 near Crab Orchard Springs, Ky. Married to Richard G. Fisher 1840. Came to Mo., 1844. The cholera scourge of '49 claimed her husband and she was left with the care of four children, two having died in infancy. All preceded her but one, W. T. Fisher, Nevada, Mo. In 1859 she was married to Dr. Sam Taylor, of Pleasant Hill, Mo. Again left a widow, she made her home with her daughter, Mrs. J. D. Lysle, of Harrisonville, Mo. It was my privilege to know sister Taylor intimately, having lived in the same home for some time. It was a pleasant home where every member contributed to the happiness of each. Through the years gone, I have often thought of that model home.

After Mrs. Lysle's death, she spent the remainder of her days with her granddaughter. Here she found another delightful home. In her old age she was not thrust aside; it was a pleasure for Mr. and Mrs. Brown to minister to her comfort. Her great grandchildren were her jewels. They miss her sadly; even baby Margaret often asks if grandma won't soon come again. No, dear child, "grandma" will not come again to us; we will wait a little while and go to her.

Sister Taylor was a lifelong member of the Christian church. During her widowhood she was matron at Christian College, Columbia, and Woodland College, Independence, Mo.

All over the state are women who fondly remember her motherly ministrations during their school days.

The funeral service was conducted by the writer at the Christian Church, Harrisonville, and her remains was laid to rest in the cemetery at Pleasant Hill, Mo.

G. E. SHANKLIN.

La Monte, Mo.

### WRIGHT.

In the passing of Bro. Andrew Wright, of Atlanta, Ill., another of the old guard has gone home. He was one of the many sturdy pioneers who gave stability to the restoration movement for many years. Bro. Wright was born in Sangamon county, Ill., 77 years ago. He was married to Margaret Clark at Jacksonville, Ill., in 1848. Of their seven children three died in infancy. The four now living are J. H., who is pastor of the church at Woodbine, Ia., W. J., of Butte City, Mont., F. M., of St. Louis, and Eva M., of Atlanta. Such a life is worthy of more than passing note. Personally, he was a man of sober, earnest purpose. He saw the lighter things of life in the right light. It was a pleasure to him to give pleasure to others. If others gave too much time and talent to the mere enjoyment of life he had no word of reproach; for himself he fed on stronger meat. He loved truth and right. He was a most patient searcher after the sure foundation. His mind was active and interested in every good thing to the last. To him his home was a haven of rest. For more than 49 years the home life went on without a jar to mar its peace and beauty. The beloved companion went home six years ago, and since then Brother Wright has been as one leisurely waiting for a ship to be loosed from its moorings that he might start on a voyage. As death drew near, the children came home with their families, and the old pilgrim felt asleep under the caress of love. Truly do the words of Goldsmith apply to him in the home relations:

"His ready smile a parent's warmth expressed,  
Their welfare pleased him and their cares distressed;

To them his heart, his love, his griefs were given,  
But all his serious thoughts had rest in heaven.  
As some tall cliff that lifts its awful form,  
Swells from the vale and midway leaves the storm,  
Though round its breast the rolling clouds are spread,  
Eternal sunshine settles on its head."

Politically, Brother Wright was a Prohibitionist; not, I think, because he saw those of the immediate success of that party, but because he found no other ground where so conscientious men could afford to stand. But it was in his religious life that the elements of character were most prominent. He was for many years a member of one of the denominations. By personal investigation he found his way to the simpler ground of the New Testament. He was a charter member of the Atlanta Christian Church, organized in 1855, and during all the years of its history has been elder, deacon, Sunday-school teacher or superintendent, and often filled more than one of these places at one time. He never lost interest in the study of the Word, nor in the affairs of the church. When the Free-thinker wave of skepticism swept the country, he was in his prime. He believed that the Gospel could be sustained. It was due to him that the Burgess-Burrows debate was arranged to take place here. Since that discussion, spiritualism and infidelity have never made a boast in this community. At the time of his death, Brother Wright was an elder of the church. The deacons carried his body to the church, the two remaining charter members and the elders following. His chair, second from the front on the middle aisle, is vacant, and his kindly eye will greet the pastor no more as he preaches, but death is not the end. We shall meet again.

S. S. LAPPIN.

Atlanta, Ill., Dec. 10, 1903.

## The Quiet Hour

"So teach us to number our days,  
That we may get us a heart of wisdom."

So preached Moses, the man of God, at some season of the year, or period in his life, which had impressed him with the brevity of human life. He saw the life of man, like a flake of snow, lighting upon the stream and disappearing, and compared that with the eternity of God, who has been the dwelling-place of man in all generations.

The heart of this petition we have quoted above seems to be that we might be so impressed with the brevity of life as to apply our hearts diligently to those things that are of enduring worth. Is not this a wise prayer to make at the beginning of the year? How few there are who realize the fleeting nature of this earth-life, and the vast issues that hang upon it! Even the uncertainty of life—the frail tenure by which we hold it—fails to impress the many with the importance of living in readiness for that change which may come at any moment.

How may we get us "a heart of wisdom?" The great French preacher began his funeral sermon over Louis the Great with the statement, "Only God is great!" It is equally true that only God is wise. We must, therefore, be taught of God if we are to have a heart of wisdom. Jesus Christ alone can reveal the Father to us, and even he can only reveal God to us as our hearts hunger for the living God. To sit at the feet of Jesus, therefore, and to learn of Him about God, and about the meaning of life and how to use it, and to practice His teaching—that is to get "a heart of wisdom."

Our knowledge of God is somewhat like climbing one of our Welsh mountains. When you are at the base you see but little, the mountain itself appears to be but one half as high as it really is. Confined in a little valley, you discover scarcely anything but the rippling brooks as they descend into the stream at the foot of the mountain. Climb the first rising knoll, and the valley lengthens and widens beneath your feet. Go higher, and you see the country for four or five miles round, and you are delighted with the widening prospect. Mount still, and the scene enlarges, till at last, when you are on the summit, and look east, west, north and south, you see almost all England lying before you. Yonder is a forest in some distant county, perhaps two hundred miles away, while here the sea, and there a shining river and the smoking chimneys of a manufacturing town, or the masts of the ships in a busy port. All these things please and delight you, and you say, "I could not have imagined that so much could be seen at this elevation." Now, the Christian life is of the same order. When we first believe in Christ we see but little of Him. The higher we climb the more we discover of His beauties. But who has ever gained the summit? Who has known all the heights and depths of the love of Christ which passes knowledge? Paul, when grown old, sitting gray-haired, shivering in a dungeon in Rome, could say with greater emphasis than we can, "I know whom I have believed," for each experience had been like the climbing of a hill, each trial had been like ascending another summit, and his death seemed like gaining the top of the mountain, from which he could see the whole of the faithfulness and the love of Him to whom he had committed his soul. Get thee up, dear friend, into the high mountain.—C. H. Spurgeon.

Oh, Thou who hast been our dwelling-place in all generations, and who art the refuge of all who put their trust in Thee, we come to Thee, trustingly, at this beginning of the year, and ask that Thou wouldst teach us the true wisdom, and help us to so use the life that we now live in the flesh as to win everlasting life, through our Savior Jesus Christ. Amen.



## Family Circle

### A Reg'lar Santa Ana.

By Samuel B. Letson.

December's sun had sunk to rest  
In quiet autumn colors dress'd,  
Leaving a soft and peaceful glow  
On sky above and earth below.  
So restful all from sky to sod,  
That scarce a leaf was seen to nod.  
The moon, as full in beauty bright,  
Rising, completes the lovely night,  
While many souls in grateful glow  
Rejoice that nature blesses so.  
Hush! Hark! Just hear that awful roar!  
It breaks from mountain more and more.  
Have Sierras changed to organ grand,  
To pour such bass o'er all the land?  
Where Santa Ana's floods are found,  
Betimes when she's above the ground,  
It breaks through rap. Rage ploughs her bed,  
Sending black billows over head,  
So very dense, to such a height  
That dreadful darkness claims the night.  
Trees kiss the earth and there they lie,  
While all things loose to'd ocean fly.  
All from the street rush, swish, click, clang!  
Windows and doors shut, whack, slam, bang!  
Missiles and sand pelt such a storm  
As make the luckless traveler "warm."  
No bake nor freeze. Not hot nor cold;  
But windy wind and dirt untold!  
Oh, Sister Ann! It such a breeze,  
Absent a thousand years, with ease  
You pour o'er mountain, orchard, glade,  
While here what twisters you had made!  
How long will Ann our optics fill,  
Our breath avert, our patience kill?  
"Three hours at least, three days at most,"  
Old Santa Ana serves her toast.  
Safe, while she shoots such searching shot  
The saintly dame is not forgot.  
"From one to three times in the year"  
She flings her fury feather gear  
And smites us hard mouth, eye and ear,  
And leaves us feeling rather queer.  
But then she blows the land so clean!  
No microbe left (that can be seen).  
Miasma blown go-whizz-co-zee  
Way out some twenty miles to sea!  
Now, hold this fast. For rest of year,  
Spring, summer, autumn, pour their cheer.  
Such miles and miles of celery green,  
The best that I have ever seen.  
With soil as good as found out door,  
Clear water, pure, in ample store,  
And grains and nuts and fruits galore,  
God's garden this, tho' Ann may snore!  
Library, press, schools, churches, light,  
Not a saloon! Thank God! That's right!  
—Santa Ana, Orange Co., Cal., Dec. 5, 1903.

### A Miss as Good as a Mile.

By H. B. Wallace.

(A TRUE STORY.)

About thirty years ago, a Methodist protracted meeting was in progress at Bolivar, a small town on the Pennsylvania Central Railroad, and a party of young people from Fairfield, a town five miles down the river, were attending, going and returning each night on a hand car.

By leaving the church promptly at ten o'clock, they had a clear track and were able to reach home before the night express was due there.

Following the express were a number of trains, locals, freights, etc., so that the track was clear for only a few minutes at a time. The road between the two towns runs most of the way on a narrow shelf, or ledge, on the mountain side; so narrow, indeed, that it here consists of but a single track, though in other places the track is double.

One night when the meeting was unusually interesting, the young folks forgot the hour, and did not leave the church till fifteen minutes after ten. As they stepped upon the hand car, Jack Harmon, who was engineer of a

local freight, and knew the exact time of every train on the road, whispered to the other young men: "Now, boys, we must do some stiff pulling; but don't let the girls know we are late, or they will be frightened." They had not gone far when Jack's sister, Nannie, noticing the unusual speed, asked the reason for it.

"Why, we don't want to freeze this cold night. We must work to keep warm and get you girls home before you perish," her brother answered as lightly as he could. But the girls noticed that he looked at his watch every few minutes and then said something to the boys which had the effect of increasing their speed, but which they could not hear for the rattling of the car and the whistling of the wind. At last he could conceal his uneasiness no longer, and fairly shouted: "Faster, boys, faster!"

With long, swift, even strokes, the boys sent the car bounding forward. The girls clung to each other and to the car, which threatened at every curve in the road to fly the track and land in the river one hundred feet below.

The boys at the handles breathed hard; the girls held their breath; and Jack Harmon stood, watch in hand, now glancing at it, and now counting the telegraph poles as they were passed in rapid succession; thus computing the time they were making, and comparing it with the time they must make, to reach a place of safety before meeting the train.

The night express was famous all along the line for its punctuality, and they dared not hope it would be a few minutes late. Jack now sprang to a handle and began working it like a madman. He was a young Samson, big, raw-boned and muscular. The car shot forward at terrible speed. As they rounded the last curve, they saw what all had been expecting and dreading for some time, the headlight of the locomotive like the fiery eye of some monster, as it bore down upon them. Here the track ledge widened, river and mountain both receding, making a safe landing place for the car. But could they stop in time? Happily, both car and train had reduced their speed by this time, the

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car in anticipation of meeting the train, and the train, because of the dangerous run on the mountain side. Almost before the car was stopped, the boys jerked it from the track, and not an instant too soon, as the cow-catcher grazed one of the car wheels, and the suction from the train, as with a shriek it passed, drew the hat of one of the boys from his head.

The young people were perfectly willing to walk the short remaining distance to their homes, but the girls were so overcome by fright and cold that their limbs almost refused to carry them, and even the boys admitted that their nerves were somewhat shaken. Youth recuperates quickly, and morning found them none the worse for their narrow escape, but very thankful to the Preserver of life and the Giver of every perfect gift. Next evening they went to church as usual, but were careful to start home a little before ten.

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### The Treasure of the Wise Man.

Oh, the night was dark and the night was late,

And the robbers came to rob him;  
And they picked the locks of his palace-gate.  
The robbers that came to rob him,—  
They picked the lock of his palace-gate,  
Seized his jewels and gems of state,  
His coffers of gold and his priceless plate,—  
The robbers that came to rob him.

But loud laughed he in the morning red!

For of what had the robbers robbed him?  
Ho! hidden safe, as he slept in bed,  
When the robbers came to rob him,—  
They robbed him not of a golden shred  
Of the childish dreams in his wise old head—  
"And they're welcome to all things else," he said,  
When the robbers came to rob him.

James Whitcomb Riley.

### Only A Word.

A young girl sat on the piazza of her home, her pale cheek and drooping figure telling of recent illness. She was watching the raking of leaves from the grass, and as the man passed near her with his rake she aroused herself from her languor to say.

"You keep the lawn looking so nicely, John. I like to see it that way."

He was only a hired man, a stranger in a strange land, and this was but one of a score of duties that he was paid for doing. Probably no one had ever thought of praising him before, and he had no answer ready.

A week later the gentle invalid was gone—slipped away suddenly out of encircling arms, out of the world like the vanishing of a snow wreath. No one thought of John as among the mourners; he was only driver of the family carriage which carried some of the friends, but to one of these with whom he found himself alone, he told of the kind commendation, the last words he had heard the girl speak, and added, with voice growing husky:—

"As long as I stay there the lawn shall be kept as Miss Helen liked to see it."

The little word had left a legacy of brightness and awakened a heart to new loyalty and faithfulness.

The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within the reach of the humblest."—*Christian Missionary Alliance.*

### Lifting Up to Love.

"And ye don't drink any more, Jim?"

The question came as two workmen walked along together.

"No."

"And ye don't talk as ye used to, either—dropped a lot of swearin' that used to come pretty handy. What's up?"

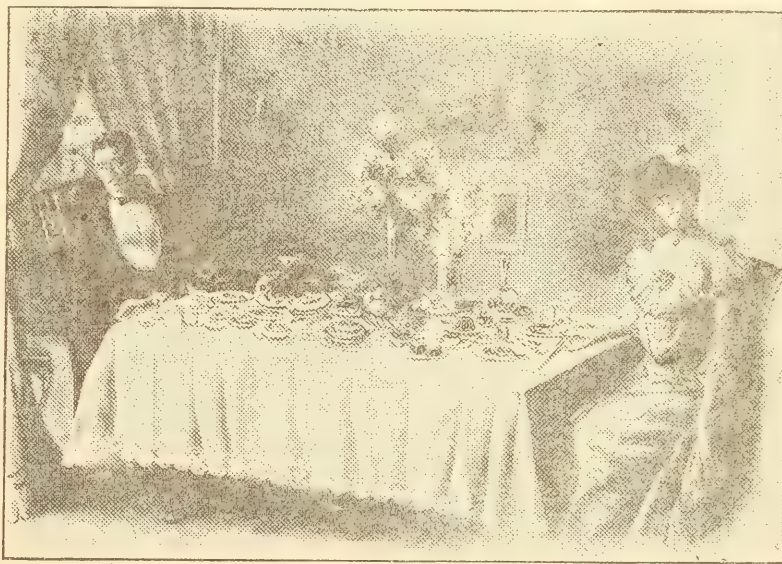
"It's the wife and boy," answered Jim, half-pleased, half-embarrassed that the change had been noticed. "Ye see, the little one was nothin' but a baby when I went away, but he's gettin' to be a smart boy now. Lizzie believes in me. And that boy—he really thinks his dad is the best man in the world. I'd sort of like to have him keep on thinkin' so, that's all."

Trying to live up to someone's thought of him, someone's faith in him, was making his whole life higher and purer, as it has made many a life. It is an ignoble nature that is not at once humbled and uplifted at finding itself

# Starving With Plenty to Eat.

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Mr. E. H. Davis, of Hampton, Va., says: "I doctored five years for dyspepsia, but in two months I got more benefit from Stuart's Dyspepsia Tablets than in five years of the doctor's treatment."

Mrs. E. M. Faith, of Byrd's Creek, Wis., says: "I have taken all the tablets I got of you and they have done their work well in my case, for I feel like a different person altogether. I don't doubt if

I had not got them I should have been at rest by this time."

Phil Brooks, Detroit, Mich., says: "Your dyspepsia cure has worked wonders in my case. I suffered for years from dyspepsia, but am now entirely cured and enjoy life as I never have before. I gladly recommend them."

Mrs. G. H. Crottsley, 538 Washington St., Hoboken, N. J., writes: "Stuart's Dyspepsia Tablets just filled the bill for children, as well as for older folks. I've had the best of luck with them. My three-year-old girl takes them as readily as candy. I have only to say 'tablets' and she runs for them."

Miss Lelia Dively, 4627 Plummer St., Pittsburg, Pa., writes: "I wish everyone to know how grateful I am for Stuart's Dyspepsia Tablets. I suffered for a long time and did not know what ailed me. I lost flesh right along until one day I noticed an advertisement of these tablets and immediately bought a 50-cent box at the drug store. I am only on the second box and am gaining in flesh and color. I have at last found something that has reached my ailment."

At all druggists 50 cents a box. A little book on "Stomach Troubles" may be had free by addressing F. A. Stuart Co., Marshall, Mich.

idealized by some loving heart. Almost unconsciously we try to be what we are expected to be. And if this is true, what volumes it speaks in regard to thinking, hoping, expecting the best of those round us!—*Selected.*

### Goldsmith's Kindness.

Hearing of Dr. Goldsmith's great humanity, a poor woman, who believed him to be a physician, once wrote to him begging him to prescribe for her husband, who had lost his appetite, and was altogether in a bad state. The

kind-hearted poet immediately went to see her, and, after some talk with the man, found him almost overwhelmed with sickness and poverty.

"You shall hear from me in an hour," said the doctor, on leaving, "and I will send you some pills which I am sure will do you good." Before the time was up, Goldsmith's servant brought the poor woman a small box, which, on being opened, was found to contain ten guineas, with the following directions: "To be used as necessities require. Be patient and of good heart."—*London Sunday-School Times.*



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## Taking Care of Them Herself.

"Yes'm, she's pretty well, mother is," said the old man, pausing with his foot on the wagon wheel to answer an inquiry concerning his wife; "pretty well, if only 'twasn't for worryin' about the children. 'Lizabeth's up to Conway this season, and mother's all the time afraid she'll be took sick away' from home. Samuel's got a good place at Tanfield, and he's doin' well, too, but his boardin' place is across the river. Sometimes he goes by ferry-boat and sometimes he goes by skiff, and mother she can't get over the feelin' that he's likely to be drowned. The two younger ones is home yet, but she says she's anxious about the time John'll be wantin' to strike out for himself, and she's always been afraid we'd never raise Car'line.

"No'm there's nothin' special the matter with any of em' now, and the truck garden has done fine this year. Mother hain't had a touch of her rheumatism all summer, and she'd be pretty well off if 'twasn't for worryin'. Christian? Bless you, yes, this forty year! She ain't afraid but what the Lord will take care of her and all the rest of the world, but seems like she ain't got faith yet to b'lieve He's to be trusted with the children."—*Well-spring*.

## Temperance Facts.

In 1880 the consumption of wine and liquors was about ten gallons per capita. Now it is over twenty gallons, an increase of 100 per cent.

Edward Page Gaston says that Chicago drinks enough liquor in a year to float the biggest ship on the lakes.

Lord Robert says that one-third of the British Army in India, who were abstainers, furnished 2,000 more effective troops than the two-thirds who were not abstainers.

The Wine and Spirit Gazette says that salicylic and benzoic acids, bisulphates of lime, soda and potassium, and a compound of ammonium fluoride and hydrofluoric acid, are used to keep beer from spoiling.

Japan, with practically the same poor laws as Great Britain, has only 24,000 paupers, while Great Britain has 100,000. A Japanese statesman, being asked to explain, replied: "The Japanese drink tea; the British drink alcohol."—*Selected*.

It said that Michael Angelo, the world's greatest artist, that when he was working on a statue or a painting he wore over his forehead, fastened to his artist's cap, a lighted candle, in order that no slightest shadow of himself might fall upon his work. The story may be purely fanciful, but it contains such a beautiful suggestion that one would not willingly reject it. It is the shadow of self that spoils work and eventually spoils character. We must eliminate self-consciousness before we can hope to accomplish anything that is truly great or beautiful. —*Selected*.

## Only a Broken Knife-Blade.

A ship was once wrecked on the Irish coast. The captain was a careful one. Nor had the weather been of so severe a kind as to explain the wide distance to which the vessel had swerved from her proper course. The ship went down, but so much interest was attached to the disaster that a diver was sent down. Among other portions of the vessel that were examined was the compass; that was swung on deck, and inside the compass-box was detected a bit of steel, which appeared to be the small point of a pocket-knife blade.

It appeared that the day before the wreck, a sailor had been sent to clean the compass, had used his pocket-knife in the process, and had unconsciously broken off the point and left it remaining in the box. The bit of knife-blade exerted its influence on the compass, and to a degree that deflected the needle from its proper bent, and spoilt it as an index of the ship's direction. That piece of knife-blade wrecked the vessel.

Even one trifling sin, as small as a broken knife-point, as it were, is able to rob the conscience of peace and happiness.—*Rev. John McNeill*.

## Spurgeon Proverbs.

"Buy not silk while you owe for milk. Better do than dream; better be than seem. She who buys 'bargains' is often 'sold.' Avoid what makes in thy pocket a void. Sellers need tongues; buyers need eyes. Desired things may not be desirable. Fear of failure is father of failure. Why kill nettles if you grow thistles? Pegging away will win the day. Maybes are no honey bees. Add pence to pence, for wealth comes thence. He surely thrives who owns many hives. Better a good groat than a bad banknote.

"A maid's best dress is bashfulness. Father's fraud drives sons abroad. Play not with fire nor ill desire. To be loved be lovable. It's risky riding when the devil is driving. Lessons learnt in the cradle last to the grave. Be hardy, but be not hard. The good wife's face lights up the place. Don't get a helpmeet till you've got meat to help. Better be one-sided than two-faced. If you can't be clever you can be clean. To avoid a second quarrel, avoid the first. None but the crazy give alms to the lazy. Better single still than wedded ill. An untried friend is an uncracked nut. Men build houses, women make homes. Turn your backs on village clacks. When wife will gad, husband is sad."

## Asserted His Freedom.

"Well," said Tom, sleepily, to his room-mate, "did you solve that puzzle?"

"No," snapped Dick, as he got ready for bed.

"Huh! You said you'd solve it if you had to stay up all night to do it."

"Well, I didn't have to stay up all night. This is a free country."—*Philadelphia Press*.

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## With the Children

By J. Breckenridge Ellis

I was telling you what the little orphans at the Orphan Home in St. Louis wrote about *our* little orphan. Here is what Lucy Unbehaun has to say: "Little Joe has light hair, small white hands, small feet, height three feet, six inches. He is twenty-five inches around the waist. His fast friends are Chase Brown, Nellie Meservy, Clinton Tobias, etc. He goes to bed about half past six in the nursery dormitory. He likes for us to tell him about bears. He loves to play with the tricycle and fire engine. We all love him, although he has a quick temper. He loves the school teacher and calls her 'Mit Bell.'" Jennie (last name not given) says: "He has brown eyes and is very sweet natured. Sometimes he has a little temper; but not very often. And he is very sweet about his play, and hardly ever quarrels with the little orphans. He is five years old." Nina Fitch writes: "He is a bright little boy. A gentleman gave him a little engine, but the children played with it so much, they broke it. He took the wheels up to Miss Bell and asked her to put them away for him. He loves Nellie Meservy and always waits to go in the dining-room with her." Clinton Tobias, who is eleven, and an especial friend of Little Joe, says: "He has brown eyes and a pretty complexion. He sleeps with Chase Brown; he cannot talk plain. He said this morning, 'Mit Bell, hab you dot two wheels yet?' (to put on his broken engine.) He is a smart looking boy. Almost all the visitors take notice of him. He has a pug nose. He eats very hearty." And here is a letter from Miss Tena Williamson, the matron of the Home: "I inclose notes written by our school children. You might imagine more about Joe's nose than is true; I never thought of it being more pug than most small boys'. He loves the company of those older than himself. His manners suggest Little Lord Fauntleroy. He is generous, and begs off for the children when the nurse intends to punish them. One day Chase had been bad, and Joe said, 'Mit Sue, don't whip Chate; I will beg Chate's pardon to you, Mit Sue.' In sympathizing with a child, he said one day, 'I sorry for him; he a poor boy.' We all love him dearly. He is not forward, but rather shy. At times he seems serious and sad, and speaks like an old person. One day he said, with a look of longing in his pretty face, 'Mit Sue, I hasn't any mamma, nor any papa, nor nuffin.' God bless the work of the Advance Society."

And He has already done that. Here is from Lolo Cox, Toppenish, Wash.: "I inclose 25 cents for the Av. S. orphan. I am keeping the rules now. Oh! I do have the awfulest time 'way out here' by myself—I mean alone in the Av. S. It is so hard when you have to work alone, but I can't get anybody to join. I am studying at home this winter. The clock has just struck nine; you know that means—study."

Mrs. F. A. Gatten, Beeler, Kan.: "As you have given the old people a chance

to help with the Av. S. orphan, I inclose 30 cents. Grandma."

Mrs. W. A. Mason, Nevada, Mo.: "I have kept the Av. S. rules twelve weeks, and think it very beneficial. I inclose my mite (10 cents) for the orphan. I am an orphan myself, but not a little helpless one. May the good work continue, is my prayer."

Everett Hall, Leon, Kan.: "I am seven. I live on the farm with my grandpa. I like the farm and I like to go to school. We all think our teacher is good. I have two kittens and a dog; his name is Bruno. He is glad when I get home from school, and we have a good play. My birthday is Nov. 25. I will send 25 cents for the orphan as a birthday present. I hope you will get the money so the little child will have a good home."

Mary Rice, Harrisonville, Mo.: "I came near forgetting my Bible verse the last quarter, and just barely thought of it. It is so easy to forget when one is in town from Monday to Friday, going to school, and out in the country the rest of the time, helping with the work. I send a quarter for the orphan. I wish I could send more to help the plan along. I take the first year work in high school and enjoy Latin very much. Is Bertha Beesley teaching school this winter? I remember she got her certificate. You asked where Brother Eugene is? He's teaching school. I believe I'm the only one in Cass county who belongs to the Av. S. I hope to be in St. Louis when we have the Av. S. meeting."

Stuart, Kan.: "I am not a member of the Av. S., but I wish to help Little Joe. I send \$1, and my prayer is ever for the Av. S. and this noble work. I have read 'With the Children' a long time. Don't publish my name."

Lawson, Mo.: "I am not a member of the Av. S., but believe they are trying to do the best work that can be done on earth, that is, helping those unable to help themselves. I am an old reader of the CHRISTIAN-EVANGELIST. I send one dollar."

Clara Elliott, Wichita, Kan.: "I would like to join the Av. S. I will try to keep the rules. I am a little girl, ten years old. I belong to our Junior C. E. at St. Lawrence Church; we are keeping an orphan in India. Her name is Gunmat Kelley Wichita." (I hope she has a strong constitution.) "We named her after Sister Louise Kelley, the C. W. B. M. organizer."

Elizabeth Graham, Jonesboro, Ark.: "I have wanted to join the Av. S. ever since grandma told me about it. I am an orphan myself, but I have a good home. Grandma came with us from Missouri to take care of us. I think old gold and blue are nice colors. Our minister said he wanted us to help build the new church, and each one of us to buy a brick to go in it; but I am going to help support the orphan and buy a brick, too. I send 30 cents. I am nine years old. I have begun to keep the rules."

Higbee, Mo.: "My sister and I send 50 cents for the orphan fund. We think it a grand plan, and hope for its success." (Which brings us to \$49.29. Not long ago Dora, Grace and Ruth Thompson, who live across the street, all in the same house, came to see me; Dora brought a quarter for Little Joe. We talked. They wondered that since

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there are 3,000 members of the Av. S., more money had not come in. I told them I think this is one reason: we have hundreds of members who drop out because they forget the rules, while new ones come in who haven't become interested in our work. And besides, to give away money for an orphan you may never see, is a very unselfish act on the part of those who haven't much money to spare; and among 3,000 people it's pretty hard to get a crowd together who are really unselfish. So when they went home, I had \$49.54. I went down town to buy things for Christmas and I found a bureau with three drawers and two knobs to each drawer, and a red back where you could fasten a looking-glass, all for five cents. And Mrs. John Grayson met me there and gave me a dollar for our orphan. So that made \$50.49, and our money is raised! We prayed that the \$50 might come in, and I know those were sincere prayers. I know they helped. Let us be just as earnest in our prayers, now, thanking the God of the orphans and the helpless that He has made it possible for us to support Little Joe. Are you not glad? I am sure of it! Hurrah! It took 73 persons to raise this money; they are from 16 states, and from England. I am glad it is so, because the more who gave, the more there are to take an interest in our work. Now you know I don't charge a cent for my time and labor in this matter. But in order to carry it on, a good many stamps are necessary. I gave a dollar to the fund, and don't feel able to give more than just one dollar. In order to secure Little Joe, I have already corresponded with people to the amount of 63 cents, stamps. I'd like to get back these stamps. Besides, in sending the money to pay Joe's board, I'll have to buy money orders. I suspect the year will cost me about a dollar. I hope to pay this dollar out of our fund; I don't feel that I can pay it out of myself. I mention this so when I report expenses, as I shall to the penny, you will not feel I am getting rich off our orphan. Every cent you have sent goes to support Little Joe, and these stamps are just as necessary as the butter on his bread. I wish you a good, useful, happy year.)

Plattsburg, Mo.



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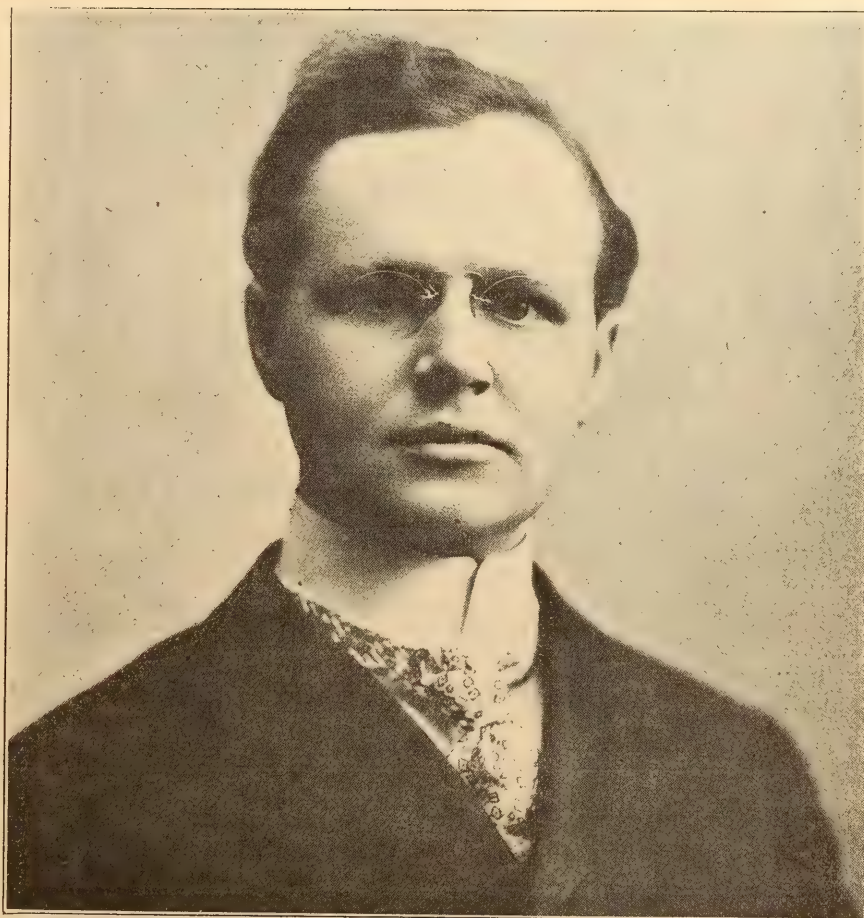
# THE CHRISTIAN- EVANGELIST

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HARRY GRANISON HILL,  
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For the hope whose glad fruition  
Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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## Current Events

In spite of official assurance to the contrary, a strong impression prevailed that there would be another anti-Jewish outbreak in Kishineff on the Russian Christmas, Jan. 7. Two days before that time, there were some not very serious riots in Kishineff, and again on Christmas day. But the official Russian assurances were evidently given in good faith, for the police acted promptly and effectually in restraining the rioters. It would have been altogether too obvious for the government to have failed to preserve order, after such ample warning had been given the whole world. The outcome of the trial of those who participated in last year's riots gives too much ground for suspecting that the local, and perhaps even the imperial, authorities are in sympathy with the anti-Jewish movement. It would have been most injudicious to give further ground for that suspicion while the result of the trial is still fresh in the memory of the public. It must not be forgotten, however, that the Jews have some official friends in Russia. Prince Urussoff, governor of the province of Bessarabia, in which Kishineff is located, gives much credit to the Jews for the prosperity of the province and has presented to the Czar a written recommendation that the special laws which place oppressive restrictions upon the Jews as to occupation, place of residence, etc., be repealed. The Czar has professed interest in this proposal and has appointed an imperial commission to go over the whole subject.

United States Senator C. H. Dietrich, of Nebraska, who was indicted for bribery, has been discharged by the U. S. Circuit Court. It was charged that he accepted a consideration in return for his senatorial influence in the appointment of a postmaster. It was decided that, as he had not taken his seat in the Senate at the time when the alleged acts occurred, they did not constitute bribery within the definition of the statute.

A similar case came to a different issue in New York on the same day. Ex-congressman Driggs was convicted of receiving a bribe for his influence in the letting of a government con-

tract. In the defense it was shown that at the time of the alleged act of bribery he had not yet taken his seat in Congress. The judge left it to the jury to decide whether a congressman-elect becomes a public officer, within the meaning of the statute defining bribery, at the time of his election or when he is sworn in and takes his seat. The jury took the former view, and brought in a verdict of guilty. The contrary verdict would have opened up large opportunities for corruption with immunity from punishment. When it is remembered that a period of thirteen months elapses between the election of a congressman and the beginning of the Congress to which he is elected, it will be observed that congressmen-elect would have ample time before taking the oath of office to sell their votes on any number of measures which are to be introduced.

It has been popularly supposed that the United States had a monopoly on that rough and ready form of international intercourse which is usually known as shirt-sleeve diplomacy, but Gen. Reyes, the Colombian envoy in Washington, has been giving some interesting examples of this art. Secretary Hay's answer to his first note, in which the Secretary, speaking for the administration, declined to reopen the Panama question, seems not to have been sufficiently definite. In a second communication, Gen. Reyes not only recapitulates Colombia's grievances against the United States, but enters an emphatic protest against the recognition of Panama, charges the United States with acting in bad faith in not taking steps to defend Colombian sovereignty over the isthmus, and urges Secretary Hay to send to the United States Senate the entire correspondence relating to this matter. Secretary Hay's reply quietly omits all reference to Gen. Reyes' accusations of bad faith and his gratuitous suggestions touching the relation of the State Department and the Senate, and repeats the opinion previously expressed, that there is nothing in the present situation to form a proper subject for arbitration. President Marroquin has recently been quoted as saying that Colombia confidently counts on the Democratic party to block the canal treaty in the Senate. Even this improbable event, however, would not, as the President points out in his recent message, restore Panama

to Colombia. Credible reports from Bogota assert that popular sentiment there is clamorous for war against the United States and that, in the event of the ratification of the canal treaty and the rejection of the proposals for arbitration, the Colombian government will inevitably be wrecked by a popular uprising unless it declares war.

Russia has sent her reply to the Japanese demand touching Korea, without waiting until the time limit when Japan asserted that she would declare war. The reply is non-committal and, unless the local tension becomes too great, it will probably have the effect of postponing the beginning of hostilities pending some further diplomatic exchanges. The Russian reply has not yet been made public, but it is said that, while conceding Japan's status in Korea, Russia makes counter-demands which more than offset this concession. All such statements must, however, be entirely conjectural until the text of the correspondence is given to the public. The Japanese cabinet is engaged in drafting a reply to the Russian note. The most immediate danger is that hostilities will break out spontaneously, without waiting for a declaration of war. A Japanese fleet has been dispatched to intercept and bring back a fleet of colliers, which were recently chartered from their Japanese owners by Russian representatives, and which sailed for Port Arthur before the government was aware of their destination. A Russian fleet has also been dispatched to meet the colliers and prevent their capture. In a case like this, it is almost inevitable that there should be trouble if the two fleets come together. It has been reported that a collision between these two fleets has already occurred, but the report is not confirmed. United States marines from the "Vicksburg" have been landed in Korea, and have proceeded to Seoul, the capital, where they will be in readiness to protect American interests.

The position which the European and Asiatic powers will assume toward the Russian-Japanese imbroglio, is a subject for interesting conjecture, but one about which there is but little trustworthy information. One report, which is so far uncontradicted,



says that the Triple Alliance (Germany, Austria and Italy) has agreed to keep out of the fight whatever may happen. This report has the advantage of inherent probability, especially so far as Austria and Italy are concerned. Germany is certainly too much interested in the ultimate partition of the Chinese Empire to assist Japan in repelling the force through which, if at all, that partition will be brought about. At the same time it can easily be seen that in the event of a victory, even with the help of Germany, Russia would have far more to gain than her ally, and the Kaiser is probably too shrewd to burn his fingers in pulling Russian chestnuts out of the fire. France, Russia's avowed ally, has little interest and less sympathy with the program of aggression in Manchuria, and cannot be counted upon to give more than perfunctory support to Russia in the war. Great Britain, by the terms of her recent treaty with Japan, is bound to come to her assistance if any power comes to the aid of her enemy.

Pope Pius has issued an edict intended to abolish the right of veto in all future papal elections. It is to be remembered that the civil governments of several Catholic countries, such as Austria, France and Spain, have the right to present through their respective cardinals a veto to any candidate for the papal office. It is understood that Austria exercised this right in the recent conclave. The Pope's new edict imposes a sentence of excommunication upon any cardinal who shall hereafter present such a veto. The possibility of the exercise of a veto by France has been especially galling to the Catholic hierarchy since the anti-clerical tendencies of that government have become so pronounced. It has been unpleasant enough to the papacy to concede the right of a republic to exercise a veto on papal elections, but for it to be exercised by a republic which expels the monks and breaks up religious organizations which have not received the governmental sanction, is intolerable. This whole question of the right of veto in papal elections is in many respects parallel to the mediæval contest over the investiture of bishops. The civil authorities in the Holy Roman Empire claimed the right to invest the bishops with the symbols of such temporal powers as were considered to belong to their office, thus indicating that the bishops received their temporal authority from the emperor and not from the pope. Such a claim could, of course, have validity only so long as it was conceded that the bishops had a certain authority as temporal princes. Similarly, the claim of the civil governments of Europe to a voice in the election of the popes, can have no great force now that the papacy has ceased to be itself a civil government.

It is doubtful whether any special protest will be made against the pope's recent edict, and even if there is a protest, there is no possible way in which the powers can back it up, as the emperors backed their claims in the old investiture controversy by withholding the temporal dignities—because there are no longer any temporal dignities to withhold. The incident illustrates the fact that the papacy as a purely spiritual power is far more independent than it could ever be while exercising temporal sovereignty. It is interesting to note, too, that while Pius the Tenth, like his predecessors, is pleading for the restoration of the papal sovereignty over Rome and its vicinity, he is taking advantage of the loss of that sovereignty to gain for the papacy a degree of independence which would not otherwise have been conceded to it.

We are becoming somewhat accustomed to the idea that, in spite of civil service reform, the public service is considerably honeycombed with dishonesty. Such revelations as the recent post-office scandal and the known corruption of many legislatures and city assemblies, give ground for congratulation that the public service is not more extensive than it is, and furnish an argument against government ownership and control of those important classes of business which are called natural monopolies. But is there more corruption in the administration of the government's business than there is in private corporations? The president of an important manufacturing concern, writing anonymously in "The World To-Day," asserts that the contrary is the case, and backs his statement by a large number of illustrations drawn from his own experience. According to his statement, it is a common practice for salesmen representing large manufacturing companies, to bribe the salaried buyers of jobbing houses. In this way a buyer receiving a salary of perhaps \$3,000 a year may receive from three to five times that amount from the concerns which he favors in placing his orders. Sometimes it is only a question of choosing between equally desirable goods at the same price, the order being given to the firm who will pay the largest bonus into the private purse of the buyer. More often, the buyer, influenced by the bribe, gives an order for inferior goods at a high price, thus treacherously betraying the firm which places confidence in him and pays him his salary. Just how far this practice extends in the business world it is impossible to say, for even when such irregularities are discovered by the firms that are victimized, the matter is hushed up for fear it will injure the reputation of the company. There is no such publicity given to the affairs of private corporations as there is to the opera-

tions of the various departments of the government. The writer of the above mentioned article expresses the belief that there is a far smaller percentage of corruption in public than in private business. Perhaps if we knew all the facts regarding the methods employed in the administration of large private corporations, we would be less afraid of government ownership and control, as offering increased opportunities for graft.

Japan's best chance of finding an ally lies in the awakening of China, who is now coming to somewhat tardy, but none the less vivid, realization of the fact that if the Russian-Japanese war issues in a funeral, she will be the corpse. The reports regarding the number of Chinese soldiers who are ready to march to the aid of Japan the moment hostilities begin, are too untrustworthy to be worth repeating, but it is significant that the Chinese Grand Council has proposed to the Dowager Empress an alliance with Japan. Some of the particulars of this proposal are that China shall prepare at once to act on the offensive if Russia does not withdraw from Manchuria, and that England shall be invited to join the combination and shall be compensated by the cession of territory in southern Thibet. As China's hold upon Thibet is merely nominal, this gift of territory would cost the giver nothing, and would have the additional advantage of being an acute annoyance to Russia, who is jealous of every foot of English advance in that direction.

Some of the Russian papers, taking shrewd advantage of this Chinese awakening, are urging a pan-European alliance to combat the alleged pan-Asiatic alliance. This appeal is too futile to be very significant. The "pan-Asiatic alliance," otherwise known as "the yellow peril," is all humbug, at least so far as present conditions are concerned. It might serve the purpose of a bogey-man to frighten the European powers into alliance with Russia, if the sign "made in Russia" was not so apparent upon it. As it is, the appeal is only one way of inviting all Europe to fight for the advancement of Russian interests in the far east.

#### Brevities.

A financier is a man who handles other people's money for them and lets them stand the losses if they lose and takes the profits if they win.—*The Birmingham Age-Herald*.

A newspaper devoted to reforms in China is to be published in New York. Judging by results, we infer that the newspapers devoted to reform in New York have been published in China, and delayed in transmission.—*The Washington Post*.



## Unconquered Land.—II.

In a previous and preliminary article, we stated in a very condensed manner, some of the chief things we have accomplished in the brief period of our existence as a religious reformation. This statement was designed merely as the basis and background of a few articles indicating some of the land yet remaining to be conquered and possessed. We now proceed to that task, but not without a deep sense of the responsibility involved in such an undertaking, and of our own inability to deal adequately with some of the problems which we will have to consider. We ask our readers to think these questions over with us, and to aid us by their suggestions or criticisms in reaching right conclusions.

1. *Geographical Extension.* We may as well consider first the unfinished work in making known to the people, in all parts of our own country, the principles and objects of our religious reformation. There are large sections of the United States where the masses of even the religious people have not so much as heard that there be a religious movement having for its object the restoration of the Christianity of Christ, and the consequent union of the people of God. What is even still more surprising is, that there are multitudes of people in the various churches and in the world, all around about us, who have a very false or vague and inadequate conception of what we are seeking to accomplish. It is not so much our purpose to point out the *cause* of this wide-spread ignorance of our religious movement, as to seek some remedy for it; and yet in so far as a knowledge of the causes may help us to find the remedy, it might be will to deal with some of these causes. No doubt the hostility which is always felt toward any new movement that disturbs the *status quo* in religion, has acted as a barrier to the free transmission of correct information as to the nature and purpose of our work. The fact that there has been a great diminution in partisan bitterness in recent years and a corresponding growth of the spirit of fraternity among Christians of different names and creeds, ought to make it more practicable now than it has been heretofore, to disseminate a correct knowledge of our plea for religious reformation. Another fact contributes to the same end, namely: that there has been a marked development of the irenic spirit among the advocates of this reformation, which enables them to state their position in a way to command a wider hearing. This is the natural order of development in all religious reformations. There is, of necessity, at first, the period of debate and controversy, in which attacks upon the new movement are repulsed and counter-attacks are made upon the attacking hosts. When, at last, a peace has been conquered, and the movement has won recognition, then

follows a constructive period in which the irenic spirit predominates over the pugilistic, and there is a clearer and wider view of its relationship to other religious forces, and to the whole circle of religious truth. Henceforth its work is carried forward by different methods and in a different spirit. The Disciples of Christ have fairly entered upon this constructive period of their development, and are facing some of the new problems which belong to this stage of their growth.

The time would seem to be opportune, then, for a new effort to bring before the whole religious world a statement of the ideas and ideals for which we stand, seeing that the world is better prepared to receive it, and we are better prepared to give it. How may this unfinished task be best accomplished? First of all, it seems to us there should be fresh statements of the various features and fundamental principles of our movement, prepared for the express purpose of giving the desired information, and giving it in a form likely to prove most acceptable to those whom we wish to receive it. Many of the former statements were adapted, wisely enough, to the times for which they were intended, and a few of them may serve their purpose yet, but in the main we must rely upon modern, fresh statements to meet the demands of our own time. One of the tasks, therefore, that lies immediately before us is the enlistment of the very best talent of the brotherhood in the preparation of brief, cogent tracts or booklets on the various topics which enter into a full presentation of our plea to the world. This should be followed by some systematic method of getting such literature before the people for whom it is intended.

In the second place, the pulpit has an important part to perform in making known to the people among whom the churches are located, the distinctive features of our movement. A series of Sunday night sermons, dealing with the whole range of subjects involved in our position, in the real spirit of Christian union, would do much to place us in the proper light before the various communities in which our churches are located. The time has come when this can be done in a spirit that was hardly possible a generation ago. This needs to be done for the benefit of our own young people that are growing up in the church, as well as of those without. Henry Ward Beecher once said: "You can say anything to people that you want to say, if you love them and say it in love." That truth is worth remembering in undertaking to deal faithfully and loyally with the evils which afflict the modern church.

But all our literature and all our preaching will lack effectiveness, unless it be backed up by a practical manifestation of the spirit of unity in our relations with each other and with the religious peoples about us. There has been a growing approximation to

New Testament ideals on the part of all the evangelical Protestant bodies, and especially has there been a growth in the spirit of fellowship and of co-operation. Not to recognize such tendency, and to refuse to enter in and co-operate as far as possible with all other Christians, for the promotion of common ends, is to deny in practice what we preach in theory, and to largely neutralize our plea for unity. Perhaps the most effective way that is now open to us for giving the religious world a correct conception of what we are, and of what we are here for, is our hearty entrance into all the great co-operative movements of the time, that our brethren of other churches may know us better, may be able to see our point of view and catch something of the motives that animate us in our work. That this course involves the sacrifice of any truth or principle for which we stand, is not true. On the contrary, we cannot refuse such co-operation and be true to the spirit and purpose of our own religious movement.

A vigorous and wise use of these three methods of making known our position to the world, would, within the next decade, accomplish the most marvelous and desirable results along the very line of the fulfillment of our mission in the world.



## "Blight of Religious Denominationalism."

It is well occasionally for the Church to know how keen, discriminating minds, unbiased by denominationalism, look upon our ecclesiastical divisions. The following excerpt from an editorial in the Springfield Republican will serve to indicate how the divided condition of Christendom militates against some needed reforms:

Our public schools are founded on two principles which should never be abandoned, and these are, first, democracy in education, as opposed to the caste idea of the British aristocracy; second, absolute freedom from the blight of religious denominationalism. It is impossible to introduce the influence of religious denominations into the system of public education without destroying its unity and gravely impairing its efficiency. Until religious denominations find a common basis of belief and action, until the unification of religious thought and worship is accomplished sufficiently to eliminate religious rivalries, prejudices, and hates, let ecclesiasticism leave the education of the masses to that agency which alone, in this country, has the means and the power to make education at once free, universal, and democratic. That agency is the state.

There is a growing feeling that the fundamental principles of morality, at least, and perhaps of religion might be and ought to be taught in our public schools as a necessary condition of good citizenship. But the fear of carrying denominationalism into the public schools stands as a barrier to every effort to make them factors in the moral life of the nation. "Until religious denominations find a common basis of belief and action, until the unification of religious thought



and worship is accomplished sufficiently to eliminate religious rivalries, prejudices and hates"—we must postpone many of the great moral reforms which the world so much needs. "How long, O Lord, how long?" Has not the time come when we can at least "eliminate religious rivalries, prejudices and hates?" Great progress has already been made in this direction, but more is yet possible. Working together for objects of common interest is the best way to promote such progress.



### Bro. Spayd's Experience in South Africa.

In another place, we publish an article from our brother, L. W. Spayd, who has recently returned from a visit to South Africa, and who relates his experience among the brethren in that far-off region of the world. It is not difficult for us to understand why Brother Spayd should feel very deeply, and write rather vigorously upon the subject he treats, as the editor of this paper had a very similar experience with the same kind of brethren in England more than twenty years ago. If we had known of the existence of these churches in South Africa and whence the evangelists came who established them, we could have saved Brother Spayd his long journey to that country with a view to co-operating with them. It is not possible for any representative man among the Disciples of Christ in this country, to co-operate with those whom we sometimes speak of, as the Old Brethren in England, or in South Africa; and retain his freedom and self-respect. Unconditional surrender to whims and fancies that have no solid basis in Scripture, is the only condition of fellowship and co-operation with them.

The editor of this paper during his stay in England of nearly two years, made every effort in his power to find a basis of co-operation with these old churches, by which he could maintain self-respect and a good conscience; but every such basis was rejected by these brethren. We did not ask of them, as Brother Spayd did not ask, that they should change their views, or modify their practices, but that they would allow us the same liberty of opinion which they claimed for themselves; but this, they would not grant. Not that these brethren were schismatics, consciously, for we agree with the testimony of Brother Spayd, that they are conscientious and faithful to their conception of what their duty is; but there is a quiet assumption of infallibility by these brethren, that we know little of in this country, except in a few abnormal cases. It is this fact, together with their peculiar views, that makes co-operation with them impossible. What their peculiar methods are, is indicated in Brother Spayd's article. It is not to be wondered at that he feels he has been wounded in the

house of his brethren. We would call this *intolerance*, but these good brethren in South Africa and those in England who sent them out, call it "fidelity to New Testament teaching."

With characteristic generosity and magnanimity, Brother Spayd advises, in spite of this unbrotherly treatment, that South Africa be left to these brethren and those who agree with them, and that we seek other mission fields. In this, we believe Brother Spayd is right. Why should we engage in competition with these brethren, narrow and sectarian in spirit though we believe them to be, when there remains so much unoccupied territory into which we may go? This question might have been raised with reference to England, but it is only just to say that there were and are, reasons for establishing churches in England that fairly represent the spirit and catholicity of our plea, that do not apply to South Africa and other similar mission fields. England is itself, a great missionary center, from which there radiate continually, religious influences throughout the world.

While we agree with Brother Spayd that, under the circumstances, South Africa might be left to these brethren to evangelize, we think it would be well to leave them to rely on assistance from such brethren as believe with them, and can heartily endorse their methods of work. Speaking for ourselves, we prefer to give our money where it can be devoted to the presentation of the gospel in a different, and, as we think, in a more scriptural spirit. If it be true, that we have a class of brethren in this country, whom Brother Spayd calls the "Independents," who can conscientiously co-operate with these brethren in South Africa, let them do so by all means. We are of the opinion, however, that there are very few brethren in the United States who would sympathize with these brethren in all their ideas. Our "Independents," as they are called in this country, are opposed to missionary societies, but these extreme conservatives in the old world have their missionary organizations, and ecclesiasticism counts for much more with them than it does with us. Then their close communion practice finds little sympathy among the brethren in this country.

The main lesson to be drawn from the facts mentioned in Brother Spayd's letter, is, that when we depart from our historic position of making faith in Christ our only creed, and obedience to his plain commands, our only test of fellowship, and begin to erect our opinions into tests of fellowship, and to regard them as sacred as the plain commands of Christ, we are on the plain road that leads inevitably to sectism. Those who pursue that course have forgotten, or have never learned, the principle laid down by Thomas Campbell: "Where the Scriptures speak, we speak; where the Scriptures

are silent, we are silent." That is, where the Scriptures bind us, we are bound: where the Scriptures leave us free, we are *free*, and no man, nor church, nor committee, nor conference, nor council, "nor any other creature," shall enslave us.



### A Worthy Tribute to a Noble Man.

The Augusta (Ga.) papers contain lengthy reports of the funeral services of our deceased brother, A. B. Phillips, whose sudden death has plunged that city in profound grief. The venerable J. S. Lamar, the first pastor of the church, was present and conducted the services. The papers mention his grief as he paid a loving tribute to his departed friend and brother. "Hesitatingly and with many a fond look at the casket, the patriarch spoke and wept." The report says:

"The service was one of the saddest and most touching ever witnessed in the city. Scarcely could a dry eye be found in the church. Stalwart men, accustomed to the sorrows and hardships of life, of iron nerve and great self-control, bowed their heads as the casket was borne to the altar, and the warm, glowing tributes to Mr. Phillips fell from the faltering lips and aching hearts."

Rev. Spark W. Melton, pastor of the First Baptist Church, speaking in behalf of the other ministers of the city, paid an eloquent tribute to Brother Phillips, from which we make the following extracts:

"We admired Mr. Phillips for his intellectual strength. No man could meet him as we met him, without admiring his deep learning, his broad culture, his keen discrimination, his superb mental grasp of almost an endless variety of subjects. There was no avenue of thought along which he had not walked. There were no fields of investigation into which he had not entered, and from which he brought many sparkling gems, as the reward of his efforts; and yet, so modest was he that it never occurred to us to envy; but he inspired us always to admire him for his intellectual triumphs.

"We loved him for the catholicity of spirit that characterized him always, in all his relations with his brethren. On his tomb might be written, and none would ever question the sentiment, 'He loved his fellow men.' His was a love that recognized no sectarian or denominational bound. He was big enough, and broad enough, and Christlike enough, to love his brother, whomsoever and wheresoever he might be found. After all, what higher tribute could be paid him than this, for has not revelation told us 'that we know that we have passed from death unto life because we love the brethren?'"

"My venerable friend has spoken to us of the spiritual side of his life. I, too, knew him in this relation, and I never left him without feeling that I had been with a man of God.

"Other things I might say, if time permitted, but I do desire to say in all candor and sincerity that I have never known a man who possessed more lovable characteristics and fewer faults than our beloved brother.

"Tis said that no one could enter the presence of the statue Apollo Belvidere without standing erect, and if we, my brethren in the ministry, are not fuller men, broader men, better men, for having touched his life, the fault lies with us."

That life is not brief that leaves behind it a record like that. It is as long as eternity itself.



### Editor's Easy Chair.

"I have been all this week," writes a good sister, "trying to help a poor family, and this burden on my heart has been lightened by the third stanza of your poem, 'What We Stand For.'" To lighten the burden of any human heart, and especially of a heart whose burden is the desire to help the poor and the needy, is a task we imagine angels might well covet. The letter set us to wondering how many of those in comfortable circumstances make it a burden of their heart to help some one else who is less fortunate than themselves. The real royalty of such service is not always appreciated. George MacDonald has somewhere said that it is in this life alone that we learn the lessons of patience and self-denial, "for there are no sick beds to watch by, no sufferers to soothe, or mourners to comfort, in the mansions of the Father's house." It ought to be some compensation for the hardships and privations of life, that we enjoy opportunities for service here in the world, where so many kind ministries are needed, that even the angels of heaven probably do not enjoy. This fact ought to reconcile us to living just as long as we can serve, and stimulate us to serving just as long as we live.

We have met people whose chief trouble in life seems to be that there are mysteries which they cannot solve. They seem possessed with the idea that if they could know the whys and wherefores of everything, life would be supremely happy. Such persons seem to have overlooked the saying of Paul, that though one have the gift of prophecy, and know all mysteries and all knowledge, he is not necessarily happy or useful. It is love, rather than knowledge, that makes life worth living. Why should we trouble ourselves about the mysteries of life? A recent writer has said: "It is well that there is an area of the vague in life. It is well that truths are so vast as to be insoluble by our present philosophy and our present faculties. It is well that mystery rises upon mystery in ever deepening obscurity. It is well that the riches of Christ are 'unsearchable.' For the area of the vague, the insoluble, the mysterious, the unsearchable are measures of the future possibilities of our spiritual development." They are the prophecies, in other words, of that endless progress in knowledge and in virtue, which is one of the brightest and most alluring hopes of the future. If we knew all the mysteries connected with this earth, we would want to get out of it as soon as possible and into another world, where there was something to learn.

"It is surprising to me," writes a brother who has been dipping into our earlier history a little, "that the pio-

neers in our movement were able to accomplish so much against all the religious prejudice, superstition, and tyranny of creeds which they had to encounter in the beginning of their work." It is marvelous, and it has but one explanation. They were men of faith. They had profound convictions of truth. This brought them into touch with God and with the infinite resources of heaven. The great men of all the ages past, who have lifted the world up to higher moral levels, have been men of faith. If you are looking for a man of strength, and of power to influence men for right, look for one with a stalwart faith in God, and with deep convictions of truth and duty. One such man in the midst of a community, standing for truth and righteousness, is worth more than a thousand weak and wavering souls, who believe nothing in particular, and do not believe that very strong. Get hold of the eternal verities with a strong grip, and you have a leverage by which to lift the world to higher altitudes. To lose faith, is to lose one's grip on spiritual realities and to forfeit the opportunity of being of any special service to the world.

In one of Dr. McLaren's sermons, he says, "I have been in villages in the Alps where, at the end of each narrow street or alley, there towered up a great, giant white peak. That," he says, "is what our lives may be, however noisome, crowded the little lane in which we live. The Alp is at the end of it, there, if we only choose to lift our eyes." In other words, the great preacher would tell us that in our most commonplace lives there are events, opportunities and duties which partake of the nature of the infinite and sublime, if we only had the vision to see them. This is a truth which, in one way or another, the Easy Chair has often sought to point out to its readers. When we view the objects and events of life in their higher relationships, there is nothing small or unimportant. That visit you made to the house of mourning to speak a word of comfort, seemed to you a very commonplace event, but being born of love, it partook of the nature of the divine and was an Alpine peak piercing the heaven. That word of encouragement which you spoke to the despairing woman, upon whom the thoughtless world was trampling, you deemed unimportant, but it was a note in the divinest symphony which reaches the ear of God from this discordant world. There is not an unselfish act, nor word of needed praise, nor generous deed, that does not lift the life above the commonplace, and give it a touch of the infinite and the eternal. Yes, there are white peaks rising at the end of the alleys and the streets on which we live, if we only have eyes to see and hearts to understand.

### Notes and Comments.

*Union corpus Sumus in Christo*, is printed on the seal of the Evangelical Alliance of the United States, in its invitation for the week of united and universal prayer. "We are one body in Christ," is an excellent motto for the Evangelical Alliance. We do not always act as if this were so. The fact is there ought to be and must be a large amount of adjustment to make the motto fit the ecclesiastical situation. The ideal is the true one. Christ has but one body of which He is the head, and all who are partakers of his life are the members. Let us, then, have unity in the body.

That is a true statement of the needs of the church, too, in the circular letter of the Alliance:

What she lacks is precisely what she may gain through united prayer:—the augmenting of her faith; the sanctifying of her life; the perfecting of her unity in the Spirit and in the bond of peace; the re-ekindling of her enthusiasm for humanity and her passion for the saving of the lost; the setting on fire of her loyalty to Him who gave His life a ransom for the world.

We believe that prayer is essential to supply the lack indicated, but to be effective prayer must be accompanied by earnest, practical efforts to put away what we know to be displeasing to our common Lord, and to put into practice what we know He approves. Prayer for additional light and power and unity, will be more effective when we make a wise use of what we already possess of these blessings. This is a law of God from which even the most evangelical churches are not exempt.

The Pacific Christian, which has a way of hitting a nail on the head whenever it strikes, has an editorial on, "If We Want to Unite," in which it says:

Genuine Christlikeness—a real lovelikeness of Christ—would bring every honest believer in the power of prayer to his knees in humble, fervent petition to Almighty God that Christ's disciples might all be one. When Christians want to be one as Christ wanted them to be, they will pray for it as he did. And the absence of such prayer, which is remarkable upon close observation, is evidence of the absence of the desire. It is doubtful if we ourselves, who think we know the way to union, pray as fervently for the thing as did old Father Thomas Campbell even before he knew the way. He found the way because he had the desire. There is danger that we shall be too well satisfied to know the way and a million and a half of people who claim to be walking in that way with prospects of rapid increase as a people. Christ prayed that they all might be one and the full measure of his love shed abroad in our hearts by the Holy Spirit will cause us not to be less solicitous about the unity of the church than about the conversion of the world.

Just so. No matter how much we know about the New Testament basis of unity, if we have not Christ's desire for unity, we shall neither be united among ourselves, nor with others. It was the desire for unity on the part of our fathers that enabled them to find the way to unity. Although it was a way that involved the sacrifice of many things they had once held dear, they hesitated not because they had the spirit of unity.



# Faith and Belief

By Cephas Shelburne

To-day we were called upon to preach the funeral of a man who had been killed in a railroad wreck in Iowa, and his body shipped here from Des Moines. Arriving at the home, I had only a few moments' conversation with the wife before the services. She said, "Well, what do you want to know?" Said I, "Was your husband a Christian?" Her reply was, "He was a firm believer, but we could never get him to take the step." On inquiry as to what she meant by being a "firm believer," she said he believed in the Bible, Christ and the fundamental facts of the Christian faith, and was just as strong in our position as she was. And that he had sat under the preaching of the gospel for twenty years and had been through meeting after meeting held by our ablest evangelists, but had never brought himself to the points of surrender or the exercise of faith.

This position is not new or abnormal. There is hardly a man to-day who does not believe in the Christ, the Bible, and the fundamental facts of the Christian religion. Ninety-nine men out of every hundred will tell you that they *believe* these things, and they will go so far as to say that they know they ought to accept them.

There is a vast difference between faith and belief. James tells us that "devils believe." But they are very far from doing what faith always carries with it—acceptance. Belief is intellectual assent to the truth of a proposition, and this assent is natural and inevitable as soon as sufficient evidence is presented. Assent to certain religious doctrines, or even to the truths of the Bible and its Christ, is not the exercise of faith. Belief is passion; it rests upon evidence; it examines the facts and says, "I see." Faith is intelligent, action choice; it rests on facts, looks back to the testimony, but it also looks and moves forward and says, "I act." On the day of Pentecost, when they heard the facts as presented in Peter's sermon, they cried out, "Men and brethren, what shall we do?" Faith always carries with it conviction, surrender, obedience, the doing of something. Christ, in giving commission to his apostles, said: "Go ye into all the world and preach the gospel to every creature: he that believeth and is baptized shall be saved." There must be a surrender of the heart and life to Christ.

Faith is not an assent, it is an acceptance; not simply a belief in Christ, but trust in a personal Savior; not a condition merely, but an act of receiving. My beliefs are ever changing; my faith is as steadfast as the object of my faith. My faith in God cannot change, because God never changes. He is the same yesterday, to-day and forever. Faith is the first great prin-

ciple that underlies all things and that governs all things, and that leads to salvation. The kind of faith required is that which cries out, "What wilt thou have me do?" That will enable the man who hears the truth, not simply and only to believe it, but to say: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation." The 982 persons who heard the gospel in the great Joplin, Mo., meeting might have heard, as thousands of others do—believed every word of it, but not accepted it or surrendered in obedience to it. No man has exercised gospel faith until it is the power of God unto his salvation. This is the kind of faith by which the worlds were formed; by which Noah prepared an ark; by which the Red Sea was crossed; by which the walls of Jericho fell; by which kingdoms were subdued, righteousness was wrought, promises were obtained, and the mouths of lions were stopped.

The theologians tell us: "Only believe on the Lord Jesus Christ, and a magical transformation will take place within you at once, and you will be changed from a child of Satan to a child of God; from a state of condemnation to a state of forgiveness." Christianity is not a doctrine or system of beliefs; it is a *life*.

Faith is not a mere belief, nor a mere matter of feeling. It is the acceptance of truth; the submission and obedience to truth's demands. Christ says: "If ye know these things, happy are ye if ye *do* them."

Neither does faith require that it be logically demonstrated. Paul says, "For we walk by faith, not by sight; believing where we cannot prove." A sceptical age asks for the proof. "Prove God, immortality, the future life, and we will believe it." But there is no logical or scientific demonstration of God, the soul, the hereafter. These higher, spiritual things are deeply cut in the faith of humanity. It is true, in higher things, that "Nothing worthy proving can be proved." You cannot prove the soul, God, immortality. Levi Gilbert, in his splendid new book, "Side-Lights on Immortality," expresses this thought in these words: "The most precious things that dignify life—truth, love, beauty, righteousness, goodness—are all alike outside the test of the geometrician, the logician or chemist. We believe on higher evidence than the testimony of the physical senses, or solutions through algebraic symbols, or the precipitations in a laboratory. We have no linear measurements for a great ethical principle; we cannot give the troy-weight of a surging emotion of the heart; there is no quantitative analysis that can be applied to a mother's prayers; the tears of a bereaved one cannot be put into a scale-pan and so

valued; patriotism cannot be estimated in precise monetary equivalents; by searching with a telescope we cannot find God; scopic and microscope have never discovered the soul. Reason is not the only faculty of man by which he ascertains truth. There are higher and other tests."

True; for here we walk by faith, not belief of the five senses. The great things of the universe and of the soul make their appeal direct to the human spirit. Eye hath not seen, nor ear heard them; they are recognized intuitively as true. Paul has it, "Faith is the assurance of things hoped for, the evidence of things not seen." It is intuitive confidence, an inward impulse, a soul outlook. Reason can run no lines to heaven, and no plummets reach hell. "The divine pedigree of man, and his title-deed to immortal life are written upon the tablets of his own soul," and not upon tables of stone or leaves of books. Like Victor Hugo, he feels in himself the future life. He is rising, he knows, to the skies.

Jesus was not the first to proclaim immortality and a future life. It was in the faith of humanity. The old Jew lived in the presence of the eternal; and Plato and Aristotle taught the doctrine of immortality. Christ brought it to light, awakened the soul-thought, inspired hope, set the affections on things above, linked the finite with the infinite, in whose immortal image it was created, and gave the heavenly outlook. The agnostic may try to reason himself into the sentiment:

"The coffin nails rust,  
The brain is white dust,  
And the sleeping that knows no dream."

And Ingersoll, "in fine frenzy rolling," may find satisfaction in the rhetorical and poetical speech: "We are face to face with a great mystery. We question, but there is no reply. Out of the waste seas there drifts no spar. Over the desert of death the sphinx gazes forever, but never speaks. Beyond we do not know. Fate is speechless. Destiny is dumb, and the secret of the future has never been told."

Very good, and very beautiful for an agnostic. But we shall continue to thank God that there are such men, and scores and thousands, whose faith and hope and trust flood all life with glory and beauty; lifts them out of such gloom and black despair; places their faith on the external soul principle, "we know;" and like our brother in the faith, C. P. Williamson, who, dying in a hospital in Brooklyn, calmly wrote: "I can look the enemy square in the face and tell him I am his master, and I do not fear him for a moment. He is mine, for all things are ours, whether life or death, or things present or things to come."



# As Seen From the Dome By F. D. Power

The opening of our new year is saddened by the death of our beloved Alonzo B. Phillips, of Augusta, Ga. He greatly endeared himself to our Washington people during the exchange of pulpits for the month of February, 1903. In his own field, as pastor of the historic church which he has sewed so worthily for nearly five years, he was universally loved. No minister ever stood higher in the estimation of the people of the beautiful Southern city, irrespective of denominational affiliation, and his death caused universal sorrow. He preached his last sermon Dec. 20. It was an earnest and direct appeal to the unsaved. Early in the week he contracted a severe cold, but no one thought it serious. Thursday he called in a physician who pronounced it an attack of the "Grippe," and on Monday at noon he passed away. It was a great shock to his family and friends. On Tuesday the last services were held, conducted by J. S. Lamar, who was assisted by the other ministers of the city. A large congregation assembled to pay tribute to his memory, representing all classes and denominations. His body was placed in a vault and will be taken later to Kansas City, Mo.

Our brother was born near Barnesville, O., March 25, 1861. He was educated at Bethany College and Union Seminary, N. Y. While at Union he was assistant to B. B. Tyler. Completing his course of study he became pastor of the South Prospect Street Church, Kansas City. A new church building was erected during his pastorate and the congregation doubled. Here he married Miss Elizabeth Kerr, and their home life was very happy and beautiful, and blessed with two children. For several years he served the church at Fulton, Mo., and was then called to Augusta, Ga., where he succeeded Wallace Tharp. The work here prospered under his ministry. He had perhaps the largest Sunday evening audiences of any pastor in the city. The church was usually filled to its utmost. He was a favorite, especially with young men. Of a cheery and friendly disposition, with a cordial and encouraging word for every one, he readily made friends. A genuine wholesome sort of Christian he impressed all with a sense of the peace and good will of the gospel he preached. A lover of the best books, and a clear thinker and forceful speaker, his sermons were always effective and stimulating. He was a useful man, and had won an honored place in the church and community. His gentleness and kindness, his charity and liberality, his nobleness and purity of life will leave an abiding fragrance. Our Washington people share in the grief of the good brethren of Augusta and extend their tender sympathy to

his dear ones in their bereavement. L. A. Cutler, A. B. Phillips and A. G. Thomas are three of our Eastern preachers, standing high in the counsels of the brotherhood, who within a few days of each other have entered into the better life. Thomas R. Bond, of Virginia, one of the supports of our work in the Old Dominion, has also fallen asleep in Christ. God buries His workmen, but carries on His work.

Plans are already maturing for the coming summer at our seaside resort, Bethany Beach, Delaware. President Cramblet was recently in Washington, and we mapped out an attractive program. The board of control by direction of the Maryland Christian Missionary Society is enlarged to include in addition to the present committee, Cramblet, Bagby and Power, the following: J. J. Haley, of Richmond; Dr. E. E. Montgomery, of Philadelphia; W. H. Graham, of Allegheny; Dr. Eli Long, of Buffalo; S. T. Willis, of New York; J. A. Lord and S. M. Cooper, of Cincinnati; A. R. Teachout, of Cleveland; Z. T. Sweeney, of Columbus; C. A. Young, of Chicago; B. A. Jenkins, of Lexington; F. H. Main, of Detroit, and J. I. Bitner, of Hagerstown. Many improvements may be expected in the accommodations at the Beach and in the features of the Assembly. While planning for the St. Louis Exposition, "Christian Church Day," and a call at Alexander Campbell's "Study," keep in mind the far greater attractions of Old Ocean and Bethany-Beside-the-Sea.

Here at the seat of government, churches like republics, are born in a day. When we were enjoying one of the chief benedictions of the old year—the visit of J. H. Garrison—the cornerstone of our Thirty-fourth Street Church was laid. On New Year's day we formally organized in the chapel, fifteen signing the charter membership roll, and one making a good confession. The little chapel where the editor of the CHRISTIAN-EVANGELIST assisted in the corner-stone laying is up and in use. About forty persons will go into the organization. It is located in a rapidly growing suburb and we expect to have a strong church there in two years. This is our fifth church. The same week the Thirty-fourth Street Church laid its cornerstone, the Vienna congregation had a similar celebration. This work, started in the little Virginia town by some of our Vermont Avenue Church people ten years ago, is now, under the labors of Jas. T. Watson, a church of forty members. The location is very desirable, eighteen miles from the city and is rapidly building up with the overflow of the capital. The corner-stone is historic, being a piece of marble from the old capitol building secured by Joel Grayson. The new church will be known as Antioch. We may

claim this as our sixth. Our seventh is on the way. The mission in the Southeastern section of the city was opened under most favorable auspices Sunday, Jan. 3rd. The lot is purchased at 13th and D. Sts. S. E. and plans already drawn for a house to cost \$6,000. This mission we expect to be supplied by a swarm from the Ninth Street Church, which now has a membership of eleven hundred.

The churches here are growing. Nine have been added recently to the Ninth Street Church, eight to Whitney Avenue, and two were baptized Sunday, Jan. 3, at Vermont Avenue. The H. Street Church welcomed their new pastor, J. Murray Taylor, the first Sunday in the New Year. He comes to us with the record of good work at Madison, Ind., and is taking hold with enthusiasm. The possibilities of this field are great. F. B. Sapp, the retiring pastor, will give himself for a time to the work of an evangelist. Across

*(Continued on page 59.)*

## GIVES "GO"

Food That Carries One Along.

It's nice to know of food that not only tastes delicious but that puts the snap and go into one and supplies staying power for the day.

A woman says: "I have taken enough medicine in my time to furnish a drug store but in later and wiser years I have taken none but have depended, for the health I now enjoy, on suitable and sustaining food of which I keep on hand a tested variety, plain but nourishing.

"Of these my main dependence is Grape-Nuts, especially if I have before me a day of unusual effort either mental or physical. In this case I fortify myself the first thing in the morning with about 4 teaspoonfuls of Grape-Nuts moistened with cream and not much else for breakfast and the amount of work I can then carry through successfully without fatigue or exhaustion is a wonder to those about me and even to myself.

"Grape-Nuts food is certainly a wonderful strengthener and is not a stimulant for there is no reaction afterwards but it is sustaining and strengthening as I have proved by long experience." Name given by Postum Co., Battle Creek, Mich.

There's a reason four teaspoonfuls of Grape-Nuts and cream will add more strength and carry one further than a plateful of coarse heavy food that is nearly all waste. Grape-Nuts food is condensed, pre-digested and delicious. It contains the parts of the Wheat and Barley grains that supply the rebuilding parts for Brain and Nerve Centres.

Look in each package for a copy of the famous little book, "The Road to Wellville.



# The New Battle With Bacchus

By William Durban

The world outside the United Kingdom may wonder at the marvelous phenomenon of a wrecked government remaining coolly and comfortably in power. Never in the whole course of English history during the 600 years since, in the reign of Edward I., the Parliament was inaugurated, has any cabinet been more badly shattered, and never has a disintegrated government clung thus tenaciously to office. It is to be noted, however, that whenever any administration has attempted to perpetuate itself in the supreme position it has always been Tory. There is something about Conservatism, which generates lust for power. Toryism means selfish tenacity. That was why Britain lost America. King George was a full-blown Tory and adhered stubbornly to every vestige of prerogative. And we are now in England tasting a fine sample of the genuine article called Conservatism in politics. Unfortunately for us, political Conservatism also means Conservatism in Churchianity. In Christianity the Conservative element is of value. So it is in politics. But when we have two elements combined in a certain blend, the mixture is a fearfully combustible compound, and it is now setting the land on fire.

## Religious Radium.

I am reminded by the singular position of affairs, of an analogy in current science. The scientists in England, France and America are all greatly excited over the researches and the revelations in connection with that mysterious element called radium, extracted from pitchblende. But the most extraordinary fact about radium seems to be that it entirely upsets the old atomic theory of Dalton, by giving off another element called helium. This is the kind of process which is evolving in our national life. Our state religion is like radium in that it gives off strange emanations very different from real religion. We get class pride, prelatic presumption, the overwhelming arrogance of many a church dignitary, the spirit of emulations, strife, varyings and drunkenness with the Circean cup of secular patronage and privilege. Hence the terrific blunder of the late Archbishop of Canterbury, Frederick Temple, and of the late Lord Salisbury in conspiring with others of the peerage and the prelacy to crush out the national free schools and to hoist on the nation the yoke of a sectarian system of instruction which is, above all, semi-papist. But the government under the influence of Balfour, our dilettante Premier, and of Joseph Chamberlain, ex-Colonial secretary, and now stump-orator on innovated fiscalty, is seeking to perpetrate another political crime. That is to say, this administration of cripples is begging for the support of the

big brewers and colossal distillers as the props of a decadent Tory regime.

## Judas Under the Upas.

The drink traffic is the upas tree under which this government is now taking refuge. Mr. Balfour does not disdain the shadow of any political shame. It is grievous to have to pronounce such a dictum on so accomplished, versatile, able and charming statesman. But his urbanity is of a dangerous type. His great relative, his uncle, the Marquis of Salisbury, was blunt, often repellent, taciturn except when compelled to make big orations, and delighted to administer the most brutal metaphorical kicks to Demos, which servile corpus seemed to love to grovel at the feet of the last of the Barons. But the nephew of Mr. Balfour, is sleek, unctious, golf-trotting, piano-playing, philosophic-doubting, indolent and mysteriously lucky, for the fates have uniformly favored this scion of the great house of Hatfield. "The Luck of Balfour," is proverbial. But fortune is fickle and may not long be as propitious as heretofore. It is a firm conviction with the public that the government intends to remain in power at least long enough to redeem Mr. Balfour's shocking pledge to the brewers and publicans that a Compensation Bill for licences refused to be continued by the magistrates shall be carried through next session. Thus, the "strongest government of modern times," as this administration was called during Salisbury's lifetime, is next going to depend on the smiles of the beerocrats. It has basked first in the favor of the landlords, for it started off with a bill for the payments of a large proportion of the land-taxes out of the imperial exchequer; and it secondly courted the approval of the clergy by increasing the subsidy of their schools out of the rates; and thirdly it is on the eve of propitiating the fiend that squats in the wine-vats and sweats in the mash-tun. This is the lowest depth of degradation. When King Edward opens Parliament in February it is fully expected that he will be constrained by his apostate ministers to proclaim himself the faithful ally of Bacchus. Vast numbers of us here do not relish the program. We do not tolerate patiently the prospect of seeing the king whom we have learned to love for his constant geniality standing on the throne of this Empire, to fling to the devil a sop soaked in the tears of widows and the blood of massacred innocents. But that is exactly the spectacle for which we are prepared by all the portents.

## The Awakening of London.

Here in my great London—this colossal city of cosmopolitan associations,

of indefinable fascinations, of midnight horrors, of meridian delights, of gardens springing up everywhere, of new palatial edifices in formation, of boundless affluence, of pitiless poverty, of blazing fashion, of abysmal misery, of magnificent churches, of direful infidelity—here in my dear old and new London, always the same yet ever changing, like a huge fairy kaleidoscope, we are witnessing a stirring of the dry bones of citizenship. For the people of this mammoth county city are being stirred at last to a deep sense of the iniquity which has for years formed the principle of polity on the part of the government. We have been victimized by plunderers all during the hideous Boer war, the guilt of which was due to Chamberlain and Kruger alike. We have submitted as a nation to the proud domination of the most arrogant section of our aristocratic grade. We have lain still in somnolent obesity while John Bull's purse has been rifled by ecclesiastical raiders and pirate land-grabbers. And now, bewildered by the new Chamberlain escapade, and worried by the awful revelations of jobbery and robbery disclosed by the War Commission Enquiry, the people of London, usually lagging behind the rest of the nation, are suddenly giving signs of wide-awake indignation. A tremendous reaction is in prospect. And I believe that the final precipitating cause of upheaval which will absolutely smash the government of unscrupulous mediocrities (for such the majority of this Cabinet are) will be the policy of the Premier in relation to the drink traffic, especially on the crucial question of compensation. Mr. Balfour is remaining in London. His beloved Whittinghame, that beautiful Scottish home, claims him, but he cannot go north. Great events are in store, and great preparations are in hand. A very striking speech was delivered at Newport, in Monmouthshire, a few days ago, by Sir Henry Campbell-Bannerman, in reply to various allegations by Mr. Chamberlain. He said that we have in power a government which has patched itself up for the express purpose (they have never spoken of any other purpose) of preventing the reduction of public houses. Their one avowed purpose is to find an enormous subsidy for the drink trade. No less a sum than 180 million pounds a year is spent on strong drink, and it is to be treated as a freehold, and the discretion of the licensing magistrates is to be revoked and curtailed. If the brewers want compensation, they will get it in the enhanced value of the unextinguished licenses, and as nine-tenths of the licensed houses are "tied houses," the difficulty cannot be insuperable. That is the argument of Sir Henry Campbell Bannerman. (A "tied house" is a great institution in



Britain. It simply means a drink shop bought up by a big brewery, and the vast majority of the public-houses are now thus the property of the brewing plutocrats.) One of America's dangers is the aggrandizement of the brewing interest. Should the temperance people sleep and allow this alligator to grow in the social swamps till it matures as it has done in the old country?

Now, by the awakening of London, I mean the stir that is beginning on this drink question in its political aspect. The policy of the government is creating much indignation. We have had in the borough where I am living a municipal election. It was a glorious victory for the grand progressive party to which I am proud to belong. And all over London much the same process of ousting the "moder-

ates" took place. November, 1903, was a month that will be remembered in London. The Moderates are the municipal henchmen of the Tory politicians, the agents of jobbery and corruption in many a direction. But their ignominious rout all over Greater London has reversed their victory of four years back, which was gained by a pretended program of economy and retrenchment. That has meant economy in all things worth expenditure for the benefit for the common people but extravagance in every enterprise for the profit of partisan firms and individuals. The municipal victory is the precursor of a like triumph over the forces of class conservatism and ecclesiastical bigotry, if the signs of the times can possibly be accepted as indicating the prospect before us.

*London, England.*



## The Religious Minded

BY W. O. MOORE

"Ye men of Athens, in all thing I perceive that ye are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, *To An Unknown God*. What ye therefore worship in ignorance, this I set forth unto you." Acts 17:23.

Man is capable of being religious. This can be affirmed of him as well as it can be affirmed that he is capable of seeing, of hearing, of thinking and of determining on a given course of life. Some cannot see. Their eyes are destroyed or in a condition not to receive light. They are blind. One's eyes may be all right, but he may be where there is no light. Night may be upon him or he may be where light does not exist. He may be in some subterranean place or in some dungeon. One's eyes may be impaired so that while he says that he sees, he does not see anything distinctly. Some cannot hear. Their ears do not act. Others can hear, but their hearing is imperfect.

There are many of whom it can be said: Their eyes and ears are in a good condition, but they are not rightly used. They fail to see and hear what they ought to. They purposely withhold their eyes from what they should see and are sure to see what they should not. The same is true of their ears. They are dull of hearing—wanting in eagerness to hear what is for their good, and swift to hear what savors not of holiness and eternal life.

There are many whose religious faculties are void of action. We deplore the condition of those who bow habitually, though reverently, to idols. In their way they are very religious. They have an actual faith, a reverent spirit, a disposition to worship. Their religious faculties, or the God-given

powers by which they are constituent beings, capable of being religious, are active but misdirected. The man who directs a ship may not see as he ought. The ship may be surrounded by a fog that is more or less dense. The light of day is obscured. His failure to see clearly the expanse of waters that is before him is not owing to any weakness of his eyes, but to environment. The heathen worships as he does because of conditions of his birth and training. He is in darkness, but capable of receiving the light, if what prevents the light from reaching him could be removed. As we look at the heathen and behold his devotions, we can say: 1. He has his religious faculties and is using them the best he can. 2. He would do better if he could. Many a missionary can testify to the truthfulness of this statement.

In our own country there are many who are religious, but because of surroundings and training are innocently making void the word of God or some very essential portions of it by their traditions. They teach for doctrines the commandments of men. They will not be delivered from this condition until it becomes possible for them to grow in the knowledge of our Lord Jesus Christ and what he demands. It can be said of them that much depends upon circumstances and their own inclinations. We can admire their devotions and earnestly wish that they could become wholly delivered from the powers of darkness.

There are many who live in the midst of religious influences whose religious faculties are dormant. They hear the church bells on Lord's day but are moved by no disposition to gather with the saints, that they, with them, may ascribe praise to God.

They are dull of hearing—not concerned to hear the word of God. They are not religious, though they mingle with those who rejoice in the Lord. The love of Christ does not constrain them. Their conscience is dead. They are worldly minded. They are conformed to the world in spirit, in aims, in actions.

Persons who are recognized as members of churches have said, when urged to steadfastness in the Lord, "I am not religious." What a terrible confession. This confession is rendered in a thoughtless and irreligious manner. The heathen in many instances is very religious. He does the best he can. Think of the many in our own country who are members of churches who reside near the place where the word of God is proclaimed! This to them is a matter of no consequence. They glory not in the cross of Christ. The love of Christ is not in them. Destiny does not concern them. They are capable of knowing and worshipping God. Why should they be dead to Christ, to religion, to holiness and heaven? Why name the name of Christ and then be dominated by a spirit that is not of him?

The heathen, in many instances, can come before God in judgment and testify, "I have done the best I could." Think of what his thoughts will be as he shall stand before God and say: "I never before knew of you, your greatness, your glory." How about those who put the word of God from them? When they shall stand before God in judgment will they not be overwhelmed with a sense of condemnation that will be inexpressible? What will be their chagrin as they will think of wasted advantages for knowing the Lord and of neglected opportunities for abounding in his service?

Those who are very religious under the light of the gospel are religious in the highest and best sense. It cannot be said of them, "Whom ye ignorantly worship declare we unto you." They are not in darkness. They are full of light—knowledge—and walk in the light. They exalt the Lord and his word. Their manner of life is such as to serve to induce others to look with favor on Christ and his teachings and to consecrate themselves to his service.

God has done much for us. Are we profiting as we should by his mercies? Are we very religious? If not, why not? Can we be ignorant of our duties and obligations and expect God to overlook such ignorance? No one who neglects the word of God or puts it from him need to think he can shield himself by pleading ignorance.

It is a source of much joy to know that there are many who know the Lord and what he wants them to be and do, and that they worship him in spirit and in truth. They are the salt of the earth. Great will be their reward in heaven.



# Sectism Among the Disciples

By L. W. Spayd

Is it true that sects are as really obtaining among the Disciples as they have obtained among the Baptists, Presbyterians and Methodists? If so, the fact is extremely mortifying when we consider the number of sermons annually delivered by our ministers, defining the basis of Christian unity and instructing how we may constitute ourselves upon said foundation as one body in Christ. For the sake of this unity tens of thousands of us left the denominations. Are we now to be humiliated by the spectacle of the Disciples themselves parting asunder into contentious sects, while still beseeching the denominations, fervently as ever, to forsake their creeds that they may unite with us under the headship of Christ?

Let none infer from these reflections that I, after twenty years' separation from the Baptists, am regretting my church fellowship with the Disciples. I am very far from that. But I was lately cruelly wounded in the house of my brethren. The incident made a startling revelation to me as to the nature and extent of the divisions obtaining among us. Except we find some means of purging out this leaven of divisions from among ourselves, we will as truly consist in "sects" as do the people to whom we apply the reproachful term.

Before leaving America for missionary work in Africa, Evangelist Thomas Haggard, of Fremantle, West Australia, wrote me that we already had two churches in South Africa (a fact unknown to me till then) one at Cape Town, one at Bulawayo. On landing at Cape Town, we found the church there under the care of R. K. Francis, the missionary recently sent them by the Missionary Conference of the Disciples in England. Aware of the differences existing between the English and American Disciples, we agreed to meet to consider the nature and extent of said differences to see whether we could work together in harmony. So far as I could learn, the Disciples in South Africa are all from England and Australia. We met Sunday afternoon, Aug. 16, 1903, nearly all the church being present. In this conference the brethren came out in pronounced opposition: 1. Against our communion with the unimmersed believers of the denominations; 2. Against our American "one man pastor" office; 3. Against our permitting women to speak in church; 4. Against our use of musical instruments in church worship; 5. Against our receiving and even soliciting money from unconverted people toward church enterprises and expenses. Now, I could not conscientiously stand up and preach against all these things practiced by us in America; but for the sake of harmony, I could and did pledge that I would refrain from con-

trary preaching; even from preaching upon these propositions at all. My attitude did not please them, yet upon parting from them I felt they would tolerate me as a fellow minister in the Disciples' South African work.

Before the English and Boer war, we had a church in Johannesburg. By correspondence Brother Francis had succeeded in getting those scattered Disciples to reorganize the church. As he was soon to visit them and regarded them as under his evangelistic care, as well as the church in Cape Town, ministerial and brotherly courtesy decided me not to go to the Johannesburg field, to which I was destined from America.

On landing at Cape Town, I found a letter awaiting me from Bro. John Sherriff, of Bulawayo, who has in care the church at that place. By reading our American church papers he learned when I would land at Cape Town, and so was forward with his loving, brotherly, Macedonian call to come and help him in his field. I had promised American friends not to venture into that tropical climate, but it was also my prayer for some days before landing that God would soon make clear to me where I should begin my missionary endeavor. Being thus prevented from settling in Johannesburg or Cape Town, and having at had this entreaty to come to Bulawayo, I feared to refuse the call as it seemed providential. So we went to Bulawayo.

Some weeks later, I picked up in Brother Sherriff's home, "The Bible Advocate," the publication of our English brethren. It contained a letter from Evangelist Francis, of Cape Town, dated Aug. 18, showing that he wrote it two days after that meeting in which we canvassed our differences. He appealed to the Missionary Conference for another evangelist to come to Cape Town to care for that church while he went "up country" (to Johannesburg). But he urged, "We want men who know the simple principles and position of the New Testament, and who are prepared to stand by them. We want no progressives here, in the religious sense—some such as are just landing from America, but even these have something to learn." How unbrotherly! Think of it! I was still in Cape Town when he penned this appeal that they should send to his help another missionary from England. What a favor it would have been to me had the church and Brother Francis agreed to place the Cape Town work under my missionary care while he went "up country," or had they sent me to Johannesburg. By inquiry at the governmental offices in Cape Town I found that both Otto

and I could have had work at living wages if we had located in that city. And doubtless in the larger city—Johannesburg—we could have had better opportunities for self-sustaining labor. But alas! I was a "progressive", and "we want no progressives here." By this time Brother Francis has his desired colleague, both being maintained by the English Missionary Conference. Had they and the churches favored me as they could have and would have favored one of their own type of men, I would be hard at work with them in that field to this day.

On reading Brother Francis' letter, I wrote to learn whether it was indeed their intention to refuse me their co-operation and fellowship because I could not pronounce against our American customs as they do. In a long reply, magnifying the differences between us, Brother Francis, with the concurrence of the official brethren, assured me that until I should as positively preach against the American usages as they do, I could have no encouragement whatever from them. Yet, they did so far abate in their demands as to finally offer that if I could conscientiously pronounce against "communion with the unbaptized believers of the denominations," and against the "one man pastor system" that even then they would consider me as one with them. But I could not conscientiously promise so much. Therefore, they having determined to make those propositions a tast of my fellowship with them, I was as completely barred from their fellowship, as any man ever was from that of the Presbyterians, because he could not agree to preach the five points of Calvinism, or even two of them.

The brethren at Bulawayo were indeed grieved that I could not preach as they on the propositions in question; but such was their love for me and appreciation of my service that they would have assumed my entire support had that been possible. As it was, Brother Sherriff gave us gratis, boarding in the sum of \$150. But Brother Francis gave us notice that he had taken the liberty to send our correspondence to the brethren in England. Of course, that was done to prejudice the Missionary Conference against me and would prevent the appropriation of funds to the Bulawayo field, for which Brother Sherriff stood in expectation. Finally, being unable to secure the self-maintaining labor necessary to a continuance in the work, seeing another English missionary was on the way and that the two were pledged to care for the three little churches, and seeing I was disfellowshipped to so great degree by our brethren, I had no alternative but to cable to America for means to return.

(Continued on page 59.)



## Railway Parables.

[About twenty years ago, the editor of the CHRISTIAN-EVANGELIST, while traveling on the railroad between appointments, was struck by the fact that our Lord made his parables about the things closest at hand, and wondered whether he might not use the railway as a vehicle for religious truth if he were here to-day: The following parables were written under the impulse of that idea. A reader who has been delving in the old files of the CHRISTIAN-EVANGELIST, requests their republication.—EDITOR.]

The kingdom of heaven is like unto a railway train going to a certain city on schedule time, the which, if a man enter and pay his fare, will carry him safely to the city whither it goeth; but if he getteth on the track in front of the train and thinketh within himself he will stop the same, or perchance ditch it, he himself will be ditched, while the train moveth on to its destination.

Or again: The kingdom of heaven is like a railway track which men have laid along a carefully chosen and surveyed route, and whoever would avail himself of its benefit in travel must go to the track and travel along the established line, and not expect it to make a detour from the authorized route in order to come to his cabin door and take him on; otherwise the same shall be left. Even so, the man who would be saved must accept the terms of salvation which infinite wisdom and love have provided for all, and must not rely on an exception to be made in his case.

And this: Whereunto shall we liken the religious denominations of the present day? They are like unto the rival railway companies, which each advertiseth its own road, and maketh a map of the country, showing the unwary how its line is a broad trunk route leading directly to all important cities, while all rival routes are zigzag trails that meander aimlessly through the country. They likewise cut rates sometimes to secure desirable passengers when business is dull, and it is said that they even "dead head" certain prominent ones for their influence.

Once more: To what shall we liken the church that sets aside Christ and his glorious gospel, thinking to make up for the absence of these by splendid architecture, fine pulpit oratory and operatic music? It is like unto a foolish man who, desiring to make a long journey by rail, and seeing an elegant Pullman palace car standing on a side track, with superb upholstery and elegant equipment, howbeit with no locomotive attached, entereth therein and composeth himself on a cushioned seat, thinking the elegance of the coach will dispense with the necessity of an engine. Verily I say unto you, he would have done more wisely had he taken a gravel train with a locomotive thereto, if anxious to reach his destination. He that hath ears to hear, let him hear.

## Believe in God and Keep the Fires Burning!

By Z. T. Sweeney.

This is Jan. 2, 1904. The New Year has been ushered in by glad greetings, joyful givings and receivings. To-day is for sober reflection and resolution. The storm king is raging in winter carnival. The great flakes are coming down in such profusion as to render vision only possible at short range. Boreas is breathing upon it all so as to create a perfect fury of flurry. The electric wires are groaning and straining. The leafless branches are bending beneath their load of snow and sleet. The streets are deserted except for an occasional foot passenger. The fowls of the air have sought their coverts and the animals are in hiding. Great white coverlets of snow tuck in home and barn and say to man: "Stay at home and rest." Nature, though mutely, is eloquently chanting her great recession. But while I write, I glance out of my window and smile at Nature's fury. I know there is to be a change for better. This old earth which has been inclining away from the sun so many months, has reached the winter solstice and is already turning back to the king of day. The snow mantles shall melt ere long, and the manacles of ice shall fall away and "the time of the singing of birds shall come," and nature shall joyfully sing again her great processional. Then the sleeping life shall hear the voice of the good Father—who has never failed to call and whom it has never failed to obey—and shall open its eyes to the glad spring day of growth, flowers and fruit. There is but one duty for me to-day, viz.: *to believe in God and keep the fires burning*—so I smile and lay on the fuel.

This old world of ours turned away from the Sun of Righteousness and for four thousand years pursued its wayward course. But winter solstice was reached at the Cross of Calvary, and it has been gradually turning backwards toward the Sun of Righteousness. No matter if there be storm and darkness, —the glad springtime of righteousness is approaching. The day is coming when false religion and false government shall be overthrown and true religion and government shall dominate —"When the earth shall be full of the knowledge of the Lord as the waters cover the deep."

As president of the American Christian Missionary Society, I greet its friends and say that the one duty of this winter time is *to believe in God and keep the fires burning*. Only by so doing shall we be ready for the planting of the spring and reaping of the autumn. America is the blackboard upon which God is solving the problem of true government for all ages to come. And America will be just what such forces as our society and those similar to it shall make it. May first is our spring, and October in St. Louis will be our harvest. If we keep the

fires burning now we shall be ready for May, and May determines October. Our society managers have modestly named \$200,000 as a high water mark for us to reach. Is it not a reasonable and just amount? Is it not one that can be easily reached? It can be if *we believe in God and keep the fires burning*. Let the preachers take the above sentence as a motto. Let the churches and Sunday-schools act up to it for the next four months.

The great empires of science and art, commerce and manufacture, are bending every energy to make an exhibit at St. Louis this summer. Kings and princes and his majesty, the American citizen, will be there, in all their glory. Our Christ will also be there. When our convention assemblies in the exposition city, shall it be with songs of gladness over a great work, well and worthily done; or, shall it be with the acknowledgment of defeat? "Let us believe in God and keep the fires burning!"

## MINER HIT

A Cold Miner on the Coffee Question.

Many a rugged constitution has broken down by use of coffee:

"I and my son are miners and have been strong coffee drinkers. I will add I followed mining for fifty years. Nearly three years ago my son had palpitation of the heart so bad that after a hard day's work he would be almost unable to get his breath when lying down, and I was a victim of constipation, headache and could not sleep soundly.

"So I pulled up stakes one day and started to see a doctor and curiously enough an old acquaintance I met on the way steered me off. We stopped and talked and told each other all the news and I told him about our troubles. He said it was coffee doing the work and that using Postum in place of coffee cured him of almost exactly the ailments I described.

"So instead of going to the doctor's I sent for some Postum although I did not have much faith in it but to my great joy it turned out all right and after we quit coffee completely we both began to get well, kept it up and are now both of us strong well men with none of the old troubles. A miner is supposed to be able to stand great hardships but we could not stand coffee. It was killing us. Anyone following the directions on the package of Postum will have a far better drink than he can get from the best coffee.

"I think every coffee toper should know Postum will cure him of his ailments, besides it is such a refreshing drink." Name given by Postum Co., Battle Creek, Mich.

Coffee hurts nearly all who drink it and soaks some people very hard. There is a sure way out of the trouble by quitting coffee and using Postum.

And "there's a reason."

Look in each package for a copy of the famous little book, "The Road to Wellville."



# News From Many Fields

## Northern California.

We start the new year off in the right way by a number of protracted efforts in soul-saving. In some cases we try to save the souls of those whose names are not on the church record, and sometimes the souls of those whose names are thus recorded.

Sister Clara H. Hazelrigg and daughter began a meeting with the Stockton Church Jan. 3. We look for a great meeting.

Brothers F. L. Platt and D. W. Houn began a meeting at Tulare the same day, and if they hold up the record made at Visalia last month we shall all rejoice.

Brother Gallahorn began a meeting the same date at Paso Robles. There is something of a sacrifice in being a state evangelist, for this sends a man among the very weak or dead churches. He cannot hope to draw any inspiration from such sources, but must, on the other hand, listen to all the most discouraging phases of the work and be ready to counteract it all by hopefulness and a cheerful mood. To do this of course the evangelist must be in close touch with the Source of all hope, the Fountain that never faileth.

Our Berkeley Bible Seminary, together with one of our new mission churches, has succeeded in winning a most important recruit, a minister, graduate of our State University and a young man of great promise. He wrestled long and earnestly as did the Campbells and died game, but he has finally submitted to the authority of Jesus Christ and was the first candidate buried in the new baptistry at the Richmond Church. He had supplied the pulpit there three months very acceptably, and made a most touching plea for others to follow him as he went down into the water. I refer to Bro. H. J. Loken, who is now regularly installed as our missionary pastor at Richmond. God grant us more such men.

We have receipted for \$2,468 from northern California brethren for state mission work in five months, as against \$2,403 in twelve months preceding; and \$1,348 for twelve months preceding that. Yes, thank you, we are progressing. California must be won for Christ.

During 1903 there were 83,932 colonists brought into California. Wonder how many of this number were members of the Christian Church east and will be lost to the cause by getting into our seventeen counties where there is no Christian Church?

A great duty is laid upon us to evangelize this great state. We must start a work some way to concentrate these scattered forces where they may in turn help us take this great country for primitive Christianity.

J. P. DARGITZ, Cor. Sec.

Healdsburg, Cal.

## Chicago.

The Chicago churches are very active just now. An evangelistic campaign is being planned in the several churches. The policy of the city mission board toward the mission churches is practically the same this year as last, and that is to make suitable appropriations to sustain these several missions rather than make it a point to look out new mission fields. This plan has worked admirably, and yet new missions come to light, the most notable of the last year being South Chicago, a densely populated district without a Christian Church. Brother Larrabee our faithful corresponding secretary, visited the field and found it ripe indeed unto the harvest. A thriving and most promising mission was soon organized and prospects are for a splendid work to be done.

On last Monday, Jan. 4, a foreign missionary rally was held at the Jackson Boulevard Church, conducted by A. McLean and G. L. Wharton. It was the most successful rally ever enjoyed by our Chicago churches. The attendance was large and the enthusiasm high. Dr. Edwin T. Layton and his wife, missionaries to Africa, were present in their

old home church and lent much to the happiness of the day. Brother Wharton is soon to return to India, as is Brother Layton to return to Africa. Stirring addresses were made by Marion Stevenson, C. R. Scoville, Finis Idleman, of Dixon, Ill., E. S. Ames and others. The day was well spent and it may safely be predicted that Chicago churches will take the largest offering in their history for foreign missions first Lord's day in March.

ROBERT L. WILSON.

## Topeka, Kansas.

One of the most joyful occasions which come to church workers was celebrated by the First Church, Topeka, Kan., on Thursday evening, Dec. 31. It was not only the annual meeting of the congregation, but the celebration of an event to which the church had looked forward for the past twelve months. This was the full and complete raising of their church debt. This congregation has struggled for years to free itself of a financial incumbrance, which was contracted when the beautiful and commodious building was completed. Charles A. Finch has just closed two years of work as pastor of the congregation. When he began his work, the debt was \$3,500. His predecessor, F. W. Emerson, had been instrumental in paying off a portion of the debt during his pastorate. This gave an impetus to the work, and enabled the congregation to discern what might be achieved by a united effort. Early in 1903, Brother Finch started a crusade to raise the entire debt and close the year with all obligations met. A sister in the congregation gave \$1,000 on the annuity plan on the condition that the entire debt be raised. The raising of this money was kept before the congregation all the year, Brother Finch doing a large amount of personal work. The highest individual pledge made was \$200. The larger portion of the money was raised in small pledges. By Dec. 1, 1903, the money was collected and applied on the indebtedness. On the evening above referred to, every department of the church made a report, showing very gratifying growth, and giving a promise of still greater work during the coming year. The Ladies' Aid Society had raised \$600, the Bible-school \$100, Christian Endeavor \$100, Intermediates \$25, and Juniors \$10, all of which was applied on the debt. The report of the financial secretary showed that almost \$10,000 had been raised for all purposes during the year, which included several hundred dollars for missions.

One very pleasant feature of the meeting was that the Ladies' Aid Society made Brother Finch a present of a check for \$50, and the church voted him a handsome increase in salary for the ensuing year.

W. S. LOWE.

## Washington State.

The meeting at Dayton is one of the great victories of the year; 104 added at last report. H. T. Morrison is pastor. L. F. Stephens and wife, evangelists. Brother and Sister Stephens go to Davenport next, where O. J. Gist ministers.

Webb and wife, singing evangelists are now assisting A. C. Vail and church at North Yakima, and a great meeting is expected.

B. H. Lingenfelter of the First Church, Seattle, expects a large ingathering in their meeting, beginning Jan. 10, with H. H. Pendleton as evangelist.

The church at Ellensburg has recently purchased a lot in the business center of the town and moved their building onto it. This is a very great stride forward for the church, and the difficulties they have encountered and overcome would read like a romance. There are some faithful souls in the Ellensburg church that have toiled amidst great discouragements. May they enjoy an era of peace and growth.

F. Walden is encouraged in his work with the Fremont church.

N. S. McCallum is now supplying at Elma and Ballard. He recently moved to Tacoma and will make this his home for some years. The entire family united with the First Church at the watch meeting New Year's eve or morning just as the bells and whistles were heralding the advent of 1904.

A. D. Skaggs reports his work at Vancouver in flourishing condition.

R. M. Messick takes the work at Cheney. He will do them good.

The writer receives many letters from parties relative to openings for preachers in this state. Will all such please address their inquiries to Bro. J. M. Morris, Sumner, who is corresponding secretary of the state board.

The success of the missionary societies last year is gratifying to every one interested. Their plans for increased offerings this year should stir the churches to renewed effort. Let "Forward" be the watchword of every lover of the Lord.

MORTON L. ROSE.

Tacoma, Wash.

## Nebraska.

The meeting at Brownville was doing well with 19 added at last report. J. W. Sapp, preacher. He will hold at Nemaha next. Brownville is the oldest congregation in the state.

H. S. Gilliam has taken the work at Hastings. A joint reception was given to him and Brother Kirchstein, the retiring preacher. Brother Kirchstein is located at 2008 Ohio St., Omaha, and is now in charge of the Northside congregation in that city. The church has bargained for the fine brick church formerly belonging to the Universalists in Kountze Place, one of the nice residence districts in the city.

The Foreign Society will hold rallies at Omaha and Cotner on Jan. 12, and 13.

Seventeen were added in E. W. Yocum's meeting at Liberty Ridge; 13 by baptism.

H. A. Lemon and Frank McVey are in a meeting at Waco at this writing.

Ray Hunt and E. Gardner, Cotner students, stormed the sinners at Seward during holidays. No report from them. Brother Hunt has been preaching successfully at Bee. The state board met on Dec. 30, and the pulpit supply committee and the officers of the Christian citizens council met on Dec. 31, at the Y. M. C. A. in Lincoln. All the meetings were well attended.

The Minutes have been mailed in limited numbers.

Educational day is the third Lord's day in January. Let it be given a prominent place in the work of the churches. The scarcity of preachers makes the schools among us a positive necessity. We dare not neglect this matter much longer. Our work will be sadly crippled if we do. The young men in Cotner are doing excellent work.

The meeting at Dunning held for the society by Brother Adams resulted in a church organization of 20 members. Several other prominent people promised to go in with them. Joseph Lamm is the regular preacher and they need a church building.

Brother DeForest Austin is in a warm meeting at Humboldt, where Bert Wilson preaches; 13 baptisms and one from the Methodist church is the report to Jan. 4. Brother Austin begins at Irvington on Jan. 17.

Four added at Bluevale in J. E. Wilson's meeting. He will go next to Firth, Hugh Lomax regular preacher.

W. T. Hacker preached on Dec. 27, at Wyomere and again the first Lord's day in January; will continue a few evenings.

W. A. Morrison, of Verdon and Salem has accepted a call to McPherson, Kan., to commence Feb. 1. Brother Morrison has been a good worker in Nebraska, and we are sorry to lose him. This makes four good men given to Kansas this missionary year.



C. W. Nichols has taken the work at Avoca and will move his family there at once.

Melvin Putman held a short meeting at Inavale recently.

The governing board of the N. C. N. S. very pleasantly surprised the corresponding secretary on the evening of Dec. 30, with their wives. A fine supper had been prepared by them, with the help of the secretary's wife, and the evening was spent very happily. Some elegant silverware was left as tokens of good will. This day will be long cherished as a bright spot in my life. The support of these good men makes good work possible.

Briefly let me remind those churches that have not sent in anything on apportionments, that we need their assistance. We have been straining our resources to the utmost to reach the largest possible number of places asking for assistance. The apportionment receipts from Nebraska day are larger than ever before. More churches gave, and fifteen new churches were enlisted. Let us press this work now so that we may be out of the way of other offerings.

W. A. BALDWIN.

### Texas.

El Paso is one of our thriving cities and is growing very rapidly. Many persons of the north and east are making inquiries about the Christian Church in that city, and for their information I give below a statement made by our pastor there, Bro. E. M. Waits, which was clipped from one of the El Paso papers. He says:

"Steadily, relentlessly time advances, and we have advanced with it, keeping such step as our surroundings, means and members have made possible. Looking backward with grateful hearts, we raise our Ebenezer, saying: 'Hitherto hath the Lord helped us.' Steady gains are manifest in all departments of the work. Our Sunday-school, under the faithful leadership of Superintendent Bryan, has grown in numbers and efficiency. New blood has entered the veins of the official board. Plans and specifications are under consideration for a handsome, commodious, modern building on Oregon Street, to supplant our humble quarters on Myrtle Avenue, which property we recently sold.

"The Endeavor Society has been reorganized and is in splendid working condition. They have raised and disbursed over \$300 for benevolent purposes.

"The Juniors are a factor to be reckoned in the future development of the church. We boast of one of the best in the state. The membership at present is 35. The amount of money raised and disbursed was \$36.50.

"Taking all in all, God has been very good to us, and stands pledged to lead us into richer realization in the measure that we are faithful to him and the nearest duty.

"This is the directory: E. M. Waits, pastor, 595 Rio Grande; W. H. Bryan, superintendent Sunday-school, 409 Boulevard; Mrs. H. E. Stevenson, clerk of church, corner Rio Grande and Mesa; Mrs. Terry King, president C. W. B. M., 1220 North Florence; Mrs. Murray, president of the Aid, 608 North Kansas; Millard Patterson, chairman of board and treasurer of church; Ed. Kneeland, president of Endeavor, 409 Franklin; Mrs. Ed. Kneeland, superintendent of Junior Endeavor.

"The church now has 200 members; number of accessions during year, 75; amount of money raised and disbursed, \$2,208.65.

"The Ladies' Aid Society makes a splendid showing. The balance on hand Jan. 1, 1903, was \$213.15; the amount raised during the year was \$341.90, and the amount disbursed for benevolent purposes was \$240.95, leaving a balance on hand Jan. 1, 1904, of \$324.10.

"The Christian Woman's Board of Missions, at the annual open session in December, rendered the following report: Number of meetings, regular, 12; number of meetings, called, 4; number of meetings, social, 3; number of active members, 32; number of honorary members, 4. Financial report: Dues paid in, \$37.55; state development fund, \$18.70; Burgess memorial, Calcutta, \$50.06; total, \$106.25."

Bro. J. M. Martinez, a Mexican minister, who formerly had charge of the Methodist mis-

## Itching Skin

Distress by day and night—

That's the complaint of those who are so unfortunate as to be afflicted with Eczema or Salt Rheum—and outward applications do not cure. They can't.

The source of the trouble is in the blood—make that pure and this scaling, burning, itching skin disease will disappear.

"I was taken with an itching on my arms which proved very disagreeable. I concluded it was salt rheum and bought a bottle of Hood's Sarsaparilla. In two days after I began taking it I felt better and it was not long before I was cured. Have never had any skin disease since." MRS. IDA E. WARD, Cove Point, Md.

## Hood's Sarsaparilla and Pills

rid the blood of all impurities and cure all eruptions.

sions at Marfa, Texas, hearing a series of sermons by the writer, as also the preaching of Bro. T. D. Searest, the pastor of the Christian Church at Marfa, has united with us and is now located at El Paso, where he will doubtless build up a church among the Mexicans in that city. He is an educated, Christian gentleman, a preacher of power among his own people, and should receive substantial encouragement from our state and national missionary boards.

Brother T. J. Hains, the pastor of the church at Martindale, who formerly was a Methodist minister, but united with the Christian Church under the preaching of the writer at Lockhart, some three years ago, writes very encouragingly of his work, he says: "Two additions yesterday. A Baptist preacher (Mexican) made application yesterday evening to unite with the church. He is unusually intelligent and well founded in the faith. He is highly recommended by the Baptist Church. Nearly all his flock will come over with him. We will receive and organize them Lord's day week. He states that a preacher of San Marcos will be here and join with them."

This clearly shows the willingness of the Mexican people to receive the simple gospel of Christ, and that among them there are many open doors for our mission workers.

Austin, Tex.

B. B. SANDERS.

## Maryland, Delaware and District of Columbia.

During the holiday season there has been a little cessation in evangelistic efforts, but they will soon be resumed.

H. C. Kendrick will begin a meeting at the First Church, Hagerstown, Jan. 10. W. R. D. Winters, of Fulton Avenue Church, Baltimore, will assist him especially in the music.

We begin a meeting, the Lord willing, on Jan. 10., at our mission in Waynesboro, Pa. W. S. Haye, of Beaver Creek, will come to my assistance on the 11th.

Brethren, pray that the word of the Lord may run and be glorified in all this section. The M. E. Church in Waynesboro had a revival for two months, closing near the last of December. They had 100 additions. At the invitation of their pastor, Brother Heck, I preached for them one evening a simple gospel sermon, among other things, telling how men were saved in the days of the apostles. They have a good church and congregation. We meet as yet in a hall, a dozen members, but we hope to make Disciples in Waynesboro.

Our Sunday-school there had their first Christmas exercise. The children brought donations for the poor, and we raised about \$5 for American missions in the Boys' and Girls' Rally Day offering. They also gave a neat purse to the minister, and remembered the superintendent and organist.

F. J. Murray Taylor, of Madison, Ind., begins work with the H<sup>1</sup> Street Church in Southwest Washington with 1904.

The Christian Endeavor Society at Beaver Creek had a union service with neighboring societies Jan. 1. Their Sunday-school and all our schools in this vicinity have had their Christmas exercises.

We begin services of the week of prayer at Boonsboro, Jan. 4: Lutheran, Reformed, United Brethren and Christian. May our Savior be answered, that all may be truly one.

Rockville, Md.

J. A. HOPKINS.

## C. W. B. M. in Missouri.

Several new auxiliary officers have written to the secretary, asking as to their duties; how to report; what, and to whom to report, and also, some have sent reports apologizing for lateness and incompleteness, saying they were new in office and were not informed as to what is expected of them. If out-going officers, would kindly explain the duties to new ones, the kindness would be appreciated. I am sure, by the new officers and by the secretary. Lack of prompt reports will keep our auxiliary from the state honor roll. Let us be careful of these little things, my dear sisters.

Mrs. J. L. Moore has been very sick, a victim of grippe. She is better, and will leave for southeast Missouri about January 15.

Too many late reports. What can be the matter with our auxiliary officers.

Let me quote one of the recommendations of our ways and means committee, at last state convention, which was adopted.

"5. That our sisters be urged to generosity, knowing that the Lord loves a cheerful and hilarious giver. That we each pay promptly our monthly offering of 15 cents for state and national work, and if we can do so, more and many times that sum, if the Lord has so prospered us."

The January Message says, 2,000 souls were added to the church in Missouri during November and December. Yet our C. W. B. M. work is not keeping pace with this rich increase. On whom rests the responsibility for the lack? I will tell you. It is upon you, as an individual member. No secretary or organizer can go through the state, and win women to this high service. She can organize and enthuse, but the teaching and winning lies in the magic of consecrated personal effort. Remember this, my sister, in your intercourse with your friends.

Columbia reports a gain of twelve members and eight Tidings; Centralia, a gain of four members and three Tidings; Frankford, a gain of two members and five Tidings; Bowling Green, a gain of one member and one Tiding; Moberly, a gain of two members; Richmond has gained five members and three Tidings; Gower has gained one member and one Tiding; Nevada has gained eight members; Warrensburg reports a gain of two; Lamonte, a gain of three Tidings; Webb City, a gain of nine members; Dexter has gained four members; Farmington, three. A fine report comes from Holliday, one of our youngest auxiliaries.

MRS. L. G. BANTZ.

St. Louis.

## Look Out Next Week!

Our Great

## Anniversary Number

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## The Sunday-School.

Jan. 24, 1904.

### JESUS REJECTED AT NAZARETH.— Luke 4:16-30.

Memory verses 18:19.

GOLDEN TEXT.—He came unto his own, and His own received him not.—John 1:11.

#### Early Judean Ministry.

By comparing the narrative in John's Gospel with those of the synoptic Gospels (Matthew, Mark and Luke) it is clear that a considerable period elapsed between the temptation of Jesus, recorded in Luke 4:1-13, and His return to Galilee, which is mentioned in Luke 1:14. It is characteristic of John, that he lays emphasis upon the Judean ministry, while the other evangelists lay stress upon the Galilean ministry. After the temptation, probably there was a brief journey to Galilee, (John 1:43-2:12), on which Jesus was accompanied by his first five disciples, Andrew, Peter, John, Philip and Nathaniel, (John 1:35-45). In the course of this journey, occurred the miracle of the water and wine at Cana of Galilee and the visit to Capernaum in company with His mother and brothers. Then came the return to Jerusalem to the passover (John 2:13), the first cleansing of the Temple (John 2:14-22), a period of successful preaching accompanied by signs and mighty works (John 2:23-25), the conversation with Nicodemus, and the preaching and baptizing tour through Judea (John 3:22). Then starting northward again, they passed through Samaria, where Jesus had the conversation with the woman of Sychar, and gave the first explicit announcement of His Messiahship. All these events probably intervened between the temptation and the episodes recorded in the present lesson. The lapse of time must have been considerable, possibly as much as a year. At any rate, the fame of His mighty works and of His teaching had been greatly spread abroad, both in Galilee and in Judea.

#### "Glorified of All."

When Jesus and His little company of followers reached Galilee on this second journey, they found that the fame of His works had preceded Him, and it was not simply His miracles of healing that attracted popular interest, it was His teachings and His mission, as the people understood it. Jesus never allowed His miracles to attract attention away from His message, though it was sometimes hard to prevent this result. His popularity was largely due to a general misunderstanding of His mission. There was a large class of Jews who were not only in active expectation of a Messiah, who should be a political deliverer, but who were ready to risk their lives in a revolt against Rome under His leadership. These stalwart but mistaken patriots were quick to rally about one whose power was proved by His miracles, and whose purpose they guessed at by a misinterpretation of His teaching regarding the kingdom. So, as He went through Galilee teaching in the synagogues, His popularity grew greater and greater.

#### The Word of the Prophet.

Coming to Nazareth, He went into the synagogue as usual on the Sabbath and availed Himself of the opportunity which would naturally be offered to any celebrated visiting teacher, to read and expound the Scriptures. The passage which He chose (Isaiah 61:1-3) contains a remarkably accurate description of the work which Jesus Himself had come to do. The preaching of "good tidings to the poor" was the very sign which Jesus gave to John as evidence that He was truly the one who should come. "To proclaim release to the captives" was precisely the function of the Messiah, Israel was the victim of a captivity far worse than the captivity in Babylon, to which Isaiah referred; worse even than the bondage to Rome, which was bad enough, it was a captivity to their own inadequate

views of God, to their own harsh and fruitless interpretation of the law, to the mechanical and unspiritual idea of religion, and to their own sinful impulses. To a people spiritually blind, He was coming to give renewed sight. To those who were not only captives, but were bruised and wounded by their merciless captors, He was to give liberty and healing. In short, to sum it all up, He was "to proclaim an acceptable year of the Lord," to announce the beginning of a new and better order of things.

#### The Message Rejected.

When He had read the words of the prophet, Jesus began to tell the people that He came as the fulfillment of that announcement. They wondered at the charm of His discourse, but were not ready to believe that such a high mission had been entrusted to one whom they knew as the son of Joseph the carpenter. Doubtless they, like the other Galileans, had their hopes of the coming Messiah, who should deliver Israel, but for them as for us, it was easier to ask great things from God and even to expect them, than to recognize and accept the answers which He gives to our prayers. They were expecting a certain sort of Messiah and would have no other. They looked for one who should come in panoply and state, and they could not bring themselves to accept one who had walked among them for years in the common ways of life. So they cast Him out, and in their anger would have put Him to death, if He had not by the power of His wonderful personality, checked their murderous intent, as a brave man can sometimes do when he confronts single-handed a superior force, and passed through the throng and out of the city.

#### A Warning for our Times.

At the heart of this incident lie two truths, which are a pertinent message to our own, or to any age. The first is that the refusal of some to accept our teachings or be moved by our influence is no good ground for discouragement. There are always some hard hearts. There is always some stony ground. But these do not justify us in despairing or in ceasing our efforts for any good cause. What if we are rejected in one place? Let us find another. Does Nazareth thrust us out? We can go to Capernaum. Lose no time in bickering or quarrelling with the hard-hearted. Do your best with them and then pass on to find more receptive hearers.

The other truth is this: that the richest treasures of truth and blessing sometimes come in forms which tempt us to reject them for their very familiarity. It was because the men of Nazareth knew Jesus as the Son of Joseph the carpenter, that they could not recognize in Him the Savior. So our eyes are often dull to see the worth of the things that lie about us. Common things are only commonplace to us. It is a gross error. While we are longing and looking for great opportunities and blessings afar off, we are missing the better things that are ours if we would but put forth our hands. Let us seek to enter into the fullest possession of the things which are already ours.

### A CHANCE TO MAKE MONEY

I have been selling "Non-Alcoholic-Flavoring-Powders" for the past six months, and have made \$815.00. Every family buys three, or four boxes. The flavoring-powders are better in every respect than the liquid extracts, and are lovely to sell. I do not have to canvass. People send to me for the powders. Any intelligent person can do as well as I, and average \$30.00 per week. I get my flavoring-powders from the California Fruit & Chemical Company, St. Louis, Mo. Write them, and they will start you in business. E. C.

These trade-mark crisscross lines on every package.

**Gluten Grits** AND  
**BARLEY CRYSTALS,**  
Perfect Breakfast and Desert Health Cereals.  
PANSY FLOUR for Biscuits, Cake and Pastry.  
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**FARWELL & RHINES, Watertown, N. Y., U.S.A.**

## Midweek Prayer-Meeting.

Jan. 20, 1904.

### PREVAILING PRAYER.

—Genesis 32:24-28.

When we think how universal is the need of prayer, and how many hearts in all ages have found relief and strength in prayer, it is not surprising that this subject occupies so prominent a place in the Scriptures. It is interesting to note that away back in Genesis, we find a striking instance of prevailing prayer. It was in the life of Jacob, one of the great heroes of faith, at a critical point in his history. He was returning from his long sojourn in the house of Laban, his father-in-law, bringing with him, "his oxen and asses and flocks, and men servants and maid servants." He was about to meet his brother Esau, whom he had heard was marching to meet him with 400 men, and whom he had reason to fear.

#### Human Effort Plus Divine Aid.

Having made the necessary disposition of his flocks and herds and of his retinue of servants, to meet the worst that might happen, he separated himself from all his family, and spent the night alone at the Ford of Jabbok, wrestling with the Lord in prayer. The nature of that mysterious struggle we may not fully understand, but it is clear enough that it was a spiritual crisis in the history of Jacob. There was a mighty conflict between the forces of good and evil within him, but there was an overmastering passion for God's favor and blessing. When the mysterious being who wrestled with him, said: "Let me go, for the day breaketh," Jacob's reply was: "I will not let thee go, except thou bless me."

Two things seem to be apparent from this record: (1.) the obstinacy with which Jacob evidently resisted the divine being, not yielding until he felt the touch of the divine power in some physical sense, and (2.) his persistency in holding on until he had secured the desired blessing. No doubt Jacob could have received the blessing earlier if he could have surrendered himself earlier to the will of God. On the other hand, it is equally clear that he would not have received the blessing at all, if his faith had not persisted in the effort to secure it.

#### Why Answer to Prayer Is Delayed.

Have we not in this incident, a solution of the question, which often puzzles us, about the delay of God in answering our prayers? God's answer waits upon our preparation to receive the blessing. It is not reluctance on God's part to grant his blessing to man, but lack on our part, perhaps in moral earnestness and depth of desire, or perhaps the lack of a complete submission of our will to the divine will, that delays God's answer to our petitions. Jesus teaches the same lesson of persistency in prayer, in the parable (Luke 18:1-7) of the widow and the unjust judge. He spake this parable to his disciples "to the end that they ought always to pray and not to faint."

Who can tell what mighty issues hinged upon that wonderful experience of Jacob? If his faith had failed him, and he had given up his effort to secure the blessing of God, his name would not always have been *Israel*, and all that splendid history which followed might have been very different. Jacob prevailed with God and man, but he prevailed with man because he prevailed with God. Prayer is the means by which we can prevail with God, and secure that power by which we may prevail with man.

#### PRAYER

Oh, God, our Father, we would not resist Thy divine purpose to enter into our hearts and lives, and to mold our characters. We open to Thee the door of our heart, and bid Thee come in and reign, that Thy gracious purposes may be wrought in us and through us! In Christ's name. Amen.



**Christian Endeavor.**

By H. A. Denton,  
Jan. 24, 1904.

WHAT IF CHRIST CAME TO OUR TOWN?

—John 4:27-30; 39-42.

*For the Leader.*

Our subject is, "What if Christ Came to Our Town?" The town and the city are the favorite abodes of men. We have been hearing much about the crowded city with its temptations. While the last census shows a turn towards the country, the problem of the rush to the city has by no means been solved. In city and town we are thrown together more. There is not the same watch upon our every act. The cover of the crowd and the many minds in consultation seemed to invite the evil thought and the evil act. The Great Physician of the town is Jesus. He came to many cities during his earth ministry. Many were the blessings he brought, and terrible were the denunciations he hurled at the hypocrite, the extortioner and the grafter. Jesus is the great reformer of municipal corruptionists. His coming to the city not only meant blessings, but denunciations and separations. If Jesus should come to our town, what would he find? Would he be cordially received? Would not consternation reign in many quarters? Make the question more personal: If Christ came to my town? If Christ came to me? These remarks will suffice to indicate the drift of thought our meeting may profitably take to-night.

*For the Members.*

1. Jesus comes to the town to bless. The humble and the penitent had nothing to fear on the day Jesus came to town. Who can estimate the blessings that would follow the coming of Jesus to our town?

2. Jesus would come to our town as a reformer. He would speak upon the corners of the streets. His addresses would not be prepared with the same care to please that the demagogue takes. Thunderbolts of truth would reverberate from wall to wall of the high buildings and wake the sinful slumbers of the festering alley.

3. Jesus would be a man of action. He would not spend his force in speech only. He would do things. See that cord for the cattle with which he drove from the temple inclosure. See that expelling determination upon his face as he drove the money changers out. He would not be afraid of his business. And in that disregard of his business he would pursue the highest business known to men.

4. Jesus would come to our town to do something for those who need it most. He would not neglect that part of the town where the children are too far away to be sent alone to Sunday-school. He would not forget the section where the ragged children with dirty faces and matted hair swarm in the street. He would go this night to that home of the shut-in and say, "Thy sorrows be no more. Rise up from that bed of affliction."

5. But, is he not here now? Has he not come while we have been discussing the probability of the event? He has, at least, meant to come. He has come as far as he has ever planned to come, unless we have prevented that coming. Does he not say in the wonderful 25th of Matthew that his people saw him, visited him, ministered to him, loved him, in doing these to the least of his followers? Then does it not follow that he appears to us in the needy of the world, of our town; and that he appears to the world in us, in his children? Yes, and this is true if we have fully learned and served him.

*Quiet Hour Thought.*

Let me so live that Christ will come to my town through me.

*Questions for the Members.*

1. What does Genesis say of the first city?
2. What lessons have we in the experiences of Jerusalem?
3. What lesson does our town get from the charge of Jesus against the cities of the Sea

# WEAK KIDNEYS AND BLADDER TROUBLE.

## Had to Pass Water Very often Day and Night

### Cured by the Great Kidney Remedy, Swamp-Root.

Among the many famous cures of Swamp-Root investigated by the CHRISTIAN-EVANGELIST the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.



A. H. NOONEY.

DR. KILMER & CO., Binghamton, N. Y.

About two years ago I had a very severe case of kidney and bladder trouble. The pain in the small of my back was so severe that I could not stand it

to stay in one position more than a moment or two, and was obliged to pass water very often day and night. I tried medicines and doctors without getting relief. Noticing an advertisement in the TOPEKA STATE JOURNAL of Swamp-Root, I determined to give it a trial and bought a bottle. By the time I had finished the first bottle the pain had entirely disappeared from my back. The pain and frequent desire to pass water ceased. However, I continued to take the medicine, using about six bottles in all. That was over a year ago and I have had no return of the trouble since.

*A. H. Nooney*

Chief Engineer, State Capitol Building,  
Jan. 2nd, 1902. Topeka, Kan.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

We often see a relative, a friend or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle sent free by mail.

## Sample Bottle of Swamp Root Free by Mail.

**SPECIAL NOTICE**—Swamp-Root has been tested in so many ways, and has proven so successful in every case, that a special arrangement has been made by which all readers of the CHRISTIAN-EVANGELIST who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of Swamp-Root. In writing, be sure and mention reading this generous offer in the St. Louis CHRISTIAN-EVANGELIST when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

of Galilee, particularly in his contrast of them with the cities of the plain?

4. What was the apostolic method of church work in the cities?

5. What warning is there for the present day city in the ruins of the great cities of antiquity?

### FOR DAILY HOME STUDY.

- |    |                          |                |
|----|--------------------------|----------------|
| M. | As He Came to Bethlehem. | Matt. 2:1-12.  |
| T. | As He Came to Cana.      | John 2:1-11.   |
| W. | As He Came to Jerusalem. | Matt. 21:1-11. |
| T. | As He Came to Capernaum. | Matt. 9:1-8.   |
| F. | As He Came to Bethany.   | John 11:40-44. |
| S. | As He Came to Jericho.   | Luke 19:1-10.  |
| S. | If Christ Should Come.   | John 4:28-42.  |

## Re-opening at West Mansfield, O.

With the streets and public-highways blocked by the heavy snows of the past two days, and the mercury at twenty degrees below zero, we have today had a formal re-opening of our remodeled and refurnished church house.

The house was raised three feet, and under it a substantial wall was placed, with a basement containing a kitchen and dining room, a furnace and heater for baptistry. The large auditorium has been refurnished with new pews and divided in two sections by rolling partitions.

The house has been carpeted and papered throughout, repainted and revarnished, mak-

ing it one of the most convenient and commodious church buildings of the Disciples in this part of Ohio. The entire cost was \$2,200. The amount unprovided for was \$600.

Bro. P. H. Welshimer, of Canton, Ohio, was called to preach the sermons morning and evening. Brother Welshimer was reared here and sent out from this church to preach the gospel, and he is greatly revered by our people.

Because of the conditions named, the house was not packed, but after a strong appeal was made by Welshimer in less than thirty minutes we secured in cash and pledges \$938.

Bro. Walter F. Rounds, who has been pastor of the church here during the past year, is deserving of mention. It was through his urgent appeals that the work was undertaken, and it was largely his personal solicitation and wise superintendency that carried the enterprise forward to completion.

Jan. 3, 1904.

W. L. MORSE.

## If You Are Looking

for a perfect condensed milk preserved without sugar, buy Borden's Peerless Brand Evaporated Cream. It is not only a perfect food for infants, but its delicious flavor and richness makes it superior to raw cream for cereals, coffee, tea, chocolate and general household cooking. Prepared by Borden's Condensed Milk Co.



## Our Budget

—Next week is our Anniversary Number. You will want a copy for preservation and one to hand to your friend who is not a subscriber. Probably you will want a few extra copies to hand to your religious neighbors.

—Remember our colleges next Lord's day. In pleading their cause and in helping them in their work, you are helping every important interest among us, and insuring the continued progress of our cause. Our colleges have too long been the Cinderellas in our household of interests.

The Subscription Department has to work of nights to keep up with the enrollment of the new subscribers and renewals of old ones, but the force in that department is not complaining, and expect the boom to continue, at least through the first quarter of the year. The world is coming to St. Louis this year, and we shall have much to tell our readers about it. Send for sample copies as you need them.

—In a personal note from our staff correspondent at Washington, F. D. Power, he reports that he has entirely recovered from his recent attack while at Philadelphia, and says that our cause is advancing all along the eastern shore. His able articles, from week to week, show no infirmity of health.

—We call attention to our three celebrated staff correspondents—Power, Tyler and Durban—as the assurance that our readers are to be kept apprised of the important events transpiring at the points of the compass where they are located, both within and without our own movement. They will be supplemented by a host of others who will report with more or less regularity to our columns.

—The Erlanger (Ky.) Christian Church will be dedicated on Sunday, Jan. 10.

—Allen T. Shaw, of Knightstown, Ind., is in a good meeting at Lynn, J. A. Brown, pastor.

—T. R. Hodgkinson closed his work at Eldora, Iowa, Dec. 31, and commenced at Sloan, Iowa, on January 1.

—D. O. Smart, of Kansas City, has left for Southern California and the western coast, to be absent three months.

—G. W. Nutter has accepted a call to Aberdeen, Miss., after a successful ministry of four years at Millersburg, Ky.

—F. E. Udell and wife, of St. Louis, leave Jan. 16 for the Windward Islands in the Caribbean Sea, to be absent over two months.

—We hold the press to say that word has just come from Brother Wilkes at California, Mo., of the death of Dr. S. E. Pearre, at that place on Jan. 9. Fuller notice later.

—W. A. Morrison has resigned at Viridon, Neb., to accept the work at McPherson, Kan., Feb. 1. He writes: "We leave a nice work and a new parsonage for our successor."

—Special dispatch to the CHRISTIAN-EVANGELIST: Bellefontaine, O., Jan. 11. Forty-four additions Sunday, fifty-seven in eight days. Great crowds and interest growing.

BROOKS AND KENDALL.

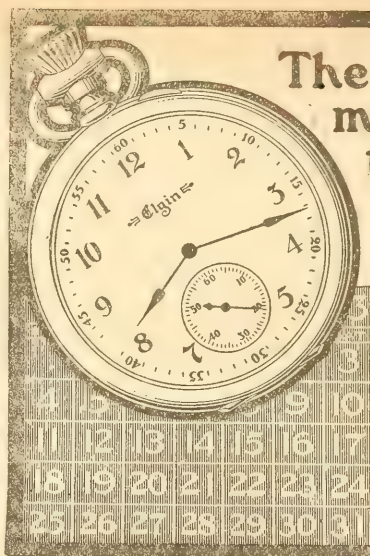
—J. Morgan Harris, Rock Rapids, Iowa, writes: "We want a member of the Christian Church to buy and operate a good newspaper, and profitable job printing office in a county seat of 2,000 population."

—D. J. Donaldson, now of Colfax, Washington, who reorganized the church at Nickerson about two years ago, held a meeting at the latter place on Dec. 28, at which time two new members were added to the church.

—C. W. Van Dolah who is pastor of the churches at Langden and Nickerson, reports that both churches are in fine condition. A meeting will be held at Langden by H. James Crockett, of Adel, Iowa, beginning January 17.

—J. K. Shellenberger, pastor of the church at Mankato, Minn., will conduct a meeting at Arlington, S. D., beginning Jan. 13. The pastor, Arthur H. Seymour sends us a splendid report of the past year's work.

—D. O. Cunningham, pastor of the Central Church of Christ, Findlay, Ohio, is getting



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make the Days,  
that make the  
Years, are  
truthfully told  
by the  
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along finely in his work. Every department of church work is coming up nicely. Pastor has been sick for about a week.

—During December the receipts for foreign missions amounted to \$4,211.41, a gain over the corresponding month a year ago of \$1,487.04. Last week the foreign society received another gift on the annuity plan.

—T. N. Kincaid, pastor at Hot Springs, Ark., reports 15 additions during the past three months, which are the first quarter of his sixth year at that place. The congregation is making an heroic effort to increase its building fund.

—Wanted by the Mission Church at Everett, Washington, 100 or more hymn books. If any of the churches have as many books on hand in fair condition which they do not need, we would be very glad to arrange to get them. Address G. S. JUDD.

—W. P. Carruthers, of Saunemin, Ill., writes: "Last Lord's day morning our church with all the furniture, was destroyed by fire. A total loss which will make it very hard for us for some time to come." We extend our sympathy to this church in its loss.

—The church at Monroe City, Mo., held an installation service on Jan. 3, at which Elder J. C. Todd was installed as pastor. Dr. W. J. Shamon delivered the charge to the congregation at the morning service. In the evening, Pres. J. B. Jones delivered the charge to the pastor.

—Thad S. Tinsley, of Louisville, has just closed a very successful year's work with the Clifton Church of that city. There have been 254 additions at regular and special services there during the past year. A new church building has also been dedicated and a parsonage completed.

—That splendid and inspiring message from J. Z. Tyler, which we published in our New Year's number, has been printed on a beautifully embroidered card, in large, fine type, and we presume can be had by addressing the author at Cleveland, Ohio. It would be a fine ornament to every pastor's study.

—Lee H. Barnum closes his three years' pastorate at Horton, Kan., Feb. 1, at which time he will be ready to accept work elsewhere as settled pastor or would hold a meeting or two before locating. He reports a pleasant pastorate there, and says they will need a new preacher after Feb. 1.

—F. J. M. Appleman, missionary under the American Christian Missionary Society at Pictou, N. S., reports as follows: "The work here is in prosperous condition. Cannot report confessions, but otherwise doing well. We long for progress in numbers, but that is a difficult matter in this conservative field, but will win out in the end."

—John W. Allen, missionary under the American Christian Missionary Society at Spokane, Wash., reports as follows: "The outlook is exceedingly encouraging. I never saw a brighter outlook. Am sure we will not

need your financial assistance after the present missionary year. A splendid band of Disciples here. The making of a noble church."

—The South Bend Christian Church and its two missions held their annual business meeting on New Year's eve. During the year there have been 56 additions to the First Church, of which P. J. Pice is pastor, and 28 at the Indiana Avenue Mission, where R. L. Handley recently succeeded W. D. Van Vorhis. The present total membership is 623, and the receipts last year from all sources amounted to \$4,246.82.

—The Trinidad (Colo.) Christian Church reports 93 additional members. The Bible School attendance has doubled, and the church debt of \$2,000 has been paid to the Board of Church Extension; all current expenses have been met, and there is a balance in the treasury. This is a splendid record. The pastor of this church, David C. Peters, spent several months last year in Palestine, Egypt, Europe and the British Isles.

—Last week the Board of Church Extension received \$4,600 on the annuity plan, \$4,000 of this from Mrs. Charity Higgins, of Dinkirk, Ohio, on which 5 per cent is paid, and \$600 from a friend in Illinois. This \$4,000 gift from Sister Higgins, together with \$2,000 which she gave us a year ago on the annuity plan, at 4 per cent makes \$6,000 from Sister Charity Higgins. At her death, a memorial loan fund will be established in memory of her liberality.

—On Jan. 1, 1904, the Board of Church Extension had passed the \$400,000 mark, there being \$400,635 in the fund. The above amount does not include the Sarah A. Holman property at Peoria, Ill., which was reported two weeks ago, and from which the board expects to realize from \$3,000 to \$10,000. The board also has real estate in Bowling Green, Ohio, worth from \$2,500 to \$3,000. These items will not be counted in until the sale of the property. It will be remembered that the board is seeking to reach a half million by 1905. The brotherhood will be pleased to know that the \$400,000 mark which was to be reached by the close of 1903, was passed by over \$500.

—Several of our wide awake preachers have followed the excellent custom of sending printed New Year's greetings to the members of their congregation. T. P. Ullom, of Traverse City, Mich., sends us a handsome little booklet containing some able statements of great truths, and some bright suggestions for the New Year. Russell F. Thrapp, of Jacksonville, Ill., sends us an encouraging and stimulating pastoral letter, calling upon the members of his congregations for increased efforts in 1904. He incorporates in his letter, the New Year's meditation which we published on the cover of the CHRISTIAN-EVANGELIST two years ago. W. P. Hale, of Mountain Grove, Mo., sends us with his New Year's greeting a report of the past year, showing a net increase of 88 in membership.



—The Highland Park Christian Church at Des Moines, Ia., of which Morton Gregory is pastor, has been reopened and dedicated after undergoing extensive reconstruction. The church was dedicated on Dec. 13 by Dr. H. O. Breeden, and all money raised to clear entire indebtedness. Brother and Sister Gregory presented the church with a handsome individual communion set, and the University Place Church presented an elegant communion table.

—F. D. Wharton, missionary under the American Christian Missionary Society at Newkirk, Okla., reports as follows: "I enclose herewith receipt for \$30. I ask you to accept the heartfelt thankfulness of myself and the entire congregation for the kindly aid and for your untiring efforts to encourage and cheer during the year that is about to say good-bye. As to my work in Newkirk, I feel that I am just entering into my usefulness. Last Lord's day seven accessions, five baptisms, two from the sects. To-night I took the confession of a man 53 years old."

—Sister Laura Frye, of Swinton, Mo., asks that an appeal be made for the church at that place, to those who are more fortunate in worldly goods. They have begun on a building, and it will take about \$250 to complete it; they also owe \$100 for material. J. C. Williams, of Leora, Mo., has offered his services as a preacher to this congregation, without compensation, as soon as the church can be completed. This little band of Disciples have made a brave struggle to secure a house of worship. Will not some of our more fortunate churches lend them a helping hand?

—A clipping has been sent us from a Lanark, (Ill.) paper, giving an account of the death of Bro. S. M. Thomas, former pastor at Lanark. His death occurred at Macomb, Ill. He had been in poor health for a year or two, and a cold caused a return of his trouble, kidney disease, resulting in his rather sudden death. He and his wife were graduates of Eureka College and both had received the degree of A. M., from that institution. He had held the pastorates at Chambersburg and Kansas, Ill., prior to his going to Lanark. Resolutions of sorrow and respect were passed by the official board of the church.

—The church at Huntington, Ind., held its annual meeting the first Sunday in the year. Reports from the various departments showed growth along all lines. The church roll shows a membership of over 400, 33 being added during the year, mostly at the regular services. A debt of \$1,500 at the beginning of the year has been reduced to \$275, this amount being assumed by the ladies' aid society. This society is doing splendid work. The C. W. B. M. has a membership of 53. Their average attendance has been over 40. They make a worthy report for 1903. We thank God and take courage.—CEPHAS SHELburne.

—We are glad to report plans maturing for the exhibit building on the World's Fair ground. The sub committee having this matter in hand, say they will be able to furnish us a cut of the proposed building for our next week's issue, or certainly for the week following, together with an estimate of the cost. It will be necessary, then, to have prompt contributions from the friends of this enterprise to enable us to bring the building and the exhibit to completion in time for the opening of the Fair, May 1. Let the brethren be prepared to act promptly in this matter, as it is a rare opportunity for doing a great service to the cause we plead.

—Referring to the recent publication in one of our contemporaries on the subject of church federation, and the editorial comment thereon, Dr. E. B. Sanford, general secretary of the federation movement in a personal letter to the editor, says, "I do not know that any comment on my part is necessary further than to express the regret that the movement we are seeking to advance should be misunderstood by many, because of this misrepresentation." But this is the fate of every forward movement in the work of the church. It does not seem to us exactly fair to represent Dr. Sanford as holding to a scheme of federation which he has distinctly repudiated, and to represent his views as antagonistic to

those which the Disciples hold as they have been voiced in an address on Church Federation now published in pamphlet form, when the Doctor has endorsed this address as expressing the type and kind of federation which he is seeking to bring about.

—"The Messenger" is the name of a local church paper published at Canon City, Colo. Its issue of Dec. 26 is before us, and we notice in parallel columns, the church news from all the local churches in the city, seven in number, together with the report of the Y. M. C. A. This is federation in a small way, and we do not see why it is not practicable for the churches of smaller cities and towns to have such a local paper for their local news. In the column containing news from the Christian church of which Walter Kline is pastor, attention is called to the CHRISTIAN-EVANGELIST as "the oldest and most influential paper published by our people," and the readers are urged to subscribe directly or through the pastor. We appreciate such favors.

—E. A. Orr, of Sioux Falls, S. D., writes commending the recent appeal in behalf of the Christian Church at Sioux City. He says: "Sioux City is a great missionary field in itself, and is more vitally connected with the evangelism of South Dakota than our own metropolis, Sioux Falls. South Dakota is still to be settled and evangelized. The gospel must follow the tide of immigration, which is through Sioux City. Another thing that deserves our consideration is the heroic faith and self-denying effort of the pastor, W. T. Hilton and the little band of Disciples that constitute the church there, and especially that the task is beyond their strength. A strong church here will be a great evangelizing power for decades to come. The place is so strategic that the appeal is no ordinary one. Do not turn a deaf ear to it."

### An Important Mission Field.

I have just resigned the pastorate of the church at Kirksville, Mo., and will go at once into the evangelistic field. This is a great mission field. The State Normal school has 500 students, the American School of Osteopathy has 700 students. These students come from all parts of the United States and Canada. Many of these never heard our plea for New Testament Christianity until they came here. It is a revelation to them, and many of them accept it gladly.

During the four years and a half I have been here we have taken into this church at our regular Sunday services over 800 members. Many of these were students and have gone elsewhere to live. I am very loath to give up the work here, but I have worked very hard and feel that I must rest, or have a change of work. No one man can do the work here that ought to be done. I wish the State Board or the Home Board might see the importance of this work and assist the church in employing an assistant pastor. The church here is not able to do this. The congregation is at perfect peace, all church debts are paid and we have the largest Y. P. S. C. E. in the state. Our audiences will average the year round 600. The work is very hard but very satisfactory. My permanent address will be Kirksville, Mo.

H. A. NORTH CUTT.

January 7, 1904.

### Ministerial Exchange.

The church at Bloomfield, Mo., wants a pastor. Address Dr. T. E. Tribble or Mrs. J. B. Buck.

C. M. Howe, after Jan. 21, is open for engagements as soloist and leader of chorus. Address care R. H. Ingram, Creston, Ia.

I. N. Grisso, of Princeton, Ill., has arranged with his church there to obtain leave of absence to hold a series of revival meetings. This is an opportunity for some church to secure a preacher of much experience in evangelistic work.

The church at Golden City, Mo., wishes a pastor for half of the time. Would prefer to have him begin work by Feb. 1. Address Kate Deweese.

A newly organized church at Hammond,

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Ind., wants a young preacher of ability. First year's salary paid by missionary board, at least \$500. Address C. J. Sharp, 513 Indiana Ave., Hammond, Ind.

The church at Hammond, Ind., wishes a singing evangelist for meeting during February or March. Address C. J. Sharp, 513 Indiana Ave., Hammond, Ind.

The church at Kingston, Mo., wants a pastor at once. Address A. B. Cox, Clerk.

Evangelist Frederick F. Wyatt, of Texas, is at Booneville, Mo., and is open for one more meeting. He will look after his own money matters.

Bro. Wm. Briscoe, Tucumcari, N. M., writes that there is not a Christian preacher in the county; that they are located eleven miles south and two and one-half west of Tucumcari, where they are just finishing a school house which can be used for meetings. He thinks this would be a good field for work, and asks that some song books or literature be sent them.



## Correspondence

### A Plea to the Pastors and Brotherhood of an Imperial State.

In behalf of the educational institutions of the Church of Christ in Missouri, we, a committee appointed by the Missouri Christian Missionary Society at its last meeting in Columbia, make the following statements coupled with an appeal:

1. The committee represents the following institutions: Christian College, Columbia, Mo.; William Woods College, Fulton, Mo.; Female Orphan School, Camden Point, Mo.; Christian University, Canton, Mo.; Bible College of Missouri, Columbia, Mo.; Dexter Christian College, Dexter, Mo.

2. We rejoice to say that these institutions are, without a single exception, in good condition as compared with past years; that their students are increasing in numbers; that their chairs are filled with apt and consecrated men and women; that they are laudably ambitious to do a larger work; and that they are planning greater things for the coming years.

3. These institutions, one and all, seek to serve the Christian homes of our great state in the Christly education and training of their sons and daughters, that they may be well fitted for careers of usefulness in the home, in society, in commerce, and in the various professions, among which must be named as of first importance the Christian ministry.

4. Equally important with life is the training for life. It is a most critical day when the son or the daughter leaves home to seek an education. During the college days there is yet the plastic, formative mind and heart. The Christian faith and habits of the home, the instructions of the mother, the admonitions of the father, may hold or they may not. Much depends on the character of the school and of the men and women in its chairs. The college of one's own faith is most likely to send one's child home to him with faith confirmed.

5. We state a fact, but not censoriously, when we say that the colleges of the Christian Church in Missouri have not received the

consideration they should at the hands of our numerous brotherhood. They have felt themselves the handmaidens of the homes and churches of the state, but they have not received from these homes and churches as many as they should of their sons and daughters.

6. They have not received such financial sympathy as they richly merited. All of them have struggled through years of enforced financial feebleness, bordering at times on distress, in their heroic efforts to serve the cause and gain their present standing. Not one of these institutions is at present sufficiently endowed. Not one has ample equipments in the way of buildings, libraries, scientific apparatus, and the numberless helps which now-a-days go to make a great and first-class college or university.

7. Educational methods are changing. Demands for thoroughness and a high curriculum are pressing. All around us are institutions of ample means, and splendid equipment, and strong faculties. We must compete with them or fall behind in the educational race. To fall behind is to lose our own children to the cause of primitive Christianity, and to lose also our immense opportunity in the religious world.

8. We believe therefore that there is not before our Missouri brotherhood another problem so pressing as that of Christian education. Every institution above named has demonstrated its right to exist, and grow, and become commanding. Every one has wrought for itself a place in the confidence and affections of large sections, if not the whole of our brotherhood. Every one deserves consideration and prayer and help.

9. Our brotherhood is so large and its means are so abundant, that there is a possibility of moderate gifts from many thousands of sympathizers with the work, plus the thousands of dollars that some can give. It would scarcely entail sacrifice on the part of the Missouri brotherhood to put every institution among us on a basis of power.

10. We gladly remind our Missouri brethren that there has been started among us a national movement in favor of Christian education. We, leading the whole sisterhood of our states numerically, have the basis already laid for an educational leadership. This point of laudable rivalry is not to be despised. But far beyond it rises the plea of noble institutions, well founded but struggling; and back of that, and more impressive still by many fold, rises the plea of thousands of young men and women, looking anxiously forward to their coming years, and knowing that their lives are largely to be made or marred by the schools they attend.

We therefore suggest the following to the pastors and people of the churches of Missouri:

1. That the national educational day, namely the third Lord's day in January, be held sacred so far as possible to the cause of Christian education: that the pastor preach on the subject; and that the offering be taken, the same to be disbursed in favor of such institution or institutions as the church itself may direct.

2. That the matter of individual offerings on the part of people of means be not forgotten by pastors. There are many people to whom it would be a benediction to give handsomely to our institutions. There are those who under proper presentation would rejoice to make legacies to the institutions of their choice. Others can give annuities, and are glad to do so.

3. That the friends of our institutions seize every opportunity to direct inquiring young men and women first of all and emphatically to our own institutions, and that the imperative, the glory, and the duty of the Christian ministry be urged upon young men available for this great work.

We crave a warm place in the hearts of our busy pastors for the cause we represent, and we thank them and their congregations in advance for such interest in the welfare of our institutions as we now bespeak.

W. J. LHAMON,  
Chairman Educational Committee.

## For Singers and Speakers.

### The New Remedy for Catarrh is Very Valuable.

A Grand Rapids gentleman who represents a prominent manufacturing concern and travels through central and southern Michigan, relates the following regarding the new catarrh cure, he says: "After suffering from catarrh of the head, throat and stomach for several years, I heard of Stuart's Catarrh Tablets quite accidentally and like everything else I immediately bought a package and was decidedly surprised at the immediate relief it afforded me, and still more to find a complete cure after several weeks' use.



"I have a little son who sings in a boys' choir in one of our prominent churches, and he is greatly troubled with hoarseness and throat weakness, and on my return home from a trip I gave him a few of the tablets one Sunday morning when he had complained of hoarseness. He was delighted with their effect, removing all huskiness in a few minutes and making the voice clear and strong.

"As the tablets are very pleasant to the taste, I had no difficulty in persuading him to use them regularly.

"Our family physician told us they were an antiseptic preparation of undoubted merit and that he himself had no hesitation in using and recommending Stuart's Catarrh Tablets for any form of catarrh.

"I have since met many public speakers and professional singers who used them constantly. A prominent Detroit lawyer told me that Stuart's Catarrh Tablets kept his throat in fine shape during the most trying weather, and that he had long since discarded the use of cheap lozenges and troches on the advice of his physician that they contained so much tolu, potash and opium as to render their use a danger to health."

Stuart's Catarrh Tablets are large, pleasant tasting lozenges composed of catarrhal antiseptics, like Red Gum, Blood Root, etc., and sold by druggists everywhere at 50 cents for full treatment.

They act upon the blood and mucous membrane and their composition and remarkable success has won the approval of physicians, as well as thousands of sufferers from nasal catarrh, throat troubles and catarrh of stomach.

A little book on treatment of catarrh mailed free by addressing F. A. Stuart Co., Marshall, Mich.

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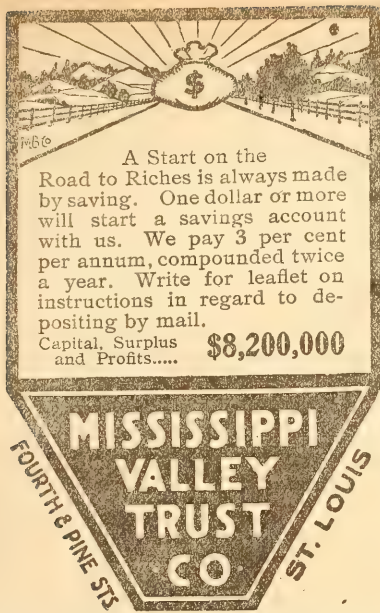
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### Installation of Drake University Pastor.

The installation of Chas. S. Medbury as pastor of the University Place Christian Church was not formal, but it was hearty and beautiful.

With his family he arrived in Des Moines on Dec. 31. Their temporary home is with Dean and Mrs. Haggard on Cottage Grove, where open house was kept on New Year's Day. Here hundreds called. All our churches in the city were represented. Dr. H. O. Breeden and wife brought a delegation from the Central Church to welcome the man from Indiana. It was a most enjoyable occasion, and the most beautiful feature of all was the loving way in which the outgoing pastor, Bro. J. N. McCash, and wife, introduced the callers.

On Sunday, Jan. 3, Brother Medbury preached his first sermon. It was an inspiring message upon the mission of the church. Large audiences greeted him, and the tide of enthusiasm ran high. Few men are able to do what Brother McCash has so splendidly done. After more than ten years with his people, and with such a warm place in their hearts and homes, he has in a few weeks succeeded in putting Brother Medbury into perfect touch with the whole community. His place to-day in the hearts and homes of the University Place Church is ideal, and to Brother McCash belongs no small credit for it. With many churches the continued presence of an outgoing pastor is a hindrance to the work, but in our case it is an untold blessing.

On last Sunday, Pres. Hill M. Bell introduced the new pastor and read a number of letters from prominent brethren at a distance who congratulated us upon our selection of a pastor. As I write far from home, and was not present, I cannot name the writers. But I have one of those letters with me, and will give it as a sample.

ALFRED M. HAGGARD.  
Drake University.

DENVER, COLO., Nov. 9, 1903.

DEAR BROTHER HAGGARD: I cannot refrain from saying how wonderfully our Father guides his people in the emergencies of life. After I heard of Brother McCash's resignation, I tried to think of the right man for the place. I said in despair: Who can take this important post left by Dr. McCash? I did not think of C. S. Medbury. As soon as your note came, I said: He is the man. There is no man in the brotherhood so admirably qualified to serve the University Place Church as C. S. Medbury. I send, therefore, this note of heartiest congratulation. He will fit in splendidly to your department in the university, and this is an essential qualification in the pastor of the University Place Church. You

may not suspect it, but I am keenly interested in that great church and its work. In some respects it is the most wonderful church among the Disciples. I am happy All is well. Fraternally,  
158 So. Penn. Ave. B. B. TYLER.

### Missouri Bible-School Notes.

Houstonia school has not failed but one year in its giving to state Bible-school work in 18 years, and when kindly told of it the congregation gave the school such help as enables them to meet that year and this also. Those are the friends for you. Phil Stark's work there moves along nicely and they were doing their uttermost to hold him longer, and if they do he and the superintendent are going to have such a rally as will put the school to the front.

Now that we are to have six months in the Life of Christ, it is just the time to study Hinsdale's "Christ as a Teacher," and Dowlings' "The Christ," both of them pointed and helpful in our work at this time as I have found and am finding.

Eldon began their campaign, Superintendent Hickok writes, with an average of 60, and now it is 150 and the end is not yet. Yet, with some, campaign is no good.

R. B. Havener's meeting, in the midst of the cold spell and just before Christmas, was remarkable. In the midst of it came the dedication, of which you will see more, and now there is one of the nicest houses along the Rock Island in Belle. The meeting resulted in 23 additions and the work in all departments in fine shape and he is now at Bland, another new town on the St. Louis line of the Rock Island, trying to do a similar work.

The campaign at Alexander under the workers was great, and then was wisely followed by a meeting in which just half the additions came from the school, all of which shows the benefit of a properly conducted campaign. The result to our work was the payment of the apportionment for the year in full. Those of us understanding the surroundings at Alexandria rejoice with them in their growth.

Windsor's annual report shows splendidly: first, of officers, three and one half out of four for the year; secondly, of the teachers, with an average of nine and one half out of ten, while pupils average over one hundred and five in money, with an offering to every department of the work and funds on hand. Not in seven years has one bill gone to "protest," and to our work the school has kept paid ahead. One of the best little schools in Missouri is at Windsor.

Hamilton, which many of us know, has had an average this last year of 74, and under Mrs. Julia McLallen an effort will be made for an even hundred during 1904. C. M. Lewellen enters his second year with all departments in good shape and the congregation happily united. Apportionment to our work paid in full.

T. J. Head has worked hard during the holidays at Puxico, a most difficult field, and in which he reports good results as well as additions for our evangelist seeks the betterment of the spiritual side of the congregation.

W. A. Moore is going to push the work in north Missouri from now on, and, best of all, by the goodness of our brethren all debts are paid and we owe no one, for which I wish it were possible to thank all personally.

H. F. DAVIS.

### DRAKE'S PALMETTO WINE.

A tonic palmetto medicine that relieves immediately and absolutely cures every case of Indigestion, Flatulency, Constipation and Catarrh of the Mucous Membranes to stay cured. Drake's Palmetto Wine is a specific for Kidney and Liver Congestion and Inflammation of Bladder.

Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of the CHRISTIAN EVANGELIST who writes for it.

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LAND FREE! Send stamp for information. J. L. LOVERING, Agt., 118 4th st., St. Paul, Minn.

### WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

### Four Years and four Months at Warrensburg.

The first Sunday in the new year was a great day in the church at Warrensburg, Mo., where gather from year to year a great number of students in attendance upon the State Normal located there. It was the occasion of the fifth annual report of the pastor, H. A. Denton, and reports from the several departments of the work. It was the best report since J. A. Lord retired from the pastorate some twelve years ago. The congregation is out of debt and in a most prosperous condition.

The following will summarize the work as reported: 475 have been added to the church in four years and four months. Of this number, 400 are members at the present time, the rest having been dismissed by letter. One-half of them came by confession and baptism. This makes an average of one baptism for every Sunday of the time, and an addition for every regular public service, with some to spare. One hundred and ninety were added in 1903. The new members subscribe 40 per cent of the support provided for the church



in 1904. The present membership is 805; \$550 was raised for missions during the year. Two have volunteered for the foreign mission field. The church has been repaired inside and out at a cost of several hundred dollars, and is now in fine condition. Over 100 came into the church from the Sunday-school, and 23 were baptized from the Junior Endeavor. An Intermediate Endeavor was organized. The spirit of missions and of progress in all departments of work is most gratifying, and the matter of becoming a living link church is being discussed.



### School of Christian Workers.

After some weeks of correspondence, the School of Pastoral Helpers has been transferred to Drake University, Des Moines. The school has done a good work in Cincinnati, but we came to a place where it was necessary to employ a first-class man to take charge of it and reorganize it on a larger basis or to transfer it.

The committee voted to transfer it if proper arrangements could be made with one of our colleges. It was offered a very warm welcome in several institutions, but it was thought Drake University had the advantage of the others in its location in a fair-sized city with splendid churches.

They have already arranged their course and begun work. The name will be changed from School of Pastoral Helpers to School of Christian Workers. This is likely what would have been done had it remained in Cincinnati. It means that they expect to train workers beside the pastoral helper. I hope it means missionaries, home and foreign.

I want to say that never was a man supported by a more loyal set of teachers than I have been through the nearly four years we carried on the work in our city. To add to the Master's efficient working force without thought of pay, they wrought faithfully and efficiently with never one complaint.

I know the value of a good helper. It has cost me much time, thought and anxiety that other pastors and churches might enjoy a like blessing. The world will not be brought to Christ, nor the church do its work in the world until we greatly multiply her trained workers.

Now that the school has gone to Des Moines, I shall be ever more interested in Drake University, and my prayers for her shall ascend more often and more earnestly.

A. M. HARVUOT.



### What Catarrh Is.

Catarrh, as defined by Webster, is an inflammatory affection of any mucous membrane, any condition in which there are congestion, swelling, morbid action or any alteration in the quantity and quality of mucous secreted. It can be present in any part of the body where is a mucous membrane, the head, nose, throat, stomach, intestines, bowels, bladder or kidneys, and as a clot of dust impairs the workings of the finest watch, so a catarrh of condition of any organ enfeebles its power, prevents the proper functional activity and results is a complication of ills of many names and symptoms, treated in many different ways, but no cure is possible unless the Catarrhal condition, the primary cause, is checked and removed.

To successfully treat catarrh of any part it is necessary to use medicaments which possess the power of allaying inflammation, arresting morbid action and of purifying diseased mucous.

Vita-Ore, the natural mineral remedy which has been frequently offered in the columns of this publication on thirty days' trial, is recommended to cure Catarrh of any part of the body, used for the different conditions in the several ways prescribed. It is a natural astringent, possessing qualities as such which it seems impossible to duplicate in any manufactured or artificial product and immediately allays all inflammation, stops all morbid or irregular action on the membrane, eradicates all catarrhal conditions and places each organ in a natural, healthy condition, so as to faithfully perform its individual function and restores the entire system to a state of total and perfect health.

Read the 30-day trial offer made in this issue by the proprietors, the Theo. Noel Company of Chicago.

### Council Grove, Kansas.

I took the work here one year ago and found the work in a very discouraging condition. The church stood on the river bank and was annually flooded and made it very disagreeable to hold services, or approach it, in these times. This condition of things had been standing for more or less than sixteen years. On assuming the work here we concluded to change the location of the same, and after some months and deliberation and planning, it was decided that I raise some of the money by private subscription, while others of the brethren and sisters did the same, and our success was beyond our expectations, with the following results of further work.

The contract was let for the work to begin the moving by the first of May, which was done, and interfered with by intervening rains until the 28th of May the great Kansas flood caught us and very materially crippled us, and the pastor especially, as many of the readers of this paper know. But not to be daunted, one month after the great flood was over it still seemed that we would never raise the money necessary to continue the work in completing what we had begun, we took new life, and with prayers and hopes for the best we started out again and labored with many difficulties to overcome the obstacles in the way. Steadily we relied on God and our own Christian energy in the brethren, until we had our most cherished hopes realized.

On August the second, we had the extreme pleasure and joy of "going up to the dedication" of the most beautiful and best equipped church in our city, which has in it seven churches, besides our own house.

Our house is a building 32x48 feet, and is of the best material. Under the building is a cellar with a dimension of 18x30 feet, and a splendid heating apparatus. The inside of the new building was plastered and entirely repapered and painted. The seats were also painted and the entire floor carpeted, giving it a very quiet, homelike appearance. It is lighted with a dozen incandescent lights, thus furnishing abundance of light. It has a white coat of paint outside, which was put on during the summer, and the surroundings are the most desirable in the city, compared with what they were before the work was done.

The membership has grown during the year from 125 to 145. The work of the membership has been as good as any of the brotherhood. We raised for all purposes of church work the following money: For current expenses, \$695; for the building fund, \$945; the Ladies' Aid of 32 members for the same purpose, raised, \$250; the Sunday-school and Christian Endeavor together, \$150; making a total of more than \$2,000. A work which seems marvelous in our eyes, on account of the many drawbacks and the difficulties and the floods of the year. I delivered 111 addresses during the year; was drowned out by the flood with a narrow escape of my life, and also my wife, but the Lord has blessed us wonderfully, before the people.

The new year opens very auspiciously. We will enter the new year with every cent of debt provided for, and paid within \$50, thus making us absolutely free from debt of any kind, which we consider a matter of great rejoicing, and anticipate great things the coming year.

For the work which I have done in my feeble way, the church has extended to me a unanimous call to remain with them for another year, which I have accepted, and trust that the Lord will bless the work here as never before. We are contemplating a meeting soon for the winning of souls, and the strengthening of the cause. The evangelist has not yet been selected, but will report later the results of the meeting.

As a whole, we have done the cause of Christ a world of good here. A few years ago we were looked upon as a few miserable "Campbellites;" now we are the "strong Christian Church;" so say our denominational brethren now, and congratulate us daily "on our wonderful success." We only represent "one" of the large bodies of Christ in this world, and may we ever be found doing our Master's will, and all will be well.

D. S. DOMER, minister.



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# Personal to Subscribers

REV. J. H. WRIGHT  
Has Used It and Knows What It Will Do.  
READ WHAT HE SAYS.

GREENSBURG, Pa.—I have at this writing used two and one-half packages of Vite-Ore, and I must say that it has been a WONDERFUL MEDICINE FOR ME. I feel like a new man. For the last two years I had felt like a rundown clock, on the verge of nervous prostration. My lower limbs began to swell and become heavy, as in dropsical troubles, and I could not walk up a short flight of steps without becoming exhausted and so tired that I would have to stop and rest. I called upon my physician and asked to know my trouble. He assured me it was neither dropsy nor rheumatism, but what in medical parlance is called "Phlebetes," a term used to designate a condition in which the large veins are inflamed, so that it is difficult for the blood to circulate. I asked the danger, and was told "blood poisoning, foot dies by inches, gangrene." He said it was not too late to help me, and by using powerful stimulants caused the heart to more freely. He did all he could for me, and after changing the medicine and treatment six times, succeeded in reducing the enlargement of the limb (left leg), and I was beginning to feel good over it, when the right limb began to swell and enlarge as the left had done. It was at this period that I saw the Vite-Ore advertisement, and sent for a package on trial. After using it for two weeks I felt so much better I was convinced I was on the right way for a renewal of health, and now after using two and one-half packages, I FEEL WELL AND STRONG. It is wonderful food for the brain as well as muscles. I am seventy-one years old, and on the 20th day of April I preached my fiftieth anniversary of ministerial acts and service in the church. Had I not come in touch with Vite-Ore last winter, I hardly think I would have reached that long-looked-for period. I am, indeed, thankful for the HEALTH IT GAVE ME, AND CAN NOT SAY ENOUGH to help others to be benefited as I have been.—REV. J. H. WRIGHT, 416 West Newton Avenue.



WE WILL SEND to every subscriber or reader of THE CHRISTIAN-EVANGELIST or worthy person recommended by a subscriber or reader, a full-sized One Dollar package of VITE-ORE, by mail, postpaid, sufficient for one month's treatment to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. Vite-Ore is a natural, hard, adamant, rock-like substance—mineral—Ore—mined from the ground like gold and silver, and requires about twenty years for oxidation. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, La Grippe, Malarial Fever, Nervous Prostration, and General Debility, as thousands testify, and as no one, answering this, writing for a package, will deny after using. Vite-Ore has cured more chronic, obstinate, pronounced incurable cases than any other known medicine and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription which it is possible to procure.

Vite-Ore will do the same for you as it has for hundreds of readers of this paper, if you will give it a trial. Send for a \$1 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vite-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vite-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write to-day for a package at our risk and expense, giving your age and ailments, and mention this paper, so we may know that you are entitled to this liberal offer.

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills, and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package.

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## Marriages.

ROARK-HEATER.—Mr. Jos. P. Roark, of Starfield, Mo., and Miss Fona M. Heater, of Gower, Mo., were united in marriage at the bride's home, Dec. 30, 1903, J. A. Heater, officiating.

WILSON-GRIFFITH.—Married, Mr. Henry Wilson, of Plattsburg, Mo., and Miss Lucy Griffith, of Rushville, Mo., Dec. 30, 1903, J. A. Heater officiating.

## Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

### MONROE.

Mrs. Mary J. Monroe, of Monroe, Wis., departed this life Sunday morning, Dec. 27, 1903, to be at home with her Savior. She was born Oct. 10, 1822, in Beebe Plain, Vt. For nine long years she had been deprived of her eye sight, but her spiritual vision was not dimmed. She was trustful, happy and patient to the last. She was intensely interested in our missionary work, being a member of the C. W. B. M. since its organization in this state. The husband, Dr. William Monroe, and three children, Will and Mettie J., of Monroe, and Mrs. A. L. Sawyer, of West Salem, Wis., survive her. The writer, assisted by Rev. A. Dixon, of Monroe, conducted the funeral Tuesday afternoon.

D. N. WETZEL.

Footville, Wis.

### PINKERTON.

Dr. Thomas M. Pinkerton, so well known to the churches of Southern Ohio, departed this life Dec. 26, 1903, aged 88 years. In early manhood his father lived neighbor to Alexander Campbell. Dr. Pinkerton united with the church when a mere boy, and during his long service for the Master he developed the fruits of the Spirit to a remarkable degree. All who knew him loved him. While his profession was that of a practicing physician, yet he preached much and with great power. He was a man of the deepest convictions. A great student of the Bible and the literature of the Christian Church. He knew the history of the Church from its infancy, and its founders were among his warmest friends. He is now with them in heaven—Glorious victory!

### PHILPUTT.

Charles Wynn Philputt departed this life at Indianapolis, Ind., Oct. 20, 1903, in the 37th year of his age. Though his years were few, his life was strong in all the elements of a true manhood. He was educated at the Indiana University and Columbia College, New York, where he took high rank as a student of Greek. He taught Greek and Latin

for a time in a private school in New York. In 1889 he became tutor and traveling companion to President King's son, of the Erie Railroad. This responsible position he held for twelve years, during which time he traveled all over the world. His duties were so faithfully performed as to win for him the esteem and affection of President King's family. After the death of his friend and pupil he returned to New York and went into business, which failing health soon compelled him to give up. With patience and fortitude he calmly awaited the end which he had foreseen for many months. He was one of the world's most modest, gentle and generous spirits. He was a charter member of the Lenox Avenue Union Church, in New York City, and rendered invaluable service to the cause, giving largely of his means and also of his time and strength. He had a genius for making friends. All who knew him loved him. He brightened life's pathway for many, and the world is richer because of his pure, thoughtful and unselfish life. He was laid to rest in Bloomington, Ind.

J. M. PHILPUTT.

### VOGEL.

Daisy M. Vogel, second daughter of Peter Vogel, of Somerset, Pennsylvania, with her mother and sister, Ella King Vogel by her side, died of typhoid fever in Manila, Philippines, September 28, 1903. Miss Vogel was a girl of culture, refinement, rare virtues and many talents. She was deeply religious, without cant, thoroughly devoted to the church, without dogmatism or narrowness. She was of a sunny, happy disposition, and possessed that rare grace of manner called charm, that made and held friends wherever she went. Her life was sweet and pure in every thought, word and action, strong and noble in its purpose, Christian in spirit. She was thoughtful, earnest, sincere, modest, womanly—a dutiful child, a delightful companion, a sincere friend. All who knew her loved her. Miss Vogel was a graduate of the Somerset High School and of the music department of the Bethany College. She was a fine musician and possessed a rich, sweet voice, unusually sympathetic. After her graduation from Bethany, she had charge, for a year, of the music department in the State Normal at Edinboro, Penn. The following year she taught music and English in the public schools of Aguadilla, Porto Rico, and during the past two years has been a government teacher in the Philippines teaching music in a high school near Manila. Her pupils were devoted to her. When she died, they came and expressed their simple faith and appreciation in such phrases as these: "God took Miss Daisy because he wanted to hear her sing." "Our hearts contain no more joy and we cannot sing the songs she taught us." "She was like a white lily without spots." "She has gone to the land that is fairer than day of which she taught us to sing." Her remains were brought to Somerset. There, among the scenes of her childhood, we laid her to rest and left her sleeping under a profusion of flowers, her head pillowed on the promises of God. Here at the gate of the

grave sight utterly fails us. Reason staggers, but faith still walks erect. Sometime, somewhere, we will understand.

WILLIAM MULLENDORE.

## The Ministerial Bureau.

One year ago the Ministerial Bureau was started. Since then 65 preachers have been located, and with but two exceptions both churches and preachers are delighted. We have learned some things, and one is that we can put but little dependence in recommendations from some church officers. Some will recommend any man. We want to make no mistakes and use every precaution to avoid doing so. No one who cannot and who will not give first-class recommendations as to good character and ability for the work need write to us. Hundreds of earnest appeals have come to us during the past year for preachers, and the number increases. Truly the harvest is great and the laborers few. Let all churches wanting pastors continue to write to us, and all preachers wanting places do the same and we will do our best to bring such together. We hope that the national convention will soon foster this enterprise. It is sadly needed. We go on with it.

H. C. PATTERSON.

32 N. Ritter Ave., Indianapolis, Ind.

## SENT FREE AND PREPAID.

To prove the great curative qualities of Vernal Saw Palmetto Berry Wine in all cases of indigestion, or constipation, we will send any reader of the CHRISTIAN-EVANGELIST, who needs it, a small trial bottle of this wonderful preparation. It quickly relieves, positively cures all stomach and bowel troubles. We have thousands of testimonials from those who have been relieved, cured, by its use. If you have any stomach trouble; or are bothered with constipation, do not fail to write to the Vernal Remedy Company, 19 Seneca Building, Buffalo, N. Y., for a trial bottle. It is sent Free and Prepaid. For sale by all leading drug stores.



## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

### Additions Reported Last Week.

Baptisms.....	1,681
Letters and statements.....	710
Denominations.....	98

Total.....2,489

M. L. BUCKLEY.

Harrison, O., Jan. 3, 1904.

**ALABAMA.**—Mobile, Jan. 5.—There have been 14 additions to the church in this city since last report; six last Sunday. Our Bible-school now numbers 95 and is still growing. Our chapel is crowded.—CLAUDE E. HILL.

**COLORADO.**—Paonia, Jan. 5.—We have been here with the church about two months. Our people were about to lose their building. They had but eleven days to raise \$1,700. We raised it, and are now safe if we can secure \$800 from Church Extension to repay a loan which we could secure only for a short time. We had one confession, a woman past middle age, Sunday night, and several are almost persuaded. We had a faction to overcome when we first came here. This influence hurt us much. But people are gaining confidence in us. Our audiences are good. This is one of the finest fruit districts, and one of the finest climates in the west. Only a few times have we had zero weather this winter, and that always at night.—G. W. COFFMAN.

Colorado Springs, Jan. 7.—The annual roll call and business meeting of the First Christian Church was held Wednesday evening, Jan. 6. Three hundred and fifty of the members gathered at the church at 6 P. M., and ate their suppers together (and what a supper it was). Then at 7:30 the business meeting and roll-call was held in the auditorium. The reports showed that during the past year the church had raised for all purposes \$6,050.96, of which \$669, was for missions. There was reported 116 additions during the year 36 of which were by baptism; 60 had been dismissed by letter, leaving a resident membership of 553. On the next morning after the supper fifteen baskets of good things to eat was distributed to as many families. The church is full at every preaching service and the entire church is most of the time taxed to its full capacity.—L. E. BROWN, Minister.

**DISTRICT OF COLUMBIA.**—Washington, Jan. 4.—Closed my three years' ministry at Madison, Ind., on last Lord's day in December, and took up my work here with the Fourth Street Christian Church, on the first Lord's day in January. During our stay at Madison, a new church building was completed and paid for; more than 200 were added to the membership, 100 by baptism. \$6,000 were raised in cash, the church given a better place among the denominations of the city, and is more widely and favorably known throughout the brotherhood than ever before. The church was left completely out of debt with money in the treasury. They are a loyal band of people there, and deserve great credit for what they have done. The church is in perfect trim for good work, and we have a right to expect great things from them in the future. S. W. Trawn is their new minister. Large audiences here yesterday despite the icy pavements. Please change address of evangelist to 125 N. Carolina Ave., S. E., Washington, D. C.—J. MURRAY TAYLOR.

**ILLINOIS.**—Eureka, Jan. 4.—Six additions in a ten days' meeting, at Mt. Zion, near here.—H. H. PETERS.

Eureka.—I am in a meeting at Youngstown, Ill., with the pastor, Bro. G. F. Chandler, who graduates here this year.—ISAAC BEEKELEY-MER.

Cairo, Jan. 4.—Six added to the church since last report, making a total of 32, since I began work here a year ago. Sometime ago I tendered my resignation to take effect Dec. 31, 1903, on account of poor health. I have greatly improved in health since that time and the church refuses to let me go; extending me a unanimous call for another year.—Lew D. HILL, Minister.

Bloomington.—The meeting with J. H. MacNeill at Kokomo, Ind., was remarkable in many ways. The night before the opening, the polo rink was opened with 2,500 in attend-

## MOTHER AND CHILD

Scott's Emulsion is cod liver oil made almost as palatable as milk. It is easy and soothing to the weak stomach; it checks the tendencies of children toward thinness.

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ance, and this kept up well, two nights in the week. On the first day of the meeting the first interurban car ran into the town, and more people saw the car than heard the gospel. The Christmas season interested many. But the attendance was good in spite of all this. We closed with 124 in sixteen days. Brother Hackleman did the singing. In the three years ending Dec. 31, I have preached 123 Sundays, and have added to the various churches 4,107 persons. Began here last Sunday with good outlook. Three days and five added. Street car strike on hand, but we have good crowds.—ALLEN WILSON.

Toledo, Jan. 5.—Our meeting here closed last Lord's day, Jan. 3, with 15 added to the Lord and church as follows: Eight by primary obedience, one to be baptized, six by statement and one reclaimed. Of the baptisms two were Methodists, one a United Brethren; of the statements, one a New Light, or Old Christian Church and one from the Baptists. This was a hard pull, but we won by the power of the gospel. The church has been without regular preaching over a year and never did have a pastor located here. Every thing was disorganized and run down. We succeeded in better organizing them by selecting two elders and one deacon to act with the present board and starting a more business-like financial system. They passed a unanimous vote the last service that the church was in the best shape for aggressive work it had ever been. They will call a pastor soon and go on in the work and continue, we believe, to reap the harvest of our sowing. Churches needing a similar work address me at Clinton, Ill., for dates and terms.—F. L. DAVIS, State Evangelist.

Princeton.—This is a church of 126 members and the members are not wealthy, but rich in faith and good works. I. N. Grisso is the pastor. Following is the financial report for 1903: On salary and current expenses.....\$1,342.90 For Foreign Missions.....542.82

" Home Missions, Church Extension and N. B. A.....54.47  
" State and District Missions.....1,088.70  
" S. S., and Sr., and Jr., C. E. work.....125.27  
Ladies' Aid Society raised.....130.78  
C. W. B. M. auxiliary raised.....90.00  
Total amount raised for missions.....1,775.99  
Total for all purposes.....\$3,388.95  
This church has given more for preaching the gospel outside of the local congregation than for all the departments of the home church. The C. W. B. M. auxiliary of the Princeton church is on the honor roll and is one of the best in the state. This auxiliary is older than the national organization. A number of the women banded themselves and contributed their ten cents a month in 1873.—L. A. S.

Alvin, Jan. 4.—I reorganized the church at Prairie Chapel yesterday and started them out with a fine body of officers. The church has very bright prospects before it. I shall preach for them one-fourth time. I commence a meeting at Bismarck this evening and shall report later.—C. F. GAUMER.

**INDIANA.**—Noblesville.—Three additions recently. Brother Marion Stevenson will spend a week with us early in February, lec-

turing on Bible subjects.—E. B. BARNES.

La Bend, Jan. 5.—We began a meeting, with Mrs. Princess Long as assistant, on Dec. 31. We had five additions to the church and one at the chapel last Lord's day. Bro. R. L. Handley will begin a meeting at the chapel next Lord's day.—P. J. RICE.

Fort Wayne, Jan. 8.—Report for year 1903. West Jefferson Street Church: Additions, 54; money raised, \$3,400; of this amount \$740 was for missions and benevolence. The church supports its own missionary, Miss Stella Franklin, Damoh, India. We have two missions: Washington Chapel Sunday-school 60, average collection 65 cents. East End Mission organized three months ago; Sunday-school 125; average attendance 80; average collection \$1.14; flourishing Aid Society; money raised in three months by this mission \$140. Hope to build a chapel for them this year.—E. W. ALLEN.

**INDIAN TERRITORY.**—Tahlequah, Jan. 5.—After a silence of some time, I wish to say that circumstances have prevented us in as active pulpit work as usual, but we have preached a few times, and have met with three or four others on each Lord's day for Bible study and the communion service. I now think I shall be able to report some good results from this field in the near future. The EVANGELIST is still our most welcome weekly visitor.—A. M. HARRAL.

**IOWA.**—Mt. Sterling, Jan. 4.—Closed my third meeting here last night; 31 accessions. Used to be pastor here while a student.—J. M. LOVE.

Corydon, Jan. 6.—Meeting three days' old and six additions. Great interest. Many turned away last evening, unable to gain entrance. F. D. Macy, pastor.—HAMILTON AND WIKINSON, Evangelists.

Webster City, Jan. 4.—Four accessions; two by confession yesterday, first day of our meeting here. We expect J. P. Garmon to-morrow to conduct the music. Pray for us.—J. WILL WALTERS.

Des Moines.—We have just finished remodeling the Highland Park Church. It was dedicated Dec. 13, free from debt. The outlook is very bright for the coming year. We had three additions Sunday.—MORTON GREGORY.

Zealand, Jan. 5.—Five added here within the last few days: three by baptism, one from the Evangelicals and one renewal. The writer has closed his pastorate with this congregation, after two years of service. There have been about 85 accessions to the church in that time. We have just begun a series of meetings north of town in our new country chapel, which was dedicated last Lord's day. We hope to organize a church at the close. The writer has received and accepted a call to become the pastor of the church at Winterset. Will begin there with February.—CHAS. D. HOUGHAM.

Bloomfield.—During the year the pastor has given 178 addresses. Additions by baptism, 87; otherwise, 68.—Total, 155. The pastor preached 18 funerals, dedicated two churches and gave 17 lectures.

Money raised for general expenses.....\$1,474.82  
For missions.....170.00  
Aid Society membership, 26, raised.....286.06  
Sunday-school average att. 155, raised.....242.92  
Junior C. E. membership, 40, raised.....25.17  
Y. P. S. C. E. membership, 20, raised.....20.00

Total.....\$2,335.72  
Over \$7,000 subscribed for a new church.—D. A. WICKIZER, pastor.

**KANSAS.**—Lyndon, Jan. 7.—One baptism at Melvern on Monday.—J. F. POWERS.

**KENTUCKY.**—Corbin, Jan. 9.—Bro. Robert Hopkins, the state Sunday-school evangelist and great singer, is with me and we are having great crowds.—T. M. MYERS.

**MICHIGAN.**—Grand Rapids, Lyon St.—The annual meeting was full of promise. A total of \$4,400 was raised for all purposes. This is the best in our history, aside from the year of raising the church debt. Thirty-eight were added and six more were baptized but went elsewhere. Living Link is now the word.—F. P. ARTHUR.

Saginaw.—This work continues to prosper. Audiences steadily increasing. Two more added yesterday. One confession at Chesaning, Mich., last Tuesday. The first ever heard in that town. Were permitted to preach in Baptist Church.—J. S. RAUM.

**MISSOURI.**—Savannah.—One confession and three baptisms here Sunday, Dec. 27.—A. R. HUNT.

Cartersville, Jan. 5.—Twenty-eight have been added to the church here to date, and more to follow. House packed and people turned away.—D. W. CAMPBELL AND ATHIELE, evangelists.

Kansas City.—Closed meeting at New Hampton, Mo., with 22 additions—15 were



converted and seven were by letter. Churches in Missouri needing meetings let me hear from you, as I am making up my spring program.—BRO. T. W. COTTINGHAM, 505 Kensington Ave., Kansas City, Mo.

Rockport, Jan. 4.—Wife and I closed a meeting on Dec. 23 at Quitman, Mo., of twenty-six days' duration, which resulted in sixty-three additions. Forty were by baptism, five from M. E.'s, one from U. B.'s, one from Baptists, and the rest by statement. We reorganized the church, elected a full board of officers, organized a Christian Endeavor of fifty members and started them to raising money for a pastor for half time. If they have not already secured a man this will be a good field for some one without a pastorate. There are other churches near that will co-operate. Write to J. E. Crites or Ben Kelly, Quitman, Mo., and find out about it. Wife and I begin a meeting to-night at Linden, a country church six miles north of Rockport.—C. O. MCFARLAND.

Norborne, Jan. 4.—We had two additions at Hardin yesterday by letter. Brethren are repairing their house they secured from "Loyal Brethren" and moved to a new lot.—C. C. TAYLOR, pastor.

Bowling Green.—One added to the church at this place in December, 1903.—E. J. LAMPSTER.

Grant City, Jan. 4.—The following is a report for 1903 with the Grant City church. Bible-school average attendance, 128; collected \$114; Senior Endeavor membership, 90, 25 new members; collected, \$165; Junior Endeavor membership, 70, 30 new members; collected, \$112; Ladies' Aid collected \$600; treasurer collected nearly \$4,000; 124 additions, 120 sermons, 20 weddings, 16 funerals, membership, 325. Minister retained for another year.—J. A. MCKENZIE.

Memphis, Jan. 4.—Work at Memphis is moving along nicely. Have had five added since last report—one by obedience, one from the Baptists, three by letter. Was unanimously called yesterday for the second year, at \$200 increase in salary. We need one or two more men in this county to man our churches. Must live in county near work; salary about \$600. Good churches, good people, good county. Our county evangelist will begin a meeting at Arbela next week. Meeting to be held in Baptist house.—M. J. NICOSON.

Maryville, Jan. 5.—The church here closed a meeting on Dec. 31 which resulted in 65 additions, 41 of whom were by baptism. Among these were several heads of families. One man 72 years of age, who had been all his life an avowed disbeliever, made the confession. Evangelist R. A. Ouer did the preaching, which was strong, scriptural, convincing, wholesome. Besides saving men and women from sin, he made the Bible more precious and interesting, strengthened the pastor with his people, and won for himself the friendship of not only the church, but the city. Bro. L. D. Sprague led the singing and sang a solo at nearly every service. The official board of the church declares that Brother Sprague is the best singing evangelist who has ever come to Maryville. 'Twas a great meeting and every one is rejoiced over results. The church now has a membership of 882. On our annual meeting day, Dec. 31, commemorated each year as the anniversary of the dedication of the church, nearly \$600 was raised. The church begins the new year free from debt, the first time for many years in the history of the church.—W. A. FIRE, pastor.

Leara, Jan. 7.—J. Clark Williams has arranged a series of twenty-five lectures on the "Scheme of Human Redemption," which he has been delivering quite effectively to the congregations where he ministers.—W. H. GEORGE.

Warrensburg, Jan. 7.—Have recently resigned my work at Cedar Grove. Have been preaching there for nearly three years. During this time we remodeled the church by painting, papering, re-roofing, etc., and had more than 110 additions, leaving church in good condition. Bro. J. J. Orrison has been called for 1904. He is a splendid preacher, a tireless worker and will no doubt greatly benefit the church.—OLLIE DAVIS.

Mexico, Jan. 8.—The annual meeting of the Christian Church here was held Jan. 6. Membership now 703. There were 71 added in 1903, but only a net increase of 27. Total money raised independent of the building fund, \$4,320.70. Every dollar of current expenses, including preacher's salary, paid and a balance in the treasury. We paid \$91.80 more for missions than in 1902. We hope to begin work on our new building early in March. The church seems to be in a very prosperous condition. Madison A. Hart, our able young minister at Fulton, is reported dangerously ill.—A. W. KOKENDOFFER.

Bethany, Jan. 5.—We held a splendid church

rally Jan. 1. A good representation of the membership was present and responded to their names at roll call with a thank offering. Enough money was raised to pay all old debts. All are happy and prospects are bright for 1904. Three young men baptized recently.—OREN ORAHOOD.

MINNESOTA.—Eagle Lake, Jan. 4.—Spiritual condition of church here excellent. Sunday-school good and attendance to prayer-meeting and all services more than the average. One accession last night by statement. We feel very thankful to God for his great blessings. Christmas entertainment was a grand success. Tree was loaded and a beauty. All carried out by young converts. Thank God.—J. P. CHILDS, pastor.

NEBRASKA.—Greenwood, Jan. 7.—The greatest meeting ever held by the Tabor, Ia., church has just closed. Jas. S. Beem is the evangelist, and H. M. Johnstone is the pastor. Forty-eight were added and the church left in elegant shape.—H. H. UTTERBACK.

Beatrice, Jan. 9.—Four confessions last night. Fourteen added this week. Brother Price is an excellent pastor, a fine man to work with. The church is in good condition. The house is full every night. We expect a good meeting.—LAWRENCE WRIGHT AND L. R. SMITH.

NEW YORK.—Buffalo, Jan. 4.—Two more added yesterday (by relation). The New Year starts out with good prospects for a harvest of souls, and better missionary offerings. A beautiful Morris chair came to the parsonage Christmas eve, the gift of the brotherhood of Andrew and Philip and men of the church.—B. S. FERRALL.

Brooklyn, Jan. 3.—Three confessions at evening service, and one addition by letter at morning service. Two were baptized at evening service First Church of Christ, Sterling Place, Brooklyn, N. Y.—M. E. HARLAN, minister.

OHIO.—Ashtabula, Dec. 28.—Report of Ashtabula Church: Four added yesterday; 94 during the year; 68 by baptism. Meeting in February.—W. F. ROTHENBURGER.

Collinwood, Jan. 9.—Bro. C. A. Freer, with W. E. M. Hackleman, of Indianapolis, Ind., as singing evangelist, began a series of meetings with the church here, of which he is pastor, Jan. 3. The attendance has been good from the first and a growing interest is manifest. One addition to date.—D. R. KING.

OKLAHOMA TERRITORY.—Guthrie, Jan. 8.—We have had 24 additions during December; 11 baptisms, three from denominations and the others by letters. I have recently baptized two parties who had been Methodists for more than 50 years. We have had 159 additions since dedicating our new church eleven months past. The work here was never before so encouraging.—J. T. OGLE.

PENNSYLVANIA.—Wilkinsburg.—We had two accessions on the first Sunday of the year, all adults.—L. N. D. WELLS.

Plymouth, Jan. 9.—Our watch night service was one of the best meetings of the year. Miss Maude Kuschke in a very happy way presented the "Girls' Opportunity in 1904." Miss May Rickard invited us to look backward and exhibited the work of 1903, resulting in 67 additions, and over \$400 for missions. The Sunday-school raised over \$800 for all purposes. Gradual increase in attendance at all services and Sunday-school is much larger. Miss Flora Ransom gave us an inspiring prophecy for 1904, with visions of large things for the Master. The church and pastor's Bible class remembered us very kindly at Christmas. Jan. 3, one young man confessed Christ, another at prayer-meeting Jan. 7, and also one from the Baptists. The foundation has been erected for the improvements on our building which will cost between \$13,000 and \$15,000. The outlook is very bright and encouraging.—L. O. KNIPP, Pastor.

SOUTH DAKOTA.—Sioux Falls, Jan. 1.—Our church held its annual business meeting and roll call last evening and watched the old year out. It was an occasion of joyous fellowship. Notwithstanding the many removals during the year, it was one of the best in our history. Reports show less than \$10 back on current expenses, over \$375 for improvements, over \$175 for benevolences. The C. W. B. M. alone gave \$57 toward their work. At the suggestion of our pastor, E. A. Orr, all officers were both nominated and elected by ballot. The result was the best possible choices and perfect good feeling. Our people never worked more harmoniously among themselves and with their pastor. Fifteen months ago all there was of the Christian Endeavor was a big debt, now it is well organized and has money in the treasury. But this encouraging report is shadowed by the fact that some of our best workers are planning to move, so that we do not enter upon 1904 with as large

## Restores Eyesight.

### SPECTACLES A THING OF THE PAST

"Actina," A Marvelous Discovery That Cures All Afflictions of the Eye and Ear Without Cutting or Drugging.

A marvelous discovery has been made by that Scientist and Inventive Genius, Prof. W. C. Wilson. He has invented a restorer known as "Actina," through which all afflictions of the eyes and ear, such as blindness, granulated lids, cataracts, sore eyes, deafness, etc., are cured without cutting or drugging. It is a simple contrivance, known as the Actina Pocket Battery, and through it the patients cure themselves in the privacy of their own homes. It not only abolishes the butcheries and torturous methods practiced by oculists and aurists, but at the same time perfects a positive and lasting cure.

Mr. A. O. T. Pennington, Massachusetts Bld., Kansas City, Mo., writes: "Actina" saved my mother, who is eighty years old, from an operation for cataracts."

Rev. W. C. Goodwin, Moline, Kansas, writes: "My honest opinion of 'Actina' is that it is one of the most marvelous discoveries of the age. It saved my eye from an operation."

Mrs. R. Elkins, Neal, Kansas, writes: "I am pleased with 'Actina.' It cured my granulated sore eyes."

Mr. A. L. Howe, Tully, N. Y., writes: "'Actina' has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years old."

A party of prominent citizens have organized a company known as the New York and London Electric Association, and they have given this method so thorough a test on hundreds of cases pronounced incurable and hopeless that they now positively assure a cure. "Actina" is sent on trial postpaid. If you will call or send your name and address to the New York and London Electric Association, Dept. 203 B, 929 Walnut St., Kansas City, Mo., you will receive, absolutely free, a valuable book—Prof. Wilson's "Treatise on the Eye and on Diseases in General," and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

hope as we would like.—BERTHA C. MILLER, clerk.

TEXAS.—Cleburne, Jan. 4.—We had a good beginning here yesterday. I consider this a splendid field. I succeed Bro. A. J. Bush, one of the best men in the brotherhood. He and his family are universally loved, and they are worthy of it. The citizens of Norman surprised me with a splendid suit of clothes for a Christmas present. This was given without regard to church affiliation. Mrs. Creason received a handsome donation from the same source. We were also the recipients of many valuable presents from the brethren there. At the last service we received a lady from the Dunkards.—J. G. CREASON.

WASHINGTON.—Waitsburg, Jan. 5.—There were three additions here last Sunday. Large and attentive audiences were out both morning and evening. The work here is on the up-grade. There are three other churches in town, but our evening audiences are larger than the audiences of the other three churches combined. We will begin a meeting Jan. 17. My brother may help me the first week or ten days.—W. T. ADAMS.

Spokane, Jan. 4.—We dedicated our new church Dec. 6. We asked for and raised \$12,000 which puts us in good shape. Dec. 20, the writer preached the dedicatory sermon for Oaksdale; raised \$900, which was all they needed. Had fifteen additions at Central yesterday, six Dec. 27, and ten Dec. 13. This evening, we begin a union meeting with Congregationalists, Baptists, Presbyterians and United Presbyterians. Home forces.—B. E. URZ.

### A Thing Worth Knowing.

The Combination Oil Cure for cancer and tumors cures more cases than all other agencies combined. It has the endorsement of doctors, lawyers and ministers who have been cured, as well as hundreds outside the professions. It is soothing and balmy, safe and sure, and the only successful remedy known to medical science. Originated and perfected after twenty-five years of patient, scientific study. Those afflicted or have friends afflicted, should write at once for free books giving particulars and indisputable evidence. Address Dr. D. M. BYE Co., Drawer 505, Indianapolis, Ind.



## People's Forum

### The Church and the Labor Unions.

Before setting out to face the problems presented by the new year, it would be well if the church understood fully just what are the real problems, and which are only mere trick puzzles and "catch problems," such as seemed to occupy so much of the time of Solomon, who, in view of his reputation for wisdom, performed a multitude of foolish acts. And nowhere can the church find a greater field for work than that presented by the so-called labor situation as it exists in all large industrial centers.

In a recent number of the CHRISTIAN-EVANGELIST Dr. B. B. Tyler, writing from, and of, Denver, said, with a dogmatism that seemed to mean "finis," to the labor union problem, that "the conflict between labor and capital is at an end," and that "the strife is now on between organized and unorganized labor." Dr. Tyler's acquaintance with the labor controversy is slight, indeed, if he believes that "the conflict between labor and capital is now at an end." Men who have made the question of unionism a life study know—as all other men should know—that capital is to-day making the same war on labor that it has made for the last generation, the only difference being in its methods of warfare. Instead of risking itself in the forefront of the struggle, capital is skulking in the rear and pushing forward "unorganized labor" to accomplish what capital has failed to do by intimidation, bribery, injunction and starvation. To the superficial observer it may seem that the strife is between the non-union man and the union man, but to the studious observer the hand of organized capital is very plainly seen.

Dr. Tyler says that "the organized workingmen, under the lead of conscienceless demagogues, are making war on the workingmen who do not belong to labor organizations." Dr. Tyler has not only put the cart before the horse, but has passed judgment on a case where he has no jurisdiction and apparently little knowledge. The reverse of his dogmatic statement is true. He should have said: "Organized capital, under the impetus of conscienceless greed, is using non-union workingmen to batter down the labor organizations."

To whom does Dr. Tyler refer when he speaks of "conscienceless demagogues?" Undoubtedly to labor "leaders" like Sam Parks. But while Dr. Tyler puts himself in the position of judging organized labor by its Sam Parkses, would he willingly submit to having the Christian ministry judged by preachers who have disgraced their high calling, or the church itself judged by the hypocrites and swindlers who have used religion merely as a cloak for their meanness? Surely Dr. Tyler would not class men like John Mitchell, Samuel Compers and Charles Garlick as "conscienceless demagogues." Does he base his assumption upon the fact that in labor troubles riot and bloodshed have too often been the result? Unfortunately for union labor, rioting has been altogether too common; but is the church free from similar stains? If organized labor is to be condemned and its leaders called "conscienceless demagogues" because riot and murder have followed in the wake of strikes, what shall we do with the church and the ministry, in view of the fact that witches were burned in Salem, Roger Williams banished, thousands burned as heretics, the streets of Paris piled high with dead on St. Bartholemew's day—and all in the name of the religion of the meek and lowly Nazarene? If Dr. Tyler denies that the real church had any part or parcel in these brutal and bloody deeds, then I shall deny that real labor unions—organized labor based on the real underlying principles of true organized labor—had any part or parcel in riots, incendiarism or slugging.

In its infancy the church made many mistakes, and men who thought they were wise pointed to those mistakes and denounced the

church. Labor unions in this country, are comparatively young, and in youthful exuberance make sad mistakes. But as the church has profited by its mistakes, as countries profit by their mistakes, so will labor unions profit by their mistakes.

A church is, in material things, very little different from a labor union. We organize churches for mutual help, for more concentrated effort in behalf of humanity, and for mutual protection. Labor unions are organized for identically the same purposes. And both organizations have made mistakes. But out of the mistakes of the church have grown wonderful things for the moral uplift of humanity. Who, then, will dogmatically deny that out of labor unions will grow equally wonderful things for the material uplift of humanity?

Is there no field for Christian work, then, in this pressing problem of organized labor? If Dr. Tyler is correct in his statement that the conflict is between union and non-union workingmen, is the church any the less bound to use its influence to stop the conflict? And if it is true—and it requires no special keenness of vision to see its truth—that conscienceless capital is using the non-union men as a battering ram to batter down union labor and secure the increased profits that will necessarily follow a lowering of the wage scale, is it, then, any the less true that the church should use its influence to stop the conflict? Shall the millions wrung from labor's toil and sweat and ostentatiously donated to churches, universities and free libraries sear our consciences and make dumb our lips? Shall we place organized millionaires on a pedestal because they give as the Pharisees gave, and consign organized labor to the compost heap? Shall we forget Homestead, the bull pens at Cour d'Alene and Spring Valley, but remember the primal instincts of the ignorant foreigner imported by arrogant capital to compete with Americans, that same capital all the while keeping up its hypocritical cry for "protection against the pauper made goods of Europe?"

In labor riots and bloodshed organized capital is only reaping what it has sown. While pretending to be deeply concerned for the welfare of the American working man, organized capital has imported ignorant Huns and Finns and Slavs by the hundreds of thousands, and this riff-raff is to-day the great disturbing element in labor circles. It is the element that fomented riot, sheds blood and applies the torch. It is the element that threatens to drag down the American working men to the level of the peasant and industrial slave of the Old World, and it is the element that capital to-day seeks to use to batter down the unions organized by American working men who seek to elevate themselves and their fellows and insure their wives and little ones against want and woe. No conflict between capital and labor? Then there is no war between God and Satan, no war between virtue and vice.

Dr. Tyler assumes to know just what the labor question is, for he says it is this: "Have the 8,000,000 working men who are not organized a right to enter the market places and dispose of their labor as they please?" The answer to that question is easy to find: They have no such right.

They have no right to dispose of their labor in such a manner as to drag down their fellows to the level of pauper wage-workers. They have no right to dispose of their labor in such manner as will deprive their fellows of just wages and add to the unearned dividends of organized capital. They have no right to dispose of their labor in such manner as will result in not only their own degradation, but in the degradation of their fellows. They have no right to dispose of their labor as they please, if they are pleased to make such disposition as will degrade labor, enthrone greed and make a virtue out of industrial slavery.

Organized capital stifles competition, and the voice of the church is not raised in protest. Organized labor seeks to raise the wage level, make better industrial conditions, promote fraternity, wipe out child labor, abolish sweat shops and enable workingmen to earn enough

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Dr. Van Vleck, Jackson, Mich., writes that they cured him and he is now using them in his practice.



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over and above their daily necessities to make comfortable old age or provide for the widows and the orphans—and while union labor is doing these things the church takes no part with them in the work, preferring, too often, to fawn at the feet of organized greed, in the hope of university endowments and missionary fund increases.

Let the church take the part it should take in the work of solving the labor problem. It is not to be solved by dogmatic assertion or assumption of judicial prerogatives—it can be solved only by prayerful and careful Christian work. It is not to be solved by superficial investigation and indifferent observation—it can be solved only by Christian zeal in the work of lifting up oppressed humanity and protecting the weak against the encroachments of the strong. If wage-workers are more interested in their unions than they are in the church, the church, not the union, is to blame. This labor problem is the problem of problems for this country now, and upon its rightful solution depends the safety of the republic. Let the Church of Jesus Christ step to the front and do its part in reaching the solution.

WILL M. MAUPIN.

[We are always pleased to publish an article that throws any light on the labor problem, and especially one that is designed to help the working man, with whom our sympathies are in the conflict between capital and labor. We regret that the author of the preceding article did not tell us who, or what tribunal is to decide, for the unorganized working men, how they are to dispose of their labor so as not to "drag down their fellows," etc. It is assumed that they are not competent to decide this question for themselves. There ought, then, to be some tribunal to decide the question for them. This is a point that seems to need illumination.—EDITOR.]



## Sectism Among the Disciples.

(Continued from page 44.)

Since the failure of my effort, which was so expensive to both myself and my friends, I have been much exercised in mind not only as to what I can now do for poor Africa, but also as to how we are to relate ourselves to our alienated brethren. First, I am compelled to bear witness that as regards personal piety and loyalty to Christ as they understand it, those brethren are not inferior to us; indeed, I incline to believe they are superior to us in these respects. They have family prayers, they are diligent students of the Word of God, they keep themselves pure in their contact with the world, and they can all speak or pray in public (except the women) and voluntarily do so. So far from entertaining ill will toward them, I really do love and admire them. They do truly think we American Disciples are apostatizing from apostolic simplicity and steadfastness in Christ. Hence they are on their guard against us. Would we had the wisdom which is from above to reunite ourselves under the headship of Christ. After much deliberation I am constrained to offer a few suggestions:

1. That if we cannot come into unity with our dissenting brethren that we encourage some such federation with them as we have advocated with the denominations for above a year. Seeing they have now made a good beginning in the South African field, why not we "progressives" keep entirely out of it and encourage them to occupy it, even sending them liberal offerings to help them to plant the cause in those splendid cities? Our differences would not be so material if they did not think it their duty to separate themselves from us on account of them, for in all that is essentially the gospel we are one with them. If our Foreign Missionary Society ever does send missionaries into those cities, great strife and bitterness will follow their contact with those brethren.

But it will be asked, Are the English and Australian brethren able to enter and properly occupy that large field? Yes, they are able; moreover, they are planning to do so. Not so long ago they had practically no organizations for missionary evangelism for either the home or the foreign fields. But now the English brethren, numbering 12,000, are organized into their Missionary Conference. The Australian brethren, numbering 15,000, are organized into societies for both home and foreign missions. The "Independents"—Disciples in America numbering 100,000, and of the same views and practices—are now also more or less organized for missionary work, and not only so, but are doing splendid work in Japan and other countries. The first two have enthusiastically entered the South African field. Now, if only their brethren, the Independents in America, will as enthusiastically participate in that work with them, all together can put a missionary in every city and town in ten years. There are enough Disciples in Petermaritzburg and Durban to start a good church in each city. Let the Independents make a note of the fact.

I am the more persuaded that we ought to give over the South African field to these brethren, because of the evolutionary forces at work in their communions. Once they had no organized conferences nor societies for missionary work, but now they have. In more progressive Australia they even have a woman's missionary organization, and they have Christian Endeavor Societies in many of their churches, and musical instruments in evangelistic meetings. At this rate of progress who can foresee whether they will not yet catch up with us "progressives"? As each of the four divisions mentioned perfects its missionary organizations, it will either crystallize into an organic sect, or emerge from its exclusive-

ness into the unity of the whole. The latter is not improbable.

2. I would suggest that, as soon as possible, we plan to locate missionaries on farms in Rhodesia and Central Africa after the manner of the denominations, for the regeneration of the degraded natives. This is a popular and successful kind of work, and deserves our consideration as a people. Having visited one of such farms, I will gladly, some future day, relate my observations.

May the God of peace prevail over all our hearts to exemplify the unity among ourselves we so ardently commend to others.



## As Seen From the Dome.

(Continued from page 41.)

the Potomac there have also been some changes. J. J. Haley has entered upon the work in Richmond and R. L. Cave takes the church in Charlottesville.

Under the dome things are moving again. It is an interesting study always. One of the new things is the new Chaplain of the Senate, Edward Everett Hale. He starts out with a good story. Last week he preached in his Boston Church and in the course of the sermon spoke of three great anniversaries as occurring in the month of December. "At the close of my sermon, a young man from one of our Boston newspapers, came to me and said: 'You mentioned three great anniversaries. One of them was the landing of the pilgrims, the other the shortest day in the year. I have forgotten the other. Will you be kind enough to tell me what it was?'" "It is the day," I replied, "which is regarded as the foundation day of a great religion and of a Christian precept. It is observed over a very great portion of the world. If you think it of enough importance young man, you may include Christmas in the three great anniversaries I mentioned in my sermon."

And this in Boston! Dr. Hale's appearance in the Senate attracted unusual attention. He entered in flowing clerical robes of black silk and prefaced his prayer by reading from Galatians. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Then came the prayer as follows, followed by the Lord's Prayer:

"Father of light, Father of love, we come to Thee as children. We come to ask Thee for everything, and to thank Thee for everything. But most of all we ask Thee to lead us in all our way, to teach us to do the work set before us, to be about our Father's business. Comfort us that we may have strength for our weakness. We are very weak, Thou art very strong. We do not pray for ourselves alone. We would pray for those in great sorrow. We pray for the stricken city far from us, in the great calamity which has overtaken so many people. Comfort them in their affliction. Bless, we pray Thee, all sorts and conditions of men."

## The Quiet Hour

After the baptism of Jesus, He was tempted of Satan. After every high resolve which we make, Satan is sure to tempt us to lower our ideal. Hear this plain word from James: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and He, Himself, tempteth no man; but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin; and the sin, when it is full grown, bringeth forth death."—James 1:13-15.



It is doubtful if any clearer analysis of the process of sin has ever been given than the above statement from James. It ought to be studied, that we may be aware of the method by which we are drawn away from the path of righteousness. There is the desire created by contemplating the evil, the desire ripening into purpose, the purpose into action, and the action into death. Resist evil in its beginnings is the lesson from this Scripture.



### Alone With God.

To close one's eyes to all about  
Nor see nor hear the strife and din  
Of other hours; of all without  
Become unconscious while within  
We meditate on God, and thus  
To open heavenward the soul  
And feel that none but God is near,  
To let his Spirit take control  
While we lay bare each hope and fear  
And see ourselves as God sees us,  
To then receive an inward thrill  
As iron when charged by magnet's touch,  
Is real religion, and until  
One knows such moments there is much,  
His life lacks of perfection.

—C. R. Z. in Cumberland Presbyterian.



Each of us has his own giant to fight, and here, too, it must be in single combat, with no one to help us but him who went forth with the stripping David. With some of us, says Wm. M. Taylor, it is temper; with some avarice; with some appetite; with some ambition; but, whatever it be, let us learn to resist it courageously, relying on the might of the Lord Jesus Christ, and the victory will be ours. The great danger that besets the Christian at such times is that of attempting to fight with the world's weapons. Let him go forth with the cross of Christ in his hand, and by that he will conquer. What David's sling and stone were in the Valley of Elah, that is the cross of Christ in the theological controversies, and social wranglings, and moral antagonisms of our age.



It is not growing like a tree  
In bulk, doth make man better be,  
Or standing long an oak these hundred year,  
To fall a log at last, dry, bald and sear.  
A lily of a day  
Is fairer far, in May,  
Although it fall and die that night,  
It was the plant and flower of light!  
In small proportions we just beauties see;  
And in short measures life may perfect be.

—Ben Jonson.

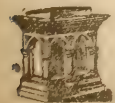


As Thou hast given us grace, Heavenly Father, to resolve to live this year as free from sin as is possible for those who live in the body, so do Thou also grant us strength by which to resist the evil within and without to the praise of Thy grace, through Christ. Amen!



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### The Breaking-Plow.

I am the plow that turns the sod  
That has lain for a thousand years  
Where the prairie's wind tossed flowers nod  
And the wolf her wild cub rears,  
I come, and in my wake, like rain,  
Is scattered the golden seed;  
I change the leagues of lonely plain  
To fruitful gardens and field of grain  
For men and their hungry breed.

I greet the earth in its rosy morn,  
I am first to stir the soil,  
I bring the glory of wheat and corn  
For the crowding of those who toil.  
I am civilization seal and sign,  
Yea, I am the mighty pen  
That writes the sod with a pledge divine.  
A promise to pay with bread and wine  
For the sweat of honest men.

I am the end of things that were,  
And the birth of things to be;  
My coming makes the earth to stir  
With a new and strange decree:  
After its slumbers, deep and long,  
I waken the drowsy sod,  
And sow my furrow with lits of song  
To glad the heart of the mighty throng  
Slow feeling the way to God.

A thousand summers the prairie rose  
Has gladdened the hermit bee;  
A thousand winters the drifting snows  
Have whitened the grassy sea;  
Before me curls the wavering smoke  
Of the Indian's smoldering fire,  
Behind me rise—was it God who spoke?—  
At the toil-enchanted hammer's stroke,  
The town and the glittering spire.

I give the soil to the one who does,  
For the joy of him and his,  
I rouse the slumbering world that was  
To the diligent world that is:  
Oh, Seer with vision that looks away  
A thousand long years from now,  
The marvelous nation your eyes survey  
Was born of the purpose that here, to-day,  
Is guiding the breaking plow!  
—Nixon Waterman, in *Success*.

A

### The Drama Of The Human Face.

There is a drama in every face that comes to maturity. The face we may have at ten is the one nature has given us. But the faces we have at fifty are the ones we have furnished for ourselves. "The old man's face is a history; the young man's face is a prophecy."

This being true, is it not strange, through all the centuries men have held themselves aloof from any study of the face as a method of revelation. And yet here we may find one of the most interesting revelations that God has made to man. The heavens no more indicate God's glory than the face the glory of the soul of man. Emerson, in speaking of the wonderful expressiveness of the human body, observes that "if it were made of glass or of air, and the thoughts were written on steel tablets within, it could not publish more truly its meaning." What is of greater interest than to watch the faces of a crowd of people, and read the many life dramas seen therein! "The smile of affection, the glance of sympathy, the expression of surprise, the firm set lips; the look of despair, the mirror of dead hopes, the lines of toil, hardship, dissipation and suffering," they all reveal life, and carry their message quickly to the keen observer.

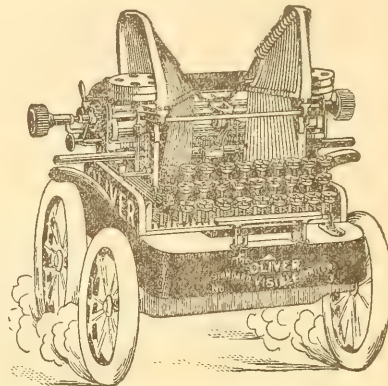
No doubt the rules of physiognomy, like those of every other science, have their exceptions. Some assert with the witty Moore that

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"In vain we fondly trace  
The soul's reflection in the face;  
In vain we dwell on lines and crosses,  
Crooked mouth or short proboscis;  
Boobies have looked as wise and bright  
As Plato or the Stagyrice;  
And many a sage and learned skull  
Has peeped through windows dark and dull."

Thus, of the ferocious ruffian, Claverhouse, Sir Walter Scott tells us that he had a "beautiful and melancholy visage of the most pathetic dreams of romance;" and Lord Byron says that the cruel Ali Pacha was "the mildest looking gentleman" he ever saw. On the other hand, the heavy brow, coarse, blunt, stone mason face and protruding cheek bones of Michael Angelo utterly belied his genius. But these are exceptions to the general rule. The face is the geography of the soul. The fossiliferous rocks that are uncovered to-day bear the traces of rain drops and foot-prints of birds made long ago, and destined to last to the end of time. More sensitive and susceptible still is the substance of the human soul, upon which every thought, feeling, volition, and action makes an impression, and the sum of these impressions makes character upon the face.

A recent writer says: "Men cannot long act apart, Hypocrisy drops unconsciously its mask. Dickens exhibits Monks as beginning his career as an innocent and beautiful child; but as ending his life as a mass of solid bestiality, a mere chunk of fleshed iniquity. It was thinking upon vice and vulgarity that transformed the angel boy's face into the countenance of a demon, and it could not be concealed. He who thinks of mean and ugly things will soon show mud in the bottom of his eye. Ugliness within soon fouls the facial tissues."

Let the young be warned against the wicked snares which the world lays for their downfall. Let them also re-

member the deteriorating effects of sin even upon the personal appearance. Take a youth of beauty, and let him little by little be led into wicked practices, and it will not be long before the descent will be written upon his face. The eye once so clear will be marked with suspicion, restlessness; strange lines will begin to about the mouth, and the lips will take upon them a sensual enlargement. All this will not happen in a day. It will take years, but the life's drama is being written, and by and by it will be plainly seen and interpreted. "Then there shall be found on the face some of the lines that belong to the wolf and the hawk, and the swine and the serpent."

Oh, my readers, remember that your faces to-day have possibilities in them. That to-morrow they will be actualities, faces that have been moulded by a thousand thoughts, and the loves and hates and desires of every heart-beat. May they be faces at fifty and beyond, that shall have purities and goodness and peace dramatized within them. And before the years have brought in all their gifts to you, God grant to you that beauty that comes from the immortal soul that has drank deep at the fountain of truth, and found its peace in holy thinking and doing.—Rev. Edwin L. House, D. D., in *The Pacific*.

A

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## Trust.

O Love Divine, that stooped to share  
Our sharpest pang, our bitterest tear;  
On Thee we cast each earth-born care;  
We smile at pain, while Thou art near.

Though long the weary way we tread,  
And sorrow crown each lingering year,  
No path we shun, no darkness dread,  
Our hearts still whispering, Thou art near.

When drooping pleasure turns to grief,  
And trembling faith is changed to fear,  
The murmuring wind, the quivering leaf,  
Shall softly tell us Thou art near.

On Thee we fling our burdening woe,  
O Love Divine, forever dear;  
Content to suffer while we know,  
Living or dying, Thou art near!  
—*Oliver Wendell Holmes.*



## Four Views of Death.

By Hille B. Wallace.

We were seated on the lawn under a spreading magnolia tree, when a sudden clap of thunder caused the young girl of the party to jump from her seat exclaiming, "Oh! my!"

"What is it, dear?" asked the grandmother.

"Oh, that dreadful thunder! I am so afraid of lightning. I expect I shall be killed yet by it. I live in constant dread of a thunderstorm in the summer. Let us hurry into the house."

"No," said the practical woman. "See, the cloud is passing away already. Now, I have a different view of life and death. Why spoil one by always dreading the other? We will none of us go till our time comes. Life is short, at best, and if we are always worrying over death, we cannot enjoy what there is of life. I never think of death. I cannot defer it that way, and I'm not going to spoil my whole life by always dreading its ending."

"I," said the woman with the weary face and drooping shoulders, that had borne life's heavy burdens for half a century, "have still another way of looking at death. I sometimes think the rest it brings would be sweet. I sometimes long for the quiet and forgetfulness of the grave. When I lie down at night, I often think if my bed were only my grave, I would not have to rise again in the morning in pain, and carry my weary body and aching head through another day of toil. Oh rest would be sweet!"

"I have yet another view of the subject," said the sweet-faced, serene old grandmother. "We are placed here by our Creator to stay till our work is done. In his hands are the issues of life and death. When he has fulfilled his will in us, he will call us home. I am just patiently waiting till he is ready to take me. For me to live is Christ, and to die is gain. In fact, 'There is no death; what seems so is transition.' There is change in all things, but death in nothing.

"The drop of dew that trembles on the flowers  
Is but exhaled to fall anew,  
In summer thunder showers."

If the messenger the Lord sends for me is his lightning, it is a swift one. If it is the slower one of disease, it will still take me to him."

"Dear grandmother," said the young girl, kissing her soft old cheek, "your view is surely the most correct, as well as the most comforting one. I came

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across such a pretty verse in one of Scott's poems the other day:

"The towers must share the builder's doom:  
Ruin is theirs and his the tomb;  
But better boon benignant heaven,  
To faith and charity has given,  
And bids the Christian's hope sublime  
Transcend the bounds of fate and time."

"I must surely strive to overcome  
my foolish fear of lightning."

*Hill City, Kan.*

## Just As Good.

"Brother," Sheldon, author of "In His Steps," has a sense of humor. He tells this story on himself of a young couple who applied to him to be married:

He performed the ceremony with due solemnity, and congratulated the bride. Then he observed the bridegroom searching through his pockets and looking a bit humiliated and ashamed.

"I am afraid, parson," he said, "that I ain't got any money to pay you with."

Then, after a moment of deep thought, looking up cheerfully, he added:

"But I can tell you how you can fix your gas-meter so it won't register." —  
*New Voice.*

A man should never be ashamed to own that he has been in the wrong, which is but saying in other words, that he is wiser to-day than he was yesterday. —*Alexander Pope.*

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BY CHRISTINA G. ROSSETTI.

It is not the deed we do,  
Though the deed be never so fair,  
But the love that the dear Lord looketh for,  
Hidden with lowly care  
In the heart of the deed so fair.

The love is the priceless thing.  
The treasure our treasures must hold,  
Or over the Lord will take the gift,  
Or tell the worth of the gold  
By the love that can not be told.—Sel.



## Morbus Sabbaticus.

Morbus Sabbaticus, or Sunday sickness, a disease peculiar to church members. The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well and wakes feeling well; eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better and is able to take a walk, talk about politics and read the Sunday papers, he eats a hearty supper, but about church time he has another attack and stays at home. He retires early, sleeps well and wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday. The peculiar features are as follows:

1. It always attacks members of the church.
2. It never makes its appearance except on the Sabbath.
3. The symptoms vary, but it never interferes with the sleep or appetite.
4. It never lasts more than twenty-four hours.
5. It generally attacks the head of the family.
6. No physician is ever called.
7. It always proves fatal in the end—to the soul.
8. No remedy is known for it except prayer.
9. Religion is the only antidote.
10. It is becoming fearfully prevalent and is sweeping thousands every year prematurely to destruction.—Selected.

[The forgoing appeared first in "The Christian," as our paper was then called, more than a quarter of a century ago. It was written by Dr. E. Younkin.—EDITOR.]



## Children Have Their Own Tragedies.

"The child with an imagination is a being apart, and should be treasured and trained and treated accordingly. What tragedies are enacted over and over again in homes because this is not realized! 'A child is a child' seems to be the rule, and must be brought up as a child.' As a matter of fact, a child is not always a child. Sometimes it is a thousand years old, and knows things of which its parents never have dreamed. If only the grown-up people who have the daily say about such a child's affairs could know the holy charge which they have in that child's delicately-strung little mind! But they usually don't know,—and the old tragedy of the child with the artistic temperament born in a

home where it is not known is lived through with the old pitiful result.

"Do you remember that wonderful poem of Josiah G. Holland's—the name of which I have forgotten, but the tremendous import of which I never shall forget,—about the little child born in witchcraft times? The baby was filled with this curious intangible spirit that wove for it a little world of its own, where it lived and dreamed and talked with strange, wonderful people, and knew wonderful things. And it would come in from its day in the meadows with its cheeks flushed and its eyes big with the miracles it had seen and heard,—and it would tell its mother and father what had happened to it, out there alone among the flowers. And the Puritan father and mother were horrified. 'Lies, lies!' they cried; 'you have seen nothing, heard nothing!' They could not comprehend the wonder of a child, born into a cold, practical household, and at length it got whispered about that the child was a witch. In the end the child died of a fever, and those righteous parents never knew what they had had, or what they had lost.

"Ah, well,—witchcraft days are not over, so far as many of us are concerned. Here and there is born a little child whose soul is of the essence of which dreams are made,—and it is pitifully seldom that anybody knows it. Instead of encouraging the child to dream, and instead of throwing in his way every possible help to stimulate his fancy,—'lies, lies!' everyone cries, 'you have seen nothing, heard nothing.'"—James Whitcomb Riley, in *Success*.



## The Superiority of Love.

Notice the comparison by which Paul sets forth the superiority of love to eloquence. He says: "If I speak with the tongues of men and angels, but have not love, I am become as sounding brass or a clanging cymbal." The gift without the grace is likened to the sounding of brass, to the clashing of cymbals of bronze. A great many preachers boast themselves of their soundness, the soundness of their theology—and I am not saying anything against soundness in theology. And one is sometimes tempted to say: "Sound, yes, that is what it is, but it is without a ministry and without meaning for a hungry world." A clanging cymbal—noise, confusion, but no ministry; this is never helpful for a weary hungry world. Let us be something more than jangling voices, clanging noises. Let us have reality, genuineness of heart, genuineness of love, genuineness of religion; that is what tells. That is what the world wants. That is what it is looking for. Let love conquer your hearts and the world will make way for your coming, and we shall startle the world by the originality of our unselfishness. "If I speak with the tongues of men and angels, but have not love, I am become as sounding brass or a clanging cymbal." Let us have love.—D. D. McLaurin, D. D.



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## With the Children

By J. Breckenridge Ellis

I have changed some of my plans for this page. I am obliged to withdraw my offer of "Red Box Clew" to the most interesting letter, because the editors of the CHRISTIAN-EVANGELIST have hearkened to the demand of its readers for another story from me. So next week the first chapter of a long book will appear on this page, entitled—the book, I mean, "The Green Witch." It isn't a story written to fill up your time and keep you from reading interesting tales. It has things in it, and mysteries, and a witch; she is green. I hope you are not. Better read about her. So we'll have letters on this page about once a month as we used to do when we were young, and about three weeks straight we'll have "Green Witch." You may not like it so well as "Pete" or "The Runaways," or "Red Box-Clew," and of course if you don't you'll tell me so. It will teach me to do better. But I am going to double my other prize thus; those who send me the best kept four consecutive Av. S. reports during 1904, and up to Jan. 15, 1905, will be sent my story, "Adnah," cloth binding and very fine inside; the second best reporter will receive my historical novel "Shem," which is bound in paper but mighty exciting, for all that. I am now ready to announce the prize winners of 1903. The best letter was decided by three judges, one, a girl of fifteen, one, a man old enough to know what he was about, and the other, a lady; each decided without knowing the other's sentiments, and each voted for Helen Ross, of Independence, Mo. The letter winning the prize was the one telling about the show she and other children gave in her father's barn. She doesn't know she has won the prize, and won't, till she reads these words. It's to be hoped she won't throw away the paper before she opens it! Just as soon as I hear from her, to learn if she still lives in Independence, I'll send her the "Red Box Clew." They already have one in the family, bought for her twin sister a long time ago. I don't know what they will do with so many boxes in the house. The judges want me to say they found other letters almost as good; for instance, Bertha Beesley's, describing mountain-day; Jennie Candless's from California; the story of the newsboy's picnic from Clarence Per Lees, of Grand Rapids; Josie Lineberry's account of the ghost-show at school, etc. Three elements decided the prize for the best kept reports; neatness, regularity and the amount of extra work. You see, where two were just as well kept, and as regular, the extra reading had to be considered. The judges were unanimous, and the prize, "Adnah," goes to May Speece, Bucklin, Mo. I hope she'll be glad when she reads this. Send me your present address, May. I don't want any mistake about this, and I'll send you the book. Those coming nearest to the prize were M. J. O'Dell and Carl Per Lee. Everyone has a chance to win the prize this year. If you haven't joined the Av. S., you have time right now to begin, and still

get in all four reports before Jan. 15th. I have already received some reports, and good ones, this year. Join the Av. S., my friends, and those who are members, stay joined!

I have so much to tell you, and so many letters to print, I don't know which way to turn. So I'll not turn at all, but tell you a little about May Speece's reports. I'll give extracts from them. Now remember, in no case do I pick out the quarter in which she read most. I don't want to put her best foot foremost, but to show you how good her other foot is. Here is her bible reading for one twelve weeks; the figures are for chapters, not verses: John 10; Sam. 10; Sam. 15; Sam. 7; Kings 7; Kings 7; Kings 20; Kings 8; Kings 5; Selections 17; Matt. 12; Matt. 5; total chapters for twelve weeks 141. History—number of pages read per week, from Thatcher and Schwill's History of Europe: 15; 16; 30; 48; 44; 16; 18; 32; 32; 17; 50; 48; 7, and also, this last week, 48pp. of Lights of Two Centuries; total pages of history for twelve weeks, 405. As to poetry, the number of lines read per week. Here is one report, not the largest, by weeks: 1. Vision of Sir Launfal, 347; Paradise Lost, 730; Courtship of Miles Standish, 1,018. 2. Snowbound, 759; Childe Harold, 1,062; Hamlet, 400. 3. Lady of the Lake, 878; Shakespeare, 400; Tennyson, 512. 4. Lucile, 7,920. Longfellow, 500. 5. Idylls of the Kings, 1,128. 6. Paradise Regained, 800. 7. Evangeline, 402; Selections from Poe, 500; Whit-tier, 2,500, etc. Total lines of poetry for this quarter, 32,853. She writes out all her quotations. Gold Av. S. pins have recently been ordered by Mary Haymaker, Wichita, Kans.; Bernice Pickett, Denver; Alta Tucker, Malta Bend, Mo. If they have not been received, please notify me.

But you want to hear about our orphan. Don't get impatient when your name isn't printed immediately with the amount of money you sent. It will surely be printed when I can get to it. When you write to ask if I received it, I have to take a stamp to reply, and Little Joe has to pay for that stamp. Last week I reported a total of \$50.49 received. I am proud to announce to-day, \$60.99! Wish we had just one more penny! You know it only takes \$50 to keep Little Joe a whole year, and clothe him. Then what about this extra money? Why, it will go on next year's expenses. I wish we had \$100 now. This \$10 extra is a nest egg. Besides, if we had a great deal of money, we could keep two orphans. But I wouldn't think of two unless we had our first one firmly secured. Suppose some rich man sent us a hundred-dollar bill. You don't think it would be too much, do you? We'd go to work on it immediately. So when your dimes and quarters come in above the \$50-mark, remember they do just as much good as the first penny that was paid in. If we had a thousand dollars, and you sent a ten cent piece, that dime would prove as great a blessing to some helpless child as if it was the only dime in the Av. S. treasury. I think it would be a beautiful thing if you kept on sending in small pieces of money all through the year as you get them and feel you can spare them,

so we wouldn't have to wait till near the end of this year and then make a big stir and a big hurrah in order to raise enough for 1905. Anyway, 1904 is safe! And I am going to get Little Joe's picture, if possible, and publish it on this page. And now that you have paid for his Christmas present, don't you think we might get him a birthday gift to the amount, say, of 20 cents? Well, we'll see about that. Before the month is out I hope to be able to tell you about his Christmas present. My! don't things move slowly in weekly papers. By then, Santa Claus will have had time to shave and start a new supply of whiskers!

In telling about my expenses last week, I set all down as postage without explaining. Now I'll enter into detail. A dime went for Little Joe's Christmas present, and 25 cents for the Christian Philanthropist. That paper, which used to be called The Orphan's Cry, has two pages each month devoted to the orphans' home where Little Joe lives; it tells how the children pass the time, what they eat and wear—all about 'em. It costs only 25 cents a years. Better take it. Tell your mother to send a quarter to Mrs. J. K. Hansbrough, 913 Aubert Ave., St. Louis. The reason I took a quarter of your money for this paper was to keep posted on Little Joe, that I might tell you about him from time to time. This Philanthropist has never paid for itself in money, but it carries the news of the orphans and helpless old people throughout the country, and without it, how could people know about their needs? So in taking this paper we are helping the little children just as much as if we spent a quarter to buy them something to eat. Now, I can't publish your letters, you see that yourself. But never mind, they'll appear when possible. Let me hear from you—what did you get Christmas? And now for "The Green Witch!"

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In addition, I send names of four more who say, "Could not do without the Christian-Evangelist."  
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A. W. ALLEN.

I have been reading the Christian-Evangelist for thirty years and would not think of doing without it. I shall always be glad to do what I can to extend its circulation, believing it to be the best paper published by our brethren, and think it ought to be in every Christian home.  
W. P. CARRITHERS.

I have taken the Christian-Evangelist for 37 years, and I expect to as long as I am this side of heaven, and I expect to hear of it when I get there. It seems to me to get better and better all the time. I became a subscriber when, as the Evangelist, it was published at Ft. Madison, Ia., by Daniel Bates and D. P. Henderson.  
J. C. POWELL.

By request of Sister S. T. Halyard, I write to tell you of her appreciation of the Christian-Evangelist. She began taking the Christian before it was associated with the Evangelist. Paid dear Brother Proctor for it before the first one was issued; is taking it now, and says she expects to do so while she has her reason. She was 95 years old last June, and is able to walk several blocks yet.  
MISS L. LEWIS.

I wish to congratulate the editor, Brother Garrison, the management and the brotherhood upon forty years of faithful and effective service rendered the cause of humanity, the cause of Christ. Indeed, I might congratulate the world, for I am sure the broad minded, sweet spirited influence of the Christian Evangelist has been felt throughout the world. The paper grows better and sweeter with age. May the past be but the beginning.  
J. H. MOHORTER.

I regard the Christian-Evangelist, which I have read from its incipency as the best family paper known to me. Its spirit of candor and fairness is the need of the hour among our people. Our greatest danger is that we are not able to "federate" our own forces. I regard J. H. Garrison as the safest, soundest and most representative of "our plea" of any of our many great men. I shall do what I can to commend the Christian-Evangelist to our people.  
J. C. MASON.

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For the hope whose glad fruition  
Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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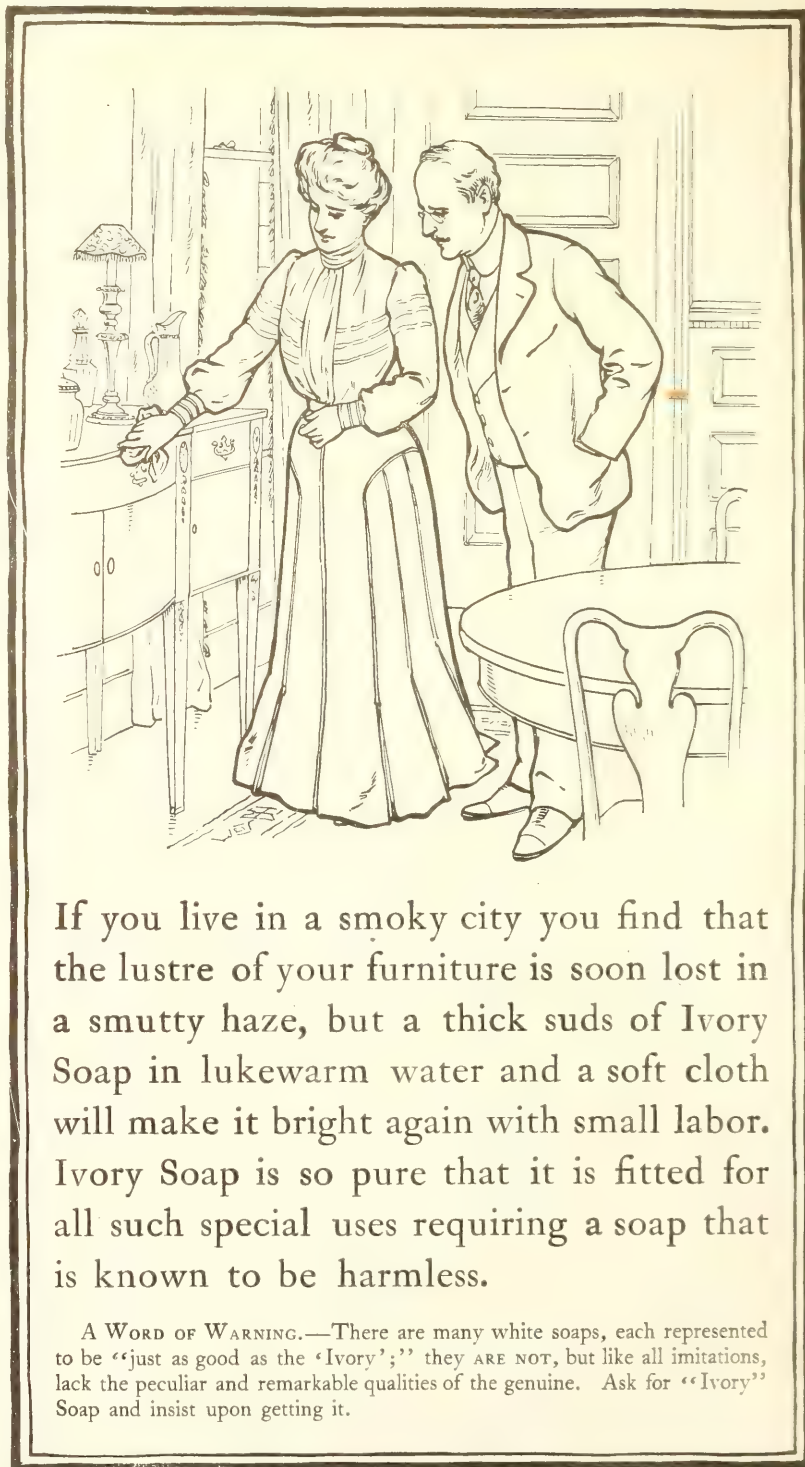
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Learn to stop grunting. If you cannot see any good in this world, keep the bad to yourself.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache or rheumatism.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.—*Christian Life.*

God permits temptation because it does for us what the storms do for the oaks—it roots us; and what the fire does for the painting on porcelain—it makes us permanent. You never know that you have a grip on Christ or that he has a grip on you so well as when the devil is using all his force to attract you from him; then you feel the pull of Christ's right hand.—*F. B. Meyer.*



# THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XLI.

January 21, 1904

No. 3

## Current Events

The expected war between Russia and Japan still hangs fire. From every quarter come reports that "war is inevitable," but war is never inevitable until it has actually begun. The exchange of notes between Russia and Japan during the past week leaves room for further negotiations. Negotiations mean delay, and delay means an increasing possibility of peace. In replying to Japan's peremptory demand for the recognition of her paramount interests in Korea, Russia proposed a compromise, the details of which have not yet been made public, but the chief feature of which is the establishment of a neutral zone which shall include about one-third of Korea. Japan has rejected this proposition and insists on the maintenance of her own prestige in Korea, although willing to concede to Russia similar rights in Manchuria. One effect of these diplomatic exchanges has been to show more clearly than ever that the dispute concerns Korea rather than Manchuria. If Russia should at this point back down completely and concede, for the present, everything that Japan asks, she would at least have succeeded in strengthening her claim upon Manchuria. It is an open question whether Russia has any expectation of doing more than that just now. This whole movement of Russian expansion toward open ports and open seas is the working out of plans which were laid two centuries ago by Peter the Great. Russian diplomacy has a continuity unmatched by that of any other European power, and because it is continuous it can afford to be patient. When one remembers that three years ago Russia was a stranger in Manchuria, justifying the presence of her troops there only on the ground of local disorders, and that to-day the world powers seem almost to have forgotten that Manchuria is not a part of Siberia, it will be seen that Russia's diplomatic achievement will be no mean one, even if, for the sake of peace (that is, for the sake of economy) she gives up all present claim upon Korea. These facts, together with Russia's proved ability to crawl through diplomatic knot-holes and when worse comes to worse, her capacity for backing down with a shamelessness entirely foreign to Anglo-

Saxon idea of honor, afford ample ground, in our judgment, for a belief that Russia will not only compel Japan to take the initiative in any hostilities that may occur, but will exercise all the resources at her command to avert war.

While Russia and Japan have been exchanging notes relative to the status of Korea and Manchuria, our State Department has been pressing for the final ratification of the commercial treaty between the United States and China. The signature of the Emperor to this document a few days ago completed its ratification by China, and it remains only for the ratifications to be exchanged, which will be done in Washington as soon as the papers can be transmitted. One provision of this treaty is that the Manchurian city of Mukden is to be an open port. This proposition was based upon Russia's written agreement to evacuate Mukden on or before Oct. 8, 1903. The evacuation took place, but the city was reoccupied by the same troops on the following day, on the pretext that the civil authorities were unable to preserve order. The retention of Mukden is an essential item of Russia's Manchurian program, but so long as the United States has commercial rights in that city, guaranteed by treaty with China, it will be impossible for Russia to be absolutely master of the situation. The treaty, therefore, constitutes a flaw in Russia's title to Manchuria, which may lead to serious consequences later on. It is barely possible, however, that it may lead to a situation as embarrassing for us as for Russia. In acquiring rights in Manchuria, we have accepted also the responsibility of defending them. If Russia in the course of her aggressive policy should see fit to question these rights, we would have to defend them or back squarely down—and our government is as inexperienced in backing down as Russia is adept in that useful art. In this case we would find ourselves defending rights which would not be worth the trouble and expense which their defense would involve. It is just possible—we do not say probable, but barely possible—that at some future time our new treaty rights in Manchuria, the acquisition of which has been hailed as another of Mr. Hay's brilliant victories, may turn out to be a diplomatic gold brick, worked off upon us by the subtle Chinese, as a

means of compelling our alliance in case she should ever feel disposed to combat Russia's claims upon Manchuria.

The unprecedented delay of the Republican National Committee in issuing the call for the nomination convention, has led several of the Democratic papers to assert that Mr. Hanna is postponing the call until he feels that the time is ripe for the announcement of his own candidacy. The states are not supposed to begin to organize their delegations until the call has been issued and it is obviously in the interest of any candidate to be in the field as soon as the convention has been called. Personally, we have seen no very convincing ground for apprehension in regard to Mr. Hanna's nomination, or even of his candidacy for the nomination. Whether or not he would like to be president, is something which perhaps he alone knows. Most of us would like to be if we thought we could, and perhaps Mr. Hanna is not an exception in this regard. But he has twice served as chairman in a national campaign; he knows the country and he knows the game of politics. Knowing these things, he must surely know that the presidency is not within his reach. Since the last campaign, the popular respect for Mr. Hanna's character has greatly increased. His attitude on the labor question, and especially the part which he played in connection with the coal strike, have gone forward toward convincing even his political opponents that there are no dollar marks woven into the fabric of his clothes, and that Homer Davenport's caricatures did not portray Mr. Hanna with photographic accuracy. In fact, like another eminent individual, with whom he was freely classed by a large section of the public during the last two campaigns, he is not so black as he is painted. His re-election to the Senate last week by an overwhelming majority is evidence of his growing popularity. That there is in some quarters—Wall Street and the offices of the New Jersey trusts, and among the directors of the Northern Securities Company—a desire for a President who will lack Mr. Roosevelt's irritating habit of stirring things up, is certainly true. That there are others who would like to have a President more easily guided by the party bit, is also true. These are they who would support Mr. Hanna as against Mr. Roosevelt. In the



improbable event that they should secure his nomination, we would look forward with cheerful expectancy to a thorough-going Democratic victory. It is not that Mr. Roosevelt is the only good man in his party, or that Mr. Hanna is essentially a bad man, but such anti-Roosevelt sentiment as there is within Republican ranks, represents, for the most part, those tendencies which are unfriendly to honest government and are disposed to sacrifice the national welfare to the interests of a class or a party machine. Just at present, however, the Hanna boom is being conducted chiefly by a group of Democratic papers. Mr. Hanna, himself, judging from his explicit denials, is no party to it. He says he is holding back the call for the convention only to secure assurance of reasonable hotel rates in Chicago.

That the revision of the tariff will occupy a prominent place among the issues of the approaching presidential campaign, is conceded on all sides. Indeed, it is more than likely that the Democratic party will make it the paramount issue, unless the Panama question develops a degree of political availability of which there is no present promise, or a period of hard times intervenes and the empty dinner pail becomes the dominant force in the political situation. The latter event indeed, would probably help to put the tariff question at the head of the issues. In any event, the increasing pressure for tariff reform cannot be much longer resisted. The party in power knows this, and it will scarcely dare to go into a general election without making some pretty definite promises in this direction. If it were not for the natural fear of disturbing business conditions before an election, the party would be almost compelled to enter upon a course of tariff revision at the present session of Congress. It will be imperative that the matter be taken up immediately after the election. If the Republican party carries the country next November, therefore, it may be looked upon as a practical certainty that there will be some sort of tariff revision, though of course not to the extent that the Democratic tariff reformers desire. But what if the Democratic party wins the election? There will be a Democratic President and a Democratic House of Representatives, but nothing short of a political miracle can wrest the control of the Senate from the Republican party within the next four years. There would, in all probability, be a dead-lock which would prevent any tariff revision whatever. It will not be an altogether inexplicable situation, then, if we find the trust magnates of the east, who are entirely satisfied with the present tariff, giving surreptitious aid to the Democracy in the coming campaign, on the theory that a divided govern-

ment will be less likely to enact tariff legislation than one wholly in the hands of either party.

About a year ago a new temperance law went into effect in London, containing a complicated and comprehensive system of provisions for the restraint of inebriety. It was provided that a black list of habitual drunkards for each district should be prepared and their names and photographs furnished to all saloon-keepers in the district, who were forbidden to sell liquor to such persons under penalty of forfeiting their licenses. The practical results of this law have not justified the expectations of its friends. The habitual drunkards were too numerous to be listed, yet the lists, incomplete as they were, grew beyond all reasonable proportions. In one case, a saloon-keeper received the names and photographs of 573 persons, to whom he was forbidden to sell liquor. In such cases the system naturally breaks down, for it is scarcely to be expected that a barkeeper can put every applicant for a drink through an examination as elaborate as the identification of a criminal by the Bertillon system. Besides, there is nothing to prevent the most flagrant habitual drunkard from patronizing saloons outside of the district in which he is black-listed. If the districts are small enough to keep the lists down to a workable size, they are so small that anyone may cross their boundaries without serious inconvenience. On the whole, the experiment justifies the comment of a certain weekly paper—whose entire back cover page is occupied by a beer advertisement—that, "to restrain or even regulate drinking by legislation is one of the hardest things there is to do." The failure of every such half-way measure which aims to prevent only the selling of the last drink which makes a man drunk, is an argument in favor of thorough-going legislation which will place the whole business under the ban. In fact, the underlying theory that the last drink is more to blame than any of its predecessors for making a man a drunkard, is itself a vicious fallacy. Of course it is hard to "regulate drinking by legislation" when the legislation involves such hair-splitting as could not be effectively put into practice in connection with any other subject of legislation. If milk inspectors were asked only to see that contaminated milk is not sold to families which have young children, or if the pure food laws provided only that adulterated food should not be sold to invalids, there would be no end of trouble in enforcing such regulations. For practical purposes, the thorough-going law is the one that counts. It may be true that there is many a slip 'twixt the cup and the lip, but there is also many a slip in the best-laid plans for checking the

cup when it has once started toward the lip. The place for effective interference with the process of making drunkards is not "'twixt the cup and the lip," but 'twixt the rye field and the distillery, and 'twixt the hop-vine and the brewery.

In spite of the tariff wall between the United States and Canada, and in spite of the preferential treatment which Canada accords to Great Britain, our trade with Canada is growing more rapidly than that with Great Britain. Setting aside all foolish talk about political annexation, it is apparent that the two countries are drawing closer together, both commercially and in those respects which have to do with national character and taste. The articles of import and export which foot up the largest totals in the statistical tables, are not always the most significant. That we are sending Canada large amounts of raw material for manufacture, is a commercial and industrial fact, but that we are sending a rapidly increasing quantity of books, periodicals and pictures, while the quantity of such imports from Great Britain is decreasing, is a fact which shows how the intellectual trade winds are blowing. Take the matter of novels for example, novels are not a necessity, but a luxury. People who wear the same kind of clothes may differ from each other in all essential respects, but people who read the same books must be very much alike. Now the figures show that within the past five years, the quantity of novels annually sent from the United States to Canada has almost doubled, while the quantity sent from Great Britain to Canada has been almost cut in two. Taking the larger figures which represent the imports of all sorts of books and periodicals, it is to be observed that Great Britain sent to Canada last year only 25 per cent more of these articles than she did half a decade ago, while the quantity sent from the United States is more than three times as great. In scientific books, and particularly books in relation to the application of science to industry, the growth of our trade with Canada is far more remarkable. These facts can only mean that the similarity of race and environment is working out its natural result in the assimilation of the two groups of people whose common points are fundamental, and whose separation is only accidental. We are not interested in the question of annexation, but we are interested in noting that the two great North American peoples are feeling the same wants, reading the same books, thinking the same thoughts, and becoming in all essential respects, one homogeneous people.

The Republic of Panama has elected its first president in the person of Dr. Manuel Amador.



## A Personal Talk With Our Readers.

There are times when an editor is justified in discarding the conventional, impersonal "we" and talking to his readers in a personal heart-to-heart way. This fortieth anniversary of the CHRISTIAN-EVANGELIST, and the thirty-fifth anniversary of my editorial connection with it, seems to be such an occasion. I shall try to think of my readers as constituting a larger family circle, gathered about some wide, old-fashioned fire-place, this mid-winter evening, at which I am acting as host, and shall speak to them in confidence as a friend speaks to friend. I trust I am not assuming too much in supposing that this relation exists between myself and the readers of the CHRISTIAN-EVANGELIST.

It is difficult for me to realize that so long a period of time has elapsed since, as a young man, I entered the field of religious journalism. It forces upon me the conclusion that I am growing old, as men count age. I do not conceal from myself the fact that, counted by years, the much larger part of my life on earth has been lived. It does not follow, however, that within the few years of active service that may remain to me, I may not accomplish as much good as in the greater period that lies behind me. That depends upon God's purpose concerning me, and my willingness and fitness to be used by Him in the furtherance of His kingdom in the world.

The deepest feeling I have in looking back over these thirty-five years of editorial work, with all its anxieties, cares and incessant labors, is that of gratitude to God for calling me, in His providential way, into this important field of labor. I did not choose it, of myself, and often I would gladly have laid down the burden if I could have done so conscientiously. But now that I have been led to devote so many years of my life to this work, I can but feel that I have been, in a very imperfect way no doubt, doing the work that He designed me to do. It is this conviction that gives dignity to the humblest calling, and strengthens the heart to endure whatever hardship or sacrifice it may impose. I feel that it is solely through the grace and wisdom, which God has vouchsafed to me, that I have been enabled to fulfill the responsible tasks which have devolved upon me in my editorial calling with any degree of acceptance to Him or to my brethren. The mistakes have been errors in judgment, which, I am sure, He will be gracious enough to forgive. May I not hope for as much from my brethren?

And this leads me to say that, next to the feeling of gratitude to God for His constant mercies, is that of thankfulness to my brethren whose words of advice, approval and sympathy, all along the way, and especially in critical periods, have been a solace and source of strength to me. I do not

forget that upon some of the questions with which we have had to deal, some of the brethren have disapproved my policy, and a few have very severely criticised me. Some, indeed, have called in question my soundness in the faith, or my loyalty to the principles of our plea for a return to New Testament Christianity. I have the consolation, however, of knowing that in nearly all such cases the persons either misunderstood me, or the cause they were seeking to champion, as hundreds of them have since had the frankness to confess. If any one supposes that I cherish any resentments because of these criticisms of my editorial policy, he does not know me. I can too readily understand how good men, equally honest, may differ upon certain questions, to harbor for a moment any ill will toward any one who differs from me.

As I am speaking out of my heart in this personal talk with our readers, I may say, what I would not care to say in a more formal editorial, touching the alleged aberrations from the path of safe journalism in respect to questions of historical criticism and our own religious reformation. There has never been an hour in all my editorial career when I doubted the inspiration, the authority, or the supreme excellence of the Holy Scriptures. My attitude towards historical criticism—that it is perfectly legitimate, that it is inevitable, that some of the ablest and most consecrated scholars of the age are engaged in it, that we should have an open mind toward the results of such investigation, but should not be in too great haste to accept them—is not called in question by a single scholar or representative preacher or teacher in our ranks to-day. Not only so, but the Bible is a more precious and more intelligible Book to me now, than when I entered upon my editorial career. My faith in God and in Jesus Christ has grown stronger through all these years, and my religious convictions have taken depth and root which they could not have had in the beginning of my public life. Heaven seems nearer, Christ seems dearer and the way seems clearer, as I journey onward and homeward.

Moreover, my love for this divine plea we make for the restoration of the Christianity of Christ and the union of God's divided people in a holy, united church, according to the prayer of Christ, has increased with the years, and its essential and fundamental truths and principles commend themselves unreservedly to my judgment. I can see our mistakes, and how far short we fall of exemplifying this great plea in our individual and church life—as who of us cannot?—but these deficiencies in our practice I have never allowed to lessen my conviction as to the value and the ultimate success of these principles. But this I do confess, that after the manner which some interpret our plea for New Testament

Christianity, I am not sound. That interpretation is too narrow, too partisan, too unspiritual and altogether too unlovely in its spirit and method, to meet my idea of the great, broad, Christian plea, which I fell in love with in my young manhood, and for the sake of which I left the church of my fathers that I might devote my life to its advocacy. To that ideal I have tried to be true.

The reader will pardon this plain personal word. It has not been easy for me to pursue a course at times which I have known would offend good brethren. But, as God knows my heart, I have loved truth, and I have loved this great cause we plead, better than I have loved present reputation or popular applause. I have no doubt about the future verdict, when those of us who are upon the stage to-day have passed away. I have confidently appealed to that tribunal in my thought, being far more anxious to be approved by that than by the present.

I can not close this talk without thanking my readers through all these years for their patience and forbearance, and their kindly consideration. If I have received some criticism which I cannot but feel was undeserved, I have received much more praise and expressions of esteem that I feel also is undeserved. The past is sealed. Only the future remains to us, and that, so far as the present life is concerned, is growing short with many of us. May God forgive the mistakes that lie along the track of those thirty-five years of history, and cause the good that may have been wrought in that period, through my pen, to be a perpetual force working for truth and righteousness, when my personal work shall have been finished! And may the CHRISTIAN-EVANGELIST, with which so much of my personal history is identified, be a more faithful and efficient messenger of Jesus Christ during the next thirty-five years of its existence than it has been during the same period whose completion is celebrated in this number. I confidently believe it will be.

J. H. GARRISON.



## The Evolution of the Christian-Evangelist.

It was in January, 1864, while the war-clouds rested dark and ominous over all the land, that E. L. Craig began at Carrollton, Ill., the publication of the monthly magazine called the Gospel Echo. Previous to that, he had published at Jacksonville, the Bible Advocate, which for some reason, and probably for the usual reason, had been discontinued. We can imagine that he reasoned with himself, when brooding over this second enterprise, that our civil war would terminate soon, and that there would be great need of a religious journal to call the attention of the people away from war and material gain to the more important matters of the kingdom of God.



He was a man of large build physically, of fine mental balance and of catholic spirit. After running the paper four years at Carrollton, he sold it to J. C. Reynolds, of Macomb, Ill., who moved it to the latter place.

Brother Reynolds was a graduate of Bethany College and was associated with Patrick Murphy, a fellow-graduate of Bethany, in the establishment of Abingdon College, where he taught for a number of years. He was living at Macomb, Ill., and filling the pulpit there, and teaching Latin and Greek in Abingdon College, a part of the time during the college life of the present editor of the CHRISTIAN-EVANGELIST. When the latter graduated in 1868, he was called to the church at Macomb, Ill., to divide time with Brother Reynolds in the pastorate of that church. This call was, no doubt, secured through the influence of Brother Reynolds, who probably, even then, had designs on the young college graduate that he did not fully divulge. In any event, at the beginning of 1869, he submitted a proposition to his young colleague to become joint proprietor and editor with him in the ownership and editorial management of the Gospel Echo, a position which he accepted. Whatever of good or harm, the present editor of the CHRISTIAN-EVANGELIST has wrought in his editorial career, is due to Brother Reynolds, more than to any other man. Of all the public men we have met, we have known no one purer and more guileless than J. C. Reynolds.

We found him gentle and firm in our editorial apprenticeship, a little more liberal and progressive than his junior was, at that time, but we leaned upon his judgment with greatest confidence. At that period, Brother Reynolds was one of the most widely known and influential of our ministers in Illinois. No one ever questioned his soundness in the faith, his goodness of heart, and, very seldom, the wisdom of his judgment. Even in those early days, he was an earnest advocate of foreign missions, many years before we had any foreign missionary society. It was during the publication of the Gospel Echo at Macomb, that we consolidated with it, "The Christian Herald," then published at Eureka, Ill., and edited by J. W. Karr, assisted, perhaps, by B. J. Radford and Dudley Downs.

Soon after this, the present editor began to feel that if he were to remain in the field of religious journalism, he must seek a larger center, and a stronger financial backing. Our attention was directed to Chicago as a publishing center, and we had secured the subscription of the larger part of the capital stock necessary to start the enterprise in that city, with the assistance of O. A. Burgess, when the great fire of 1871, destroyed a large part of the city, and with it our publishing plans, since our stockholders were among those who were burned out in the fire. Our attention was turned

elsewhere. About this time, "The Christian," which had been begun in Kansas City and had failed for lack of financial support, applied for consolidation with the "Gospel Echo." The paper during its brief career, had absorbed the "Christian Pioneer," published by Brother D. T. Wright at Chillicothe, Mo. Having consolidated "The Christian" with the "Gospel Echo," it was decided to remove the paper to Quincy, Ill. This was not designed to be its final home, but was deemed to be the best place for the time being. From the time of the removal of the paper to Quincy, Brother Reynolds ceased to be a joint-owner, but continued his editorial work. Soon after removing to Quincy, the paper dropped the first part of its title, "The Gospel Echo," and took the name of the Missouri paper, "The Christian."

It was at this time that A. F. Smith, a young writer of promise, cast his lot in with us and shared the labors and anxieties with us for several years. As we look back upon it, he seems to have filled an important place in the continuity of the paper and the development of its plans. He proved a true yoke-fellow, with a high sense of honor and as true a friend as one could wish to have. While the paper was still at Quincy, the editor made a trip to Oskaloosa, Iowa, to effect consolidation with "The Evangelist," then published in that city. The arrangement was not effected, however, as we desired to locate the paper in St. Louis, and the owners of the "The Evangelist," preferred then to remain in Oskaloosa. By the aid of J. C. Reynolds, operating in the field, we were enabled to organize the Christian Publishing Co., as a corporation in St. Louis in November, 1873. Its seal is a circle, enclosing an open Bible, with the light streaming therefrom. The Company began the publication of "The Christian," at St. Louis, January, 1874, as is told in other narratives in this number. Brothers McHatton, Smith and Smart have told something of the experience of those early struggles in St. Louis, caused by our destructive fire and other losses, and how, through it all, we came without discounting a dollar of indebtedness, or ever allowing a note to go to protest. Here, again, the coming of Brother J. H. Smart seemed to fill an important place in the life of the paper, for he came at a time when the burden of toil and anxiety was telling on our health, and his capacity for work, conscientious devotion to duty, and careful business management, furnished just the help that was most needed at that time.

Meanwhile "The Evangelist," of Oskaloosa, was improving its financial basis and its literary character. It had been established by Daniel Bates in Mt. Pleasant, Iowa, in 1850, as our historic sketches elsewhere tell, and it had become the beneficiary in a way, of the "Christian Messenger," begun

by Barton W. Stone, in 1826, in Georgetown, Ky., and removed by him to Jacksonville, Ill., in 1834. He died in 1844, and D. P. Henderson, who had been associated with him became associated with "The Evangelist," bringing with him the prestige and patronage, as far as possible, of the "Christian Messenger." In 1875, "The Evangelist" reaching out for larger things, purchased and consolidated with it, the "Christian Record," of Bedford, Ind., whose beginning by J. M. Mathes dates back to 1843. Later, its owner purchased the publishing business of Bosworth, Chase & Hall, of Cincinnati. Feeling now the need of a larger center, they moved to Chicago, in 1880, where B. W. Johnson, the editor, associated with him B. J. Radford, of Eureka, in the editorship of the paper. Now that the two publishing companies and the two papers had come within the range of each other's influence, it was felt that union, rather than competition, would be for the best interest both of the brotherhood, and of the companies themselves. The consolidation was effected in 1882, as elsewhere stated. The editors of the two papers were retained for a time on the united paper, or until the removal of Brother Smart to Kansas City to engage in the book and publishing business in 1885. We found in B. W. Johnson, a man of fine ability as a writer, a wide reader, a careful student of past and current history, and an able advocate of our cause. His death in 1894, brought not only profound grief, but added labor and responsibility to us.

From the time of the coming of the paper to St. Louis, we had the closest fellowship and constant assistance of such men as G. W. Longan, Alexander Procter, A. B. Jones and T. P. Haley, a group of as noble men as can be found anywhere on this earth. In the fullness of time, "The Faithful Witness," which had begun its career at Fayetteville, Ark., but had been removed first to Topeka, Kan., and then to Kansas City, Mo., and, later, the "Church Register," which had been removed from Plattsburg to that city, were consolidated with the CHRISTIAN-EVANGELIST.

From this brief sketch, it may be seen that in the veins of our present paper, runs the blood of more than a dozen journals, and how many noble men have wrought in the building up of the Christian Publishing Co., and the CHRISTIAN-EVANGELIST, and in making them what they are to-day. Such enterprises do not spring into existence full grown, like Minerva from the head of Jupiter, but are the product of generations of men who have watered it with their tears, their prayers and their labors. The history of the CHRISTIAN-EVANGELIST reminds one of a stream, starting from a spring in the mountains and gathering volume from innumerable tributaries, until it becomes a broad current moving onward to its distant destination. May increased life and spiritual blessing mark its course until it has reached its goal—a reunited church and the kingdom of God triumphant!



## The Religious Reformation We Have Advocated.

It is altogether likely that this anniversary number of the CHRISTIAN-EVANGELIST, marking the completion of its fortieth volume, will fall into the hands of some who would naturally inquire what is the nature and purport of the cause with which the paper has stood identified throughout its history. For this reason, we have deemed it proper to present a very succinct statement of the religious reformation for the advocacy of which the paper came into existence, and to the interest of which it has been devoted through these four decades of its history.

The religious movement now urged by the people known as Disciples of Christ or Christians, and whose local churches are designated as churches of Christ, or Christian churches, had its origin in the great Caneridge revival in Kentucky, under the labors of Barton W. Stone, and in Western Pennsylvania under the labors of Thomas and Alexander Campbell, during the first decade of the past century. This movement had for its definite aim the union of the divided people of God, through the abandonment of human creeds and party names, and a return, both in faith and practice, to the simplicity of the gospel, as it is displayed on the pages of the New Testament. It was believed and urged that the divided condition of the church, with the bitter party spirit which prevailed at that time, was both unnatural and unscriptural, and constituted an insuperable obstacle to the conversion of the world. In proposing that Christians should surrender those things which cause and perpetuate divisions among them, contrary to the will of Christ, it was not expected or required that any one should surrender any fundamental truth or doctrine or honest conviction, but that all should agree to make those things conditions of membership and fellowship in the churches of Jesus Christ which are made such in the New Testament, and that in all other matters there should be liberty of opinion. This principle was formulated in a statement which became a sort of battle-cry with the early reformers: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." This motto was an assertion of the final authority of the Scriptures in all matters on which they give explicit directions, and the assertion of freedom in all matters whereon the Scriptures are silent.

In discarding human creeds and confessions of faith as bonds of union and communion, these reformers did not wish to be understood as denying the truth of many of the doctrines taught therein, but simply as rejecting them as authoritative bases of fellowship. It was denied that any body of

men possessed the authority to establish any other conditions of fellowship than those contained in the New Testament, or to lay any other foundation for the Church of Christ than that which had been laid. They revived the cry of the Protestant reformation: "The Bible, and the Bible alone, is the religion of Protestants." But they made a distinction between the Old and the New Testaments, the former being specially designed for God's ancient people, the Jews, while the latter is the rule of faith and practice for Christians. The Old Testament contains much that is instructive and helpful to-day, but we must look to the New Testament to know what is required of us under the reign of Christ. They distinguished also between the Jewish and Christian dispensations; between the law and the gospel; between Moses and Christ; between the Sabbath and the Lord's day; between the Jewish theocracy and the Church of Christ. The failure to make these plain distinctions, it was believed, had led to much confusion of thought and misunderstanding of the Bible.

One other distinction which came a little later in the history of the movement was of supreme importance, and made the plea for Christian union practicable and powerful. What is the essential faith of the Holy Scriptures? This was the vital question which the reformers soon had to face. Must the church exact faith in all the historical narratives, facts and statements of the Bible, as an essential condition of baptism and admission into its membership? This would make the process of evangelization exceedingly slow and difficult. It did not take them long to discover that the Bible was the revelation, first in prophecy and then in history, of the supreme Personality, of whom Simon Peter said, on being questioned concerning Him, "Thou art the Christ, the Son of the living God." Concerning this confession, Jesus said: "On this rock, I will build my church." No other confession of faith is required in the New Testament than the confession of Jesus Christ. He is the sun of the Christian system. To believe on Him is to accept all that He teaches, and to obey all that He commands. There are many truths of more or less importance, entering into the system of Christian doctrine, but "other foundation can no man lay than that is laid, which is Jesus Christ." Here, then, was the distinction: the faith of the Bible—the faith that saves the soul—is not faith in doctrines, but faith in a Person, even in Jesus Christ the Lord. This distinction between faith, and opinion or interpretation, is vital and fundamental in the work of the reformers, and no other one feature of the movement has done more to give it vitality and power and practicability as a Christian union movement, than this exaltation of Christ to his rightful place in the Christian system,

and the subordination of everything else to Him.

It was soon seen that the two ordinances—baptism and the Lord's Supper—stood in direct relation to the personal Christ, and derived their significance and sole value from this fact, the one setting forth, symbolically, Christ's burial and resurrection as well as the believer's death to sin and resurrection to newness of life; and the other, a memorial of His death for our sins. Here was a clear and definite way to Christian union, on the one hand, and to successful evangelism on the other. Jesus Christ was to be the sole object of faith, and Christian union must be upon Him, and not upon any human creed or confession of faith. Obedience to Him, resulting in Christian character, was to be the test of fellowship, and not the acceptance of any human formulation of doctrine. Again, Jesus Christ was to be preached as the Messiah and as the Son of God, whose mission into the world was to seek and save the lost. Men must believe on Him with their whole hearts, that is, sincerely and earnestly enough to desire and purpose to become His disciples; then they were to confess Him with the mouth, repent of and turn away from their sins, and surrender to Christ in baptism, securing by this inward and outward obedience to Christ, the divine assurance of the remission of sins, and the gift of the Holy Spirit. Those thus receiving Christ were to walk in Him, sharing His life and having fellowship with Him and with one another in worship and in Christian service.

To further these ends, the disciples were organized into local congregations, and the elderly and more spiritual brethren were appointed as overseers, or elders, or pastors, or bishops—all of these terms expressing different phases of the same office—to instruct and guide them in their Christian life. Others of blameless life and of personal piety, who came to be designated deacons, were selected to look after the material wants of the congregation and assist the overseers or bishops in the more spiritual service of the church. There was no hierarchy, and no priesthood, except that which was common to all believers, and there were no castes or other social distinctions among the followers of Christ. The rich were humbled, the lowly were exalted, and all stood on a common plane before God in Christ. These local congregations, thus organized, seem to have co-operated with each other for the interests of the common cause. They had but one Master, even Christ, and all they were brethren. Differences of opinion arose as they must ever arise, but they were settled in the spirit of love and of mutual forbearance, without disturbing the unity of the body. The bond of their unity was their personal allegiance to Jesus Christ, and their love for Him and for each other fused the whole heterogeneous mass of believ-



ers into a unity of which He was the living head.

That, in a nut-shell, is the plea of the Disciples of Christ to-day, and it is the plea for which the CHRISTIAN-EVANGELIST has stood, unswervingly, through all its history. It is a broad, Christian, evangelical, scriptural plea. It has accomplished untold good for the world. It is yet in the morning of its history. It has the dew of its youth upon it. Its greatest work lies yet before it. Only a broad-minded, liberal and loyal-hearted people, can live worthy of a plea like that. The constant tendency of men is to narrow it and sectarianize it. The CHRISTIAN-EVANGELIST is recognized everywhere, as standing for the plea in all its divine breadth and catholicity, but without the compromise of a single truth, keeping its original aim, the unity of Christians, before the people, and protesting against every tendency orteaching that would prevent it from fulfilling its sublime mission in the world.

### Longevity in Religious Journalism.

While the CHRISTIAN-EVANGELIST, numbering its volumes from the beginning of the Gospel Echo, in 1864, has completed its 40th volume, it actually covers, including the papers consolidated with it, a much longer period of time. From the beginning of the Western Evangelist at Mt. Pleasant, Iowa, until the present, is fifty-three years, and if we include the Christian Messenger, which makes very close connection with it, we run back to 1826, when Barton W. Stone began the publication, near the very beginning of the reformation. But whether we measure the period of time which has been covered by the CHRISTIAN-EVANGELIST from its beginning at Carrollton in 1864, or at Mt. Pleasant in 1850, or at Georgetown in 1826, we have a religious journal that has attained a remarkable age, when compared with the average longevity of religious newspapers.

It is pertinent, therefore, to inquire what are some of the elements of vitality which make long-lived newspapers. If one had a list of the religious newspapers which have been started to meet "a long felt want," and have gone down in the struggle, it would represent a long list of early deaths, and of short graves in the great cemetery of newspaperdom. It is only now and then that one persists in surviving all its childhood ailments and attaining to the maturity of manhood. If we understood the causes which have produced mortality in one case and longevity in another, it might serve to prevent many a newspaper from being born, and help others to live to greater age and usefulness.

It is safe to say, we think, that in every single instance where a religious paper has reached the years of manhood, it has been born of a religious purpose, and has been nurtured

by some one who has had an ideal before him, for the sake of which he was willing to give unstinted labor, and to render unselfish and sacrificial service. There may be many such, there *must* be one, in every successful enterprise of this kind. There will be times when those who control the destiny of the paper must walk by faith, and not be discouraged.

Then again, a newspaper must have a field—the soil in which to grow—if it is to live a long life. As a rule, to which there are rare exceptions, the paper must have a great center in which it will feel the world's pulse-beats, and from which its influence can radiate in every direction. People still ask, "Can any good thing come out of Nazareth?" A great paper, like a great tree, requires good soil and space.

But above all, the paper that lives must *deserve* to live. It must serve the wants of the people of its time. If it be a religious journal, it must serve the religious needs of the people. It must have a vital message for its age. It must not be oblivious to the changes through which the world is passing. It must keep in touch with the thought of the time, and adapt its message—the old-time message of the gospel—to the people who live upon the earth at the present time. It must itself feed upon the Bread of Heaven, if it is to minister to the world's hunger.

Another essential condition of longevity in a religious journal, is that it must have a pole-star by which to guide its course, and it must never lose sight of that. The religious newspaper that is constantly seeking for some popular hobby to ride; that appeals to popular prejudice; that is looking about for some cause to espouse that will give it popularity; that weighs great questions that arise, not to determine which side is the right side, but which is the *popular* side, may flourish for a season, but it lacks the essential element of vitality—devotion to truth and to righteousness for their own sake, and in the sublime faith that the true and the right must ultimately prevail.

It goes without saying that there must be sufficient capital and wise business management, but having these, the other conditions mentioned seem to us essential to permanent success.

It is gratifying to note the continued progress of the plans for uniting the Cumberland Presbyterian Church with the Presbyterian Church of the United States. The sub-committee appointed to arrange the details we understand has agreed upon a plan, and it only remains for the churches and presbyteries to endorse its recommendation, for the union to be consummated. This action following so closely the recent movement for the union of the Congregationalists, the United Brethren and the Protestant Methodists, shows a decided trend in the direction of the unification of our divided forces.

### Editor's Easy Chair.

The Easy Chair must be in the fashion this week and reminisce also. This department, under its present name, is not as old as the paper by several years, but something of the same general character has been more or less present in the CHRISTIAN-EVANGELIST during the present editor's connection with it. In the Easy Chair we have ordinarily avoided controversial themes, and have aimed to talk from the heart about those matters, which, though not so frequently discussed, touch all our lives. It has brought us into sympathetic relation with a large circle of readers who feel they have been helped in their struggles by it. A letter just opened expresses very accurately the dominant feature of this department. The writer says: "Your optimistic views of life and your broad sympathy for those whose lives have fallen in crooked places, have, no doubt, made you a martyr to many a tale of woe." No, not a martyr, but a recipient of many a story of sorrow and of anguish from hearts which are overburdened, and which have brought us into closer sympathy with those whose lots have been cast "in crooked places," and have made us feel a deeper charity for our fellowmen. The human heart is richer, we believe, for sharing as it may, the burdens and sorrows of others, and by seeking to lighten the load under which many a weary one is ready to faint.

It is strange that, in looking back over one's history, the spots which seemed darkest when we were passing through them, seem the most luminous when seen in the retrospect, shining as they do in the perspective of history with the marks of God's mercy and loving kindness. We recall some of the crises in the history of the CHRISTIAN-EVANGELIST, which has been more than once "tried as by fire." When the great Chicago fire laid waste so large a part of that city and destroyed our plans looking to the removal of the paper there in 1871, it seemed as if God's providence was against us. And yet, in the light of subsequent history, it was probably the very best thing which could have happened for the future of the enterprise. St. Louis is, no doubt, the best center in the United States for our brotherhood and for our publishing interests. Again, when a destructive fire destroyed our large printing-office in this city in 1875, it seemed a great calamity that a young enterprise, just beginning its course in a great city, should meet with such a loss; but it became perfectly clear, in the light of subsequent events, that the fire was a blessing in disguise, in spite of all the loss and hardships which it entailed. Years of ill health seemed a serious drawback to our aims and plans, but the illness involved travel at home and abroad, giving us a larger acquaintance with the world, and opportunity



for cultivating patience and resignation to the will of God. And there have been other crises in the history of the paper, which we will not mention, in which the days seemed dark, and we have been tempted to say, with Jacob of old, "All these things are against me!" And yet, we have lived to see that God's hand was in all these crises, not for evil, but for good, and we thank Him for the very shadows which have often made the way dark.

We have been reading a number of the congratulatory messages which have been sent in, and which appear elsewhere, and we must confess to a feeling of unworthiness, in view of these tributes of praise and confidence. We know something of our own limitations and failures, and we can not but feel that much that is said herein, by kind friends, is to be attributed to the partiality of their friendship and to their own generous nature. It was not our purpose in this Anniversary Number to draw out from our readers any *personal* compliments, but rather to secure an expression of congratulation or appreciation for the paper whose fortieth anniversary is being celebrated; but so long has the present editor been identified with the paper that we can readily see how easily these expressions of appreciation have taken a personal turn. To those who have pointed out what they believe to be faults in the paper we are indebted no less than to those whose kindness of heart has led them, on this anniversary occasion, to speak only of those features which they can approve. One thing is sure, and that is, that we shall spare no efforts in the future to be worthy of the good and kind things which have been said of the paper by its readers. People and papers generally try to live up to what their friends believe them to be. We do not claim to have realized the ideal which we have had for the CHRISTIAN-EVANGELIST, and we shall perhaps never realize it, but we hope, by the grace of God and the help of its friends, to approximate that ideal more and more as the years go by.

What a splendid symphony of congratulatory messages that is that comes from the religious press! Will our readers stop to think how impossible such a manifestation of fraternity and good will from the leading papers of the different religious bodies would have been a quarter of a century ago? We doubt if, in the whole history of religious journalism, there has been such an expression of unity and of brotherliness among the leaders and molders of religious thought, as is to be found in this Anniversary Number of the CHRISTIAN-EVANGELIST. We are proud of our editorial brethren. They are, as a rule, large-hearted, liberal-minded men, who have vision broad enough to see all around

the horizon. We thank them, one and all, for their expressions of good will and appreciation. We count it no small honor to have won a place, if ever so humble, in so brilliant a constellation of great religious journals. May their power and patronage increase just in proportion as they serve to advance God's kingdom on earth.

The next anniversary of the CHRISTIAN-EVANGELIST to be celebrated will probably be its semi-centennial—ten years hence. How many of those who have written for this number will be here then to join in that celebration, only God knows. It is certain, however, that many of us will have passed on, by that time, to join in the celebration of celestial glories. But whether we be here or there, may the dear old CHRISTIAN-EVANGELIST abide, then, as now, seeking to know and to speak the will of God—a messenger of good news, a guide to those seeking the way of life, and a comforter to weary, burdened hearts!

### Notes and Comments.

In an address before the St. Louis Methodist Club last week, Bishop Galloway said: "The wonderful growth of Methodism has heretofore been a cavalry dash for new outposts. These conquered fields must now be garrisoned. We must devise wiser and broader plans for solving the pressing and perplexing problems of our great cities." In that statement Bishop Galloway has described very accurately the kind of work that lies before the Disciples of Christ. We do not need to dispense, yet, with the "cavalry dash for new outposts," but we must give much greater attention to holding the fields that we have conquered and to building up the converts gained in Christian life and culture, that they may be panoplied and equipped for the battle with the forces of evil.

Referring to the divisions in the Methodist body, Bishop Galloway said: "Not austere isolation, but closest federation should mark our policy for the future. If President McKinley, himself a soldier, patriot and statesman, could recommend that the Federal Government should care for the graves of the Confederate dead, surely we, as ministers and brethren, ought to be ashamed to stir up the embers of strife." Surely the time has come when churches which divided on the Mason and Dixon line can afford to ignore such political lines and unite, even as the States of the Union are united, under a common banner and for a common work.

The United Presbyterian, referring to this growing union movement, says: "Some bodies are so nearly related to each other in doctrines, order, worship and spirit, that they should be

united; they should come together on the basis of their common faith, as rivulets from the same hillside flow together. But in general, there are well defined lines of separation between the body of the evangelical churches. Each one stands for some truth, some work, some phase of the Christian life, and thus has a place in the great field of Christian thought, experience and activity." But if each of these great bodies stands for "some truth, some work, some phase of the Christian life," why should not they all be comprehended in one united church of Christ? There ought to be room in the church of Christ for every truth, every good work and every phase of the Christian life, and the man or the organization standing for such truths ought not thereby to be barred from Christian fellowship and co-operation with their brethren who also are standing for truths and principles which they deem important. Would it not be a distinct help to each one of these separate bodies to be brought into closer contact with the truths and phases of Christian life which they do not emphasize, but which others do? In this way union works for individual enlargement, as well as for organic efficiency. There is, however, a work of elimination and of addition to be done by all bodies before they become so adjusted to a common standard as to make union with each effective and permanent.

Few of our statesmen are equal to Mr. Bryan when it comes to the moral phase of politics. President Roosevelt is very much of the same type, as to the strength of his moral convictions. Speaking at the banquet at New Haven, Conn., since his return from Europe, on the topic, "A Conscience Campaign," Mr. Bryan said:

"If I were to-night to prepare a prayer for my party, it would be: 'O God, give us faith in the wisdom of doing right,' and if that is the faith of those who fight, their differences will not be bitter, nor their separation long. How easy it will be to bear defeat, whether it be for a day or a year, or longer, if buoyed up by the faith that if we have erred in the search for truth the defeat was a blessing in disguise, and if we are right the defeat was but for a time."

It would be difficult to improve on the prayer he makes for his party: "Oh God, give us faith in the wisdom of doing right!" That is not only a good prayer for political parties, but for religious bodies, for individual statesmen, for editors, for preachers, and for every person who is seeking to make this a better world. If we were to add anything to the form of the prayer suggested, it would be the phrase: "And give us a clear vision of what is right, that we may do it in hope and courage." The party, the church, the religious paper, the man, that allies itself or himself, with God, in doing right and in bringing to pass right measures and policies, has a grip on the future and the promise of ultimate success.



# As Seen From the Dome

By F. D. Power

A noteworthy incident occurred January 4th at Washington which the man in the dome viewed with unusual satisfaction. The Clericus, an association of forty of the Episcopal clergymen of the city, gave a luncheon at the Ebbitt House to the ministers of the other churches. All bodies, save the Roman Catholics, were represented, and they were invited but declined. The purpose was to bring together the leaders of all denominations in the city for Christian fellowship, and, if possible, for the furtherance of Christian union; and coming as it did from the brethren who are supposed to be more exclusive than others, it had a special significance. Addresses were made, full of the spirit of fraternity and of hopefulness, for closer ties among the different churches, if not for an early elimination of all denominational lines. The meeting emphasized the real harmony of belief which already exists and promises to lead to a closer alliance in Christian work. It was one of the best things which has taken place during my pastorate here. A few years ago it would not have been possible. It is wonderful what the function of dining has to do, in our day, toward the settlement of grave problems in church and state. One thing is sure, the preachers of the capital are much nearer together since they stretched their legs under the mahogany of The Clericus. Oldest of all covenants is the covenant of salt, and the preacher is bigoted indeed who can not drop his sectarianism at the festive board. The world, in sight of the dome, is moving.

Forty years have witnessed great changes in the realm of religious thought, and everywhere these signs of a closer unity among the Lord's people may be seen. The year 1864 was an important one in the world's history. Grant and Lee were facing each other in the wilderness, and Sherman was on his march to the sea. The struggle of the giants was drawing to a close. Mr. Lincoln was elected to his second term. It was not a favorable time for the cause of religion. Among us there was no division on account of the fearful passions of the hour, but the activities of the church were at a low ebb. The "Millennial Harbinger" was our principal religious journal, and Mr. Campbell was in the closing year of his editorial service. In November, 1865, his last essay appeared, but in January of that year he had relinquished the editorship to W. K. Pendleton. The "American Christian Review," edited by Benjamin Franklin, was at this time a vigorous weekly, the "old reliable" of the Reformation. The question of instrumental music was on, and the guns, big and little, smooth-bore and rifled, were rattling away with a fierce din, if

not great execution, and the "Review" led in the thick of battle to save the Church, as Grant to save the Republic. Isaac Errett was writing his "Sketches from a Pastor's Portfolio" in the "Harbinger," and "Linsey Woolsey," and planning for the "Christian Standard" which took shape in 1866. It was a crisis in the religious fortunes of the Disciples, when the whole movement was apparently swinging into the worst possible ruts of narrowness and sectarianism. Fortunately wise men came to the front at the call of God, and under their leadership the true spirit of the reformatory effort of Mr. Campbell and his co-workers was made prominent. The current turned in the right direction, received a new impetus, and has gone forward on its blessed mission with far-reaching results.

Within this period the churches have had rest and have been edified, and walking in the fear of the Lord and comfort of the Holy Spirit, have multiplied. The principles we have sought to impress upon the religious world have commanded attention, and the members accepting these teachings have increased with much greater rapidity than in the earlier time. The scope and apostolicity of the position have become better understood by our religious neighbors, and from a small, misrepresented, and unpopular body we have grown to be a recognized force, at least in our American Christendom. We have not sought to be a sect. Our purpose has been, from the beginning, to break down sectarianism. We can never accomplish this by cultivating a sectarian spirit among ourselves. We have sought to promote Christian union. How far we have realized this in our own Zion, and how far we may have furthered this among the people of God about us, would be difficult to determine. Certain it is, since this plea was introduced great changes have been wrought. Old doctrines have shifted. Strongholds of error have surrendered to the onward sweep of Christian thought. Creed authority is no longer paramount. Assent to a human system of opinion is not essential, as once, to admittance to the churches. Men and women who believe on Jesus Christ and obey him are received on their faith, repentance and submission to his authority. In many churches sinners are invited to come forward and confess Christ simply. The Bible is the great book. The gospel is the power of God unto salvation. Dreams, visions, sensations are not relied upon, but the Word of God. Evils of sectarianism are deplored, the union sentiment is to the front, and movements like the Y. M. C. A., W. C. T. U., Y. P. S. C. E., the international Sunday-school lessons, alliances, federation, and missionary conferences have cul-

tivated the spirit of mutual forbearance and co-operation. The clergy have no longer the exclusive right of interpretation, but laymen, and even laywomen—blessed be God!—are welcomed to active Christian service and even to the preaching of the glorious gospel of the blessed God. The great central truth of Christianity, the divinity and Christhood of Jesus—faith in him as a divine Person over against faith in creeds, obedience to him as King and Lord instead of obedience to human authority, trust in him, and love toward him, and loyalty to him as the great bond of fellowship among all the people of God—we see recognized more and more in all lands. There has been a mighty advance.

To say that the churches pleading for original Christianity and union upon the original foundation have contributed toward these ends is simple justice to the truth of history. It is the Lord's work. If the Disciples have helped in it they are glad. So the work is done, it matters not through whom it is done. "Asia," said Guizot, "is the continent of origination; Europe, the continent of differentiations; America, the continent of reunions." Why should not this be so in a larger sense than in a political one? And why should not a religious body, distinctively American in its origin and in its spirit, lead the way in its accomplishment?

We have great reason for encouragement. Our greatest achievements have been in the last four decades. From nothing our missionary work has gone forward by leaps and bounds. Our people have an increasing spirit of benevolence and appreciation of the great obligations of stewardship that promises much for the work of future years. We would not speak boastingly. We might have done far more. We are just beginning to rise to the great height of our responsibility before the world. We are humbled at the thought of our unworthiness. We are hushed at the vision of what is yet to be done. In two respects where we should be strongest we are lamentably weak—in our educational institutions and in our literature. Our schools, which have yielded magnificent returns for the meager support we have given them, have never received the attention they merit. Cardinal Gibbons directs that an offering be made in every Catholic Church in America once every year for ten years to come, and that of Nov. 29th yields \$100,000. This for a single institution. We must awake to the claims of education or else yield our ground. Our literature also must go into the hands of the reading public and the thoughtful scholar outside our own ranks, before we can make the progress worthy of the divine plea we are urging. The CHRISTIAN-EVANGELIST has stood and stands to-day for these things.



# Auld Acquaintanceship—A SCOTCH SERMON

By W. G. Menzies

The wise man Solomon has said, "Yer ain freen and yer faither's freen forsake not," and weil may we wi profit look into the wise man's words. The deeing oot o' the auld year and the coming in o' the new is a grand time tae look back into the past wi a' its failures, trials and difficulties, and tae look ayont tae the new wi a' its privileges and opportunities. It's a time when we are wont tae ask the question expressed in Scottish words:

"Should auld acquaintance be forgot  
And never brouc'ht tae mind,  
Should auld acquaintance be forgot  
For the days o' auld lang syne."

It's a time when we mak' up oor best resolves wi a keen determination tae carry them oot. Whatever be yer resolves and purposes fa the new year, there are a few things ye canna we'el dae tae forget in the renewing o' yer auld acquaintances. Ye mun'na forget "yer ain freen's and yer faither's freen's." Ye canna get along vera we'el without them, and I trust ye'll no forsake them.

The new year can only be a guid

new year tae ye as the dear Lord is taken into yer freen'ship. It was he whaled oor faithers up oot o' Egypt, shielding them frae a' until the Caanan land was reached. It was he, blest be his name, that gied his Son in life, in death, that we might live, and noo we are nae mair foreigners nor strangers, but fellow-citizens wi the saints," his ain bairns, the objects o' his love and care. Ye canna dae without his freen'ship. Ye mun'na try it. Dinna be afraid o' him. Mak' him yer freen and accept o' the discipline that comes frae him as frae a loving faither's haun. Throughout the year seek tae preserve the honour o' that divine freenship that ye have made wi him.

"There is a freen wha' sticketh closer than a brither," and it'll no be safe tae enter the new year without him. Think o' a' that Jesus has dune for ye, is daeing, and will dae. Meditate on his sacrifice, think o' his sufferings for ye, look up into his face as he hangs on Calvary, and tell me, "Can ye despise his freenship?" We dinna ken a' the reasons why it behooved Jesus to suffer such things, but he died to redeem us. His sufferings and deith on Calvary are the most touching appeals that God makes in seeking yer freenship.

Ye'll need the close freenship o' Jesus throughout the year in helping ye tae be faithful in yer Christian life. Nae Christian gangs tae heaven on flowery beds o' ease, but the Maister is aye ready tae help his ain. "I'll never leave thee nor forsake thee." "Lo, I am with thee," are words which can never fail. Temptations and trials and difficulties may come, but the constant freenship o' Jesus insures us the victory over every enemy to the soul. It's a new year, and no twa o' them are alike. We will enter in on untried paths and new ways, and what shall the ootcome be? Oh, that daily we may sit doon at the Maister's feet and learn frae him. "O lead us in the paths o' righteousness for thy name's sake." "The best freen tae have is Jesus." So dinna despise him or forsake him.

Another freen ye cannot afford tae forsake is "the hoose o' God." He wha' dwells in the heaven o' heavens, condescends tae meet wi his ain bairns in that place whar' twa or three are gathered taegither in the Maister's name. Ye canna neglect it. It's the hoose whar' in yer faithers sat and heard the word o' life expounded. They loved tae meet there and tae enjoy its sweet privileges. It has been yer ain freen, and to forsake it is closing the door o' yer heart tae a' that's guid and pure and true.

It's here that God spreads before us

his banqueting table. It's here that the spiritual man tastes something that satisfies his soul. It's here we meet for the gran' purpose of learning o' the excellency of the knowledge o' Jesus Christ. Here "the word o' God," which is sharper than a twa-edged sword, is brought tae bear upon oor lives and quickens us in a' the spiritual graces which build up oor characters for eternity.

"Forsake not the assembling o' yer-selves taegither." Everything about the service is shair tae dae ye guid. The table with its snowy white covering, on which are spread the bread and wine, the emblems o' Christ's sufferin' and deith for us. Tae every one o' Christ's disciples that meet aroon' the Lord's table on the first day o' the week to partake o' the sacred emblems, whit joy and satisfaction and blessing tae ken that ye dae it a' "in remembrance o' him." May we a' possess mair o' the spirit o' David wha' said, "I wis gied when they said tae me, Let us gang up intae the hoose o' the Lord."

These, yer ain and yer Faither's freens, ye mun'na forsake. Let us pray.

*Rath, India.*

## THE WAY OUT

What to Do When Food Don't Agree.

When food don't agree sensible folks make a change.

Where all others fail Grape-Nuts, being predigested and all nourishment, succeeds, usually from the first trial.

A lady of Washington says: "My baby 19 months old had never seen a well day in her life. She had suffered from indigestion from the time of her birth and it seemed impossible to find any food to agree with her. She could keep almost nothing on her stomach and her bowels were in such a constipated condition she suffered a great deal.

"It was then that I tried Grape-Nuts for her steeping it thoroughly and straining it, putting a small portion in each feeding and it worked like a charm. She began to improve immediately and gained half a pound the first week.

"Baby got her indigestion from me for my digestive organs have always been weak. I rely on Grape-Nuts for most of my food for there are times when I can eat nothing else at all but Grape-Nuts. I am steadily improving and know it will entirely cure me in time. I never have 'that tired feeling' anymore. I eat Grape-Nuts and I feel its effects in improved mental strength very forcibly." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

## The Christian-Evangelist.

*In Honor of Its Fortieth Anniversary.*

By Aaron Prince Aten.

Like some great river with its flowing tide

Majestic sweeping onward to the sea,

Resistless in its impulse to be free,  
Great union of the waters far and wide

Upon whose bosom might all navies ride,

So, toward the ocean of eternity  
Glides grandly onward with its forceful plea

The C.-E. with the world's great hope allied.

Through four decades we see its gathering force;

Through passing years its victories for the right;

For truth determined in its onward course;

Its stalwart strokes on fiercest foes in sight.

May courage be from out eternal Source

To overcome all enemies of Right!

*Roseville, Ill.*



# Helps to Faith By A. B. Jones

Every age is an age of doubt—of doubt upon the part of some; and every age is an age of faith—of faith upon the part of some. To contribute something toward the dissipation of that doubt, and something toward the further growth and development of faith in the verities of our holy religion should be the pleasing task and the willing service of every man of God. This volume by the editor of the *CHRISTIAN-EVANGELIST* is an effort in that direction. Nor was he ever more completely in possession of himself and of his theme than when he wrote this book. His intellectual and spiritual vitality were both at high tide in the execution of this task. We can only indicate his drift of thought.

The author contends, and we think justly, that man's nature is instinctively religious; that God created man with this nature that he might be responsive to the revelations which the divine Being should make of himself; that the carnal and spiritual nature, often at variance with each other, within and of themselves, indicate the divine purpose that the spiritual should become the dominant force of life resulting in characters. In this struggle man reaches out for help, and God answers by revealing himself in his works, in his Word, and more fully in the life of Jesus our Lord. The incarnate Christ, the author thinks, is "the most remarkable phenomenon of history;" and holds that "the moral necessity for the incarnation affords the highest grounds of its reasonableness and credibility as an historic fact."

Christ is then introduced as a unique personality and a fact in history to be accounted for; which the author, by a splendid course of reasoning, maintains can be done only by conceding the claims of Jesus to be the Son of God and the Savior of men. This being done, Christianity and the Church of Christ are easily and logically explained in their miraculous origin and marvelous development. But, the author continues, if Christ be Deity what will you do with him? And he adds: "No man can come into touch with Jesus Christ, through faith in him, without feeling the pressure of moral obligation to obey his teaching and conform this life, as far as possible, to the divine ideal which is presented in him."

In answer to the objection that the incarnation is incompatible with the dignity and majesty of the God of the universe, the author reasons very skillfully, "Man's character can only be transformed through moral and spiritual power; the highest expression of moral power is love, and the supreme manifestation of love is seen in the

humiliation and suffering of Christ."

With the incarnate Christ set before the reader, he becomes a willing listener to his authoritative utterances. His teachings concerning the "Fatherhood of God," "the recoverability of man from the dominion of evil," and his "capabilities of infinite spiritual progress" are then shown to be corrective of many false theological notions in the world. Also that "Jesus is something more than a Revealer of God, and the divine ideal of manhood. He is the Regenerator of mankind. He is the Power by which his own divine ideals are to be realized"—all this is firmly put by a process of cogent reasoning and scriptural confirmation.

The author then proceeds to discuss "the meaning of Christ's death" which he styles "the greatest tragedy of all history, and the deepest problem of religion." After unfolding his theme through several inspiring pages he concludes, "It would be rash to deny that there is any further meaning in Christ's death than the power it possesses to bring men to God in penitance and faith; but that much we are sure it does mean."

The next chapter on "The Nature of Faith and its Relation to Salvation," attracted my attention especially. That this subject needs to be studied by our people more thoroughly is evident; and that the author has given it careful thought is apparent. We can only note capital points briefly. After treating of the "faith-faculty," or man's capacity to believe and his duty to use it on vital matters like Christianity; and showing that there are *degrees* of faith, the author considers the question of faith and repentance as related to each other. He argues that there is a measure of faith that necessarily precedes *Christian* faith. Hear him: "There is another aspect of faith which is further on, and which consists of trust in a Person. This final and matured aspect of faith in which the soul commits itself to Jesus Christ, is not reached except by repentance. But that repentance which puts the soul in an attitude for committing itself to Christ, is the product of the soul's perception of right and truth and duty, which may be called our degree or aspect of faith." In this position the author is unquestionably right.

The question is then raised in the next chapter, "What must we believe?" In answering this he raises and answers this further question: "But are we not required to believe in faith, repentance, baptism, the Lord's Supper, prayer and a holy life? No, none of these things are objects of faith. They are commands to be obeyed, or duties to be performed, or privileges to be enjoyed, because we believe in Christ." That is, having accepted

Christ as our Savior, having surrendered to him and trusting him, we naturally and willingly follow him in all his injunctions.

The substance of the teaching of this book concerning the Holy Spirit is contained in the following sentences:

"In speaking of the Holy Spirit, we are not to be understood as speaking of some impersonal influence, but of God himself, working in man for man's salvation. . . . We need not make any restrictions as to the method of the free spirit of God in bringing truth to bear upon the minds and hearts of men. . . . The Holy Spirit is not less active to-day than it was in the days of the apostles."

No chapter in the book is more profitable than the one on "Christian Experience or God in Us." The first sentence opens up a vista—"It is much to be feared that the abuse to which the phrase 'Christian experience' has been subjected, has caused many of us to overlook the value and significance of our individual experiences, as proof of the reality of God and his life, giving power as manifested in Christ." Further on he says, "The end and aim of Christ's mission, as we have seen, is the reproduction in men of the life that was in him." This chapter is pure gold.

The next chapter concerning "The Church," is a forcible though brief presentation of the views generally held by the Disciples. The author says, "There is but one church. . . . This church is composed of all true believers in Christ. . . . The Christians that are within the various fenced-up parties, are Christians, not by virtue of their membership in these parties, but because of their faith in Jesus Christ and the possession of his life and spirit." He contends, too, that these temporary divisions will ultimately disappear by blending into the "essential unity" of the body of Christ which will "go forth to accomplish its sublime mission in the world."

The further we read into this book the higher we prize its worth. Its fine discriminations in the sixteenth chapter between revelation and inspiration and literature will prove instructive and helpful to many readers.

The closing chapter of Part I, "Christianity Vindicated by History" enquires, "Have the claims made by Christ been refuted or confirmed by the testimony of history?" The claims are then given, "I am the light of the world," "I am the bread of life," "I am come that they might have it more abundantly," "I am the resurrection and the life." And by a few easy, graceful, forceful and well-rounded references to each claim in the light of history the author concludes:

"Surely history has vindicated the claims of Jesus Christ, and its pages



of Christian heroism and of Christian progress furnish the highest proofs that the religion which he taught was made for man, is adapted to man, and should be accepted by all men as God's highest gift to the race."

In Part II the obstacles to faith are considered, which are twofold in their nature, "First, those which consist of objections made by unbelievers, through their misconception of scriptural teaching, and, second, those false or partial views of the Bible which believers have put forth as matters of faith and as necessary for one to believe." The author discusses such subjects as the following: "Origin of Moral Evil," "Election," "Sin, Salva-

tion, Retribution," "Science and Revelation," "Revelation Progressive," "Abuse of Authority in Religion," "Conversion—the Old Doctrine and the New Light," "A Divided Church," "Moral Delinquencies," "The Slow Progress of the Kingdom of God," "The Creed of Unbelief."

In the writing of this book the author was at his best. The discussions necessarily cover a very broad field. Yet he always appears to be on familiar ground and at his ease. This book, true to its title, will help the faith of every Christian who reads it, and will help the honest enquirer after truth into the light and joy of a living trust in Christianity.

## On the Journey to Unity

### AN ALLEGORY

It was a clear, bright morning in the autumn of 19—when a party of us en route to the City of Unity had paused a while for refreshments, and were admiring the beautiful autumnal landscape, and delighting our souls with the glimpses of the far-away city whither we were going, which sat upon a mountain, and whose fair outlines we were able to make out through the clear atmosphere of that autumn day. Glancing backward, we noticed a company of people approaching, traveling in the same direction and having the air and manner of pilgrims on a journey. As they came nearer, we accosted them, as follows:

*Christians.* Good morning, kind friends, and may we ask your names and destination, for we too are pilgrims?

*Pilgrims.* Good morning, dear friends; we are a company of evangelical Protestants bearing the names of Presbyterians, Methodists, Congregationalists, Baptists, etc., and our destination is the town of Federation, which lies along this way out in the distance. We would be glad to have you join us if you are traveling in that direction. And may we ask your names?

*Christians.* We are Christians only, having given up other names, and we are indeed traveling in that direction, but our destination is the city that lieth next beyond that of Federation, even the City of Unity, but the road that leadeth thither goes by way of the town whither you are traveling. We should be glad not only to enjoy your company as far as Federation, but we would rejoice to have you go with us to the goodly City of Unity. Our Master, whom we serve, bade us go thither and dwell, among the last words he uttered when on earth.

*Protestant Pilgrims.* We have also heard that it is a beautiful city, but we learn, also, that it is on a high mountain and that there are many difficult streams to cross before reaching there, and we thought it safer to make our

destination the City of Federation, which we are convinced is far better than the City of Division, where we have been dwelling, with its rivalries, competition and strife. While we do not see our way at present to go so far as the City of Unity, we shall be glad to have your company as far as we can go in that direction.

*Christians.* Your proposition is fraternal and reasonable. We cannot ask you to pledge yourselves to go further than you see to be practicable and wise. We shall be glad to have you as fellow pilgrims, and we will help each other on our journey, as far as we can go together, and we shall hope and pray that when you reach your destination, the way leading to Unity will not seem to present so many insuperable obstacles as it does now. Our purpose is immovable to not cease our journey until we reach the fair City of Unity, where we learn there are no walls of division, no strife between brethren, but where all serve one common Master and all are brethren.

*Protestant Pilgrims.* Very good, brethren, we will then journey together, for there are many perils along the way and dangerous foes to be overcome. What matters it if we do not see alike in everything? We have much in common, and have the same *ultimate* destination, and we can afford to have charity one toward another while we admonish each other, and each try to teach the other the way of the Lord more perfectly.

*Christians.* We cannot do otherwise and be true to the mission on which our King has sent us, than to walk together and work together, and make war against common foes together, with all who love our common Lord and Master, in so far as we may do so without surrendering our own conscience or being false to the work which has been committed to us. Let us be on our journey, for see! there are foes lying in wait along the way, and we must marshal our forces to overcome them.

And so the united company advanced together, singing as they marched,

"Blest be the tie that binds,  
Our hearts in Christian love."

On reaching the brow of a distant hill and looking back, a small group of pilgrims, it was noticed, was left behind. A deputation was sent back to learn why they were not marching with their brethren. Some said they would not keep company with any people who were not going as far as they were; that it would compromise their position. Others said that they had all they could do in looking after their denominational interests and that they had no time and strength left for such a Utopian scheme as federation; besides, they did not like to be keeping company with that class of Christians who were bent on going so far as Christian Unity, which they believed to be wholly impracticable. After expostulating with them, the deputation returned to their friends, and the halting pilgrims went back each to his own party.

Your correspondent has joined the pilgrim hosts marching to the City of Unity by way of the City of Federation, and if permitted I will be glad to report, from time to time, any experiences of interest which we may have along the way.

TRAVELER.

### Worry

A Sure Starter for Ill Health.

Useless worry (a form of nervousness) is indirectly the result (through the nerves) of improper feeding. A furniture man of Memphis says:

"About a year ago I was afflicted with nervous spells, would worry so over trivial things.

"I went to consult one of the best physicians in Memphis and he asked among many questions if I drank coffee.

"His advice was: 'Go to some provision store and get a box of Postum, drink it in place of coffee and as you are confined to your desk to a great extent try and get out in the open air as much as possible.' I followed his instructions regarding the Postum.

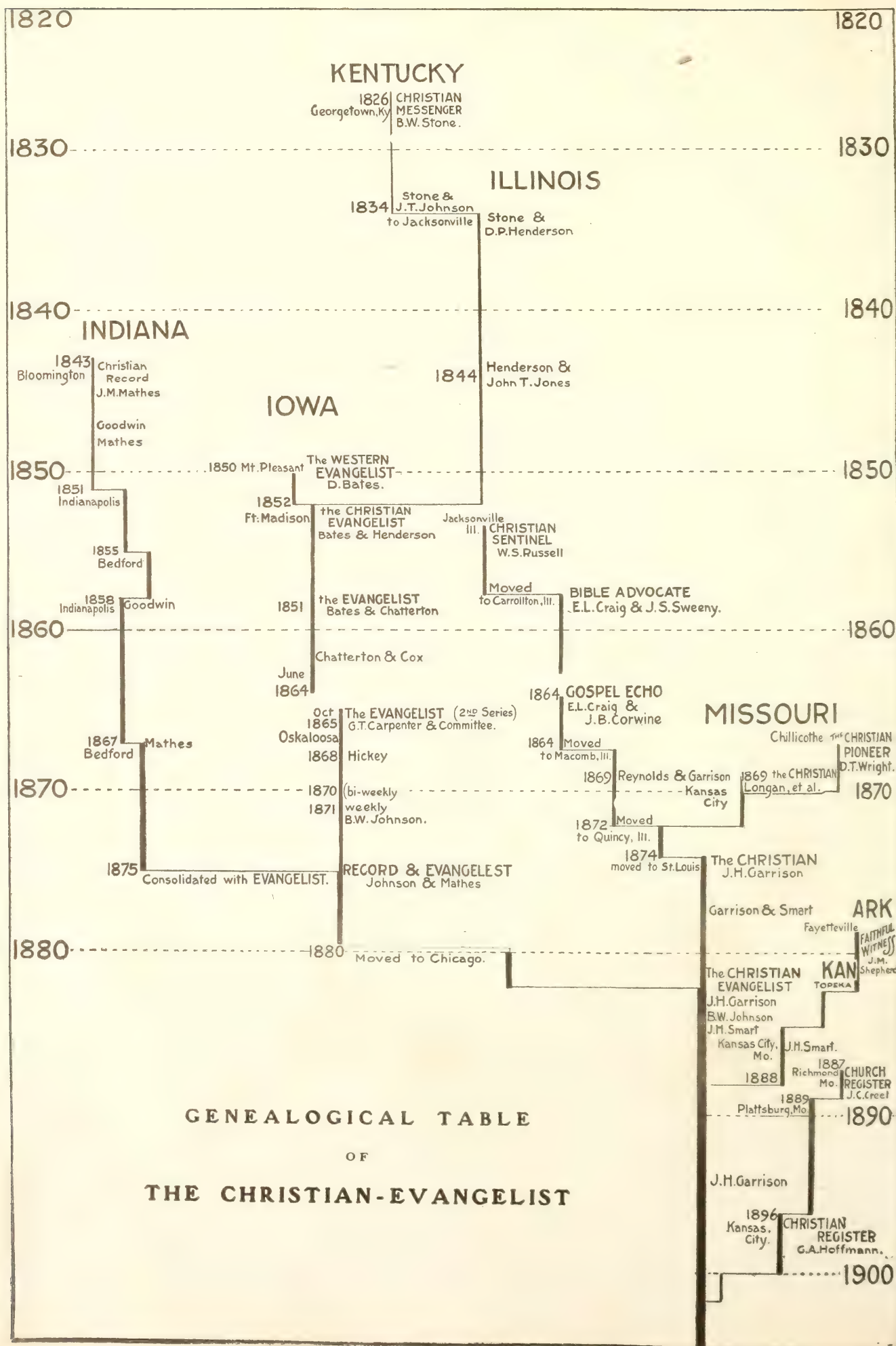
"At that time my weight was 142 and I was taking all kinds of drugs and medicines to brace me up but all failed; to-day I weigh 165 and all of my old troubles are gone, and all the credit is due to having followed this wise physician's advice and cut off the coffee and using Postum in its place.

"I now consider my health perfect. I am willing to go before a notary public and testify that it was all due to my having used Postum in place of coffee." Name given by Postum Co., Battle Creek, Mich.

There's a reason for quitting the drug-drink coffee, and there's a reason for drinking Postum. Trial 10 days proves them all.

Look in each package for a copy of the famous little book, "The road to Wellville."







# The Christian-Evangelist and Its Predecessors

## CHRISTIAN MESSENGER.

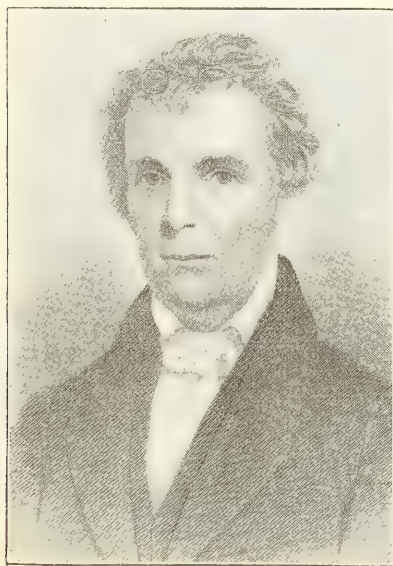
In the year 1826, only three years after the *Christian Baptist* was started among the hills of West Virginia, a monthly was issued at Georgetown, Ky., under the name of the *Christian Messenger*. Its first editor was B. W. Stone, the leader of the reformatory movement in the west. He continued to conduct it alone until 1832, and then John T. Johnson became an associate editor. Two years later, in 1834, Stone moved to Jacksonville, Ill., and the *Messenger* was henceforth published from that place. Shortly after, D. P. Henderson was associated with him in the enterprise. Ten years later, in 1844, B. W. Stone went to his rest, and the *Christian Messenger* was continued under the editorial charge of Brother Henderson and John T. Jones. It was the *Christian Messenger's* influence, good will and assets that were carried to the *Evangelist* by D. P. Henderson



D. P. HENDERSON.

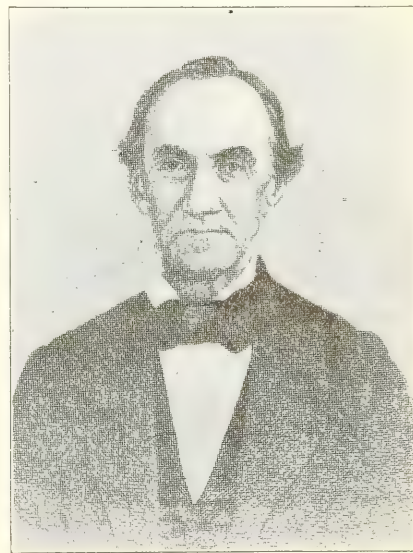
published it as a monthly at Bedford, from that time until 1875, when it was consolidated with *The Evangelist of Oskaloosa*, Iowa. Then for a time it was published simultaneously from Oskaloosa and Bedford, under the title of *Record and Evangelist*, J. M. Mathes and G. T. Carpenter, as editors. It then became swallowed up in the changes that followed, and the original name and title was lost in the consolidation of the *Christian and Evangelist*.

Such, in the briefest form possible, is the story of the origin, the migrations, the changes that took place in the editing and publishing of the *Christian Record* for more than thirty years. As will be seen two names are inseparably linked with that history, the names of James M. Mathes and Elijah Goodwin. They were able, devoted, true and above all else, good men. They were among the pioneer preachers of the Disciples in Indiana and left an impress that will abide for generations to come. In many aspects of their lives they



B. W. STONE.

then enlarged to thirty-six pages. It was at first published at Bloomington, Ind. In July, 1847, when the paper was four years old, with a circulation of 3,500 copies, Elijah Goodwin became a joint-editor and proprietor with Mr. Mathes in the paper. This relation continued until December, 1848, when it was found that the paper could not support two families and Goodwin retired. In May, 1851, the place of publication was changed to Indianapolis and Mr. Mathes moved to that city. The paper was issued from Indianapolis until November, 1855, when it was moved to Bedford, though part of the work was done at Indianapolis. In 1858, Mathes sold out to Goodwin, who edited and published the paper in Indianapolis from January, 1859, to January, 1863, four years as a monthly; in 1864 it was published in a monthly and weekly form, and in 1865 in a weekly form only. The inauguration of *The Standard at Cincinnati* did not seem to leave any place for a weekly paper in Indiana, so in 1857, Mr. Mathes again secured control and



JOHN T. JOHNSON.

when he was associated with Daniel Bates (in 1852) and the joint paper took the name of the *Christian Evangelist*. (Editorial, *CHRISTIAN EVANGELIST*, Jan. 1, 1885).



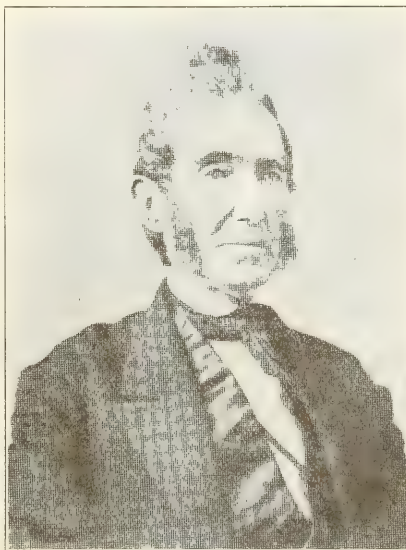
## THE CHRISTIAN RECORD.

By D. R. Lucas.

In an old copy of the *Christian Record* for January, 1855, James M. Mathes, the editor, writes:

"This is our thirteenth annual salutation. In the year 1843, we commenced the publication of the *Christian Record*, because we thought such a work was needed by the brethren in Indiana. . . . The *Record*, at present, has, we suppose, the largest circulation of any periodical among us except the *Millennial Harbinger*."

These are the words of the man who started the *Record* on its career in July, 1843. It was a monthly pamphlet of twenty-four pages for four years, and was



JOHN T. JONES.

were alike. They were neither of them polished writers, but possessed the faculty of expressing in plain and clearly understood words, the ideas they wished to convey. As I write this, a dozen volumes of the *Record*, published from 1850, to 1862, lie before me, and it is only necessary to open and read them to see how much of their lives went into the work committed to their hands. The man who edits and directs the policy of a religious paper has a great and continually abiding responsibility, and these men were tried and not found wanting.

In the dark days when the life of the country was hanging in the balance, the *Record* gave forth no uncertain sound. At that time, Elijah Goodwin was the editor and he said, "The government has been assailed, the flag has been dishonored and trampled in the dust, and duty requires us to sustain the government, peaceably if we can, forcibly, if we must." Looking back at it now, they seem as if they were the words to say, but those who lived then,



know that they were only possible to a man of convictions with the courage to express them.

James M. Mathes was born July 8, 1808, in Jefferson county, Kentucky, but came to Owen county, Indiana, with his parents when but a youth, and the state was ever afterward his home until his death, which occurred at Bedford, in June, 1892, at the ripe age of 84 years. In addition to his labors as an editor, he was an efficient evangelist, and being one of the first to be baptized in 1827, on a confession of his faith, without being required to relate an experience as to the workings of his mind, he was enabled to lead thousands into the true light of the gospel plan of salvation as one that was "freeborn" into the kingdom of God.

Elijah Goodwin was born Jan. 16, 1807, in Champaign Co., Ohio, but came to Daviess Co., Indiana, with his parents, and Indiana was his home and the scene of his labors until near the close of his life. His death occurred Oct. 7, 1879. He was a good evangelist, an excellent pastor, having served at Madison, Bloomington, In-



J. M. MATHES.

dianapolis, and other points. He wrote and published a book of sermons called "The Family Companion," which had a large circulation.

To enumerate the names of the men whose pens graced the pages of the Record, would be to name every prominent preacher and writer among the Disciples, especially in Indiana. For some time, while the paper was published at Indianapolis, Joseph M. Tilford was the manager and financial agent. As an illustration, take the volume for 1854; there are articles from the pens of Elijah Martindale, Samuel K. Hoshour, Robert Milligan, Corbly Martin, Butler K. Smith, John Mavity, Michael Combs, George Campbell, Aaron Walker, William Dowling, T. J. Edmunson, B. M. Blount, James Lilly, J. B. Wilmoth, Orid Butler, Perry Hall, L. H. Jameson, and others, several letters from J. T. Barclay, missionary to Jerusalem, sermon and addresses by Dr. John Young, Dr. S. E. Shepherd, and Jacob Wright, beside the editorials, news from the churches, answers to queries, obituaries and miscellaneous items.



ELIJAH GOODWIN.

In 1855 we find the additional names of John F. Rowe, Charles D. Hurlbutt, James L. Thornberry, J. R. Frame and A. S. Hayden, with sermons or addresses by Dr. L. L. Pinkerton, B. W. Stone, (delivered in 1821) Benjamin Franklin and S. S. Church.

In 1856 and 1857 we find the additional names of A. R. Burton, J. R. Challin, C. L. Loos, A. Chatterton, Joseph Pagin, W. B. F. Treat, B. F. Hall, Isaac Eriett, F. W. Eamons and Elisha Scott, with addresses by A. Campbell, James Challen, D. S. Burnet, A. R. Burton, and Mrs. N. E. Burus, now Mrs. N. E. Atkinson, president of the Christian Woman's Board of Missions.

The Record had, in the nature of things in the progress of the times, to give up its field to other papers and its name no longer adorns the page as a representative periodical, yet we can ask no higher good for those that survive, for the CHRISTIAN EVANGELIST, than to be conducted by men of so earnest a purpose and so kindly a spirit as the men whose names are linked with the fame of the Christian Record.



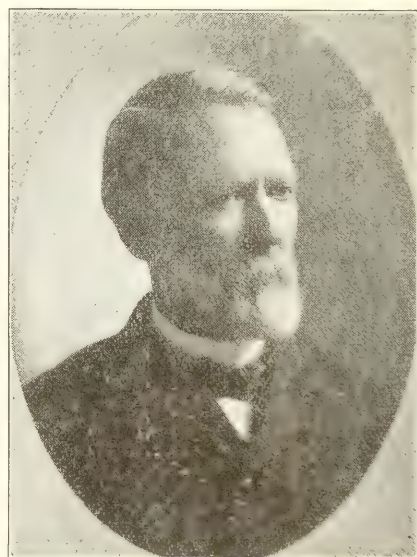
DANIEL BATES.

## THE EVANGELIST.

### The First Twenty-two Years.

By Allen Hickey.

The first volume of The Evangelist was published at Mount Pleasant, Iowa, in 1850, Daniel Bates editor and Arthur Miller and Aaron Chatterton assistant editors. We have not found the first three volumes. On the title page of 1853 volumes we read, "The Christian Evangelist, Daniel Bates and D. Pat. Henderson editors and proprietors, Vol. IV, 1853, Fort Madison, Iowa, and Canton, Mo." It was a neat 32 page monthly. "Vol. IV, 1853" shows that "Vol. I" was printed in 1850. Bates and Henderson were editors and proprietors until 1859, when we find the word "Christian" dropped from the name. It was "The Evangelist, edited and published by Daniel Bates and A. Chatterton." In 1860 it was "The Evangelist, conducted by A. Chatterton, assisted by D. Bates." In 1861 it was "conducted by A. Chatterton, co-editor J. W. Cox." It was "conducted by A. Chatterton" through 1862, 1863 and until the



ALLEN HICKEY.

June number 1864, Vol. XV, No. 6, which contains Brother Chatterton's "valedictory." After nearly fifteen years as contributor, assistant editor and editor-in-chief, "his work well done, his race well run, his crown well won," he entered into rest.

When Chatterton died, The Evangelist died, and there was an interval of more than a year before it was revived. It appeared as "The Evangelist, Second Series, Vol. I, No. 1, Oskaloosa, Iowa, October, 1866, edited and published by G. T. Carpenter, James Brown, W. J. Carpenter, N. A. McConnell, J. E. Gaston, Jonas Hartzel, committee." The "committee" had been appointed by the State Meeting, held that year at Oskaloosa. G. T. Carpenter was editor and practically the proprietor. On the title page of the January number, 1868, we read, "The Evangelist, edited and published by G. T. Carpenter and Allen Hickey." With the July number Hickey assumed the financial management. The funds on hand were



easily managed—there wasn't a dollar. Carpenter continued as co-editor. In the October number, 1868, was printed his "card" withdrawing from editorial connection with the paper, and Hickey was left as editor and proprietor of The Evangelist.

In October, 1868, the circulation of The Evangelist was less than 600. In the days of Bates and Chatterton, the circulation was about equal in each of the three states of Illinois, Iowa and Missouri, perhaps the largest in Missouri. When it was suspended by the death of Chatterton it lost, and did not regain its circulation in Illinois and Missouri. It regained its Iowa subscribers very slowly—they had lost a half year's subscription when Chatterton died. The new editor, with the help of his girls, did the folding, stitching and mailing. The bookkeeping was not a very heavy job. The money he received for preaching paid the printer, and The Evangelist lived and gained a few subscribers. At the close of the year 1869, there were about a thousand



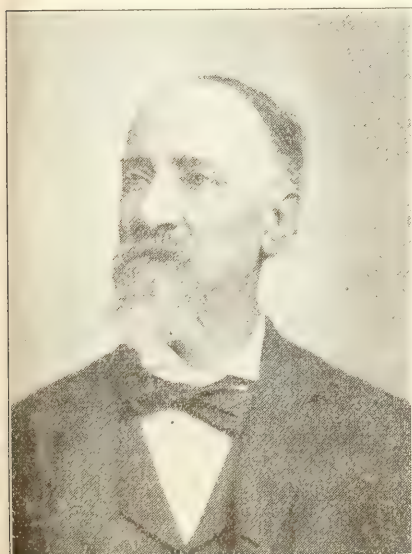
B. W. JOHNSON.

all of whom were educated in my father's high school and academy, from which institution graduated the late General Sherman, and his brother, the Hon. John Sherman, senator from Ohio and secretary of state, and many other eminent Americans. My father, the late Professor Samuel L. Howe, conducted his academy in Ohio and Iowa, nearly seventy years, and the entire Bates family were trained and instructed by him. Associated with Brother Bates, as co-editors, were Arthur Miller, J. W. Kane and A. Chatterton, all strong, able and eloquent advocates of the restoration of primitive Christianity. Arthur Miller was the poet of this trenchant editorial combination, and for several years his poems adorned the pages of this really able and remarkable exponent of the faith of the Christian Church. For two years at least, and perhaps longer, the paper was called the Western Evangelist, and was finally removed to Ft. Madison. [The volume of 1853, published at Ft. Madison by Bates and Henderson was called 'The Christian Evangelist.'—A. H.] How well I personally remember its first editor and founder, although nearly fifty-four years have passed away since I last looked upon the venerable and Christ-like

features of Daniel Bates! He was one of the purest, one of the most upright men I ever knew. He was a grave, silent, dignified man, yet the very personification of kindness. As he was quite deaf, he used an ear-trumpet, which, to us boys, was a never-ending subject of wonderment and surprise.

Page after page of his editorial articles was put into type by my own hand, and column after column of "proof," read and revised by him, were corrected by my own hand, over half a century ago.

He did not use tobacco in any form, and was a pronounced enemy of every form of intemperance. He discouraged the use of alcohol even as a medicine. Many strong and eloquent articles on temperance were penned by the hand of this devoted and consecrated minister of our faith. He died at the residence of his son, Horatio Bates, in Memphis, Tenn., in 1877, almost ninety years of age, a golden sheaf, fully ripened for the harvest, and ready for his glorious reward.



PROF. W. P. HOWE.

names on the mailing list. The December number appeared in newspaper form, four large pages. It was published biweekly during 1870; at the end of that year there were 1,700 subscribers. During 1871 it was published weekly and reached a circulation of 2,700. Hickey quit at the end of 1871.



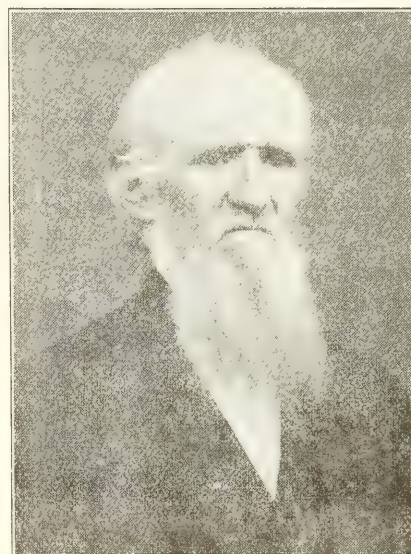
### From Professor W. P. Howe.

[The following is copied from a letter written from Mt. Pleasant, Iowa, Dec. 26, 1903, by Prof. W. P. Howe, late member faculty Mt. Pleasant High School and Female Seminary, Mt. Pleasant, Iowa, to Allen Hickey.]

The Christian Evangelist was started in Mt. Pleasant in January, 1850, fifty-four years ago. I was a compositor and proof-reader on the paper. It was edited and owned by Daniel Bates, one of the pioneer ministers of our people, and a great, grand and good man in every sense of the word. He had an exceedingly bright and interesting family of boys and girls,



B. J. RADFORD.



D. T. WRIGHT.

### The Weekly Evangelist.

[The following brief account of the *Evangelist* from 1871 until its consolidation with the *Christian* in 1882 was written by G. T. Carpenter and published in the CHRISTIAN-EVANGELIST, Jan. 1, 1885.]

About 1871 the paper which Allen Hickey had published one year as a bi-weekly was converted into an eight-page weekly. During the summer B. W. Johnson was associated as one of the editors. At the end of the first volume [of the weekly] Brother Hickey retired and B. W. Johnson became sole editor, which position he filled for nearly two years. During this period the paper ran up to 4,000 circulation. At this time the latter sold out to G. T. Carpenter, who became editor. A little later a stock company was formed under the name of the Central Book Concern, which became the publisher.

The *Christian Record*, a monthly, published at Bedford, Ind., by J. M. Mathes, was united with the *Evangelist*, Brother Mathes became an editor and the paper



took the name of *Record and Evangelist*.

In the spring of 1877 the stock company, which was in an embarrassed condition, sold out to Carpenter, Call and Johnson, who formed a partnership and continued the book and publishing business, using the old name of Central Book Concern as a style, though forming a new and distinct firm. A year or so later, G. T. Carpenter sold out, that he might accept the presidency of Oskaloosa College. The facilities demanded by the growing business, especially the large book publishing business that had grown up, not being provided at Oskaloosa, in 1880 the place of publication was transferred to Chicago, and the paper was issued under the name of *The Evangelist*, with B. W. Johnson and B. J. Radford as editors. In 1882 a combination was effected with the *Christian*, of St. Louis, the publishing interests were united under the name of the Christian Publishing Company, and the united paper called the CHRISTIAN EVANGELIST.



G. W. LONGAN.

## THE CHRISTIAN. (KANSAS CITY.)

### The Genesis.

By T. P. Haley.

In the summer of 1869 I returned to Missouri after a five years' sojourn in Louisville, Ky. The first grand meeting of the brotherhood of Missouri which I attended after my return, was the "State Meeting," held, I think, in September of that year in Mason City. This was, I think, the second "State Meeting" held after the war, one having been held the year previous at Columbia.

The celebrated "Louisville Plan" of church co-operation for missionary work was about to be inaugurated. The meeting employed A. B. Jones as corresponding secretary, or rather as agent of the convention, to submit the matter to the churches, organize and inaugurate district and state co-operation, the preachers and the brethren present pledging his salary.

It was felt that the peculiar condition of the churches in the state demanded a week-



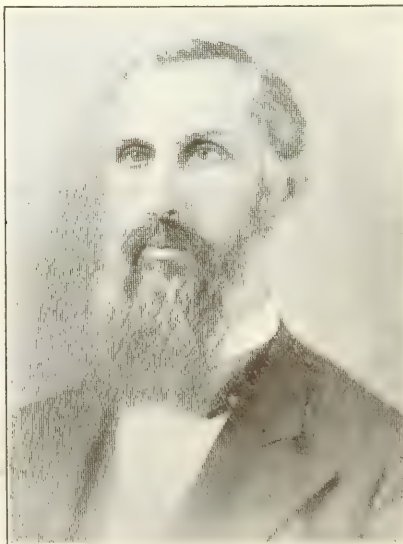
ALEXANDER PROCTER.

ly paper, which should be a medium of rapid communication between the brethren and the organ of these new enterprises, as well as an advocate of New Testament faith and order among the churches. It is true that we had the *Christian Pioneer*, which I believe was a monthly, published at Chillicothe, Mo., by D. T. Wright, but it was not thought to meet the demands of the times. The *American Christian Review*, *The Apostolic Times*, *The Christian Standard*, each had some readers in the churches. These were not agreed with one another, and their readers were much divided in sentiment, on many questions of great practical moment.

It was felt to be an impossibility to carry forward any great work to completion or success with our working forces so divided.

With a desire for a paper on which the Missouri brotherhood could unite, especially with the hope of uniting our preachers, and to have an organ for our new enterprise, the movement for inaugurating "The Christian" was made.

When the matter was thus under discussion at Macon City, Bros. Longan, Procter, Jones, H. H. Haley and others, who



A. B. JONES.

had thought it over and talked it over before my return to the state, invited me into the conference. When their reasons were laid before me, I agreed with them fully as to the necessity of such a movement, but knowing something of the labor and sacrifice of Bro. D. T. Wright, the editor of the *Pioneer*, and believing that the establishment of a new paper would be fatal to his paper, I declined to have anything to do with the new paper unless his interests were regarded. The brethren agreed that this was right, and made him a proposition to take a place on the new paper, which it was thought would secure him a competency. It was not until this offer was declined that final steps were taken to start the new paper. Sometime afterward, Alexander Procter, A. B. Jones, G. W. Longan, H. H. Haley and the writer met at Warrensburg, and, under the shade of the trees in Brother Longan's yard, discussed the matter over and over, and agreed upon a prospectus, and selected the editorial staff. I remember that the question of name occupied considerable time, and, after many suggestions and very full dis-



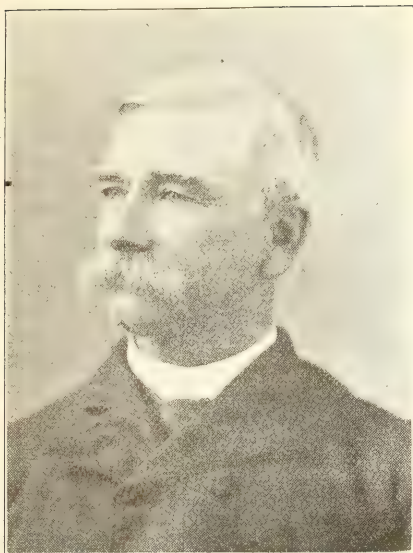
T. P. HALEY.

cussion, the name "The Christian" was chosen without a dissenting vote.

Another question was whether it should be devoted to "the restoration of the ancient order of things," "primitive Christianity," or "New Testament Christianity." After much discussion it was unanimously voted that it should be devoted to the advocacy of "New Testament Christianity." I have not the prospectus before me, and write wholly from memory, but I remember that we had a long talk over the question of "tests of fellowship." My recollection is that the substance of the declaration on that subject was that "The Christian" will insist on "no tests of Christian fellowship, but such as are clearly stated in the New Testament Scriptures," and, strange to say, this was about the only statement in the document which was severely criticised. We all see the wisdom of this statement in the light of subsequent developments.

Following the example, perhaps, of the *Apostolic Times*, the prospectus announced a formidable array of names as editors: Geo. W. Longan, Alexander Procter, A. B. Jones, Ben H. Smith, Geo. W. Plattenburg, and T. P. Haley. Some of these rethren had some experience as writers or





GEORGE PLATTENBURG.

contributors, but not one had any editorial experience, unless indeed we count the experience of B. H. Smith as editor of a weekly political paper in his boyhood days, and that of the writer as editor of a Sunday-school paper called *The Children's Friend*. Bro. G. W. Longan was selected as the office editor and general manager, against his protest, not because of any special fitness for this work, but because he was the only one of the editors so situated that he could remove to Kansas City, at which place it was determined to publish the paper.

A. B. Jones, of Liberty, Mo., the only man who, at that time was supposed to have any "financial sense" (Brother Smith had not then become a bank president), was to aid Brother Longan in the management of the paper as far as practicable.

The subscriptions to the paper came in encouragingly, and the first issue in due time made its appearance. It is not vanity to say that it was well received, and its editors were reasonably proud of its appearance and right well satisfied with its contents. The editors having no "press" of their own were compelled to have the printing done "out," that is by one of the secular papers of the city. And here the first trouble began. The work was not always well done, not always on time. The mailing had to be entrusted to the publishers for want of sufficient office force. Complaints began to come in of failure to receive the paper and agents grew discouraged.

The starting of "The Christian" had the effect on the Pioneer that was anticipated. Representatives of the paper came to Kansas City and turned over the subscription list and good will of the paper, on condition, I believe, that "The Christian" fill out the time of the subscribers. This increased the expenses of the paper, without increasing its revenue. The difficulties with the publishers, and in regard to the mailing continued, until finally Brothers Jones, Longan and Proctor, who were most familiar with the condition and prospects of the paper and who did the greater part of the labor, concluded it to be best to

dispose of it, and an arrangement was made by which "The Christian" was consolidated with *The Gospel Echo*, then published at Macomb, Ill., by J. C. Reynolds and J. H. Garrison. The consolidated paper, under the title of *Gospel Echo and Christian* was removed to Quincy, Ill., where, after awhile, it assumed the name of "The Christian" again, and was finally removed to St. Louis.

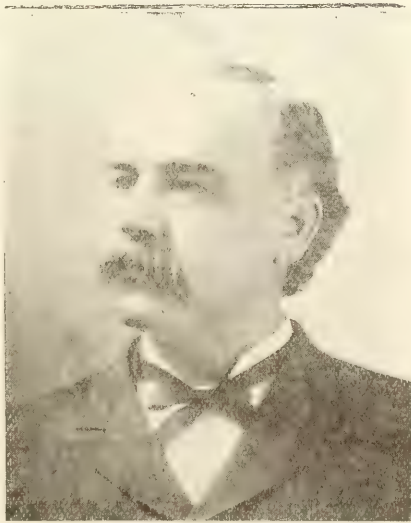
Whatever may have been the success or failures of "The Christian" in the hands of the original founders, its establishment marks a new era in the progress of our cause in Missouri, and no one of the editors had ever had any just cause to regret his connection with it.



### A Supplementary Word.

[Many years ago, G. W. Longan in writing of the founding of *The Christian*, the prospectus of which was signed by Longan, Procter, T. P. Haley and A. B. Jones (in the other given), and of his own lack of special fitness for the office of editor, wrote as follows:]

The fact is, as I now believe, that a more delectable company of innocents never embarked in such an enterprise. Perhaps it may be thought that I ought to except Brother Jones, but, upon the whole, I think not. I am pretty sure he is willing to stand or fall, in this case, with the rest of us. Anyway, I am not inclined to make an exception in his favor. I could defend myself, if pushed to the wall, but have no desire to be pushed. We had a large faith, and that was our whole stock-in-trade. . . . It was in the nature of things that our enterprise should scarcely succeed. It is easy to see it now. The permanent establishment of a first-class religious paper is impossible without an ample money foundation. In our inexperience we did not understand this. But no one of the four, or the six, will ever be caught napping in that way again. We have had, at least, sense enough to learn in the school of experience, and not every one has even so much as that. Take my word for it, not one of these burned innocents will again put his hand in that particular fire.—(CHRISTIAN EVANGELIST, Jan. 15, 1885)



J. B. CORWINE.



J. C. REYNOLDS.

## THE GOSPEL ECHO.

### The Earliest Days.

By J. B. Corwine.

It has occurred to me to remind you of a branch—really, a very small twig as compared with the metropolitan character and influence of the current paper—that came forth from Carrollton, Ill., in the early 60's, and owned and edited by E. L. Craig. Brother Craig was a man of lovable spirit, and, while true to the plea of our people, and brave in its defense, was not in any sense a sectarian. For those days of hot battle with constantly and defiantly arranged denominationalism, he was a prince for his fine carriage and conduct in the midst of the greatest strife.

I must be permitted to say, at the risk of whatever show of egotism goes with it, that I had a most honorable connection with the enterprise—that of "co-editor." But it was more a matter of encouragement to a young man of modest purpose, on the part of the considerate "editor and proprietor," than the recognition of any merit. Located as I was within a few hours, by private conveyance, of the good man, with a daily mail, which for those days and in that region was unusual, the exchanges, religious and secular, were my portion. And of these facts and in those days "Watch Notes, by Julian," was born.

As a contribution to the great paper of the present, it was without pretensions, but devoted unselfishly to the interests of a people then young, weak and unpopular, but brave and inspired with a most holy purpose. To change the figure, while it simply twinkled as a "little star" in the then distant western sky, its circuit distinct but humble, it "shed its little light" constantly if not brilliantly.

[The founding of this little paper by E. L. Craig at Carrollton, Ill., in 1864, is the point from which THE CHRISTIAN-EVANGELIST counts its forty years of continuous publication.—EDITOR.]





A. F. SMITH.

### Statement From J. C. Reynolds.

Bro. J. C. Reynolds, through whose influence and at whose solicitation the editor of this paper, on leaving college, entered the field of religious journalism in connection with him—being now convalescent from a recent serious illness, is able to write only a few lines. In a letter to the editor of this paper, he says: "The Gospel Echo never had any predecessors, only in this sense, that Bro. E. L. Craig who began the Gospel Echo at Carrollton in January, 1834, from which the CHRISTIAN-EVANGELIST dates its beginning, had before that time, while he lived in Jacksonville, about 1860, published a magazine called the Bible Advocate. Had the Gospel Echo been a continuation of the Bible Advocate, it would have numbered its volumes accordingly, as the CHRISTIAN-EVANGELIST has from the Gospel Echo. John Sweeney was associated with Brother Craig in the Advocate. The Gospel Echo had no more connection with any paper published in Illinois or elsewhere, than it had with the Harbinger, up to the time I took it to Macomb, January, 1868. You know all about the changes since that time. Several attempts had been made to publish a Christian paper, but they all died in infancy or early childhood. I wish you great success in getting out your historical issue. The CHRISTIAN EVANGELIST is our best paper now. I wish it and its editors great success."

### THE CHRISTIAN. (ST. LOUIS.)

### "As It Was in the Beginning."

By A. F. Smith.

My connection with the enterprise of establishing a religious journal in St. Louis, was apparently accidental. Brother Garrison and I first met at the Missouri state convention held at Sedalia. Before that time, I suppose, he had never heard my name. For some unexplained reason, however, he requested me to take service with him in the office of the "Gospel Echo and Christian," then published from Quincy,

Ill. In the verdancy of my inexperience, I accepted this offer.

Soon after this engagement was made, it was my good fortune to be of personal service to Brother Garrison. As I felt then, so I feel now, that his requital of that favor was kindly and generous. On his own volition, and without speaking to me of his purpose, he made me associate editor of the paper. In this position I served during the closing days of the "Gospel Echo and Christian," at Quincy.

In this way I was led to take part in the organization of a company to publish "The Christian" from St. Louis. I count this one of the joys of my life. There is always a quiet gratulation that no changed condition can take this pleasure from me. To the readers of the present day, I am a stranger; but in the youth of this paper, in the day that it was sore distraught, I was the second of two men who looked heart-breaking disaster in the face—and won. At this time, however, looking across the silence of so many years, I am moved to speak of only two experiences that were the heritage of those busy weeks.



MR. AND MRS. J. H. SMART.

After the company was organized, the first serious duty was to move the paper from Quincy to St. Louis. We were ambitious to make this change of base without missing the publication of a single number. Brother Garrison chose to remain in Quincy to issue the last "Gospel Echo;" I went to St. Louis to make all preparations for bringing out the first number of "The Christian." I reached the city at night. How it appealed to my imaginations! The flickering lights as far as the eye could reach, the narrow sea of drifting faces, a desolate feeling of utter loneliness—all conspired to bewilder and subdue me. How did I escape from this great hungry city, green country boy that I was?

When morning came, the serious difficulties of my task absorbed me. Strange as it may seem, everything that belonged to the mechanical part of the paper had to be created. Our plan of paper appeared to depart from all ordinary sizes of material carried in stock by the largest houses. I was told that everything must be made,

Then came days of deferred promises. I had a feeling that the psalmist had been in the newspaper business when he said in haste that all men are liars. In irritation and suspense on my part, the days went by.

At the close of the week Brother Garrison came, pale and tired through the stress of work. There was no magic in his word or touch to quicken the slow process of filling orders for our material. It was midnight of Friday, one week late, when the last papers of the issue were ready to mail. The expressmen had finished their day's work and were gone. We faced the inevitable, and carried the mail bags to the post office on our shoulders, after running the gauntlet of the police, who at first questioned our business.

The other incident to which I shall refer, is our experience during the panic. These days were burned into my very soul. It was here, too, that I learned some salutary lessons. It was evident, during these dark hours, that the ordinary man has just enough religion to find fault. On the other hand, there were conspicuous exceptions to this statement. These exceptions make life beautiful, and create the necessity of faith in the race's immortality. No earthly life is long enough to give these splendid spirits a compensating reward.

There were two causes that led almost to our undoing: we bought a large printing office; and the panic came. We expected to pay for this office by a five per cent assessment on our stockholders. At that time only a small part of the capital stock had been called in. The panic was the unexpected condition. It furnished a sound excuse for many of the stockholders not to pay their assessments. It was during our struggle to meet this sudden emergency that the specter of ruin sat in our office through one endless week. To this day I can see his grim face. To this day I believe that anguish has a tremendous power to isolate. The two occupants of that forlorn office were one group against the whole world for the other.

Our darkest day was Saturday. If we could get through this day, if we could meet our obligations in bank before three o'clock, the battle would be won. It was the



J. M. TRIPLE.



last minute of the last hour when I took up our notes. It was a race with ruin, but we were the swifter.

When I returned to the office and told Brother Garrison that we were successful, his haggard face hardly changed, and he only said, "I must go to my wife." This was truly right, for, in those dark hours of absence, his second son was born. I went to my room and threw myself on the bed without undressing. The tension of a sleepless week was broken, and I did not awake until the Lord's day's sun was shining in my face. To my great astonishment, I found my head sprinkled with grey hairs. These I have cherished as moments of the panic.

In conclusion, I wish to say one thing personal. There are no words of praise and love of which I would stint Brother Garrison. He has from me everything good and affectionate that I can say. I have read some criticisms of him in other papers, but I know the writer was not his workmate through the panic. The fires of that experience have burned from me all censure, and have left me to him loyal and loving. In this new year I wish this Christian gentleman and loyal friend all happiness and all health. May God bless him!



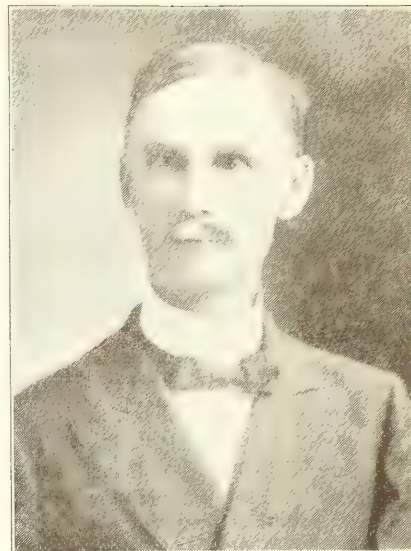
### The First St. Louis Issue.

By Robt. L. McHatton.

J. H. Garrison and J. C. Reynolds moved "The Christian" from Quincy, Ill., to St. Louis, Mo., with but little encouragement from the latter place. Our cause was weak in the city. There was anything but friendly feeling among the three small churches. There was no interest in the general work of the brotherhood. In fact, a certain element was very indifferent—even to a wish that the paper remain away from "the future great." It required men of faith and courage to venture on such a cold prospect. Only for the backing of the country churches in Illinois and Missouri was this move possible. The forming of The Christian Publishing Company was a wise act. A few men in the Central Church subscribed for stock in limited

shares. Brother Reynolds was in the field securing subscribers and selling stock, and I know of no man who could have succeeded better. The great burden of responsibility fell on the shoulders of young Brother Garrison. And it was a burden—a heavy burden. Many a time he had to carry the burden alone as far as human hand was lifted. No man, save by the presence of God, could endure the anxiety and worry of those dawning days.

Though a boy in my teens, I was engaged as clerk of the new company. The first place we transacted business was in the back parlor of a house in a long row of dwellings on Chestnut Street between Eleventh and Twelfth. In this rear room I made out the certificates of stock. This was the bedroom of the editor and another brother whom I do not call to mind. We worked here about two days. I think the election of directors occurred in the hall of the Central Church. The officers chosen were: Enos Campbell, president; C. G. McHatton, vice president; A. F. Smith,



W. W. HOPKINS.

Dick mailer on left arm tabbing papers.

It was a hard job, but at last we tabbed or wrote all the names. Into the United States sacks we piled the packages. It was too late to get a wagon, but these papers must go on the morning train. So we made the sacks one-half empty and I shouldered them and carried them to the post office, Third and Olive. This was no burden to me, for was I not helping to send the dear old gospel news to the brethren? After all these years, I count it an honor to have done this service. I believed in the Christian churches then, and I do so now, and there is no service too hard nor a gift too sacred for our cause.

So bending under the weight of good news, I trudged down the narrow stairway and made good speed on the level until I came to climb the hill at Second Street. Here a new hindrance arose in a uniformed guardian of the law.

"Hey, young feller, what you got in that sack?"

"The first issue of 'The Christian.'"

"What is that ye say? That won't do at this time of night. Ye can't fool me about being a Christian."

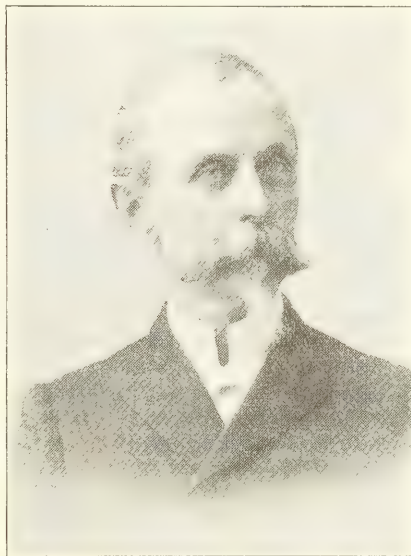
"I have here a newspaper, 'The Christian,' which I am taking to the post office."

"Down wid that sack. Open it."

The noble Roman from the Emerald Isle went with me to the old stone post office, where we entered by the alley, and soon the clerks were distributing the first number of "The Christian." It was not much to do that night, but now, I trow, the mail men are glad when the CHRISTIAN-EVANGELIST is in the pouches, for it is a task to throw each bundle for a weekly whose circulation is limited only by the extent of the world's mail facilities. I am not sure but that Brother A. F. Smith helped to mail this paper. It has been many a day since the editors have dignified the mailing department, but even now, if necessity required, I am sure they could descend from the sanctum, stamp the names, wrap the papers and load them into the wagons.

Those early days were trying on the office men, for the expenses were great and

(Continued on page 110.)



B. J. PINKERTON.

secretary. A fine office was rented in the St. Louis Life Building, Sixth and Locust. This was the finest office block in the city. From our window we could look across the Mississippi into Illinois. It was a glorious picture we had one day at the closing of a storm, with rainbow spanning East St. Louis and the beautiful fields beyond. There was but little furniture in this room—four chairs, two desks and a table, and a good carpet covering one-half the floor.

The first issue of "The Christian" was printed on the third floor of the building on the northeast corner of Main and Olive, seven blocks from the office. Copy and proof had to be carried both ways, and the men were new and we were late in getting it out. Then the mailing was a contract—a big contract, and it carried us far into the night. The mail list had been printed on paper that absorbed the paste, and every time we cut a name, it stuck to the cutter rather than to the paper. I worked that machine the greater part of the time. Then Brother Garrison tried his hand. It was a picture to see the dignified, porty young editor on the high stool with the



J. J. HALEY.



# BIRTHDAY GREETINGS

## From the Mayor of St. Louis.

REV. J. H. GARRISON, EDITOR CHRISTIAN-EVANGELIST, Dear Sir: I take pleasure in saying that I feel the citizens of St. Louis are deserving of sincere congratulation, outgrowing from the fact that a paper of the sterling quality evidenced in the CHRISTIAN-EVANGELIST, has been in existence in their midst for thirty years past. Let me express the hope that its future may be as successful and as satisfactory as its past.

Very truly,

ROLLA WELLS,  
Mayor of St. Louis.

## The University of Missouri.

From my heart I congratulate the CHRISTIAN-EVANGELIST upon the completion of its fortieth volume and the filling out of its thirtieth year in St. Louis. Who can calculate the good that this journal has done in forty years? May its days be greatly prolonged and may its usefulness ever increase! I hope that, with all journals in Missouri, religious and secular, it may give some of its time and attention to the problem of how our schools, state, municipal, and private, may become strongholds of righteousness as well as strongholds of intellectuality.

R. H. JESSE, President University of Missouri.

Columbia, Mo.

## A Voice From Congress.

DR. J. H. GARRISON, DEAR BROTHER: I congratulate you and the CHRISTIAN-EVANGELIST upon the completion of its fortieth volume. I hailed the consolidation of The Christian and The Evangelist at the time as a most fortunate event for our people. It is a great paper. I have taken it and, what's more, read it, for years, and have been much benefited and enlightened thereby. Wishing both you and the CHRISTIAN-EVANGELIST many happy returns, I am,

Your friend,

CHAMP CLARK.

House of Representatives,  
Washington, D. C.

## An Honest Conviction.

It gives me very great pleasure to extend my hearty congratulation to the CHRISTIAN-EVANGELIST on an anniversary which has back of it so much splendid history and so many memories inspiring and thrilling. I have personally known of the work of the CHRISTIAN-EVANGELIST since the days of my college experiences in Canton, Mo., as far back as 1881. It has seemed to me that the paper has made noticeably few mistakes, and that the general policy of the journal has been at all times worthy of commendation. I have said before that I regard the CHRISTIAN-EVANGELIST as the very best paper published among us. This is the expression of an honest conviction, based upon a rather careful study of the religious press as represented by the Disciples. I wish you continued success and prosperity.

Louisville, Ky.

E. L. POWELL.

## Leader of the Chorus.

DEAR BROTHER GARRISON: I suppose that neither you nor your readers would miss my feeble voice if it should be absent from the grand chorus of congratulations which will make the glad music of your joyful anniversary number; but, my dear brother, I should miss it, and if you can give me a little corner, I want you to see that I am singing, even if nobody hears me. Whenever the great brotherhood unites in swelling "Happy Day" with the refrain of "Blessed be the Tie that Binds," I wish it to be understood that as long as I can whisper, I am in it. Indeed, you will be surprised to learn that, when properly supported, I am all sorts of a singer. Give me, as on this occasion, a few thousand Princess Songs and as many more good strong male voices, all in tune and time with me, and if I don't make "Well done, good and faithful servant," echo and re-echo around the world, I will never try to lead the grand chorus again!

Yes, dear Brother Garrison, that is the song we sing to-day; and the reason we sing it so well is because our hearts are in it. On subordinate and temporary issues, some of us have not agreed with you, but all of us have been helped by you, and all of us are grateful to you for your strengthening lessons from the Word and your deep insight into things spiritual and eternal. In times the most perilous, in temptations the most alluring, and under circumstances often the most trying, you have stood fast and been true, and have given us a paper worthy in dignity, in ability and in spirit, to represent a great people who are devoted, above all things, to a sacred cause committed to them by a divine Master. As one of the feeblest of these, I send you my grateful "well done" with a hearty God speed you.

Warrenton, Ga.

J. S. LAMAR.

## "A Sweet Voice Amid Jarring Notes."

DEAR BROTHER GARRISON: I wish to heartily congratulate you on the completion of the fortieth volume of the CHRISTIAN-EVANGELIST. A paper that has lived forty years deserves immortality, and it will live forever even though you should not issue another number; the good it has already done will never die. Through all its fortunes I have followed it, and I have probably read something in every issue. It has frequently changed its form, but its pure, generous, Christ-like spirit has always remained the same. It has done more than any other agency known to me to cultivate a high spirit among the brethren. It has been a sweet voice among the jarring notes which I suppose must always accompany a movement which stands for freedom of thought, freedom of the press and the right of individual interpretation. Your own personal association with the paper has really made it what it has been. May you and it continue many years to plead for the spirit of truth as well as for the truth itself.

W. T. MOORE.

Columbia, Mo.

## Manly and Spiritual Teaching.

It gives me pleasure to join your many thousands of friends in extending my heartiest congratulations to you on the completion of your forty years' work with the CHRISTIAN-EVANGELIST. The first religious paper I ever read was the Gospel Echo, edited, as I now recall, by Bro. Elijah Craig assisted by my brother, John S. Sweeney, at Jacksonville, Ill. I followed it from Jacksonville to Carrollton, thence to Macomb, Quincy and St. Louis, where it is now the CHRISTIAN-EVANGELIST. I feel that I owe much of my religious education to its manly and scriptural teachings. Forty years is a long period to serve in any useful life, but an especially long one to stand on the heights of a progressive movement and beckon a lagging world onward and upward to nobler and better things.

May the good Father of all continue his blessing and guidance through many years of usefulness in this world, and finally, through the gates into the everlasting city, is my sincere prayer.

Z. T. SWEENEY.

Columbus, Ind.

## Source of Spiritual Food.

I have been a close reader of the CHRISTIAN-EVANGELIST for a long time—ever since I began to take an interest in Christianity, and its weekly visits are looked forward to still with great interest and expectation. It has been a source of spiritual food to my heart and soul all these years. I love the CHRISTIAN-EVANGELIST.

Cincinnati, O.

J. H. FILLMORE.

## A Distinct Individuality.

The CHRISTIAN-EVANGELIST has had a long and honorable history and has filled a unique and important place in the literature of the Disciples of Christ. Every great paper has a distinct individuality, and this rule is conspicuously illustrated in the case of the CHRISTIAN-EVANGELIST. It has a spirit and temper peculiarly its own. In fact, its character has been largely molded by its one great editor, J. H. Garrison. His peculiar intellectual and spiritual qualities are noticeable in every number. It is broad, generous, philanthropic and magnanimous, and holds a warm place in the hearts of a large constituency among the Disciples. While it has pursued a very lenient course toward those among us who have been guilty of aberrancies from orthodox standards, yet it has ever been true to the cardinal principles of the great plea for which we plead.

E. V. ZOLLARS,  
President Texas Christian University.

## Christian Spirit.

I appreciate the CHRISTIAN-EVANGELIST. I know that it has done and is doing great good. The paper has always had an admirable Christian spirit. I see much in all our papers that I do not endorse, but we all have a right to our opinion, and you always let both sides be heard.

St. Louis.

J. H. ALLEN.



**A True Exponent.**

The CHRISTIAN-EVANGELIST is considered one of the great religious journals of this country. It is a prime favorite with the brotherhood of the Church of Christ, because during all the forty years of its existence it has been a true exponent of the best thought of the church. Dr. J. H. Garrison's work as editor has always been of the highest order of merit. It is great good fortune for the Church of Christ that he has been at the helm for thirty-five years, and I am sure that a grateful people will unite in the prayer that he may be spared to us many years more that the readers of this splendid organ of the church may continue to benefit by his wise and loving counsel. HILL M. BELL,  
President of Drake University.

**Aggressive and Progressive.**

No doubt a host of friends all over the Union and abroad will hail with pleasure the fortieth anniversary of the CHRISTIAN-EVANGELIST. This paper has long been in the lead with our people, and its influence has never made for anything but aggressive, progressive and united Christianity. Its time-honored statement, set forth in the little poem which always heads the editorial page, has burned itself into the consciousness of our people, and its kindly spirit toward all, both those of the same ideas and those of differing opinions, has had its effect upon everybody who has come under its gentle, yet strong, influence.

The fact that this anniversary also marks the thirty-fifth year of J. H. Garrison's connection with the paper, gives only added pleasure to the commemoration of this anniversary day. He has been a father to so many of our young men, a brother to so many of our older ones, and from his "Easy Chair" has talked so gently and so kindly, so wisely and so strongly, to all alike, that the hearts of us all go out to him at this time of the glad new year.

May the CHRISTIAN-EVANGELIST, with its fatherly editor, so ably seconded by his scholarly and brilliant son, go forward for many years to come, continuing its brave, bold stand for the truth and right, its powerful attack against error and wrong is, I am sure, the sincere wish of thousands of its readers.

BARRIS A. JENKINS.

President Kentucky University.  
Lexington, Ky.

**A Helper of Home Missions.**

I desire to be enrolled among the many thousand brethren in Christ, and congratulate the CHRISTIAN-EVANGELIST on attaining its fortieth year. While these years have been full of toil, and I doubt not of much weariness to flesh and spirit, yet as we look back over them, they have been years of great fruitfulness to the paper, and to the cause with which it is identified.

Speaking for the American Christian Missionary Society, I wish to thank you for your earnest, consistent advocacy of the work of missions among the Disciples of Christ. While in doing this you have only done that which is your plain duty, yet you have done it so well, so earnestly that it is worthy of acknowledgement before the

whole church. We have never asked the CHRISTIAN-EVANGELIST for any favor for our missionary work, but what it has been granted. Its space has been given free to the interests of this great cause, and the work of home missions shows the result in the enlargement that has come to it through the great help given to us by the CHRISTIAN-EVANGELIST.

I thank you, I congratulate you, I wish you many returns of the anniversary.

BENJ. L. SMITH, Cor. Sec.,  
American Christian Missionary Society.  
Cincinnati, O.

**A Friend of Foreign Missions.**

The CHRISTIAN-EVANGELIST has been a steadfast friend and champion of foreign missions from the first. It has kept the claims of this cause before its host of readers in season and out of season. In its columns there is line upon line, precept upon precept, here a little, and there a great deal. Each year one issue is devoted almost entirely to the advocacy of this divine enterprise. The editors have ever been most generous in placing their space at the disposal of the representatives of the foreign society. No one can estimate the value of such a publication to our organized missionary work. Outside the area in which our religious papers are circulated little, if any, money need be expected for any form of Christian work. Our religious papers create a missionary atmosphere in the churches and in the homes of the people. They reinforce the appeals of the missionary agents. They go where no missionary agent has gone, or can go. They break down opposition and generate interest and enthusiasm. Long may the CHRISTIAN-EVANGELIST and its editors live to help our Lord bless and redeem the whole wide world. May the circle of their influence be widened with the process of the suns.

A. McLEAN.

Cincinnati, O.

**Not Sound Enough.**

I have watched your career as an editor with pleasure and pride, as I have seen a most unpromising little "folder" grow into a great religious weekly. The good you have accomplished during these years, eternity alone can tell. But as many of your friends will tell you this, let me, in love, touch another key. Of late, as I see things, this good might have been greater if you had given more attention to the exposition of the Scriptures. What the Book says is better than anything we can say about the Book. The newspaper, like the sermon, that it may be at its best, must "open to us the Scriptures." (Luke 24:27-32.) Neither literary excellence, nor any other virtue, can atone for a defect at this point. I also think you would have been more useful had you given greater emphasis to our plea. Born and reared in denominationalism, and having been led into Christian liberty by this great plea, I would be an ingrate, indeed, if I did not love it next to my Bible.

Heaven bless you and make your last years your best, is my prayer.

Dallas, Tex.

M. M. DAVIS.

**Sound Enough for Him.**

A better paper than the CHRISTIAN-EVANGELIST does not exist. A wiser guidance, upon the whole, is not to be found in the lists of human leadership. It is sound enough for me, and my manner of life, from my youth, which was at the first among mine own nation in Missouri, know all the Disciples, which knew me from the beginning, if they would testify, that after the most straitest sect of our religion, I lived a so-called "Campbellite."

I have not always agreed with it in all things, but then, come to think of it, even my wife and I have had our differences; and yet "she's all right." Our historic trinity, unity, liberty, charity, has no abler exponent, no more persistent, yet consistent advocate. I take pride in endorsing the CHRISTIAN-EVANGELIST before my people. May it have a successful new year, and prosper so long as it travels in its present virtuous paths.

GEORGE WALKER BUCKNER.

Macomb, Ill.

**On Common-Sense Lines.**

DEAR BROTHER GARRISON: I have been a reader of your valued paper for several years, and have often said the "Editor's Easy Chair" alone made it well worth one's while to take the paper. Besides, I am a great admirer of your paper as a whole, as it seems to be edited on good, plain, common-sense lines, devoid of extreme ideas on any subject, and is of a character to make one feel stronger and better after having read it. I usually make it a portion of my Sunday's reading. My judgment is that no abler paper is edited within the brotherhood. I note you have been connected with its editorial staff for a period of thirty-five years. May your life be spared to add many more years to this valued work.

R. A. LONG.

Kansas City, Mo.

**A Powerful Lever.**

May the Lord still cause his face to shine upon thee and do thee good. The long expected day has come when the Disciples of Christ begin to see visions. I frankly acknowledge that my greatest burden in a service, now of over twenty-five years, has been the small plans, the small range of vision and the small results because of the small effort put forth by our brethren. Thank the Lord, the day of larger visions is here, and we have reason to take fresh courage. In this day of broader vision and larger service, the CHRISTIAN-EVANGELIST has been a powerful lever. I have read it with profit and inspiration for many years, and promise for it also a larger place in the future.

F. P. ARTHUR.

Grand Rapids, Mich.

**Keeps Abreast of the Times.**

To any great religious movement the periodical journal is a necessity. It quietly enters into widely scattered homes and informs, inspires and brings them into potential unity. Our brotherhood owes a deep debt to the CHRISTIAN-EVANGELIST. For more than a generation it has led sanely and safely. It has been "courteous



in manner, but firm in the thing." It has kept abreast of the times and yet has not drifted with the current. It has character.

It gains by not being impersonal. The editor cannot overestimate the degree to which he holds the confidence and love of his brethren. May that which hath been, be that which shall be—only more!

In deep love, your brother,  
E. B. WAKEFIELD,  
President Hiram College.

#### Free From Contention.

MY DEAR BRO. GARRISON: It is with the greatest delight that I congratulate you upon the completion of the fortieth volume of the CHRISTIAN-EVANGELIST. Permit me to extend to you my heartiest congratulations personally, and to express my high appreciation of your services as editor of the paper for the past thirty-five years. During almost the life of a generation you have, with marked ability, advocated the cause of primitive apostolic Christianity.

I am pleased to express my approval of the spirit, aims and general policy of the CHRISTIAN-EVANGELIST from its commencement. The one faith, one Lord and one baptism have been kept before the eyes and minds of your readers. Home and Foreign Missions, Church Extension, Ministerial Relief, as well as all other of our church enterprises, have been wisely advocated in the columns of your paper. Its pages have been free from contention and strife, but at all times open to a proper and wise consideration of questions vital to the cause of Christ. Certainly the CHRISTIAN-EVANGELIST should be appreciated by all lovers of the truth and pure journalism. A paper controlled by high views of right thinking and living. The CHRISTIAN-EVANGELIST should be strongly supported by our brotherhood.

W. S. DICKINSON,  
Cincinnati, O.

#### Sweetness and Light.

DEAR BROTHER GARRISON: In a movement like ours and beginning as it did, there would be an inevitable movement forward from slavery to the letter to the freedom of the spirit; from narrowness and clamorous dogmatism to breadth of view with consequent sweetness and light; from an over-valuation of the machinery of Christianity to a discernment that forms and ceremonies are but a means to an end, and that the end is Christlikeness of character, Christlikeness in faith, in hope, in love. That in all the years of its history the CHRISTIAN-EVANGELIST has been in the lead in this forward movement must be an exceeding great reward to you, Brother Garrison, that your friends recognize this virtue in the CHRISTIAN-EVANGELIST is surely sufficient praise. Cordially,

BAYARD CRAIG,  
Pastor Central Christian Church,  
Denver, Col.

#### Later Years Its Best Years.

DEAR BROTHER GARRISON: Let me join your many friends in hearty congratulations upon the successful completion of the fortieth volume of the CHRISTIAN-EVANGELIST. For twenty years it has made its weekly visits to my home. I have always

enjoyed it, but its later years have been its best years. I always open it expecting to find something in it worth reading and am not disappointed. It is sweet-spirited, broad-minded and helpful. May God give you length of days and strength of mind and body to edit it for years to come. It deserves it and may the brotherhood give it a larger circulation.

A. M. HARVUOT,  
Pastor Central Christian Church,  
Cincinnati, O.

#### An Incalculable Influence.

For thirty years I have been a constant reader of the CHRISTIAN-EVANGELIST, and its predecessor, The Christian. During these formative years in the life and growth of this reformation, I believe the influence of the CHRISTIAN-EVANGELIST upon our literature in the way of elevating and spiritualizing it, has been incalculable. The editorials and the leading articles by correspondents have been of a high order of excellence, always breathing the sweet spirit of the Master. Where such a paper goes, week after week, into our homes, it cannot fail to mold character and to be reflected in the general life and literature of the brotherhood. Your paper has been a constant, stimulating influence to Christian men and women, lifting up ideals and generating enthusiasm in carrying forward the work of the church.

St. Louis. F. E. UDELL.

#### A Reader Since Childhood.

DEAR BROTHER GARRISON: It is my pleasure to congratulate you upon the close of your thirty-five years as editor of the CHRISTIAN-EVANGELIST. For a whole generation you have held an important position in a great religious movement. That at the close of so long a period of public service you have the confidence and affectionate esteem of your brethren, should be a supreme satisfaction and reward.

I have been a reader of the CHRISTIAN-EVANGELIST since childhood. It came into our home in the dark days of a struggle for an unpopular cause, to instruct and encourage and to preserve from that narrowness and provincialism which are ever the menace of reformations. It is to-day a welcome visitor to my home.

I think we may agree that the CHRISTIAN-EVANGELIST has ever stood for an intelligent and kindly interpretation of the meaning and mission of our movement, and that it has sought, by a wise moderation, to maintain that unity and harmony so essential to the restoration of apostolic Christianity.

St. Joseph, Mo. C. M. CHILTON.

#### For Primitive Christianity.

The CHRISTIAN-EVANGELIST, like many other papers, has had a varied history. I have had knowledge of it all its life. D. Bates, D. P. Henderson, Arthur Miller, Aaron Chatterton, Allen Hickey, Carpenter, Johnson, Carpenter and Johnson again, from Mt. Pleasant, Keokuk, Davenport, and Oskaloosa, Iowa. Moved after many years to Chicago, and afterwards united with The Christian at St. Louis, Mo. I have received two-thirds of all the copies

in all its migratory history. The editors have been among our best men, and all the time the paper has stood for primitive Christianity, piety, virtuous homes, civic righteousness and all that will make a people blessed. It has comforted many thousand saints and converted many sinners. Since it has had a habitation in St. Louis, especially, with J. H. Garrison as its senior editor, it has shown itself worthy of a place among our best literary publications.

D. R. DUNGAN.

#### Much Truth, Little Error.

I congratulate you on the completion of the fortieth volume of the CHRISTIAN-EVANGELIST. I remember the beginning of your publication in its various predecessors, and when I compare them with the very handsome paper which comes to me weekly now, I see a growth that is very greatly to your credit. No periodical comes to my desk more elegantly printed, or with its matter more skillfully distributed and displayed. Though I have often, as you are aware, taken exceptions to your editorial utterances, the amount of writing you have done to which no exceptions could be taken, represents a vast amount of labor on your part, and a vast amount of intelligence spread abroad among your readers. It is a great thing to be the editor of a periodical which guides the minds of a great multitude of intelligent men and women, and that gives valuable information to a still greater number. Like the old-fashioned preachers whom I sometimes heard in my boyhood, you have good reason to thank the Lord for the large amount of truth that you have preached while you pray him to forgive the small amount of error. You and I are both approaching the end of our earthly labors, and will soon give an account of all that our pens have written. I trust that the mercy of the Lord will be abundant for the frailties of us both; and I trust that after you are gone, some worthy man or men shall be raised up to continue the existence of your paper, and to make it, if possible, still more useful.

Fraternally yours,  
Lexington, Ky. J. W. MCGARVEY.

#### "A General Pastor."

During my thirty-eight years of Christian life, I count myself blessed in that I have been shepherded by eight such pastors as these: Proctor, Longan, Haley, (H. H.) Mountjoy, Taylor (J. Z.), Haley (T. P.), Brooks and Combs. The relation of pastor and flock is close and exists under divine approval; and yet in each individual case, how narrow and circumscribed as compared with the universal operation of the Church of Christ! I believe the local church not only needs its pastor continually for efficient local advancement, but that the Church general is blessed beyond computation by what I choose to call a general pastor—a religious newspaper—wise in counsel, and guided by the spirit of the Master. I have been blessed in my weekly communions with all the brethren through the columns of the CHRISTIAN-EVANGELIST for about thirty years. The

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# FROM OUR BROTHER EDITORS

## The Christian Union.

It gives me great pleasure to know that, after thirty-five years in the editorial chair (nicknamed "Easy"), the editor of the CHRISTIAN-EVANGELIST is able to improve with the passing years. When I first met him at Abingdon College, nearly thirty-five years ago, I considered him then one of our rising young men. I took one share in his company, believing it to be one of the best enterprises in the brotherhood. I am still of the opinion that he is a rising young man, growing gracefully, growing in usefulness, but never growing old. He will recall the fact that for several years I sent weekly letters under the heading, "Iowa Notes and News." I believed then in using press-power to propagate the truth. I have started on my ninth year as editor of the Christian Union, and know something of that fellowship that is referred to when he addresses me as "a brother editor." I am proud of the work he has done for the cause of Christ, and hope that he may have strength and wisdom to so guide the CHRISTIAN-EVANGELIST as to make it a blessing to every home it enters. We have not always agreed, but, when we understood each other, the things in which we have been in harmony have been many, and our differences have been few; may they become "beautifully less." Count on me for full fellowship in all that goes to make a Christian paper. May heaven's richest blessing rest upon you, brother editor, and upon all that are associated with you in conducting one of the best papers ever printed, and in sending out thousands of pages of printed matter, books, tracts, etc., to help all who read. And when your hand is no longer able to push the pen, may others, strong and wise and true to truth and duty, rise up to continue with multiplied power the good work you are doing.

G. L. BROKAW.

Editor The Christian Union.

Des Moines, Iowa.

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## The Pacific Christian.

The writer was not far out of his teens when J. H. Garrison, fresh from a course in college, visited a country church in Illinois and delivered a series of sermons. At the close of the protracted meeting he was taken to his home in Macomb by a farmer, who afterward put much of his own thought and had it into a remark like this: "I like that young man because as soon as he reached home he put on his old clothes and went to work."

That was where Brother Garrison began his editorial career, and the object upon which he practiced was the Gospel Echo. But it is now evident that even at that time he had a vision of the future, and an ambition which was not to be satisfied by a mere echo.

It was not long after this small beginning at Macomb till the young editor was heard of at Quincy, and the monthly pamphlet had been changed to a weekly and to the form common to weeklies of those times. I think it was there called The Christian,

which name was retained until after the second or third consolidation had been made, which brought The Evangelist down from Iowa to St. Louis, whither The Christian had long since gone, to grow up with the brotherhood.

But how could a young man just out of college know that the brotherhood was going to "grow up?" Ah! that was the substance of the vision—a vision of faith in a great plea which is the principal thing in the whole business that renders the CHRISTIAN-EVANGELIST worth talking about. Nor was the selection of a location accidental or arbitrary. There was something in the vision that suggested the productiveness of the field of which St. Louis was to be the center—something which offered the largest opportunity to a young man who was willing to don his old clothes and go to work.

Another thing must be mentioned as reason for this note of congratulation: Rather early in his editorial career, if not at its very beginning, Brother Garrison seemed to be impressed with the thought that our plea for restoration and reunion ought to be more than a cause of internal discussion, and even more than a challenge to the sects. And it is not too much to say that the CHRISTIAN EVANGELIST has been a great power in the promotion of a higher type of spiritual life and a wider, profounder interest in the dissemination of a pure and simple gospel among all the tribes and nations of the earth.

We are all impressed by great institutions, but often more by the men by whom they are built. The institution is a means to an end, and generally an aggregation of money and talent which is apt to defy accurate comparison of the men who have contributed to its success. But it is always interesting to study the life of a man which has been put into corporate form to remain when he is gone.

I last saw J. H. Garrison well preserved but gray as a grandfather—which in point of fact he is—at Detroit about two months ago. Between the time I saw him at the country church and this last meeting at Detroit, the story of a successful life has been continued through thirty-five volumes; and I sincerely hope it may be continued through many more.

W. B. BERRY,

Editor Pacific Christian.

San Francisco.

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## The Independent.

MY DEAR DR. GARRISON: You and I are contemporaries. You have been thirty-five years in editorial connection with the CHRISTIAN-EVANGELIST, and I have been thirty-five years with The Independent!

It has been an advantage to The Independent to exchange with the CHRISTIAN-EVANGELIST, and I have read its utterances—always fraternal and Christian, and often courageous—with great interest. Those that read your paper cannot fail to recognize that it looks forward and outward to a larger fellowship of all those who claim the name of Christian, while it has been

heartily loyal to the churches which it especially represents.

I trust that there may be not a few more years of service for you in this good work, and that the CHRISTIAN-EVANGELIST may long be a leading and useful representative of the Christian churches of the country.

Very sincerely yours,  
WILLIAM HAYES WARD,  
Editor The Independent.

New York.

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## Christian Worker.

DEAR BROTHER GARRISON: Your anniversary affords me a happy opportunity to say what has long been in my mind. You have demonstrated that a man may advance in years and wisdom and remain young in spirit; that a full mind may remain an open mind. To the genuine humility that comes of constant communion with God, may also be ascribed the fine appreciation of other men's talents that has always kept the CHRISTIAN-EVANGELIST freighted with matter of the highest value; vital rather than controversial; positive rather than negative. To the courage that has never waited to inquire which way the crowd would go, and to the son, who is perhaps your chief gift to Christianity and journalism, we look for the greater future that the splendid past of the CHRISTIAN-EVANGELIST justifies us in expecting.

Heartily, W. R. WARREN,  
Editor Christian Worker.

Pittsburg, Pa.

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## The Christian Leader.

J. H. GARRISON, EDITOR CHRISTIAN-EVANGELIST, My Dear Brother: The present editor of the Christian Leader has now, as for many past years, a sincere liking for you, as a disciple of our Lord Jesus. For over thirty years I have been a regular reader of your paper, and now heartily congratulate you on the fortieth anniversary of your paper, hoping that for yet several years, it may prosper and do good service in the cause of human redemption.

Your old brother-editor and disciple,  
JAMES S. BELL, Editor of Christian Leader.

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## West Virginia Christian.

West Virginia sends greetings. I welcome the opportunity to congratulate you on the successful completion of the fortieth volume of the CHRISTIAN-EVANGELIST and of your thirty-five years of editorial labors. I regard the CHRISTIAN-EVANGELIST as one of the ablest exponents of "our plea," and I look to you as a leader and an example for us younger men. I could wish nothing better for the little paper with which I am connected than to have it dominated by the same spirit and filled with the same literary excellence as is your journal. For the CHRISTIAN-EVANGELIST my highest desire is, that you may be spared at least another thirty-five years, to strongly fortify (Garrison) it in its battles for loyalty to Christ and liberty in Christ.

Fraternally,  
J. W. YOHIO,  
Managing Editor, W. Va. Christian.



### The Interior.

The Interior heartily congratulates the CHRISTIAN-EVANGELIST upon the completion of its fortieth volume. Among the papers that have stood for a sound Christianity with the note of progress in it, the CHRISTIAN-EVANGELIST has been long known to us as one of the most forceful and useful. That it should have gone on in its career thus long with increasing prosperity, seems to us to be a most optimistic thought, for we believe that its spirit is the spirit of conquering Christianity. We trust that its further progress may be as prosperous and efficient as its former history has been.

Very faithfully,  
Chicago, Ill. THE INTERIOR.

### Christian Endeavor World.

DEAR DR. GARRISON: I'd rather join in celebrating the anniversary of a Christian journal than any other anniversary I can think of. The churches are in it, the pastors are in it, the men and women who are doing things for Christ are in it, the kingdom of God is in it. Forty years of a religious paper!—that means more than many a king's reign; and thirty-five years as a religious editor!—that means more good done than many a lauded hero has to his credit. Hard work has gone into those thirty-five years, hard work and lots of it; but what innumerable lives, down here and up yonder, have been strengthened and cheered and comforted by your labors! The CHRISTIAN-EVANGELIST has always been one of my most valued exchanges. It is staunch and true, bright and wholesome, brotherly and Christ-like. The Christian Endeavor World has much in common with you in spirit and purpose, and we hail you as a brother beloved and heartily congratulate you on attaining this anniversary, and pray that God will grant you and your noble paper all blessings and ever-growing prosperity in the anniversaries to come.

Very cordially yours,  
AMOS R. WELLS, Managing Editor Christian Endeavor World.  
Boston, Mass.

### The Religious Herald.

EDITOR CHRISTIAN-EVANGELIST: As the Religious Herald has passed successfully and prosperously its 75th birthday and is just concluding its 76th year of continuous publication, we are in fine mood to congratulate you on the completion of your fortieth volume. The editor's lot is not always a happy one in these strenuous days, but his career has compensation. We earnestly trust that your excellent paper may be a continual and faithful witness for the truth as it is in Jesus.

R. H. PITT,  
Editor the Religious Herald.  
Richmond, Va.

### The Congregationalist.

REV. J. H. GARRISON, Dear Brother: Your weekly visits to our sanctuary through the CHRISTIAN-EVANGELIST are always welcome. You come in with honest step, candid words, a trustful, confident expression unshadowed by temporary disturbances in church and state, and a forward look to-

ward the completed kingdom of God. One who has survived the changes of thirty five years as editor of a religious newspaper, such years as those you have passed through, and continues to be a trusted interpreter of revealed truth in the light of passing events and of eternity, deserves honor from his brethren of our arduous calling. I offer it gladly. No teacher or counselor is more influential, more isolated, more in need of divine support and human sympathy than the editor of a religious newspaper. May you continue to show the faith in God, courage, insight, and confidence in your fellowmen which has characterized your long and honorable service.

Fraternally yours,  
A. E. DUNNING,  
Editor The Congregationalist.  
Boston, Mass.

### The Standard.

DR. J. H. GARRISON, DEAR BROTHER EDITOR: The Standard has just passed its fiftieth milepost. Some of its editors have been connected with the paper for more than one-half this time. They know something of the struggles through which denominational journalism has passed during the last forty years. That the CHRISTIAN-EVANGELIST has been successfully issued during these decades, and always with growing power and increasing usefulness, is something for which to be devoutly thankful. And furthermore, we cannot but congratulate you and your confreres that, during this long period, representing as it does a period of tremendous expansion in every branch of human effort, and especially of great literary advancement, there is abundant evidence of your appreciation of the true functions of a denominational newspaper, evidence which appears in the steady growth of the CHRISTIAN-EVANGELIST.

The Standard congratulates you upon the splendid manner in which you have fulfilled your important mission, and wishes your enterprise the prosperity and success which its worth and long-time service well merit.

J. S. DICKERSON, Pres.  
Chicago.

### The Advance.

MY DEAR DR. GARRISON: Any man who can stand the racket of editorial work for thirty-five years shows what kind of stuff he has in him. He has muscle and nerve, grit and grip. You are to be greatly congratulated for having come safely through the storms of all these years, the kicks and cuffs of cranky subscribers and still more cranky reformers, who rule out all opinions but their own. No doubt you have received enough contradictory advice to send an ordinary man to an insane asylum. That you have kept so level a head on your shoulders through it all, is quite an achievement. That you have had so large and long continued an opportunity for usefulness is a matter for profound gratitude. You have made the CHRISTIAN EVANGELIST a most valuable and helpful factor in the work of your people and in the lives of your many readers. We wish the CHRIS-

TIAN-EVANGELIST many years of continued success.

Chicago, Ill. J. A. ADAMS,  
Editor Advance.

### The Religious Telescope.

EDITOR THE CHRISTIAN-EVANGELIST, DEAR SIR AND BROTHER: A live, thoroughly orthodox religious journal is, next to the Bible, the most valuable of publications. The completion of forty years' existence by such a paper is an epoch meriting special recognition.

The rounding up of thirty five years' continuous service as editor-in-chief on the columns of such a journal, is a consummation upon which the fortunate veteran of the quill may most appropriately receive hearty congratulations.

Inasmuch as both yourself and your very excellent paper—esteemed as one of our best exchanges—come now within the per-view of the above named conditions, the writer of these lines takes great pleasure in extending to you and your publication most cordial greetings and most hearty congratulations.

Wishing for you many more years of health and successful service in the great realm of religious journalism, and for your valuable paper continued prosperity, I am, Yours in the bonds of Christian fraternity and brotherly cordiality,

I. L. KEPHART, Editor,  
Religious Telescope.  
Dayton, Ohio.

### St. Louis Christian Advocate.

In these days of literary weaklings and ephemeral periodicals, it is strengthening to contemplate a religious journal which from modest infancy has grown steadily with the years into a splendid maturity. The CHRISTIAN-EVANGELIST stands to-day, after forty years of history, an eloquent comment upon the logic of Christian endeavor, and as the exponent of all that is pure and good. But we cannot consider the paper apart from the editor, for it is the editor, in his highest, strongest expression!

To have lived a half century in this wonderful age is much, and to have lived in the exercise of a ministry untouched by suspicion and glorified by success is more. But to have lived, unscathed, in the white light of a necessary publicity and in the exercise of an editorial ministry which sends out its great voice over all the land, making its journal breathe the virile utterances of human genius and flame with the mighty deliverances of the Holy Spirit to do this is more—much more—than is possible to ordinary humanity. In this view of the matter we greet and congratulate our brother, REV. J. H. GARRISON, editor of the CHRISTIAN-EVANGELIST, most sincerely.

C. C. WOOD,  
Asst Editor St. Louis Christian Advocate.

### Western Christian Advocate.

The Western Christian Advocate, now approaching its seventieth anniversary celebration, sends greetings to the CHRISTIAN EVANGELIST, with most fraternal congratulations upon the completion of its fortieth volume.



The Western does not believe in the "doom of denominational journalism," concerning which considerable has lately been written. A thousand denominational papers in the field, with a circulation of five million, and a reading constituency of twenty-five million—this does not particularly indicate a decadence. The larger movements among the churches toward federation and unity in sentiment and policy are cordially welcomed by us; but we believe that to serve one's denomination loyally, without sectarianism or bigotry, is to serve best the entire Church of Christ and God's kingdom. The aim, therefore, of any religious paper ought to be to produce a paper—fraternal yet denominational, liberal without laxity, rational but not rationalistic, practical and spiritual rather than theoretical and controversial—which shall be true to the traditions of its church, maintain and promote its evangelical spirit, uphold its established causes, and forward its new enterprises. In a time when, in our secular dailies, serious editorial treatment, from the ethical standpoint, of public events and tendencies is so grossly neglected, there is all the more necessity for such consideration in a weekly journal under religious auspices.

We are happy in our confidence that the CHRISTIAN-EVANGELIST is thoroughly committed to such a great work as it has had in hand for forty years, and send it our God-speed for the future.

You must be one of the veterans in the editorial profession, and as such I greet you, sending you my heartiest congratulations and good wishes for your continued success and widening influence in your great work.

LEVI GILBERT,

Editor Western Christian Advocate.  
Cincinnati, O.

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#### Herald of Gospel Liberty.

EDITOR CHRISTIAN-EVANGELIST: I hear you are soon to complete the fortieth volume of the CHRISTIAN-EVANGELIST, of which you have been editor for thirty-five years. Allow me to take your time to congratulate you. Somehow, your paper looks new every week. One would not think (to see its clean, fresh face) that it was forty years old. And to read its bright, breezy editorial pages, one would think its editor was getting younger, instead of older. If there are any gray hairs or wrinkles, they must be—well, theological, not editorial or fraternal. We rejoice at your broad spirit, and trust you will continue to grow younger and younger, in the sweet faith and charity now evident in your columns.

J. J. SUMMERBELL,

Editor of the Herald of Gospel Liberty.  
Dayton, O.

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#### Central Baptist

REV. J. H. GARRISON, EDITOR CHRISTIAN EVANGELIST, Dear Brother: Your announcement that the CHRISTIAN-EVANGELIST is just completing its fortieth volume, and that you have been its editor for thirty-five years prompts me to write you these lines.

First of all, I want to congratulate you on having been spared and strengthened

## Pains in the Back

Are symptoms of a weak, torpid or stagnant condition of the kidneys or liver, and are a warning it is extremely hazardous to neglect, so important is a healthy action of these organs.

They are commonly attended by loss of energy, lack of courage, and sometimes by gloomy foreboding and despondency.

"I had pains in my back, could not sleep and when I got up in the morning felt worse than the night before. I began taking Hood's Sarsaparilla and now I can sleep and get up feeling rested and able to do my work. I attribute my cure entirely to Hood's Sarsaparilla." Mrs. J. N. PERRY, care H. S. Copeland, Pike Road, Ala.

## Hood's Sarsaparilla and Pills

Cure kidney and liver troubles, relieve the back, and build up the whole system.

to preside over the columns of your paper through so many eventful years. Permit me also to express my personal appreciation of your acquaintance through a considerable portion of this time. It would have been a pleasure to me to have seen more of you and to have bartered with you in those little tales of woe and hardship, for which an editor finds no market except when he meets a brother burdened with similar trials. I have greatly admired the pacific tone of your columns and the brotherly spirit of all your utterances.

Your announcement throws me into a reminiscent mood. Twenty-six years ago I came to the city and became one of the editors of the Central Baptist. At that time there were seven evangelical weeklies published here, and most of them were able to support two or more editors each. Where are the seven? Only three remain. As the income declined, or as the demands upon religious journalism developed, one after another of the editorial brethren felt called to other and fatter fields, until now there are not enough of us left to form a line. Four of the papers have gone, some to a place of rest and some elsewhere. I recall an occasional luncheon, where we all sat down together, where we talked over mutual interests and common experiences. Now we are too few to secure rates at a restaurant—even a cheap one.

You will readily recall the names of some of our associates—Dr. R. P. Farris, Dr. Fry, Dr. McAnally, Dr. W. H. Williams, Dr. Harris and others who have passed to rest after noble work. Several who were faithful in our ranks are engaged now in work of another kind, or resting on their well deserved honors and comfortable in their accumulated competency.

To your gray hairs, to your long service, to your brotherly kindness and to your conspicuous ability, the rest of us, few in numbers and younger in years, take off our hats on the occasion of this important date.

With best wishes for your personal health and for your editorial prosperity, I am  
Yours truly,

St. Louis.

J. C. ARMSTRONG,  
Editor Central Baptist.

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## International Sunday-School Evangel.

DEAR DOCTOR GARRISON: I note with genuine pleasure the approaching completion of the fortieth volume of the CHRISTIAN EVANGELIST, and also the completion of your thirty-five years of editorial service upon the paper. Allow me, as a fellow-editor in the World's Fair-City, to express my sincere appreciation of the CHRISTIAN-EVANGELIST and of your own distinguished services, as well as of your fellowship. We youngsters certainly are impressed by thirty-five years of effort on the part of an editor in making hosts of people think as he thinks.

I take it that an editor differs quite materially from an author, and have sometimes thought a proper definition to be that an editor is a policeman to arrest thought and detain him for others to take in hand, and that is not our province, as it is that of the author, to dress thought up in finished apparel. You can no doubt recall having many times had the delightful experience of arresting thought and holding him for inspection by the doctors or by the authors, more often than not self-constituted critics; and you have also had the delightful exercise of defending thought while you held him for a time; and if you have more times than not been successful, you may take to yourself, on this anniversary day, no small satisfaction in realizing that you have been successful as an editor.

May you and your associates and the CHRISTIAN-EVANGELIST go on with increasing prosperity and increasing blessing to others, is the sincere wish of

Your fellow editor,

W. J. SEMELROTH,

Editor International S. S. Evangel.  
St. Louis.

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## The Herald and Presbyterian.

J. H. GARRISON, Dear Brother: I congratulate you on your approaching thirty-fifth anniversary. Is it possible that it is only the thirty-fifth? I thought you had been it a long time when I began, but it seems you had not. I have looked on you as a contemporary of Dr. J. G. Monfort, our senior editor, who bought and edited the Presbyterian Standard in 1834, or at least of Dr. C. E. Babb, who began in 1852. Of course this was a foolish mistake for in reading the CHRISTIAN-EVANGELIST I see no evidence of great age, but only the maturity which marks a man in his prime.

I wish you were straight on doctrine and polity. If only you could adopt the confession of faith and the Presbyterian form of government, what a power for good you might be!

However, I am congratulating you on what you are and have done, rather than on what you might be, and so will only say, that I hope you may live, and keep in the editorial harness, and do good as long as our senior editor has done.

"Has any year of your thirty five,  
Been fuller of good than all the rest.  
Let it be a type of years to come,  
And may every year be of all the best."

Fraternally,

Cincinnati, O.

F. C. MONFORT.



## Family Circle

### Hands of Toil.

By Arthur Peirce Vaughn.

In the shop of Nazareth  
Pungent cedar haunts the breath.  
'Tis a low Eastern room,  
Windowless, touched with gloom.  
Workman's bench and simple tools  
Line the walls. Chests and stools,  
Yoke of ox, and shaft of plow,  
Finished by the Carpenter,  
Lie about the pavement now.

In the room the Craftsman stands,  
Stands and reaches out His hands.

Let the shadows veil His face  
If you must, and dimly trace  
His workman's tunic, girt with bands,  
At His waist. But His Hands—  
Let the light play on them;  
Marks of toil lay on them.  
Paint with passion and with care  
Every old scar showing there  
Where a tool slipped and hurt;  
Show each callous; be alert  
For each deep line of toil.  
Show the soil  
Of the pitch; and the strength  
Grip of helve gives at length.

When night comes, and I turn  
From my shop where I earn  
Daily bread, let me see  
Those hard hands; know that He  
Shared my lot, every bit:  
Was a man, every whit.

Could I fear such a hand  
Stretched toward me? Misunderstand  
Or mistrust? Doubt that He  
Meets me full in sympathy?  
"Carpenter! hard like Thine  
Is this hand—this of mine:  
I reach out, gripping Thee,  
Son of Man, close to me,  
Close and fast fearlessly."

—From *The Outlook*.

### A Cadet and His Uniform.

A number of years ago a superintendent of a Sunday-school in Dublin, Ireland, offered to any boy of that city who did not belong to a Sunday-school a new suit of clothes if he would join his school.

He did not desire to draw from any other school, but to any boy who did not belong to any other Sunday-school the offer held good.

A number of his teachers went out in the byways and hedges, or in other words, in the dirty, unkept streets and close, unwholesome alleys, in search of the wandering ones.

One teacher brought in three to reinforce her class—three rough, unkempt, untaught boys.

One of these three, a lad named Robert, who kept no law but his own will, was particularly troublesome; he not only would not pay any attention to the lesson himself, but he took care that no other boy in the vicinity did so. He seemed to be literally full of pins. If any boy within reach of him took his eyes from him a moment, he was pretty certain to come in contact with one of these pins. This went on for three or four Sundays, when Robert dropped out of Sunday-school. His teacher sought to bring him back in vain, and then took his case to the superintendent.

The superintendent replied, "Give him another suit of clothes."

The teacher again sought the boy with the offer of a suit of clothes, and Robert came back, and brought the pins with him, and behaved, if possible, worse than before. His teacher was almost in despair when a second time he left the school. After repeated visits and appeals to the boy the teacher again reported her failure to the superintendent.

"Give him another suit of clothes," responded the superintendent.

"But," protested the teacher, "we have already given two suits of clothes."

"We'll give him one more suit, but make him understand that this is the very last one he is going to get."

After Sunday-school the teacher sought and found the boy in the gutter of the obscure alley where he lived, playing marbles with some boon companions.

"Robert," said the teacher, "you were absent from Sunday-school again to-day."

"Naw, I ain't going there any more."

"But, Robert, you promised," protested his teacher.

"Well, I ain't going to; ain't no fun there."

"Robert," continued his teacher, "if you will come back to Sunday-school, we will give you another suit of clothes."

The boy looked up incredulously.

"D'ye mean that?"

"Yes, Robert, I mean it, but this is the very last suit of clothes we are going to give you, and I can only promise you this suit if you will pledge me your word of honor to come faithfully to Sunday-school every Sunday unless you have a good excuse for staying away."

The boy pondered the matter for a few moments and said, "I'll come."

"Now, Robert," said the teacher, "I am going to trust you. I am going to leave it to your honor to come every Sunday that you are able. And, Robert," continued she, "I am going to ask you to be my helper. You know that I have a very mischievous class of boys. Sometimes they behave so badly that I can scarcely teach the lesson at all, and I am going to ask you to come every Sunday and keep order while I teach."

The boy studied her face for a moment with the keen shrewdness born of a street education, and finding what he saw there satisfactory, replied, "I'll do it," and he did. There was no more trouble about order, he was the bully of the neighborhood. If any boy near him dared to misbehave or in any way create a disturbance, he shook his grimy fists at him and said, "I'll give it to you after Sunday-school," and the boys didn't dare to be disorderly.

The same energy and fertility that he had used to create mischief was utilized to maintain good order, and it succeeded.

The boy was Robert Morrison, who translated the Bible into the Chinese language, gave twenty-five years of his life to foreign work, and baptized the first Chinese convert to Protestant Christianity.

—*The Brotherhood Star*.

Wife: You don't seem to enjoy the dinner, dear. What's the matter?

Husband: 'I was wondering if there weren't some typographical errors in that cook-book of yours.

### Under the Stars and Stripes.

Five-year-old Harold is of the blood of patriots. His grandfather was in the Mexican as well as in the Civil War, and his father is a Spanish War veteran; consequently, says the Washington Star, he has heard much talk of the flag in his short life, and has most exalted ideas of its protective qualities.

Not long ago, when the new baby was born, Harold was put to sleep in a room adjoining his mother's, and as he had never slept alone before, his baby soul was filled with nameless fears which he was too proud to tell in full.

"It's awful lonesome in here, mamma!" he called.

"Just remember that the angels are near you and are caring for you," answered his mother, from the next room.

"But, mamma," he objected, "I don't know any angels in particular, and I'd be scared if any strange angels came round."

"Now, Harold, you must go to sleep. Nothing will hurt you."

"Can't I have the gas lighted in here?"

"No, dear, I don't think it necessary."

There was silence for some time, then the small voice piped up again: "O mamma!"

"Yes, dear."

"May I have grandpapa's flag?"

"Why, what for? I want you to go right to sleep."

"Please, mamma!" and a small, night-gowned figure appeared at the door. "I want to stick the flag up at the head of the bed. You know the other night grandpa said that any one protected by the American flag would be safe, no matter how weak he was. I feel awful weak, mamma, truly I do."

An hour later, when his mother looked in, he was sound asleep, with a fat little fist holding fast the end of the "protecting" flag.

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## If I Can Live.

If I can live  
To make some pale face brighter, and to  
give  
A second luster to some tear-dimmed  
eye,  
Or e'en impart  
One throb of comfort to an aching heart,  
Or cheer some wayworn soul in passing  
by;

If I can lend  
A strong hand to the fallen, or defend  
The right against a single envious strain,  
My life, though bare  
Perhaps of much that seemeth dear and  
fair  
To us on earth, will not have been in vain.

The purest joy  
Most near to heaven, far from earth's al-  
loy,  
Is bidding clouds give way to sun and  
shine,  
And 't will be well  
If on that day of days the angels tell  
Of me: "She did her best for one of  
Thine."

—Helen Hunt Jackson.

## The Bank of England.

When the Bank of England commenced business in 1694, with a staff of fifty-four clerks, all of whom worked in a single room and the directors with them, no one imagined that it would develop into the great national institution it is to-day. And its career, extending over two centuries, has brought it in touch with a wealth of romance, relics of which may be found in that department of the bank with which the public is least familiar—namely, its museum.

How many people know that the bank once issued a note for a penny?—although it should be explained that this was entirely due to an error. But the penny note went into circulation all the same, and only by offering a reward of five pounds was the bank able to get it back again before it passed into the hands of the curio collector. This note is still preserved in one of the albums, and in another are some of the curious notes which saved the bank in 1745. In that year a great run on the funds took place—so great, in fact, that it was thought that the bank would be unable to meet it; but the directors in the nick of time sent a number of their clerks into the crowd to present notes which were paid in sixpences, thus giving the officials time to prepare for the demand for specie.

Another curiosity is a note for 1,000,000 pounds, which is the only one of that value ever printed; while there is also a note which was in circulation for nearly 150 years before it was presented.

Specimens of all the forged notes which have been uttered from time to time by the unscrupulous are kept, and their value aggregates several million pounds, while notes brought from the wreck of the Eurydice and one taken from the stomach of an enormous codfish captured off the coast of Greenland are among the bank's most valued treasures.

There are hundreds of specimens of curious coins which have been returned to the bank from all parts of the world, or found in the testing machine. This machine, by the way, tests 35,000 sovereigns a day, and automatically rejects any which have become light.

The museum library contains all the old ledgers which have been used by the bank since it was first opened, and they number 70,000, while another set of volumes gives a record of every member of the staff who has ever served at the bank. There are also 20,000 volumes of all kinds for the use of the staff, some of which are so rare that the same number of sovereigns would not purchase the collection.

The bank has its own churchyard adjoining, and here many of the officials have in former times been buried. In one corner is the grave of a man who stood eight feet two inches in his socks.—*Tit-Bits*.



## Spasmodic Enthusiasm.

Young people are often subject to acute attacks of enthusiasm. They are completely swept off their feet by new ideas, and think that they will accomplish wonders with them. For days they think and dream of nothing else. It may be the making of a cart or some toy, the taking up of a special study, a plan to improve the home or the farm, or to work out some pet theory, or determination to engage in some particular kind of work. But in most cases the enthusiasm cools, the zeal evaporates, the fire dies out, and nothing is left but embers and ashes.

I have known more than one youth to be so fired by listening to some great orator at the bar that he then and there made up his mind that he would be a lawyer. He would bend all his energy to the study of law for perhaps a few weeks. At the end of that time he would throw his law books down in disgust and decide that the writings of Coke and Blackstone are dry pickings for a boy who delights in action. His enthusiasm for the law had received a deathblow. His mind was ready for some other diversion. He saw a successful physician hurrying about in his carriage, and thought that medicine is the ideal profession, so he decided at once to become a doctor. But a very short experience with the dry bones of anatomy was sufficient to dampen his ardor, and he quickly followed some other will-o'-the-wisp which danced before his fanciful imagination.

Young people who are completely unbalanced by new ideas, and who do not stop to consider whether they are feasible or practicable, rarely have the persistence to follow one to a conclusion. Victims of transitory enthusiasm, they change about from pillar to post until youth and opportunity lie behind them. They work as clerks for a while, teach school a term or two, work in factories, half-learn this trade or that, waste a year, perhaps, in the study of medicine, another in that of law, or a few months in attempting to master the foundation principles of architecture, or in studying some art or science that strikes their fancy for the moment, and, almost before they realize it, they are no longer eligible for success. Their lives are made up of fragments which do not belong together, and which no ingenuity could make into a complete pattern.

If erratic people of this kind would stick to even the humblest thing they attempt, they would accomplish something; their lives would make some sort of finished pat-

## HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

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tern, however homely, instead of a mass of disconnected fragments. Nothing can be made out of fragments of different kinds. A beautiful mosaic is made up of tiny bits, but they are of the same kind.

If all the knowledge and unbalanced enthusiasm which so many young men and women waste in trying scores of things could be put into one worthy endeavor; if every day's work were made to help out that of the previous day; if every bit of experience were made to count upon the one great object of their lives, their power of achievement, their possibilities of increased usefulness and of weaving a beautiful life-pattern would be increased a thousandfold.—O. S. Marden, in "Success."



## The Muse of the Service of Alcohol.

The Literary Digest has translated an article from the Deutsche Monatsschrift in which the author, Otto von Teixner, deplores the exaltation by German writers of drink and drinking. He says:

"It is deeply to be deplored that such gifted writers of poetry as Scheffel, Julius Wolff, Rudolf Baumbach, Meyer, and others, have given their talents and their time to the exaggerated laudations of wine and beer-drinking. They have idealized the drinking student and street bum, and in the beautiful forms of verse have made them attractive to the average reader. Not the evils of the habit, but the grotesque and mirth-provoking sides of wine-bibber and beer-toper they picture in verse and song. It does not take long for these drinking-songs to find their way into the song books of the students and constitute their intellectual pabulum when they meet in their Kneipes. In these songs the abuse of alcoholic beverages is not only not com-



demned, but is even lauded, and the drunken man is a hero. How sentiments of this sort, coming from the pens of men who stand high in the literary annals of the country, will influence the immature mind of the pupils of the secondary schools and of the universities is only too apparent. What good will the warnings of the physicians and the preachings and moral teachings of the theologians do when the academic youth of the country is taught to regard drinking as the acme of student glory by the songs of the leading poets? It can be unhesitatingly declared that the terrible abuse of alcoholic drinks and the increase in drunkenness, particularly in university and school circles, and among the younger generation in general, are largely the result of the service which the Muse is now rendering at the altar of alcohol. Poetry and song should have higher ideas and ideals."

### The Saloon Convicted; the Boys Hanged.

In pronouncing the death sentence on two boy murderers at Owatonna, Minn., Judge Buckman delivered this Phillippic against the saloon:

"Every community can well ask if it is not equally guilty with its sister city in not making a vigorous effort to remove the snares which lie in waiting for the young in almost every town in the Union. These boys cannot have been brought to perpetrate such a crime through the influence of heredity. There is nothing to show it. It must be charged, if it be true that they are guilty, to their environment. Without any ill-feeling toward the people of this community, I must say that they are particeps criminis in this tragedy, if the boys are guilty. The people have allowed the conditions which have brought these boys to such a pass. It is because the boys could procure of newsdealers such literature as debased their moral natures; because the police, knowing of the conditions existing in the rooms of these, permitted them to go on; because the saloon-keepers of the city were allowed to place on the lips of the young, that which fires the brain and sears the soul. By imposing the death sentence, the court will be striking at the effect, not the cause, and if the cause remains undisturbed, the result will be another such case as a righteous retribution upon those responsible."—*Exchange*.

### Unlovable Women.

Beware of three women—the one who does not love children, the one who does not love flowers, and she who openly declares she does not like other women. There is something wanting in such, and, in all probability, its place is supplied by some unlovely trait. Men may smile and jest a little over the tenderness lavished on a baby, but, after all, the prattle every womanly woman involuntarily breaks into at sight of the tiny beings is very sweet to masculine ears. It is the first language they ever knew, and, in spite of jest or smile, the sweetest on wife's or sweetheart's lips. They laugh, too, at little garden tools, which seem like playthings to their strength; but in their hearts they associate, and rightly, refinement of character and life

with the pursuit of gardening. And as for the woman who does not care for her own sex, and boldly avows it, she creates only an unfavorable impression against her own self, for a sweeping condemnation of a sex which contains innumerable examples of all that is beautiful and worthy in human character.—*Washington Magazine*.

### Ready for Expansion.

A little girl on Madison Street, Memphis, had just finished a new house dress and called in one of her friends to admire it, as is customary even among girls of a larger growth.

By way of explanation to her friends, she pointed out that the waistband had three buttonholes at intervals of about an inch, so that the skirt could be let out or taken up at pleasure.

"What on earth is that for?" asked her friend.

"The first hole is to be used in the

morning, the second after dinner, and the third after watermelons," promptly replied the owner of the dress.—*Exchange*.

### SCRAPS FOR THE CURIOUS.

If a tallow candle be placed in a gun and shot at a door it will go through without sustaining any injury; and if a musket ball be fired into water it will not only rebound, but be flattened, as if fired against a solid substance.

A musket ball may be fired through a pane of glass, making the hole the size of the ball, without cracking the glass; if the glass is suspended by a thread it will make no difference, and the thread will not even vibrate.

In the Arctic regions, when the thermometer is below zero, persons can converse more than a mile distant. Dr. Jamieson said that he heard every word of a sermon at the distance of two miles.—*Boston Journal*.

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## With the Children

By J. Breckenridge Ellis

### The Green Witch.—I.

"There comes the 'bus!" exclaimed George Clayton, as a rattle and rush and crash sounded near the corner.

Mr. Clayton, who had been sitting upon the piazza of the Tomb boarding house, rose feebly, steadying himself upon his son's shoulder. "Good-by, my son, good-by," he said, squeezing George's hand. "It adds greatly to my sorrows that I must leave you here alone. But Mr. Stoner will be almost like a father to you."

"Don't trouble about me," said George, turning away to hide the tears which had come without warning. "I'll think of you out in Florida eating bananas and oranges, and getting well and strong—and that will give me an appetite for my own dinner."

"You know how often I have spoken of Stoner," said Mr. Clayton. "He was my old college chum. I've hardly had a chance to become acquainted with him over again, since he came to town; but I'm sure he's the same old kind-hearted fellow. You'll get along with him famously."

The omnibus reached the walk before the front-gate, wheeled about, backed against the curbing, and the driver shouted fiercely, "'Board!" Mr. Tomb and his callboy hurried out to help Mr. Clayton into the vehicle, and to lift up his baggage. Presently the omnibus was bounding and bumping upon its way to the station, while George watched through tears the last wave of his father's hand.

"Well, George," said Mr. Tomb, "he's gone shore enough, and it'll be a merry whet before you ever see his face agin. I've knowd many a man to go Floridy an' Californy fur their health an' find somethin' they wasn't lookin' fur!"

"The doctor is sure Florida will bring him out all right," said, George, looking wistfully at the landlord.

"Yas, an' doctors is shore of lots of things," returned the other, shaking his head. "I guess God must of made doctors purty soon after He made the worl,' seein' as natur' can't git along without 'um!"

"Well, Mr. Tomb, I'll tell you good-by," said George. "Our room is empty, and here's the key. The year father and I have lived in it has been a happy one—except for seeing him get weaker all the time—and you've been good to us, and—" His voice was broken by a sob.

"Why! whatever I've done fur you an' yore pa, has been a double pleasure," said the other; "you're a good boy, my lad, an' I feel sorry fur you, goin' to board with Stoner. I'm afred he'll feed you low—mighty low. An' he's goin' to work you hard, or my name ain't Tomb. But it's Tomb. He ain't ran the grocery-store but three weeks, yet I've classified him. I don't haf to see a man many times before I kin analyze him. Good-by, George, an' when you're feelin' particular light, come aroun' an' I'll weight you down with victuals that you know are in you when they *are* in you." From this description George

recognized Mr. Tomb's beefsteak, which was always surprisingly tough and unyielding. They shook hands, and George Clayton left the boarding-house, feeling strange and lonely. He was not to go to work for Mr. Stoner till the next morning, and he felt a deep reluctance to approach the home of his employer. There was still an hour until dark and he decided to walk about the town, and try to acustom his mind to his new condition. As he did not want to meet friends, or acquaintances, he sought the outskirts of Burr City in a district unfamiliar to his feet.

One may live all his life in a town of three thousand inhabitants, and be a stranger to parts of it. So it was in George's case. He soon found himself treading the narrow, crooked streets of "Hobb's Addition," while cottages showed at doors and windows faces as unfamiliar as the streets. Most of them were care-worn, soiled faces, crowned by ill-kept hair. The voices that sounded ceaselessly, were in a high key, impatient or abrupt. Some looked at George as if wondering why he was there; and George began to wonder, too. He felt out of keeping with the scene. Nobody was dressed as he. "To-morrow it will be different," thought George with a sad smile.

His father was a newspaper man who had made much money—and spent more. On the loss of his wife, Mr. Clayton found his debts pressing heavily upon him. At the same time, ill-health added its burden to his back. He had built a beautiful house in Burr City, but he was obliged to mortgage it. Not long since, he had sold it to pay off the mortgage and to obtain enough to support him at his sister's in Florida. He did not feel able to take George with him, nor did his sister insist upon the coming of the nephew whom she had never seen. His house had been mortgaged to his old college friend, Mr. Stoner. It was Mr. Stoner who had bought the house, and who for three weeks had been living in it. He had come to Burr City to engage in the grocery business, and George had been employed as "delivery boy." He would receive three dollars-and-a-half a week, besides his board in Mr. Stoner's home. George had seen none of the family except Mr. Stoner, and whenever he thought of going to live with strangers in what used to be his father's house, his heart swelled with sadness.

"Hobb's Addition" was but a small part of Burr City, and it was not long before George reached the last dwelling, near the edge of an extensive wood. It was a tent, gray with dust and streaked from rain. He stared at the closed entrance, remembering day-dreams he had entertained of living in the open air. The grimy condition of the canvas, and the frowzy weeds which grew up to its edge, robbed the dream of its romance. A few dispirited posts, and some planks which seemed to have been blown against sagging wires, where they had been caught and held half-postrate, mourned the absence of a fence. Upon a line, stretched between two of the trees which stood as the advance guard of the forest, was fastened an aggressive family-washing, which seemed to con-

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sist, for the most part, of arms and legs. George had paused some time before the silent tent, trying to imagine the life passed behind its protection, when suddenly he heard a sharp cry, and the flap at the front was thrust quickly to one side.

A form, closely followed by another, darted out of the tent toward George. The first was a girl in a ragged dress which scarcely came below the bare knees. She was pursued by a man who carried a stick with which he struck at the other. The girl, who was about sixteen years old, tall and thin, showed practiced agility in evading the vicious onslaught. She darted to right and left, her thin legs, gray from the thick summer dust, turning in and out with unconscious grace. She had nearly reached George, who stood, pale from sympathy, upon the single narrow plank which did duty as pavement in "Hobbs's Addition," when the man succeeded in landing a savage blow upon the girl's back. She uttered a pathetic cry and sank upon her knees, her arms grasping for something to which she might cling. Then for the first time she saw the youth staring at the brutal man.

"What do you want here?" cried the girl sharply. "Go back where you belong. You've got nothing to do with us, and we've got nothing to do with you!"

The man's attention was attracted toward the stranger, and, leaving the girl, over whom he had stood with up-raised stick, he strode toward the sidewalk. George backed away cautiously, but the man did not cross the imaginary line of his fence. He had been drinking deeply, and his red eyes and bloated face spoke their warning to the world.

"What have *you* got to say about it?" demanded the ruffian in a thick voice.

George turned away.

"You're George Clayton," called the man in an uneven tone, waving his stick, while his daughter, taking advantage of the diversion, leaped away and vanished in the wood. "You've got my job, you have. You've stolen the bread out of my family's mouths, you have. If they starve, you'll be to blame. I call you a murderer! But I'll get even with you, I will! *I'll trim you, I will!*"

George hurried away, feeling it was no use to talk to a man in such condition. The scene had been witnessed by several, for street disturbances have a magical power of attraction. One of the spectators, a man who had been hauling dirt to grade up Mr. Tomb's yard, walked beside George, and said, "Young feller, you'd better look out for Tuck; he's layin' fur you. This ain't the first time I've heerd him say so."

(TO BE CONTINUED.)



## The Sunday-School.

Jan. 31, 1904.

JESUS CALLS FOUR DISCIPLES.—  
Luke 5:1-11.

Memory Verses 4 to 6.

GOLDEN TEXT.—If ye continue in my word then are ye my disciples.—John 8:31.

It was shortly after the removal of headquarters from Nazareth to Capernaum, following the rejection at the former place, that the episode occurred which forms the subject of the present lesson. Jesus had now fairly begun his Galilean ministry which continued almost without interruption for nearly two years. For the record of the events of this entire period we must look to the synoptic Gospels, for the Gospel of John scarcely touches upon any part of this matter.

### The First Followers.

At the very beginning of his ministry, Jesus had called certain men to himself to become, in a sense, his disciples. Some of these had already been disciples of John the Baptist. In John 1:35-51, we are told Jesus attached to his cause and to himself, five men—Peter, Andrew, John, Philip and Nathaniel. Some, if not all of these, had evidently clung to him, for immediately after this calling of the five it is said that Jesus and his disciples were invited to the marriage at Cana. It is clear, however, that this earliest discipleship was of a more or less vague and unsettled sort, and not the complete commitment which later characterized the twelve in their attitude toward the Lord. Doubtless they had spent some time with him, and had then gone back to their homes to attend to their own affairs.

### Preaching in Galilee.

Jesus was now preaching through Galilee in the synagogues, and very likely elsewhere when opportunity offered. There was no difficulty in getting an audience. The "multitude pressed upon him," in their eagerness to hear his glad tidings. The very fact of his increasing popularity, based as it was upon a failure to understand the spiritual character of his mission, made it evident that he must choose a little group of followers, and get closer to them and give them a more intimate knowledge of his plans and purposes than the multitude was capable of receiving.

### The Need of Human Help.

He was preaching one day on the shore of the sea of Galilee and the crowd thronged about him as usual. Partly to get standing ground and breathing room, and perhaps partly also to make Peter feel that he was helping, he stepped into Peter's fishing-boat, which was at hand, and made it a pulpit from which to address the throng on the shore. It was the beginning of the policy, which he used during his earthly ministry, and which he has been employing still more throughout subsequent ages. The precious treasure of divine truth is committed to the frail little barques of his disciples, and the talents and possessions of even the weakest of us become vehicles which the Lord not only can use, but actually needs in carrying on his work. Peter's status at this time was that of a believer in the Messiahship of Jesus and a disciple, who had, perhaps, attended him on his return journey from Judea to Galilee, and had then gone back to the pursuit of his calling as a fisherman. He believed, but he had not committed his life to the service of his faith. *Obedience and Faith.*

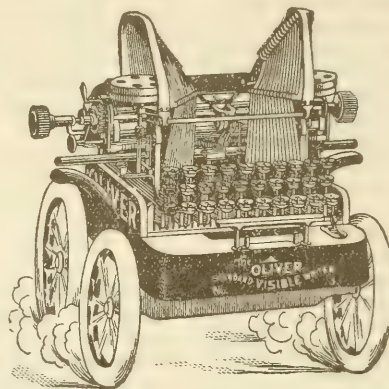
The reward for Peter's first act of service came promptly. He had served as a fisherman by lending his boat; he was rewarded as a fisherman by a wonderful draft of fishes. His slight hesitation when told to let down his nets, and his hint that it was scarcely worth while since they had fished all night without catching anything, indicate that his faith was not yet of a robust order. But the fact that he did obey, even half-heartedly, and that the result was supremely convincing, illustrates the truth that the best way to increase one's faith is to use the faith one has. Action is usually more convincing than argu-

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ment, and the person who can be induced to act up to the full measure of his present beliefs can usually be brought to believe all that it is necessary for him to believe.

### The Call of the Four.

Peter's first thought, when he came face to face with the miraculous evidence of the divine power of Jesus, was of his own unworthiness. Like Isaiah when he saw the vision of God's holiness, he cried out, "I am a sinful man." And this recognition of his own unworthiness was a step toward making him the more worthy and more fit for the high office to which he was about to be called. The thoughts and emotions of Peter's comrades, James and John and (Matthew 4:18) Andrew, are not recorded in detail. But it is said that they, like Peter, were amazed, and doubtless they were all filled with such apprehension and self-abasement as would naturally result from finding themselves in the presence of so wonderful a person.

The multitude on shore has now been forgotten. What they thought and how they were impressed is treated as a matter of little consequence, but it was a matter of much consequence that Jesus found here in these four fishermen, men to whom he could commit so momentous a mission as that of being "fishers of men." From the hour when they received this commission, their nets and boats became matters of minor concern, and the great object of their lives was to be used of God in capturing and saving the souls of men. This call of the four, therefore, was not simply a call to faith, not simply a call to personal salvation, it was a call to fellowship through service.

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## Midweek Prayer-Meeting.

Jan. 27, 1904.

### CONVERSION.

—Psalm 51:13.

The importance of the subject which we are to study now, grows out of the fact that conversion is a universal human need. The universality of its need is based on the fact that all men have sinned and have come short of the glory of God.

*What is conversion?* It is the act of the individual soul in turning away from its sins and turning to God. It is the sinner's right-about, by which, instead of continuing in the downward way, he faces Christward and heavenward, and enters upon a new life. It is man's act not God's. In conversion man is active not passive. The phrase "be converted" in the common version, is rendered, "turn again" in the revised version, and this is its meaning throughout the New Testament. It is the decisive act in the history of the human soul.

*How effected.* While conversion is man's act, it is always accomplished under divine influence. Left to himself, man does not turn. It is only as the divine voice is heard, speaking to the human conscience, to human reason, to human judgment, and to the human will, that the individual yields and turns to God. This voice of God is heard, ordinarily, in the gospel of His grace, which is the power of God unto salvation unto every one that believeth. The gospel is the power of God, and Christ is the power of the gospel. It is the love of God, manifested in Christ Jesus living and dying and rising again for us, that wins the human heart to righteousness, and brings it to repentance and to conversion. But this truth and love of Christ may be mediated to us in many ways,—through our own experience, through the Christian lives of others, particularly of parents and others near to us, and in ways we know not of. Children who are trained from infancy in the knowledge and love of Jesus Christ, come so naturally into the kingdom of God, that they do not experience that sudden change, or radical experience which comes to the willful and hardened sinner, who is brought to the knowledge of his sins and to conversion. This difference should always be borne in mind by parents and Christian teachers.

*Signs of Conversion.* Love for God and for all our fellow men; the willingness to do God's will as we understand it; the spirit of forgiveness toward all who have wronged us; hungering and thirsting after righteousness; the relish for reading God's word, and for attending upon public worship, and the habit of private personal prayer,—these are among the evidences that we have "passed from death into life."

*How may we be instrumental in the conversion of others?* Let us hear the Psalmist:

"Restore unto me the joy of Thy salvation,  
And uphold me with a free spirit:  
Then will I teach transgressors Thy ways;  
And sinners shall be converted unto Thee."

Not until we are right ourselves, can we lead others into the right way.

*Prayer:* Gracious Father we thank Thee, that when we were like lost sheep, going astray, Thou didst send Thy Son, the Good Shepherd, to seek us and to gather us into His fold. May we continue to hear His voice, and to follow Him until He shall gather us at last into the heavenly fold! For His Name's sake, Amen.

Read the advertisement of The Natural Body Brace Co. in another column. Their Braces have no equal for the purposes for which they are intended. During the twelve years of their dealing with the general public this company has established an enviable reputation for truthfulness, fair dealing and courteous personal attention to every customer. Every family should have the book and general information, which they send free to all who write for it.

## Christian Endeavor.

By H. A. Denton.

Jan. 31, 1904.

### EVERY CHRISTIAN CALLED TO BE A MISSIONARY.—Luke 24:44-49.

#### For the Leader.

As has been said, missionary work is personal work, and one sent to do a work for his fellow men, be it far or near, is a missionary. He is doing the works of Him that sent him. But we want to consider the claims of Christ upon every Disciple to be a missionary in a farther region than right at home. There is a near-sighted view of the claims of Christ upon us that reads everything into a duty near home; that makes it as easy as possible. We need the farther view. It would be better to say we need the normal sight; the sight that sees both far and near in proper proportion without the help of glasses. This sight sees the whole world. Every Christian is called to be a missionary. And while we study this topic to-night let us have some facts from the mission fields of our own church

#### For the Members.

1. Have you ever heard one say, "I am a Christian, but I am not a missionary?" It would be more logically stated if such person would say, "I am not missionary, and therefore I am not a Christian." That is, not a Christian in the fuller sense; not such a Christian as Christ would have me to be.

2. Have you ever heard one say, "I am missionary, but I believe in missions at home?" This is a case of self-deception. There are not, in the true sense, any missionary Christians who reject the Christian doctrine of preaching the gospel to every creature. Every Christian will not only be a missionary at heart, but he will be a missionary in life. He can preach far and near through his money, if it is not so he can go himself.

3. Have you ever heard one say, "We have heathen right here at home?" This cannot be. What does it mean to be a heathen? Stop and think a moment about what a real heathen is. A heathen is one who not only has never heard the gospel, but one who lives in a land where there is no gospel of Jesus Christ. If there is a genuine heathen in America he has been imported, and his present environment places him in another class from the heathen in the home of the heathen.

4. Every Christian is called to be a missionary Christian. Remember, "missionary" does not express a grace that may be added as a very desirable thing, a sort of second degree, but that it expresses a fundamental change of heart, without which one simply falls short of his model. Let the issue be clearly stated. Let the lines be drawn. The time for temporizing has passed by. The fact is that it is the Master's plan for every follower he has, to be, like himself, a missionary.

#### Damoh, India and Porto Rico, U. S.

1. The Endeavor Societies of our church supported last year in the orphanage of our Foreign Missionary Society, at Damoh, India, 350 orphan boys. It costs \$18 to keep a boy a year. Write F. M. Rains, Box 884, Cincinnati, O., that you will support a boy this year.

2. Our Endeavorers have been helping our Home Missionary Society support the work of evangelizing our new possession, Porto Rico. E. M. Pardee and wife are our missionaries there. Make a pledge to that work and notify B. L. Smith, Y. M. C. A. building, Cincinnati, Ohio.

#### Quiet Hour Thoughts.

Does the Master want me to give my life for His sake to the foreign field?

#### DAILY READINGS.

M. Withholding the Truth.	Jonah 1:1-3.
T. Constrained by Love.	2 Cor. 5:13-21.
W. Weakness no Excuse.	1 Cor. 2:1-5.
T. Liberal Giving.	Mk. 12:41-44.
F. Inviting Others.	Ps. 34:1-8.
S. Praying for Others.	Col. 4:2-4.
S. Every Christian a Missionary.	Lu. 24:44-53.



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## Our Budget

—The CHRISTIAN-EVANGELIST greets its readers with its fortieth anniversary number.

—Herein will be found many hearty congratulations and expressions of good will and confidence from readers and contemporaries, far and near, which are more highly appreciated than we can tell.

—It is compensation for all these years of conflict and toil to receive such generous recognition of honest and earnest efforts to promote the kingdom of God, from our own brotherhood and from many of the great leaders of religious thought in other religious bodies.

—Nothing could be more gratifying to us than this manifestation of the spirit of fraternity from the religious press generally, as a response to, and a recognition of, the same spirit which this paper has sought to manifest throughout its history.

—So large and general have been the responses from the brotherhood to our announcement of this anniversary number, we will be compelled to omit many which have come in too late for a place in this issue. Nor do we forget that there are thousands of no less appreciative readers who will not be heard from, but in whose hearts there is a grateful appreciation of all that the CHRISTIAN-EVANGELIST has done, and is doing, and may yet do, for the promotion of a purer Christianity and the unity of the people of God.

—If some of our departments are a little scant this week, it will be because the anniversary feature has been allowed to control our space very largely, as such anniversaries do not come very often in the history of a paper. But a number of articles received must wait for later issues.

—W. C. German closed his work at Atwood, Colo., Jan. 12, and will take charge of the church at McCook, Neb., at once.

—G. A. Ragan, evangelist, assisted by W. A. Wallace, soloist, is in a revival at Marietta, O., with prospects for a good meeting.

—Marion Stevenson, of Irving Park, Chicago, is giving a series of lecture studies on the Pentateuch at Thompson, Ill., Jan. 17-22.

—Milo Atkinson, of Petersburg, Ky., will take charge of the church at Covington, Ky., while its pastor, George A. Miller, is absent in Palestine.

—A competent music teacher, a member of the Christian Church, can find an opening in Kingman, Kan. Address R. S. Robertson, pastor Christian Church.

—O. D. Maple, of Lawton, Okla., requests members of the Christian Church everywhere to send the names and addresses of friends who have moved into the Territory.

—J. H. Hardin has engaged the Y. M. C. A. hall at Portland, Maine, and began preaching there Sunday night, Jan. 17. Portland is the largest city in Maine, and one of the most important cities in New England. We have no church there.

—I will put churches within a hundred miles of St. Louis, who write me, in correspondence with one of our strongest evangelistic pastors, who will hold meetings or preach regularly for one or more churches.—H. WARNER NEWBY, Guthrie, Okla.

—The church at Bellaire, O., of which Sumner T. Martin is pastor, will hold a great missionary rally on Jan. 26. A. McLean, G. L. Wharton, W. P. Bentley and Miss Kelly will be there. All the preachers and church workers of the adjacent region are invited.

—Among the 1904 calendars which we have received, is one from N. W. Ayer & Son. They have adhered to their usual plan of making it a business man's calendar, with big legible dates. The blank spaces are filled with terse maxims on business, and particularly on advertising. Requests for the calendar addressed to their Philadelphia office, 300 Chestnut Street, accompanied by 25 cents, will receive attention.

—W. A. Meloan has accepted a call from the church at Elsberry, Mo., and will labor for them the second and fourth Sundays in each month. He would be glad to place the balance of his time with any church or churches in 50 to 100 miles of Elsberry. Write him for terms, etc.

—R. A. Burriss, of Port Arthur, Ont., is about to begin the publication of a monthly paper called the "New Ontario Independent." The primary object to be accomplished he says, is the erection of a church building at Port Arthur. We wish him success in his journalistic enterprise.

—Harry D. Smith, pastor of the church at Hopkinsville, Ky., has been confined to his room and bed a part of the time during the past two weeks on account of neuralgia, which chiefly affected his right eye. Brother Smith is probably a victim of overwork, and his church should send him on a vacation.

—We regret that the late arrival of some of the greetings for this anniversary number, has compelled us to stow them away in corners wherever we could find room for them. They deserve a more prominent position than we were able to give them at the time they arrived. But, depend upon it, they will be found and read.

—Claude E. Hill has been elected president of the Ministerial Alliance of Mobile, Ala. The honor to Brother Hill and to the church which he represents is the more appreciated because our cause is almost unknown in that city. Brother Hill preached to a large audience in the largest church in the city one evening during the week of prayer.

—I commenced to read the CHRISTIAN-EVANGELIST with your first connection with the Gospel Echo, and have read it continuously since then. My wife commenced reading it in her early childhood, and my children began to read it as soon as they learned to read. We would be lost without it in our household.—J. W. HOPWOOD, Pond Creek, Okla.

—Claris Yeuell has recently located at Columbia, Mo., and will preach and lecture from that centre. He has lectures on "Jaunts About Jamaica," "Some Lights and Shadows of London," "On the Summits of the Sunny South," "Spurgeon, Prince of Preachers," and others. He is also a good preacher and can be secured by churches accessible from Columbia.

—"The churches at Lincoln and Carneiro, Kan., desire to correspond with a young minister who would like to take the work in a Kansas field. The two churches intend to cooperate in employing a pastor for full time. Will pay about \$650 per year. Good houses and congregations at each place. Write to A. Artman, Lincoln, Kan., and to A. W. Sheridan, Carneiro, Kan."

—If the CHRISTIAN EVANGELIST had followed the practice of some women, who, on remarrying carry forward their original names, the name of the paper would be: "The Christian Messenger-Western Evangelist-Gospel Echo-Christian Herald-Christian-Christian Pioneer-Christian Record-Faithful Witness-Church Register-Christian-Evangelist!" Who would ever subscribe to a paper with so much name as that? Our present hyphenated name includes all there is in all the preceding names, the one part being expressive of *character* and the other of *work*. To be a

## THE VALUE OF CHARCOAL.

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Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefitted by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I got more and better charcoal in Stuart's absorbent Lozenges than in any of the ordinary charcoal tablets."

*Christian* is the highest position anyone can attain in this life, and to be an *Evangelist* is to spread the good news, that others may share in the blessing of such position.

—I congratulate you on the current number, Jan. 7, of the CHRISTIAN-EVANGELIST. The editorial on "A Timely Funeral" is a gem. Your sense of humor is something profound. You are doing a great service for our brotherhood by upholding the liberty of the gospel with intelligence and remarkable poise. Long live the CHRISTIAN EVANGELIST.

New York City. J. P. LICHTENBERGER.

—All sorts of theories have been promulgated in explanation and interpretation of the Iroquois theater disaster. Some have called it a warning against theater-going, while others have characterized it simply as an inscrutable dispensation of Providence. L. E. Sellers, of Terre Haute, preached a sermon on the subject, in which he took the position that such accidents are not traceable to the will of God, but to the violation of some natural law, which is also God's law.

—The Kansas City Times of the 11th inst., contains a series of resolutions by the Hyde Park Church, expressing the highest appreciation of the services of its pastor, R. F. Fife, and extending to him a call for an indefinite time, with a pledge of increase of salary. We are glad to note this appreciation of the unselfish service of Brother Fife and his family in the erection of the new church which was recently dedicated, and we welcome it as an exception to what is a too general rule, that the pastor whose labors have resulted in the building of a new church, must give place to his successor on its completion. Brother Fife reports 51 additions to the church during the year, being a net gain of 48. The amount of money raised for a new building and other expenses, \$15,849 20. This is a fine record for a building year.

## Have You Read A Christian or a Church- Member—Which?

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—Last week the Board of Church Extension received \$1,000 on the annuity plan from three different friends in Missouri. Two of these were gifts of \$300 each and one of \$400. The last of these is the 103rd gift to the Church Extension fund on the annuity plan. These three gifts mean that three new churches will be built at once in our new mission fields. The board has received \$7,800 on the annuity plan since Oct. 1. Write to G. W. Muckley, Cor. Sec., Kansas City, Mo., concerning the annuity plan.

—In reply to many inquiries in regard to the Christian Endeavor Hotel to be erected in connection with the World's Fair at St. Louis, we will state that the construction of this hotel is now a certainty. The directorate of the company includes some of the most substantial business men of St. Louis, and Bro. John L. Brandt, pastor of the First Christian Church is secretary of the company. All persons desiring information about the enterprise may secure it by addressing Brother Brandt.

—We received, among other historical sketches, accounts of the origin of the "Faithful Witness" at Fayetteville, Ark., by J. M. Shepherd, and of the Church Register at Plattsburg, Mo., by J. C. Creel, but they in some way were mislaid, and we have not been able to get them duplicated in time for this issue. A fuller account of the beginning of the Christian Pioneer, by D. T. Wright, in 1861, has been furnished by T. P. Haley, but it reached us too late for this number, which we have had to close up early because of the large edition demanded. These, with other messages relating to the anniversary number, which have been crowded out of this, will appear in later issues. We are grateful to all who have aided us, in any way, in preparing this number.

—The cut on our first page this week is prepared from the completed plans of the new building for the Christian Publishing Co., to be erected soon on our new and elegant lot at 2712 Pine Street. The architect is Mr. Guy Crandall Mariner, and the building is especially designed for our publishing business, and will be wholly adapted to it. It is modern in all its appointments. This building would have been in process of construction now, but for the excessive high price of labor and material caused by the extraordinary demands of the World's Fair. The work will begin as soon as this extra pressure is removed. Meanwhile we will be compelled to do business and to receive our World's Fair visitors in the old quarters at 1522 Locust Street.

## BIRTHDAY GREETINGS.

### Hard to Measure Our Debt to It.

I am glad to join with your thousands of well-wishers in hearty congratulations to the Christian Evangelist on attaining its fortieth birthday, and in congratulations equally hearty to its genial editor on his thirty-five years of association with it. It has been a most happy combination, and what our great cause owes to it would be hard to measure. May the combination long continue! May the paper and the man both grow—I was about to say old, but that clearly wouldn't do—young together, and may the smile of God continue to rest upon them both. GEORGE DARSIE.

Frankfort, Ky.

### The Gospel Messenger.

J. H. GARRISON, DEAR FRIEND:—Permit me to congratulate you on rounding out a thirty five years' course of editorial work. For twelve years I have been a careful reader of your well conducted journal, and I need hardly tell you that I have enjoyed the work of your pen. I have also been a close reader of your books. They have proven helpful to me in more ways than one. Your people should be proud of the efforts which you have made to give them a good journal and to stand in defense of the principles which your people have espoused.

Elgin, Ill.

J. H. MOORE,

Editor Gospel Messenger.

### "No Detective, No Growler, No Hater."

The Christian-Evangelist has been a weekly visitor to my desk from the beginning of its career in St. Louis to the present. It is a helpful religious journal—strong, sound, progressive, aggressive, conservative, dignified, charitable. The editor, J. H. Garrison, has grown up among his brethren, and knows them as they were, as they are, and as they should be. His editorials are always wisely conceived, and wisely expressed, optimistic and inspiring. The Christian-Evangelist is no detective, it is no growler, it is no hater. "Peace on earth, good will among men," has been the dominant sentiment with the Christian-Evangelist during the past. May it so continue.

A. B. JONES.

Liberty, Mo.

### Christian Companion.

DEAR BROTHER GARRISON:—I congratulate you and the Christian-Evangelist upon the arrival of another anniversary in the long and useful history of your journal. The duties of an editor of a great religious paper are onerous and exacting, and the mission of such a periodical is a serious and important one; and when by dint of hard labor, such an enterprise survives the wrecks and failures of forty years, and enters upon its forty-first year full of vigor and hope, it deserves the admiration and respect of public opinion. Wishing you yet many years of life, prosperity and usefulness, both personally and in your paper, I take great pleasure in subscribing myself most fraternally yours,

Louisville, Ky.

J. B. BRINEY.

### In the Early Days.

MY DEAR BRO. GARRISON:—During the early '70's when you were publishing the Gospel Echo in Quincy, Ill., I, a young chap of twenty, was keeping books for Mr. T. M. Rogers, publisher of the daily Journal and Tribune, who printed your paper for you. My desk was but a few steps distant from your sanctum, which was vastly more simple than the present ample quarters of the Christian-Evangelist. I well remember the incredulity with which my employer, himself not a member of the church, viewed your efforts to establish a religious journal, and how often he expressed to me, in your absence, his regret that "so nice a man as you were should squander what little means he had in an enterprise which was doomed to certain failure." It was my pleasure to serve in many humble ways the modest paper that issued weekly from

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your office. I served as mailing clerk much of the time, and in other ways became acquainted with the inner tribulations of the editor of a Christian paper. Better than a long list of rich stockholders was the implicit trust in God, the absolute consecration to the cause of Christ, and the sworn allegiance to truth which I ever found the dominant factors in your enterprise. Pardon me if I say, my dear friend and brother, that the loving friendship with which you then honored your young acquaintance and servant, has been an inspiration to him during all the subsequent years. May the Lord continue to enrich your mind and heart with his unfailing truth and grace, and may you long survive in strength of both mind and body, to direct the thought and life of multitudes through your splendid CHRISTIAN-EVANGELIST.

Fraternally and affectionately,

Kansas City, Mo. W. F. RICHARDSON.

### "Steady Progress."

DEAR BROTHER GARRISON:—You have certainly made a praiseworthy success of the Christian-Evangelist. I have observed a steady progress in its editorial management for years. Every number shows intelligence, diligent labor, and good taste, that reveals an evident purpose to give the Christian-Evangelist a high character as a religious journal. You deserve great credit for all this.

CHAS. LOUIS LOOS.

MY DEAR BROTHER GARRISON:—With all my heart I congratulate you and the brotherhood on the thirty-five years of stalwart service for the Master through your splendid medium, the Christian-Evangelist. The wholesome, sane and strong editorials which have appeared weekly in the Christian Evangelist constitute the "highest water mark" of editorial activity among the Disciples of Christ. The whole brotherhood is proud of your achievement.

May the happy union of editor and paper, now unbroken through thirty-five years, be broken only by death, long postponed.

Des Moines, Ia.

H. O. BREEDEN.

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# News From Many Fields

## From England.

The new year opens full of promise at Chester. The work here is in its twenty-seventh year, and though we are still a struggling congregation we are glad that the leaven of Christian union is at work here. The past twenty-seven years have seen a great change in the religious world of Chester and other cities. It has witnessed the development of The Evangelical Free Church Council and Christian Endeavor Union, both of which are powerful agencies for the creation and development of the fraternal spirit, that must precede that closer union for which we plead. Yet there is still but little spirit of toleration between the Anglican and non-conformist bodies, and daily the bitter feeling is growing more intense, due to the Education Act. England certainly needs a united church freed from sectarian creeds. It will take all the energies of a united church to overthrow the strongly entrenched evils in her social life.

As I read of the grand meeting at Joplin, Mo., I wished we could accomplish something like that here. But the people are so conservative and have such prejudice the work progresses very slowly. After four months here I feel I am just beginning to grasp the situation, to know the people and the problems that confront us.

Christmas I spent at Southport with Bro. J. Coop, where the editor of the CHRISTIAN-EVANGELIST spent some time. They have a nice building, well located, but the work there is slow, but they are very hopeful for the new year. Brother Fowler, the new minister from Ohio, is on the ground and ready for a good work.

Our work at Liverpool, under the leadership of Benj. Mitchell, is making the best showing at present. They have added something over one hundred in a little over a year. The next annual conference of our English churches will be held at Chester.

Chester, Eng.

ROBERT H. NEWTON.

## Los Angeles Letter.

The first Lord's day in January, 1904, was a red letter day in the history of the work of the First Church, Los Angeles. For some time our church has been needing a pipe organ. An appeal was made by the pastor for cash and pledges last Sunday, and in a short while nearly \$2,000 was pledged. This means an instrument in the next few months. At the conclusion of the money raising and without a sermon an invitation hymn was sung and three persons responded to confess their faith in Jesus Christ and three others by letters and statement to affiliate themselves with our church.

At 3 P. M. of the same day our church inaugurated its mission in the southwestern part of the city in Longherd Hall. Most of the pastors of our churches in the city were present and made congratulatory speeches. Money has been raised and it is expected that a pastor will be employed for this field before these words appear in print. There will be a charter membership of at least fifty persons. The First Church owns a nice corner lot upon which a church house will be erected in the near future for the use of this child of their work. A strong and vigorous work is expected in this most important field. This is now the eighth place in Los Angeles where preaching is done and the Lord's supper is observed every week.

The day's work of the First Church was concluded at the evening service at which a large audience gathered to hear a prelude to the evening service by Mrs. Smither upon "A Visit to St. Peter's and the Vatican" and a sermon by the pastor upon the "Biblical Teaching About Punishment Reasonable," which was the thirteenth of a series of Sunday evening sermons on "Christianity a Reasonable Religion." At this service five more were added to the membership of our congregation thus finishing one of the greatest days in the

history of my long pastorate with this splendid church.

Los Angeles these days is putting on cosmopolitan airs. Her postal receipts for December, 1903, were 27 per cent greater than in December, 1902. Not the least of her metropolitan airs is in her pulpit. Two squares from the First Church is being erected a \$75,000 church for Rev. George Thomas Dowling, rector of Christ Episcopal Church and a man of wide fame all over the country. Three blocks from our church stands the Immanuel Presbyterian Church with a membership of nearly 2,000, the strongest Protestant Church on the Pacific coast and the fifth strongest Presbyterian Church in the United States. Dr. Hugh K. Walker is the popular pastor of this congregation. A few blocks south of us, Frank DeWitt Talmage, the son of his father is indulging in rhetorical gymnastics for the entertainment of large crowds. A few blocks north and east, Robt. J. Burdette, the celebrated humorist entertains the Temple Baptist Church with his wit and drollery while just across the street from him the famous Robert McIntyre preaches to great throngs at the First Methodist Church. Only a few squares further up town the only original Francis Murphy packs a big hall every Sunday evening with interested listeners. What other city of the country can boast of so many celebrities? If there is any one who thinks it easy to compete with such attractions, he needs to come to Los Angeles and try his skill. Notwithstanding these big guns the writer goes on in the fourteenth year of his pastorate in this city, preaching to larger audiences than at any time in the history of the church. Our baptistry is wet nearly every week. Our missionary offerings in the past year will approximate \$2,000.

E. S. Conner, well known in Indiana, has been for two years doing a good work in Pomona. He has resigned there to accept the pastorate of the Eighth Street Church, of this city, to succeed H. E. Ward, who resigned there some months since. Brother Conner's ministry starts off most auspiciously. We give him a cordial welcome to our growing city.

Los Angeles, Cal.

## Portland Avenue, Minneapolis.

As the largest church we have in Minnesota, the standing of this congregation is of interest to all our friends in this state. Pastor Abberley reported 401 resident members, at peace, in harmony and distinguished by a will to work, efficiency in service and missionary zeal. In the six months since he came to the church there had been added, by baptism 18, by letter 29, by statement nine. The church treasurer reported the amount raised for current expenses, including pastor's salary \$3,321.52, with a deficit of \$135. For missions, home and foreign, by all departments of the church, including women's and children's societies, \$1,100.26, as follows: Church offerings, \$658.46; auxiliary to C. W. B. M., \$287.25; aid society, \$10; Y. P. S. C. E., \$20; mission band, \$30; Sunday-school, \$94.55.

The Christian Endeavor reported regular meetings at the county jail, city mission, and hospitals. Aid society reported much clothing given to the poor, the buying of a set of individual communion service for the church, and a promise to raise \$750 toward a new church organ to cost not over \$3,000.

An innovation in the annual election of officers was the work of nominations. This was done by a nominating committee composed as follows: Thirty days previous to the meeting one person was chosen by each adult society in the church to be a member of the nominating committee; that is, one from the board of elders, one from the deacons, one from the Christian Endeavor, one from the aid society, one from the auxiliary to the C. W. B. M. and the pastor. The committee had to do good work, and had a month in which to make their selections. They could be ap-

proached by any member of the church with suggestions, and thus every department had a voice in choosing officers through its own representative, though the committee meetings were in private. The plan worked well, and the work of the committee met with the approval of the church.

The annual meeting was held on the evening of Dec. 29, and preceding the meeting, supper was served to all who wished, by Mrs. Herthum's Sunday-school class of young girls, to raise money toward supporting an orphan in India. They only charged 20 cents, and cleared \$22.50. After supper, Dr. D. O. Thomas presented to the church the nicely framed pictures of J. C. Hay, one of our earlier pastors, and our present pastor. We now have in our lecture room the pictures of J. C. Hay, Enos Campbell, W. J. Lhamon, Carey E. Morgan, C. J. Tannar, and R. W. Abberley, angels of the Portland Ave. Church. All the pictures were given by Dr. Thomas.

A. M. CHOATE.

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## New Mexico.

I have just returned from a visit to northern and western New Mexico, and have to report the organization of a very hopeful work in Albuquerque, the metropolis of the territory and seat of the territorial university. A number of most choice spirits and wise workers were found among the Disciples in this important town. A majority of them came from the country contiguous to Kansas City, which fact fortunately gives a very progressive and missionary spirit to this first organization of Disciples in all that vast region. The A. C. M. S. stands behind the work in northern New Mexico.

There are other points in this territory which I hope to visit soon. Among these are Raton, Tucumcari and Mesilla Park. The fields are ripe. To show the relative importance in which this field is held by other religious bodies, it is only necessary to mention that the Presbyterian Church last year spent \$270,000 of mission money in this territory. I hope to hear that many strong churches request that their May offering be spent in this field.

D. B. Titus and the church at Carlsbad are doing good work. They build soon.

We have called C. C. Hill to the Roswell pastorate. This is a strong church, lacking only breadth of vision as to its mission. The government is soon to build an irrigation reservoir near the town, and railroads are projecting new lines this way. Hence we may expect a continuation of the growth of the past few years, and may look forward to educational and Christian progress.

Roswell.

JESSE B. HASTON.

## Ohio Letter.

Did you read thoroughly the CHRISTIAN-EVANGELIST of Jan. 7? It was one of the best issues ever put out. Aylsworth spoke volumes in sentences. Power was above the average, which speaks a volume. The editor was at his best. Read it all again.

Rallies in the interest of foreign missions are on. Cleveland and vicinity will rally at Franklin Circle, Thursday, Jan. 28. A good program will be given. The sessions will be in the forenoon and afternoon only. There ought to be a large gathering.

A. J. Sever, bishop at Mentor, is in a meeting at Beverley, where J. H. McGirr preaches. J. Walter Wilson is singing for J. P. Meyers at Painesville. Geo. Darsie, Jr., is with the church at Shreve in a meeting. J. H. Bristol has accepted a call from the church at Shelby and is already there.

J. H. Gouldner, of the Euclid Ave. Church, Cleveland, will go with H. L. Willett's party to the Holy Land. Professor Snoddy, of Hiram, will edify the Euclid Ave. saints in Brother Gouldner's absence.

The dedication of the Second Church at Dayton was postponed because of pews. It will be a few weeks before it can take place.

Edgar D. Jones, of the Franklin Circle Church, Cleveland, had an attack of appendicitis that kept him from the pulpit a week or two. His physicians think an operation can be avoided.

The City Minister's Association of Cleveland gave its thought to the subject of divorce, Jan. 11. Some things were said of general interest. It is a sad fact that Cuyhoga Co., in which Cleveland is located, is the rottenest county in the world in the matter of divorce. For every five marriage licenses granted, there is one divorce granted. One year recently, one in five was granted and one in three pending. None of these come from the Catholic Church. Very few comparatively from the Protestant churches. It is non-religious people who get most of the divorces. In 30 years the population of Ohio increased 56 per cent. Divorces increased 300 per cent. Much stress was laid upon ministers adhering to the laws of the church as regards marrying people who have been divorced. Comparison was made between churches that have ecclesiastical laws on the subject and those that do not. A Presbyterian man thought much laxness was indulged in by those who had no ecclesiastical law on the subject. Among these

people the Disciples of Christ were named. But be it said to their credit that the Disciples of Christ have the best church law on divorce that was ever codified. It is found in Matt. 5:31-32. Every preacher is bound by this law. The man who disregards it is as guilty of heresy as the man who receives the pious un-immersed into the church, and possibly more so. Let us be sure that our orthodoxy has a broad horizon.

The church at Steubenville is in a revival with Percy Leach, of Iowa, as evangelist. Have you arranged for a meeting yet? Let every church get on the firing line. Cry aloud and spare not. Sound out the word of truth. When you have held your meeting tell the brethren through the papers of your success.

Collinwood, Ohio.

## Springfield, Ill.

The West Side Christian Church (Springfield, Ill.,) was the scene of a pleasant event on the evening of Jan. 5, the date that marks the founding of the church two years ago.

The members of the official board and their wives of the West Side Church tended as a part of the program of anniversary week a bouquet to the official board of the First Christian Church and their wives.

Covers were laid for seventy persons. The company was seated at 7 o'clock and the dinner and program of toasts and music occupied the evening. The toasts responded to showed to a marked degree the feeling of good fellowship and unity of purpose that exists between the congregations. The sentiment, "Two congregations but one church," found an echo in every heart.

The presence of A. McLean, of Cincinnati, president of the Foreign Christian Missionary Society, added not a little to the enjoyment of the occasion.

The second annual report of the West Side congregation shows a good year's work. The total amount of money contributed through the various treasuries was \$5,295 01. Of this \$482.12 was for missions and \$99.91 for benevolences.

The report of the pastor, J. E. Lynn, showed a gain of 101 members during the year and a loss of 10, making the net gain 90. Present membership 391.

## C. W. B. M. in Missouri.

Letters concerning our special work are to be sent in a few days. The delay has been caused by the appointment of a man to fill the place of our dear Brother Alderman. The man is J. E. McDaniel, of Kansas. We gladly accept the choice of our board as one of "our" missionaries.

We have issued a leaflet, called the Missouri leaflet. It refers entirely to our special work. We hope others than auxiliary members will write for a copy, that they may become acquainted with our special work and the workers we have promised to support. The picture of Sister Alderman, who bravely stands by the work undertaken by herself and husband in great hope, surrounded by her four fatherless little ones, is enough to open the purse of even a selfish person. We expect money to come freely, lovingly for the Mexico work. If any auxiliary can exceed the apportionment for special work, given by the state board, we will most gladly increase it. If any are asked for too much, we will reduce it.

A "progressive missionary social," planned by Mrs. J. H. Garrison, was given at Central Auxiliary after the regular January meeting. Five tables, each representing one of our fields, were arranged around the large parlors. Upon each was placed a little dish of confections and a good supply of literature, pictures, etc., on the field represented. A woman was chosen for each table to tell, in seven minutes, the most important facts concerning her field, the company having previously been evenly distributed among the tables. At the tap of the bell, after seven minutes, the listeners progressed one table, the sister in charge keeping her place. This was repeated, until the company had visited, in turn, each of the five

# For the Children.

To Keep Their Digestion Perfect Nothing is so Safe and Pleasant as Stuart's Dyspepsia Tablets.

Thousands of men and women have found Stuart's Dyspepsia Tablets the safest and most reliable preparation for any form of indigestion or stomach trouble.

Thousands of people who are not sick, but are well and wish to keep well take Stuart's



Tablets after every meal to insure perfect digestion and avoid trouble.

But it is not generally known that the Tablets are just as good and wholesome for little folks as for their elders.

Little children who are pale, thin and have no appetite, or do not grow or thrive, should use the tablets after eating and will derive great benefit from them.

Mrs. G. H. Crotley, 538 Washington St., Hoboken, New Jersey, writes "Stuart's Dyspepsia Tablets just fill the bill for children as well as for older folks. I've had the best of luck with them. My three-year old girl takes them as readily as candy. I have only to say 'tablets' and she drops everything else and runs for them."

A Buffalo mother, a short time ago, who despaired of the life of her babe, was so delighted with the results from giving the child these tablets that she went before the notary public of Erie, Co., N. Y., and made the following affidavit:

Gentlemen:—Stuart's Dyspepsia Tablets were recommended to me for my two-months-old baby, which was sick and puny and the doctors said was suffering from indigestion. I took the child to the hospital, but there found no relief. A friend mentioned the Stuart Tablets and I procured a box from my druggist and used only the large sweet lozenges in the box and was delighted to find they were just the thing for my baby. I feel justified in saying that Stuart's Dyspepsia Tablets saved my child's life.

MRS. W. T. DETHLOPE,

Subscribed and sworn to before me this 12th day of April, 1897. HENRY KARIS, Notary Public in and for Erie Co., N. Y.

For babies, no matter how young or delicate, the tablets will accomplish wonders in increasing flesh, appetite and growth. Use only the large sweet tablets in every box. Full sized boxes are sold by all druggists for 50 cents, and no parent should neglect the use of this safe remedy for all stomach and bowel troubles if the child is ailing in any way regarding its food or assimilation.

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tables and heard in brief facts about the field it represented, and the five sisters in charge had each repeated her story five times. At the close, chocolate, wafers and greetings melted away all reserve even of the strangers. It was a success and a vote of thanks was tendered Mrs. Garrison for the novel entertainment. Five new members were added.

St. Louis.

MRS. L. G. BANTZ.



## Correspondence

### Our Western Letter.

The Mormon octopus has its tentacles more or less securely fixed on Colorado, Idaho, Nevada, Arizona, Utah and New Mexico. "The Church of Jesus Christ of Latter Day Saints," as the Mormons prefer to be called, is to be feared, if it is to be feared at all, as a political power. As a church along side of the Protestant denominations, it is an insignificant, almost contemptible, farce. It claims are arrogant. Here are specimens:

"The Priesthood . . . holds the keys of revelation of the Oracles of God to man upon the earth, the power and the right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain and establish constitutions and kings; to appoint kings, presidents, governors and judges; and to ordain and anoint these to their several holy callings, also to instruct, warn or reprove them by the Word of the Lord." (See "Key to Theology," 4th edition, page 70.)

By the "Priesthood," in this quotation, is not meant, of course, the Priesthood in the Roman Catholic or Protestant Episcopal Churches. By the "Priesthood" is not meant what the New Testament means by the word "priest." Simon Peter said: "Ye are an elect race, a royal priesthood." All Christians are "priests" "to offer up spiritual sacrifices acceptable to God through Jesus Christ." This is the New Testament doctrine. The "Key to Theology," from which the foregoing quotation is made, does not refer to such a "priesthood." The "priesthood" that "holds the keys of revelation;" the "priesthood" that possesses "the power and the right to give laws and commandments to individuals, churches, rulers, nations and the world;" the "priesthood" that has the right "to appoint kings, presidents, governors and judges," is the "priesthood" of "the Church of Jesus Christ of Latter Day Saints." What do you think of Mormon arrogance?

"Apostle" John Taylor affirmed, see "Journal of Discourses," Vol. V., page 186, that the "Priesthood is the legitimate rule of God, whether in the heavens or on the earth, and it is the only legitimate power that has a right to rule on the earth."

Edward VII, then, is not a legitimate king. William IV is not then a legitimate emperor. Theodore Roosevelt is not a legitimate President. These men are, according to the Mormon doctrine, interlopers, usurpers, and ought to be put out of office. There are no legitimate officers in church or state other than those of the Mormon hierarchy.

The following quotation is from the "Journal of Discourses," Vol. III., page 71:

"The day will come when the United States Government, and all others, will be uprooted, and the kingdoms of this world will be united in one, and the kingdom of our God will govern the whole earth, and bear universal sway."

"The kingdom of God," in Mormon literature, means "the Church of Jesus Christ of Latter Day Saints."

It is also said, by what seems to be good authority, that the "priests" and "apostles" of the Mormon church take an oath, of which the following is a part:

"I swear that I will hold eternal enmity toward the Government of the United States, and will avenge the death of Joseph Smith, the prophet."

Do you think that Reed Smoot ought to be permitted to occupy a seat in the Senate of the United States?

The danger from Mormonism is, therefore, I repeat, a political one. Mormonism is not increasing in numbers as rapidly as some timid and ill-informed persons vainly imagine. Forty or fifty years ago there were more Mormons in the United States than there are at the present time. They claimed then, and well-informed persons conceded the claim, to number a half million. "The World

Almanac" for 1904 puts the number of Mormons in the United States at the present time at 340,000. But 40,000 of these constitute "The Reorganized Church of Jesus Christ of Latter Day Saints," whose headquarters are at Lamoni, Ia. These are the "Josephite Mormons." They claim to constitute the church founded by "Joseph Smith the Martyr." A son of that Smith is at the head of this organization. "The Reorganized Church" has no fellowship with the Brigham Young Mormons. This leaves only about 300,000 Mormons of the Utah kind in different parts of the United States—chiefly, almost wholly—in the states and territories named in the beginning of this letter.

Nor is the zeal of the rank and file equal to the zeal of the same class at that time. Those in authority, it is true, are pushing the work of making converts with great energy. This, however, is an indication of weakness rather than of strength. It is an effort born of desperation. So, at least, it seems to me.

Then why fear Mormonism as a political power?

Because of the compactness of its organization, because of its evil spirit, and because of its sworn enmity to the United States Government. From almost the beginning of its existence "the church of Jesus Christ of Latter Day Saints" has been the enemy, open and avowed, of the United States. Brigham Young, in his day, cursed and defied the government at Washington. Of course he did this, according to the Mormon claim, by inspiration of Almighty God. The Mormon spirit, in its official representatives, is the same to-day.

Subjects of this hierarchy stand together politically when there is an issue that affects the church, or when, by standing together, something can be gained for "the Saints." With the Mormon the church and its interests are pre-eminent. This would not be so objectionable were it not that their attitude toward the government is treasonable, and their teaching and practice, as to society, are distinctly and unmistakably immoral. To resist the aggressions of Mormonism is to withstand the spread of treason. To oppose the progress of Mormonism is to oppose immorality of the lowest, grossest and coarsest character.

The states and territories named above are entitled to twelve United States Senators. It is only a question of a little time when Arizona and New Mexico will be admitted into the sisterhood of the states. Each state in our republic is entitled to two representatives in the Senate, regardless of population. Nevada, for instance, with its population of 42,335 is entitled to the same representation in the Senate as New York, with a population of 7,268,894, or Pennsylvania, with a population of 6,302,115, or Illinois, with 4,821,550, or Ohio, with 4,157,545. It is an easy matter to control an election in a state with a small population. A handful of determined men can do it. Place the same man in New York, Pennsylvania, Il-

Lamp-chim-  
neys that break  
are not  
MACBETH'S.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

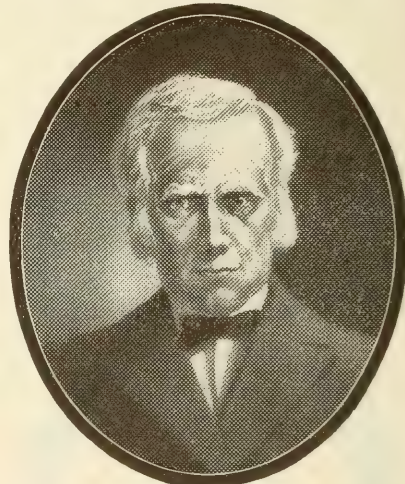
## PILES

Piles Can Be Cured Quickly and Without Pain by Using Pyramid Pile Cure.

A Trial Package Mailed Free for the Asking.

We want every pile sufferer to try **Pyramid Pile Cure** at our expense.

The treatment which we send will bring immediate relief from the awful torture of itching, bleeding, burning, tantalizing piles. If they are followed up as directed we guarantee an entire cure.



The Discoverer of the World's Greatest Remedy for Piles.

We send the free treatment in a plain sealed package with nothing to indicate the contents, and all our envelopes are plain.

Pyramid Pile Cure is put up in the form of suppositories which are applied directly to the affected part. Their action is immediate and certain. They are sold at 50 cents the box by druggists everywhere and one box will frequently effect a permanent cure.

By the use of Pyramid Pile Cure you will avoid an unnecessary, trying and expensive examination by a physician and will rid yourself of your trouble in the privacy of your own home at trifling expense.

After using the free treatment, which we mail in a perfectly plain wrapper, you can secure regular full-size packages from druggists at 50 cents each, or we will mail direct in plain package upon receipt of price. Pyramid Drug Co., 114 Main Street, Marshall, Mich.

linos or Ohio, and they would be impotent. The Mormons are wise in distributing their people in Colorado, Idaho, Nevada, Arizona, New Mexico and Utah. Colorado has a population of, say, 600,000, Idaho 200,000, Nevada 45,000, Arizona 125,000, New Mexico 200,000, and Utah has in the neighborhood of 300,000, an aggregate of only 1,470,000. Utah has elected Reed Smoot. The other states and territories can elect senators when the time comes to do so. A dozen Mormon senators can almost control the supreme legislative body of this great country. Think of their character and purpose, as set forth in this letter, in their own language, as you contemplate this possibility.

What then? Let every American citizen read up on Mormonism. It behooves us to become intelligent on this subject, as on every subject, affecting the life and prosperity of our nation. Of late books have been written, in the spirit of scientific research, on the Mormons and Mormonism. I can only name in this connection, "The Story of Mormons," by William Alexander Linn, and published by the Macmillan Co., New York; "The Founder of Mormonism," by L. Woodbridge Riley, a psychological study of Joseph Smith, published by Dodd, Mead and Company, New York; and "The Mormons and Their Bible," by the Rev. M. T. Lamb, published by the Griffith and Rowland Press, Philadelphia. The last named book appeared in 1886 under the title of "The Golden Bible." Two works of fiction



may be named in this connection, viz., "The Lions of the Lord," by Harry Leon Wilson, and "By Order of the Prophet," by Alfred H. Henry. While these are novels, their narratives are true to the facts of history. "The League for Social Service," 105 E. 22nd Street, New York City, has some good tracts. One of the most telling documents is "The Inside of Mormonism," published by the Utah Americans, being a judicial examination of the endowment oaths administered in all the Mormon temples, by the United States District Court for the third judicial district of Utah. This pamphlet can be obtained from "The Interdenominational Council of Women for Christian and Patriotic Service," No. 156 Fifth Avenue, Room 725, New York City.

Do not meet the Mormons in public oral discussions. There is a more excellent way. Post yourself, thoroughly, on Mormon history, doctrine and practice, and if they invade your neighborhood meet them privately and treat them as you would treat any other sneaks and scoundrels. I speak out of experience. Since I met two Mormon missionaries in that way I have not heard of them entering a home in my part of town. I requested my people to say to any emissary of the blasphemous and treasonable Mormon establishment who might call, that it would a pleasure to me to meet them in the way indicated. I am not overwhelmed with invitations!

Denver, Colo

B. B. TYLER.

WE WILL PAY YOU

## Six Per Cent

ON YOUR MONEY, IF  
PLACED WITH US UPON  
THE

## Annuity Plan.

IT IS A SAFE INVEST-  
MENT WHILE YOU LIVE,  
INTEREST GUARANTEED  
BY A BOND

## AS GOOD AS GOLD.

IT IS A SAFE INVEST-  
MENT AFTER DEATH.  
YOUR MONEY DOES THE  
LORD'S WORK AFTER  
YOU HAVE CEASED TO  
LABOR.

NO NEED TO WORRY  
ABOUT SECURITY, TAXES,  
LAPSES OF INTEREST OR  
LOSSES.

IF YOU DESIRE TO HELP  
ON THE LORD'S WORK  
IN AMERICA, WRITE FOR  
OUR BOOKLET ON

## THE ANNUITY PLAN.

The American Christian  
Missionary Society,

BENJAMIN L. SMITH, Cor. Sec'y.

CINCINNATI, O.

### Practical Federation.

While we have had much discussion of "church federation," as presented at Omaha and Des Moines, and a formidable array of red flags posted at every angle by our scribes, and finally an announcement that the question is "closed," L. F. McCray and his worthy wife, at Valley Junction, a suburb of Des Moines, have been quietly demonstrating that something can be accomplished in that line by intelligent, patient, brotherly treatment of our religious neighbors.

In June, 1901, Brother McCray took charge of a weak mission with about 60 members, discouraged and in serious difficulty among themselves, in the irreligious atmosphere of a railroad town, with a very small house of worship, flanked on either side by much more pretentious Congregational and M. E. churches, and anything but good feeling among the three. Our churches in the city had little faith in it, and have extended very meager and reluctant assistance. It was well nigh a forlorn hope.

With the weak support of only part of their own flock, Brother and Sister McCray entered heartily into two union meetings in the other churches, to try to waken some religious interest in the town, while several of our wise men were denouncing such efforts in general, and Brother McCray's methods in particular, in the papers. They gathered in the lion's share of the results and kept everybody sweet, while laying broad plans for the first for a better building than the town had thought of. The other church people took a lively interest in the building from the first, and the exercises of laying the corner stone were held in the M. E. church, all the ministers participating.

The ladies of the three churches joined in a bazaar in the basement of the new church before dedication, dividing the net proceeds of \$300 equally, and all parties declare it was more profitable than either could have made it alone.

The new church would be a credit to any city. It is worth \$15,000, and, with \$2,000 from the Extension Fund, the cost is practically provided for. Our Des Moines churches have had very little hand in it. The dedication was very sadly postponed on account of the death of Bro. McCray's daughter, Lila B., twelve years of age, and their only child. Here, again, the spirit of fraternity was manifested. Although our city pastors were present, it was recognized as proper to put the local ministers in charge, and they paid very loving and tender tributes, while all business was suspended and everybody attended the funeral in the new church.

Dec. 20, G. W. Muckley assisted in the dedication. The other churches suspended all services, and their ministers and members seemed to vie with our own people in interest and pledges.

A union choir assembled from all the churches and made a pledge of \$100. Both the other ministers subscribed and then united with Brother McCray in a \$100 pledge. Not satisfied with that, they both got out on the floor and worked as actively as any one else for pledges, and each presided at times. One of them remarked that "this new church would be to Valley Junction what the Louisiana purchase had been to the United States." In a few days, a union meeting will begin in the new church, the preaching to be done by the three local ministers alternately.

Brother McCray says the people are remarking, on all hands, how pleasant and profitable it is to work together, and that the M. E. preacher has used the new baptistry more than he has.

Much might be said about the new church and the dedication; about recent improvements in the Highland Park Church; also in the University Church and the arrival of the new pastor, C. S. Medbury, the new parsonage and substantial growth of the Park Avenue Church; the very auspicious opening of the winter term at Drake University, and many things of interest in Des Moines, but space forbids. Valley Junction stands at the head just now, and will be watched with much interest.

S. C. SLAYTON.

# RHEUMATISM

Cured

Through the Feet

The success of Magic Foot Drafts has been so great that the makers have decided to send them

**FREE—On Approval**

We want everyone who has rheumatism to send us his or her name. We will send by return mail a pair of Magic Foot Drafts, the wonderful external cure which has brought more comfort into the United States than any internal remedy ever made. If they give relief, send us One Dollar; if not, send nothing.



Magic Foot Drafts are worn on the soles of the feet and cure by absorbing the poisonous acids in the blood through the large pores. They cure rheumatism in every part of the body. It must be evident to you that we couldn't afford to send the drafts on approval if they didn't cure. Write today to the Magic Foot Draft Co., S. I. 23 Oliver Bldg., Jackson, Mich., for a trial pair of drafts on approval. We send also a valuable illustrated book on Rheumatism.

### TRUST COMPANY'S

### SPLENDID SHOWING

Report of the Mississippi Valley Trust Co.  
For 1903 Shows a Prosperous Year.

Nothing so forcibly illustrates the solidity, financial resources and conservative management of St. Louis banking institutions as does the annual statement of conditions just issued by the Mississippi Valley Trust Company. This report covers the operations of the calendar year 1903, and its perusal cannot fail to impart the liveliest gratification, not only to the fortunate stockholders of the company, but to its depositors as well. A recapitulation of its leading features at this time will prove both interesting and instructive. The resources of the company are placed at the magnificent total of \$25,728,922.57. The capital stock paid in, \$3,000,000, and the surplus fund, \$3,500,000, remain at the same figure as for the calendar year 1902, but the item of undivided profits on hand has increased to \$1,745,098.72, an increase during the last year of \$270,695.53. During the year 1903, dividends were paid to stockholders at the rate of 16 per cent, as compared with a 12 per cent disbursement during 1902, the total amount thus paid being \$480,000 in 1903, as against \$360,000 in 1902. The actual cash in its vaults December 31, 1903, was \$1,034,304.31, while the item of cash, checks, sight drafts, and due from other trust companies and banks stands at \$5,842,480.80. Its total times, savings and checking deposits amount to \$16,219,533.80.

The Mississippi Valley Trust Company now ranks among the world's great financial institutions, and the ability and conservatism of its management have gained it an enviable position and standing abroad as well as in the United States. A striking evidence of this fact was shown in its selection by the British Government as the Fiscal Agent of the Royal British Commission to the Louisiana Purchase Exposition. This is in effect a compliment of the highest nature from the most powerful and financially conservative nation of Europe.

### SUBSCRIBERS' WANTS.

LEARN STENOGRAPHY—Send 50 cents to the Oliver Typewriter Company, 315 North 9th Street, Century Building, St. Louis, Mo., for self-instructor in shorthand and typewriting.

**Church Helps**  
MAGIC LANTERNS, STEREOPTICONS  
for illustrating sermons, giving entertain-  
ments, illustrating hymns. Finest collec-  
tion of slides. Large catalogue FREE.  
MFG. OPTICIAN.  
McALLISTER 49 Nassau St., New York.



## —REPORT OF THE CONDITION OF THE—

**MISSISSIPPI VALLEY TRUST CO.**

ST. LOUIS, U. S. A.

AT THE CLOSE OF BUSINESS DECEMBER 31st, 1903.

**RESOURCES**

Loans Undoubtedly Good:		
On Collateral Security—		
Time.....	\$2,171,805.49	
Demand.....	5,202,475.43	
On Real Estate Security.....	508,621.44	
Other Negotiable and Non-Negotiable Paper:		
Time.....	580,769.40	
Demand.....	706,310.36	
Overdrafts by Solvent Customers.....	372.67	\$9,170,354.79
Bonds and Stocks at Present Cash Market Value:		
County and City Bonds and Territorial War-rants.....	\$2,037,450.86	
Bonds of Steam and Electric Railroads in the United States.....	6,705,283.63	
Bonds of Commercial and Industrial Corpora-tions (Local, \$324,135.10; Other, \$119,500.00).....	643,635.10	
Stocks of Railroads.....	11,115.00	
Other Stocks.....	680,087.50	10,077,572.09
Real Estate at Present Cash Market Value.....	554,459.57	
Safety Deposit Vaults.....	72,000.00	
Due from Other Trust Companies and Banks, Good on Sight Draft.....	\$3,908,784.83	
Checks and other Cash Items.....	889,391.66	
Cash on Hand (Currency, Silver and Other Coin).....	1,034,304.31	5,842,480.80
All Other Resources:		
Individual Debits on General Books.....	\$2,347.12	
Accrued Interest on Demand Loans.....	9,708.20	12,055.32
		\$25,728,922.57

**LIABILITIES**

Capital Stock Paid In.....	\$3,000,000.00	
Surplus.....	3,500,000.00	
Undivided Profits.....	1,745,098.72	\$8,245,098.72
Deposits Subject to Draft at Sight by Trust Com-panies, Banks and Bankers.....	\$1,773,778.96	
Deposits Subject to Drafts at Sight by Individuals and Others, including Demand Certificates of Deposit.....	7,798,121.80	
Time Certificates of Deposit.....	2,524,992.74	
Savings Deposits.....	4,122,640.30	16,219,533.80
Bills Rediscounted.....		500,000.00
All Other Liabilities:		
Reserve for Reinsurance of Liability as Surety on Outstanding Bonds.....	\$ 42,529.39	
Reserve for Interest on Savings Deposits (pay-able June 10, 1904).....	11,000.00	
Individual Credits on General Books.....	710,760.66	764,290.05
		\$25,728,922.57

Dividends amounting to \$480,000.00 have been paid out of the Profits of the year.

**To the President and Board of Directors of the Mississippi Valley Trust Company:**

Your Committee of Stockholders, neither of whom is a Director, having been appointed in accordance with the by-laws of the Company to make the Annual Examination of all the books, accounts and securities (a similar examination having been made under the by-laws in July last) hereby respectfully reports that it has carefully gone into the details of each item as represented in resources and liabilities, and has found the attached statement of condition, at the close of business December 31, 1903, to be correct.

The bonds and stocks owned by the Company in no instance are carried at above the respective market values. The collaterals hypothecated to secure the various loans, and to protect the Company as surety on outstanding bonds, are high grade, with ample margin at current quotations.

We found each and every department of the company well managed and equipped for the transaction of all business entrusted to it.

There was produced to us and we found in proper place all the securities held in trust by the Company. The securities of each trust are kept separate and apart from those of every other trust, and entirely apart from the assets of the Company.

We desire to express our thanks to the officers and employees for facilitating our examination by the admirable manner in which all accounts are kept and in the systematic manner in which all the business of the Company is conducted.

We congratulate the Stockholders on the splendid condition of the Company.

St. Louis, January 9, 1904.

Respectfully submitted,

DAVID P. RANKEN,  
LOUIS BRINCKWIRTH, } Committee.  
THEO. BENOIST,

St. Louis, January 11, 1904.

We have examined the books of the Mississippi Valley Trust Company, and we certify that the attached Statement is properly drawn up therefrom and, in our opinion, exhibits a true and correct view of the Company's financial position at December 31st, 1903.

We have verified all the securities held by the Company for its own account and as collateral for loans, and have satisfied ourselves that the loans are fully secured, and the Bonds and Stocks owned by the Company valued at prices not in excess of market values.

We counted the cash on hand, and verified the balances due from other Banks and Trust Companies.

We have also examined the securities held in trust, which are kept entirely apart from the general assets, and in which the Company has no interest, with the books of the Trust Department, and found the same in order.

JONES, CAESAR & CO., Chartered Accountants.

**OFFICERS**

BRECKINRIDGE JONES, 1st Vice President and Counsel.  
JOHN D. DAVIS, 2d Vice President.  
SAMUEL E. HOFFMAN, 3d Vice President.  
JAMES E. BROCK, Secretary.  
HUGH R. LYLE, Assistant Secretary.  
HENRY C. IBBOTSON, Second Assistant Secretary.

JULIUS S. WALSH, President.

W. DAVIESS PITTMAN, Bond Officer.  
FREDRICK VIERLING, Trust Officer.  
HENRY SEMPLE AMES, Assistant Trust Officer.  
WILLIAM G. LACKEY, Assistant Trust Officer.  
EUGENE H. BENOIST, Real Estate Officer.  
WILBUR B. PRICE, Safe Deposit Officer.

**DIRECTORS**

Elmer B. Adams, U. S. District Judge.  
Williamson Bacon.  
Murray Carleton, President Carleton Dry Goods Co.  
Charles Clark, Retired.  
John D. Davis, 2d Vice President.  
Harrison I. Drummond, President Drummond Realty and Investment Co.  
Auguste B. Ewing, Retired.  
David R. Francis, President D. R. Francis & Bro. Commission Co.  
August Gehner, President German American Bank.  
Geo. H. Goddard, Retired.

S. E. Hoffman, Third Vice President.  
Chas. H. Huttig, President Third National Bank.  
Breckenridge Jones, 1st Vice President and Counsel.  
Wm. F. Nolker, Treasurer St. Louis Brewing Ass'n.  
Wm. D. Orthwein, President Wm. D. Orthwein Grain Co.  
H. Clay Pierce, President Waters-Pierce Oil Co.  
Joseph Ramsey, Jr., President Wabash R. R. Co.  
Moses Rumsey, President L. M. Rumsey Mfg. Co.  
Julius S. Walsh, President.  
Rolla Wells, Mayor of City of St. Louis.

**Canton, Mo., Items.**

The University building will soon be ready to enter. There will be fifteen graduates this year. There are now nearly one hundred students in attendance.

E. M. Carr has accepted a call to preach at Lima, Ill; Daniel Dungan at Woodland, Mari-on county, Mo., and C. A. Baird at Mt. Zion, Mo., for half time.

Thomas Wallace is recalled to Hunnewell,

Mo., and for the present will preach for the church at Winchester, Mo.

H. D. Thomas will continue with the church at Mt. Hebron, Ill. T. WALLACE.

**BIBLE STUDY COURSE**

At home by mail. This book "Home Bible Study" free if you enroll now. Terms easy. For free catalog write C. J. BURTON, President Iowa Christian College, Osaka, Iowa.

**The Best Book Ever Written**

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*The Verdict of Thousands*  
who have read

**Moral and Spiritual Aspects of Baptism**

By N. J. AYLSWORTH  
Cloth, 471 pages. \$1.50

Christian Publishing Company  
1522 Locust Street St. Louis, Mo.



## Current Literature.

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

**Control in Evolution:** A Discussion of the Fundamental Principles of Social Order and Progress. By George F. Wilkin, Ph. D. (A. Armstrong & Son. \$1.25.)

The author assumes the evolutionary hypothesis as affording the most tenable theory for the explanation of both cosmic and social processes, but he broadens the interpretation of the evolutionary formula to include a pastor which is too often neglected—the rational free will of man. In different periods different forces have dominated the process of development. In the age of star-dust, when undifferentiated matter was diffused through unlimited space, the controlling principle was the force of gravitation operating to draw the scattered particles together. Then the force of chemical affinity comes into play, when the particles are near enough together to be within reach of each other's chemical influences. In this period gravitation continues but chemical affinity controls. In the third period, the two preceding forces continue to operate, but the dominant power is in the vital forces which have now appeared. In the last period, man as a being with a practical reason, a rational free will, becomes the controlling force in the further evolution of the world. In thus making man the controller of evolution instead of its object or its victim, the author lays the basis for a wholesome emphasis upon duty and responsibility. With this principle in view, he proceeds to an interpretation of the main facts of man's moral and social life in terms of evolution. It is a book very well worth reading. The introduction is written by Pres. A. H. Strong, of Rochester Theological Seminary.

**Idle Thoughts in Idle Hours.** By Mrs. M. E. Smith, Sedalia, Mo., 1903.

We have known the author of this book for many years, but was wholly unaware that she possessed the poetic ability which is manifest on every page of this handsome little volume. The collection contains 37 poems written through a period of many years, and on a great variety of topics, varying from gay to grave, all of which are marked by poetic insight and feeling, as well as with a good knowledge of the technique of poetry. Some of the themes are: "Garfield's Struggle for Life;" "Sixtieth Birthday Reflections;" "Invalid Reveries;" "Reminiscence;" "B. B. T., (which we take to mean B. B. Tyler) on His Fiftieth Birthday;" "Rhapsody;" "Threnody;" "Passing of the Century." The author has printed this little volume for her friends, but as many of the edition as have been left over have been donated to the Christian Woman's Board of Missions, of Sedalia, and are for sale for 50 cents each for the benefit of that organization. The little volume is dedicated to the author's sister, Mrs. S. E. Cotton, who also has a very sweet poem in the collection. The author's many friends will be glad to have this keepsake both for its own intrinsic merit and because of their friendship for the author.

**The Reality and Evil of Spiritualism:** or, The Identity of Spirit and Mind, and the Distinction between Spirit and Soul. By Mina Thomas (Thomas Library Co., St. Louis. —)

The author has aimed to produce "a work in which spiritualism is discussed in the light of the Scriptures, the sciences and profane history." She summarizes the teachings of spiritualism and asserts the genuineness of the phenomena which spiritualists adduce to prove the reality of the spirit-world and its close connection with the material world. But while recognizing the reality of the spiritual-

istic manifestations, she pronounces it an illegitimate and baleful practice which destroyed the ancient civilizations and will destroy ours unless it is promptly combatted. The book represents an immense amount of careful and painstaking work in the history and phenomena of spiritualism. (See advertisement elsewhere.)

**Character:** A Moral Text-Book for the Use of Parents and Teachers in Training Youth in the Principles of Conduct and an Aid to Self-Culture. By Henry Varnum. (Hinds & Noble. \$1.50.)

The comprehensiveness of this treatise may be judged from the fact that the volume of 400 pages is divided into 18 books, each book (except the first three) into 12 parts, and each part into 25 verses, more or less. Every conceivable subject connects either directly or remotely with morals or manners. The author does not claim that the book contains anything original, and his performance is well within his promise. The aphoristic style, with the verses numbered, suggests comparison with the book of Proverbs. Solomon does not suffer from the comparison.

**Princely Men in the Heavenly Kingdom.** By Harlan P. Beach, M. A., F. R. G. S. (United Society of Christian Endeavor. 50 cents.)

This volume is intended for use in the Forward Mission Study Courses. It contains biographical sketches of some of the leading Protestant missionaries who have lived and worked in China. There is both interest and inspiration in these hero tales of modern missions. Mr. Beach is both a recognized authority on missions and a writer of forcible and pleasing English.

### Some January Magazines.

The Atlantic Monthly opens with one of the editors annual discourses on some of the things pertaining to magazine-editing and the relation of the editor to the readers. Mr. Perry shows in this article that he knows a good deal about editing, but he shows it even more convincingly in his admirable editorial management of the magazine. It requires a large man not to rattle around in the editorial chair that has been occupied by Lowell and Howells. Robert Herrick's Chicago novel, entitled, "The Common Lot," opens none too cheerfully but strongly. Judging from the number of finely differentiated feelings described in connection with the funeral which forms the opening scene, we apprehend that it is going to be subtle. It affects one with a shock of surprise to see the old Atlantic beginning a series of articles on advertising.

The World's Work prints in its January number the most complete, we believe, and certainly the most accurate and lucid account that has yet appeared of the new employers' association which, in various parts of the country, is beginning to block what it considers the unreasonable demands of union

## THE NATURAL BODY BRACE

Patented 1895-1900-1902.

It cures all forms of Female Weakness after all other remedies and the best physicians have failed. No case is of too long standing for it to benefit. If your case is old or if you are just starting down grade physically, you had better get this Brace now and save yourself years of health and happiness.

Its unrivalled success has caused it to have many imitators, but it has no equal. No other body brace is "just as good"—although the wonderful success of the Natural has caused a sprouting up of many cheap and worthless imitations. Be sure of the name—NATURAL. Some imitators copy our pictures, copy our advertising and do many things to make people believe they are selling our Brace when they are not. Get the Natural; take nothing with any other name. Order direct of us.

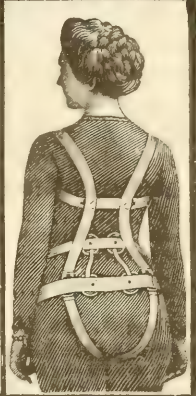
30 Days Free Trial.

It is folly for you to refuse to try it if you need improved health or improved figure.

We make a variety of Body Appliances. Write today for our illustrated book, testimonials, references and Free Trial Offer. Address

Howard C. Rash, Manager.

THE NATURAL BODY BRACE CO., Box 125, Salina, Kas



labor by the resistance of a union of employers. There is a well illustrated article on the development of domestic architecture in the United States. This magazine publishes every month an article on some important theme in the financial world. In the present issue the subject is "The Monopoly of Natural Products."

The North American Review, having brought Mr. Henry James's "The Ambassadors" to its long-desired conclusion, begins a novel by Mr. Howells entitled, "The Son of Royal Langbrith." The change is a great relief. The new story opens exceedingly well. Thomas Nelson Page contributes an article on the cause and prevention of lynching of negroes. His remedy is in brief that the negroes themselves be taught to condemn and prevent the crime which too often furnishes the provocation, while the whites develop a public sentiment which will condemn and prevent the crime of lynching.

The American Review of Reviews for January is distinctly a New Year's number. There is a group of articles discussing the financial and industrial outlook, besides some editorial retrospects of the past year. Sketches of Elihu Root, the retiring Secretary of War, of Joseph L. Bristow who has been investigating the postal scandals, and of Herbert Spencer, are among the most interesting of the signal articles.

### A Homely Illustration.

When you get a sliver in your finger, the sensation is anything but pleasant. Allow it to remain long enough and it will fester and give you a lot of trouble. Remove the cause and the pain will stop.

It's the same way with the whole body. When your head aches, it is nature's message sent from the stomach to the brain. Every throb is but a click in the message whose letters spell "danger—send relief." Some people, when they get a headache, rush to the drug store and swallow some powerful tablet or powder which sets the heart to thumping and the blood racing around the body at a terrific rate. Do you? Other people take strong purgatives which rip and tear through the stomach and bowels, leaving them irritated and sore. Do you? Still other people take Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine.) It is a sensible remedy to use. It removes the cause of the trouble. It helps the stomach and bowels to get rid of poisonous waste matter, by stimulating their natural muscular action. It tones up and strengthens the nerves; it enriches the blood and builds up hard, healthy tissues. Only one small dose a day is required to permanently cure ailments of stomach, liver, bowels, heart, kidneys and blood. Try it before you buy. Write us for a free sample bottle. It will do you good. Promptly sent postpaid. Formula sent in every package. Address, Vernal Remedy Co., 506 Seneca Building, Buffalo, N. Y. Sold at all druggists.



## Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

### Additions Reported Last Week.

Baptisms.....	1,897
Letters and statements.....	712
Denominations.....	119
Total.....	2,728

M. L. BUCKLEY.

Harrison, O., Jan. 13, 1904.

**CALIFORNIA.**—Santa Rosa, Jan. 11.—I preached a few nights in Maxwell with the church opened again. Seven confessions, one other added. Sunday-school started and arrangement for preaching by H. Shadle.—R. L. McHATTON.

**COLORADO.**—Paonia, Jan. 13.—We are now in meeting with Brother R. H. Lampkin, of La Junta. We had five additions last night, four by letter and statement and one by confession. This is six additions since we began. Others are almost persuaded. Brother Lampkin is preaching the gospel clearly and strongly.—G. W. COFFMAN.

**FLORIDA.**—Eustis, Jan. 12.—One young man made the confession last Sunday night. Others, I think, will follow soon.—J. E. MOYER.

**DISTRICT OF COLUMBIA.**—Washington, Jan. 11.—There were three additions to the H Street Church yesterday—two by letter and one confession. Large audiences at both services. Friday evening, the 8th, we were given a nice reception in the church. Speeches were made by F. D. Power, G. B. Bagby, W. L. Harris, Congressman Griffith and the writer. There were also beautiful solos, recitations and congregational singing, after which refreshments were served. The work starts off well, and prospects for a successful year's work are indeed bright.—J. MURRAY TAYLOR.

**IDAHO.**—Boise, Jan. 7.—We had six conversions at our regular services in December, and the Boise Church is growing in every way.—A. K. WRIGHT.

**ILLINOIS.**—Armington, Jan. 12.—Seven confessions in the first week of the meeting here. W. D. Deweese is the pastor. Andrew Scott, of Normal, the evangelist. We lead the music.—GUY B. WILLIAMSON AND WIFE.

Nebo, Jan. 4.—Meeting a little over a week old here to-day. Two additions this afternoon, six to-night; 14 to date. Eleven by confession, one reclaimed, two by statement. No time set to close. This church is a part of my regular work one-fourth time.—O. C. BOLMAN, Minister, Roodhouse, Ill.

Carmi, Jan. 11.—One added by letter last Lord's day.—FRANK B. THOMAS.

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is for babies and children who are thin and pale when they ought to be fat and ruddy; for men and women who are weak and delicate when they ought to be strong and hearty—for all who are not getting proper nourishment from their food.

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Latham.—I am engaged in a meeting at this place. Meeting is one week old and everything points to a grand meeting, with audiences increasing every night; the writer expects to continue the work here for a year after the meeting closes.—Z. M. BRUHECH.

La Harpe, Jan. 4.—Annual report of the Christian Church here, for the year ending Dec. 31, 1903: Regular sermons delivered in the church, 113. Special addresses, lectures and out of town sermons, 17. Funeral sermons, 17. Total sermons, addresses and funeral sermons 147. Additions to the church here, 30. Calls—every member of the church, so far as can be determined, has been called upon one or more times. A special effort has been made to visit all the sick. Money raised for debts, preaching and incidental, \$2,281.90. For missions and charity, \$71.55. Total, \$2,353.45. The church is out of debt, in perfect unity and oneness of purpose, with the most gratifying prospect for the future. We began a meeting yesterday, with Mrs. Millie Mason, the Australian Evangelist, as our preacher. She is one of our greatest women evangelists. Since last report we have had seven additions not previously reported.—W. H. WILLYARD.

Chicago, Jan. 12.—J. V. Updike has taken charge of the Garfield Boulevard Church of Christ at this place, and began his work Jan. 1, and Sunday, with a protracted meeting. First week has passed with increasing audiences and good interest. H. A. Easton is associated with him, having charge of the music. We have a good chorus and are well organized for permanent work. If parties outside of the city, having friends in the community, will notify J. V. Updike, 6430 Parnell Ave., or W. R. Love, 1201 Aberdeen St., giving their address, it will enable them to help build up the church; Jan. 17, has been announced as roll call day; friends have been invited to bring basket dinner and stay all day. Other ministers of Churches of Christ, in the city have been invited to make short talks in the afternoon.—MRS. H. A. EASTON.

**INDIANA.**—Martinsville, Jan. 11.—Our work opens very nicely here. Large audiences yesterday, notwithstanding the stormy condition of weather. One addition at the evening service from the Methodists. We are united and happy.—M. W. YOCOM.

Flora, Jan. 12.—I closed a meeting with the church at Fayette, Ohio, Dec. 20, with 38 confessions and five by letter, and after a few days' rest at home, began a meeting here Jan. 10. The outlook is favorable for a good meeting. I go from here to Carbondale, Ill., for a meeting in February. Prof. Chas. E. McVay will sing for the meeting there. Have an open date for meeting in March. Churches desiring a meeting at that time should write me at Angola, Ind.—W. F. SHEAM.

**INDIAN TERRITORY.**—Tishamingo, Jan. 12.—There were two added by letter last Lord's day at Roff. Both excellent additions to the working force.—E. S. ALLHANDS.

**IOWA.**—Red Oak, Jan. 11.—We are just beginning a meeting. Three Disciples placed their letters with us yesterday. This makes 11 additions to the church since I began the work here Nov. 1—five by baptism, one by statement, and five by letter. We are expecting a great victory in our meeting.—HERBERT W. CIES.

Pleasantville, Jan. 9.—We closed a meeting here just before holidays with 13 additions. At the close we held a rally to pay off the mortgage on the church. I made a call for \$700 and raised \$1,100—nearly \$600 cash on the table. This will enable us to pay off all indebtedness and furnish means to fresco the church and complete the basement. When done we will have one of the finest and best buildings in the state. We met on New Year's day and burned the mortgage. It was a great day of rejoicing. The church is in a better condition than for years.—J. W. BABCOCK, pastor.

Clarion, Jan. 6.—The work of the church during the past year has been good; over \$200 raised for missions, a good, substantial and convenient parsonage costing \$2,500 has been erected and 15 names added to the church roll. We look for better work in the new year.—C. W. MATTOX.

Corydon, Jan. 12.—Meeting continues with unceasing interest. House packed last night, and at the close one noble young girl walked down the aisles and made the good confession. This makes 20 additions thus far in the meeting.—HAMILTON & WILKINSON, evangelists. F. D. MACY, pastor.

**KANSAS.**—Wichita, Jan. 11.—One from the Methodists to the South Lawrence and Christian Church yesterday.—W. T. McLAINE.

Lyon, Jan. 11.—Geo. E. Lyon, minister here, has organized a home department of 85 members for the study of the Sunday-school les-



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son. Such efforts will prove helpful to the main school, and a blessing to the entire congregation.—L.

Council Grove, Jan. 11.—Brother Covert, of Leroy, gave the church here a lecture on "A. Campbell and His Times." It was enjoyed by all and well attended, Sunday evening, Jan. 10. In preparation for foreign missions I will preach three special sermons, one on India, one on China and one on Japan. We will take the offering on March 6. There are six thriving churches in Morris Co., Kan. All are supporting a minister for full or half time, and active. Council Grove is the largest congregation, and at the county-seat of Morris Co.—D. S. DOMER.

Arkansas City, Jan. 15.—Our meeting with Shaffer and Barnett is twelve days old, with 17 additions, nine by confession and baptism, one from the Methodists by baptism, five reclaimed and two by statement.—M. LEE SOREY.

**KENTUCKY.**—Vanceburg, Jan. 13.—My year's work at Butler, Ky., closed Dec. 29, 1903. Following is the report for same: Sermons preached, 110; addresses delivered, 5; funerals conducted, 8; marriages officiated at, 9; visits made, 600; amount raised for missions, \$248.16; additions, 57; confessions, 27, including one Methodist and one Lutheran; from the Baptists, six; by letter and statement, 24. The Butler church, where I preached half time, raised \$193.35 for missions. The year before they raised \$23.

J. D. Williams, of Tecumseh, O. T., did not accept the call to Butler, Ky. He goes to Belleflower, Ill. J. J. Cole, of Campbellsville, Ky., will visit Butler, Jan. 17.

The Butler church presented their minister, Ray Linton Porter, \$10 for a Christmas gift. I began work here Jan. 1, 1904. Observed C. W. B. M. day Jan. 3. Offering \$20; largest for this work in the history of the church. We observe Endeavor day for the Foreign Society first Lord's day in February.

The minister and wife had a number of members of the church to call on the evening of Jan. 12. They brought with them many provisions, articles of furniture and apparel—all of which were greatly appreciated and enjoyed.—ROY LINTON PORTER.

**MISSISSIPPI.**—Jackson.—The church at this place begins the new year under more favorable conditions than it has probably known since anti bellum days. The building is comparatively new, nice and modern in all its appointments; is on the same square as the magnificent new state capitol, and, thanks to the untiring efforts of the Ladies' Aid Society, paid off, with the old year, the last dollar of its indebtedness. M. D. Harman entered upon his labors as pastor Jan. 1. He has served the congregation before, and has the love and confidence of the whole church, and a good report of them that are without. Seven added Jan. 10 by letter and otherwise.—MRS. W. H. SMITH.

**MISSOURI.**—Carterville, Jan. 12.—Just closed a meeting here last night with 47 additions to the church, 32 by confession, six from the Baptists, nine by letter and statement. Closed with great interest. They will employ a pastor all the time. I can hold one or two more meetings in Missouri. Write me at Delphos, Iowa, where I will be in a meeting for the next four weeks.—D. W. CAMPBELL.

Grant City, Jan. 11.—Bro. H. H. Hubbell, of



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Leon, Ia., is conducting the revival service here. Eight additions here the first week. Brother Hubbell is a strong man; his sermons are fine and true to the gospel plan.—J. A. MCKENZIE.

St. Joseph, Jan. 15.—I closed my work at Antioch, Andrew county, the fourth Sunday in December, with two baptisms. There have been two additions at King Hill since my last report.—N. ROLLO DAVIS.

California, Jan. 14.—Elder T. J. Thompson, of Carthage, Ill., the former pastor of the Christian Church of California, Mo., dropped in on us last evening at our prayer-meeting service and preached us a very able and instructive sermon on the subject, "In Christ," to a very appreciative audience of above a hundred people. Brother Thompson is a strong man in the pulpit and an able defender of the Word. May he live long to preach the everlasting gospel of the blessed Son of God. He was my successor at Girard, Kan., about eight years ago, and I have waited patiently until this present time to cancel the obligation. The church here is starting out nicely in the new year.—S. J. VANCE.

OHIO.—Lyons.—The close of 1903 closes my first year with the church here, which has been a prosperous one. Forty were added by letter, baptism and reclaimed; 33 were baptized. The Bible-school, young people's society, missionary society and aid society all made reports of progress at the end of the year that was encouraging. A unanimous call from the church to remain with them another year has been accepted, and we start out with bright prospects. A good congregation with a poor minister, when both are satisfied, is no bad combination, if the Lord be with them.—O. O. OLNEY.

Cincinnati.—The annual meeting of the Central Christian Church here was held Jan. 6, with large attendance, to hear the reports of the year's work. There were 91 added at the regular services, over \$2,200 given to missions, \$1,000 to benevolent work and the support of a mission Sunday-school. There was raised for all purposes \$9,300.—A. M. HARVOT.

Martins Ferry, Jan. 11.—Quite a revival broke out yesterday at our regular services. One confession in the morning; 13 accessions to our Christian Endeavor Society in the evening, and four confessions (all young men) at night. Shall begin soon a series of special services, God willing.—G. F. ASSITER.

Alliance.—Fifty-one added in 1903; \$4,600 raised during the year. Work in much better shape than when I began.—A. B. MOORE.

Cleveland, Miles Avenue.—Jan. 3, nine by confession and one by letter. Jan. 10, 16 by confession. Five otherwise since last report, making 30 recently. The work is prospering in all departments. We are going to improve our building in the spring.—T. ALFRED FLEMING.

OKLAHOMA TERRITORY.—Oklahoma City, Jan. 8.—There were four additions last Sunday.—S. D. DUTCHER.

Mutual, Jan. 11.—Work unreported: Mutual, 13 additions—four by baptism, four from the sects, five reclaimed, and a new house of worship enclosed. Will dedicate about March 1.

Seiling, organized with 22; added 16 afterwards—six by baptism, four from sects, six reclaimed, and a new house nearly completed. Chester, 14 additions, eight by baptism, four from sects, two reclaimed; Brother Payne employed for half time, who added two of the above by baptism.

Prosser, organized with 11; added 29 afterwards; 18 by baptism, four from the sects, one Catholic, seven by relation. Ground secured for building and cemetery, and funds partly raised for house of worship. My address is changed from Abilene, Kan., to Mutual, Okla.—B. MATCHETT.

PENNSYLVANIA.—Plymouth, Jan. 12.—Three young men and two young women made the good confession last Lord's day evening. Bro. E. T. Bennett, representing the National Benevolent Association, spoke for us in the morning. Bro. H. W. Talmage, of the Church Herald, will be with us Thursday evening, Jan. 14.—L. O. KNIPP, pastor.

Scranton, Jan. 13.—Two confessions Sunday evening. At the morning service the church unanimously voted for me to stay with them. Thus begins my sixth year with the First Church of this city under most favorable auspices.—ROBT. W. CLYMER.

SOUTH AUSTRALIA.—Adelaide.—Nov. 18, 1903, was the first anniversary of the assumption of the work at Grote Street Church at this place, by Wren J. Grinstead. Brother Grinstead went out for that purpose, just after his graduation from the College of the Bible at Lexington, Ky. During the year there has been a net gain of 41 members, the

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present number on the roll being 430. These are mainly wage earners and their families. The church has raised for local expenses during the twelve months, \$2,240; for home missions, \$210; for foreign missions, \$178. The church celebrated the anniversary by a special meeting and an offering to apply on the church debt, which realized \$1,022, of which \$100 was in pledges. The total giving of the church as a church was \$3,650.

TEXAS.—Waco, Jan. 10.—On Dec. 19 we began a revival meeting at Antioch, near Morocco, Ind., a town about 70 miles southeast of Chicago. We had preached for this congregation while completing a course of study in Latin and Greek in the University of Chicago. We closed on Monday evening, Jan. 4, with 26 additions to the church: 16 by confession and baptism, two from the Baptists, one from the Methodists, one from the United Brethren, and six by re-consecration. The weather was severe all the time, and we were snowed out on Christmas night, yet our audience increased to the last and the interest was splendid. This is one of the very best churches of my acquaintance, and the treatment given me was very beautiful indeed. In no particular did they forget what was their duty.—J. B. ESKRIDGE, professor classical language, Texas Christian University, Waco, Texas.

Hillsboro, Jan. 11.—F. O. Fannon just closed a meeting of three weeks with this congregation. You know what this means. He is a power for righteousness. The people heard him gladly. Under all the circumstances I feel sure no other man could have done as much for us. There were 25 additions, most of them men of influence. He is now with Brother Myers at Fort Worth in a great meeting.—G. W. FERRELL.

WASHINGTON.—Dayton.—Our great meeting here continues, with 138 added to date.—L. F. STEPHENS AND WIFE, evangelists.

Dayton, Jan. 8.—Our meeting still continues with unabated interest. We are now in the sixth week. We have had 144 additions up to date. This is the greatest meeting held on the coast for some time.—H. T. MORRISON.

Prosser, Jan. 1.—I have just closed the first six months of my pastorate in the two new fields of Prosser and Zillah, Wash. Twenty added at the former and fourteen at the latter place. A new house of worship is soon to be built at Prosser.—M. A. THOMPSON.



## The Christian-Evangelist and Its Predecessors.

(Continued from page 87.)

the receipts small. I have seen Brother Garrison bending under the yoke. Saturday was pay day, and O how we watched for the letter carrier, and how we were disappointed when it was "only copy." The summer months were just fearful, but the editors stood by their work and anxiety. This strain was on these noble men for years, and the brotherhood should not forget them.

They made but one great mistake—the purchase of a great printing house with no money to pay for it. It was irons on the feet of the young company, and when I stood in the ruins wrought by water and fire, I felt that the disaster was a blessing in disguise. The leasing of the paper was better than to carry the load that would soon break the wagon. There was more comfort and ease of mind and heart in the Eighth and Olive office. Bro. J. H. Smart was in this room and was wise in financial matters which fell largely to his duty. He could write editorials and was a good hand at mailing. All of us did gladly everything we could, and all rejoiced to behold a steady growth. My chief work was to see to the subscriptions, correct the mail list, answer letters, read proof, copy the Bible Reading for the Christian Standard, mail the paper, sweep the floor and talk about the old gospel. I could call the names of subscribers and preachers in far more than one-half of our offices. I knew the penmanship of many of our grandest men. The best copy was from Jesse H. Berry, who originated "Our Budget." But O how we suffered with the manuscript of Clark Braden! No printer could read it. It was good thought, but needed a Daniel for interpretation.

How memory recalls the men at the cases, but I must take space to mention the venerable Elijah Goodwin, who was book-keeper a short time. He is before my eyes to-day; slender of body, bowing shoulders and gray curling hair; a tender voice and gentle face. I liked him.



### The Stormy Period.

By J. H. Smart.

My active connection with the Christian Publishing Company and "The Christian" began Dec. 29, 1875. I was pastor of the Christian Church at Macomb, Ill., when I was elected business manager of the Company and associate editor of "The Christian" at St. Louis. Beginning as stated above, I filled both these positions till the union of "The Christian" with "The Evangelist" of Chicago. After the union I was retained as one of the editors of the CHRISTIAN-EVANGELIST till the spring of 1885, when I went to Kansas City and was connected with the Faithful Witness till my return to St. Louis in 1888.

When I entered upon the work of business manager of the Christian Publishing Company the company was laboring under the burden of a debt which was the heritage, in part, of running a printing plant. To add to this burden a fire had recently

swept away every visible asset of the company. So debts were more visible and abundant than cash. This was truly the stormy period, the perilous, trying days for the company. The larger part of the old stockholders had lost confidence in the ability of the company to continue the work, and refused to give it further financial support. This made the problem more difficult for those of us who decided to stand by the enterprise and pull it through.

Having now no printing plant and no books to sell, we had to rely on the subscriptions to "The Christian" to meet the running expense of the company. It was seen in a very short time that our income on subscriptions would not meet the expense of getting out the paper and pay any salary to editor and business manager. Both myself and Brother Garrison had to make preaching engagements with churches so as to live and keep the paper going. This was unfortunate, for the pressure of double service caused the health of Brother Garrison to fail, which added another burden to our already large accumulation of difficulties. As I write these lines, I am made to wonder why we consented to hold on to such a burdensome enterprise. The Lord only knows the labors and heartaches we endured to make a success of this work.

But the lowering clouds began to scatter and the day brightened as our subscription list increased, and then we added some books, the sale of which increased our bank account. As a visible evidence of our prosperity I remember that about the third year I received on salary as manager and editor the sum of nearly \$300. So the financial tide was evidently rising! This was the sure promise of the better day for which we had prayed, labored and waited.

When we again commenced to do our own printing, all hands in our infant establishment worked ten hours a day, commencing at 7 A. M. and closing at 6 P. M. But the editor and manager, after the ten hours of work, carried their work home with them, and often worked till midnight and later, in writing editorials and reading proof. During this period Brother

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Garrison found it necessary to get out of the office and city frequently. He was in Colorado, Texas and England seeking health, and the business manager, with the help of his wife, had to carry all the work during these times.

But the better day came in reality after about five years of heavy burdens and anxious waiting. I have no doubt now, as I look back over that stormy period, that the Lord led us and gave us the victory.

Waukegan, Ill.



## THE CHRISTIAN-EVANGELIST.

Soon after the time when Brother Smart's narrative ends, and following immediately the return of J. H. Garrison from England in 1882, the consolidation of the Central Book Concern—as the company publishing The Evangelist was then known—with the Christian Publishing Company was effected at St. Louis, retaining the name of the latter company. As both these companies at that time were quite self-sustaining the combination made a strong company, and the business grew in all its departments. The business manager from the consolidation in 1882 until the reorganization in 1899, was F. M. Call, who was also the largest stockholder. Since the reorganization R. P. Crow has been business manager, and the volume of business has steadily increased, showing a gain of 11 per cent in 1903 over that of 1899. From the consolidation of the two papers, "The Christian" and "The Evangelist," the united paper has been called THE CHRISTIAN-EVANGELIST, the hyphen standing as the symbol of that union. The editors, after Brother Smart's retirement, were J. H. Garrison and B. W. Johnson, until the latter's death in 1894. The assistant editors from the consolidation to the present were T. W. Grafton, J. M. Tribble, J. J. Haley, G. A. Hoffmann, B. J. Pinkerton, W. W. Hopkins and the present incumbent, W. E. Garrison.



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## Birthday Greetings.

(Continued from page 90.)

pastor himself usually determines his tenure. That of the CHRISTIAN-EVANGELIST has been long, but deservedly earned. I congratulate it on its record, and now move to make the "call" indefinite, praying that the hands at the helm may guide it for many years, and that its influence may increase with the days.

Truly your friend and brother,  
D. O. SMART.

Kansas City, Mo.

### His Wife Likes It.

DEAR CHRISTIAN-EVANGELIST: Greetings, health, and many a forty to you. Growth in grace you do not need. I covet years for you. Your method is admirable. You seek ever to lead and never to drive; to teach rather than dictate; to inspire rather than to repress. I love you because you take pains to reason where there are chances to rage; because you know how to adjust the ancient faith to modern life; because you are Ch "stological rather than theological; because you plead for the reunion of God and his world as both he and it lie in the light of Christ's crucifixion and resurrection.

There is one other great, good reason why I like you: my wife likes you. Again, many a forty to you. W. J. LHAMON,

Dean of Bible College of Missouri.  
Columbia, Mo.

### Increasing Success.

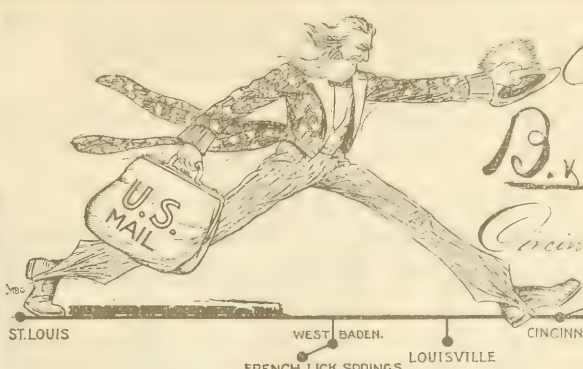
I take great pleasure in extending my most hearty congratulations to the editor of the CHRISTIAN-EVANGELIST and rejoice with him in celebrating the completion of its fortieth volume. To him, more than any other, is due the great success which the paper has attained, and to the CHRISTIAN-EVANGELIST great credit must be given for the high opinion in which our people are held by the editors and publishers of the organs of other religious bodies.

May the success of the paper and all connected with it, grow increasingly greater as the years go by in my sincere wish.

St. Louis. W. H. MCCLAIN.

### A Friend to All.

J. H. GARRISON, Dear Friend: Surely you may be happy in looking over your thirty-five years of editorial life and work. Your ideals have been high and you have kept them in view. You have given to the young, strong, kindly sympathy. To mature men and women you have been a friend and inspiring companion. To the old you have given thoughtful appreciation and deference. Above all, those who know you well, feel that you have followed the mind of the Master, seeking to know and to clearly express his will in your writings and life. It is difficult to separate the CHRISTIAN-EVANGELIST from you in thought or you from it. One wonders that it had five years the start of you and that it is to be congratulated upon having attained its fortieth, instead of its thirty-fifth anniversary. However, it was doubtless preparing for you during those five years, and



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you were also preparing for it through the discipline of life. I wish you might have another thirty-five years together, and that each one might bring to you and to the CHRISTIAN-EVANGELIST ever-enlarging stores of usefulness, vision, strength, joy, hope and peace from our God.

HELEN E. MOSES.

Indianapolis, Ind.

### Firmer Grasp of Our Plea.

Permit me to congratulate you on reaching this anniversary. I may say, without flattery, that every year of your history as editor of the CHRISTIAN-EVANGELIST has shown increased knowledge and a firmer grasp of the "great plea" for which it stands. You have reached an eminence at which all true friends of our Lord may rejoice. May your precious life long be spared.

T. P. HALEY.

Kansas City, Mo.

### A Beacon Light.

REV. J. H. GARRISON, My Dear Sir: Permit me to congratulate you on the occasion of your thirty-fifth anniversary of your editorial management of the CHRISTIAN-EVANGELIST. You have made it a great paper, a beacon light shedding its rays of Christianity throughout the land. The work you have done for the ennobling and uplifting of mankind will live for all time. Wishing you many more years of usefulness, I am,

Sincerely yours,  
St. Louis. JOS. W. FOLK.

### Ability and Vision.

MY DEAR DR. GARRISON: Let me send you my personal congratulations on the fortieth anniversary of the CHRISTIAN-EVANGELIST. It is a worthy leader of a great Christian communion. Some parts of your paper seem to me to be unsurpassed for ability and vision. In these days when so many religious journals are losing their hold on the people, it is a great joy to know that yours is appreciated and growing in strength and usefulness. You have a right to be proud of your success. It has been honestly earned.

Very sincerely,

AMORY H. BRADFORD.

Montclair, N. J.

### A Worthy Monument.

DEAR BROTHER GARRISON: I want to congratulate you on the rounding out of thirty-five years of valuable editorial labor. What a vast and constant audience you have preached to in all those years!

I am sure the love and confidence of your brethren throughout this and other lands is not the least of the rewards for your splendid labors in the cause of Christianity. The great religious journal of which you are the head, is, with its wide and increasing influence, a monument of which any man might be proud. May the years deal gently with you, is my earnest prayer.

ALLAN B. PHILPUTT,  
Pastor Central Christian Church.  
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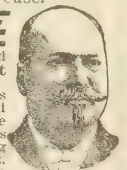
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January 28, 1904.

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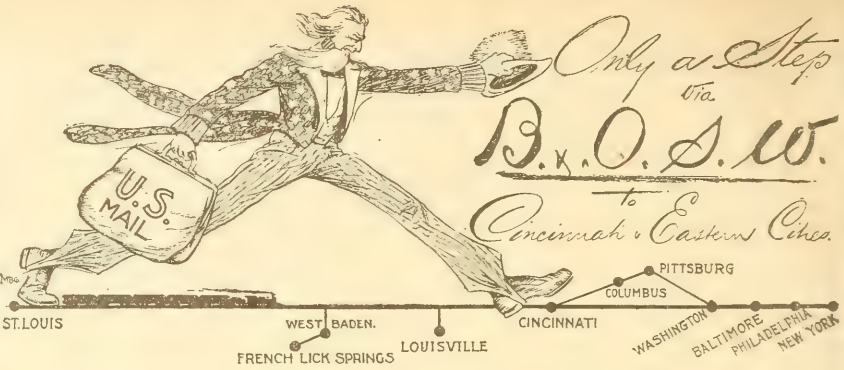
For the faith against tradition,  
For the truth 'gainst superstition,  
For the hope whose glad fruition  
Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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# THE CHRISTIAN EVANGELIST

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Vol. XLI.

January 28, 1904

No. 4

## Current Events

**The Canal Debate.**

A substantial contribution to the gaiety of nations was made by Senator Morgan who last week introduced a bill providing for the annexation of the entire Republic of Panama to the United States. This seems rather a radical project in expansion to be fathered by a senator from Alabama. The measure carries an appropriation of ten million dollars to be paid to Panama as an inducement to accept annexation, an equal amount to be given to Colombia as a compensation for the loss of Panama (a sort of cash apology for our premature recognition of the new republic), and sixty million dollars to be used in buying the entire property of the canal company, including its rights and concessions. There is no reason to suppose that Mr. Morgan has suffered a change of heart with reference to his partiality for the Nicaragua route. But he assumes the attitude now of one who, believing that the President's action commits us irrevocably to the Panama proposition, proposes to make a wry face and swallow the dose in spite of his confessed dislike for it. The grotesque notions of inviting Panama to be annexed for a cash consideration and of paying Colombia for the territorial loss which she has suffered through a revolution in which our government was not involved, are part of the grimace with which he swallows the distasteful idea of accepting the Panama route. Mr. Morgan may find in it material for a good many hours of speech-making; but otherwise the bill is not likely to have much influence.

The Senate has, after some hesitation, for fear of giving aid and comfort to the opposition, and affording occasion for needless delay, adopted Mr. Gorman's resolution calling on the President to transmit to the Senate a full and explicit history of all our relations with the governments of New Granada and Colombia, especially of the circumstances under which we have landed troops on the isthmus by request for the maintenance of peace. It can scarcely be said that a vote on the canal treaty is in sight. Neither does there seem to be any chance that the opposition will discover the thirty votes which are requisite to defeat the treaty when it does come up for action.

The motive of the Republican papers in reminding us so frequently of Mr.

**Mr. Bryan as a Factor,**

Bryan's continued influence in the councils of his party is not unlike that of the Democratic papers in their recent attempt to persuade us that Mr. Hanna was an available candidate for the Republican nomination. The Democratic leaders would be pleased to have Mr. Hanna nominated, and the Republicans secretly rejoice that Mr. Bryan's following has not deserted him sufficiently to admit of a sweeping reorganization on lines widely different from those of the Kansas City platform. But making due allowance for these interested representations of Mr. Bryan's influence, the fact remains that he has still a larger personal following than any other man in his party. He has recently reiterated his faith in the Kansas City platform, and has asserted that he can see no proper course for the party to pursue other than to reaffirm the principles of that platform. He declines to state whether or not he will bolt the ticket in case this course is not pursued, but, so far as present indications go, it seems highly probable that Mr. Bryan will be found at the head of a no-compromise movement, with a platform of free silver and anti-imperialism, and that, whether his followers or the so-called reorganizers shall control the convention, the dominant element will in neither case command the support of the other in the campaign. It can scarcely be said that anything is impossible in politics, but nothing could be much more improbable than that within the present year the followers of Mr. Bryan and the admirers of Mr. Cleveland should be found supporting the same platform. Mr. Bryan's recent utterances have been significant as showing that he will not be contented with a platform which ignores the old issues and shifts the battle to new ground. In taking this position he eliminates the only visible chance of re-union by compromise. There still remains for the party the hope that one of its parts will become strong enough to carry on a successful campaign without the help of the other.

**The Cleveland Phantom.**

Physically Mr. Cleveland is no airy specter, but politically he is a most persistent ghost, and one which, like Banquo's, will not down.

Unlike Banquo's ghost, however, Mr. Cleveland would apparently down if

he could, but his friends will not let him. Moreover, the Republican organs are unwilling to allow him to be forgotten for fear the Democratic ranks might lapse into harmony under Mr. Bryan or some other leader. It might have been supposed that Mr. Cleveland's letter to the Brooklyn Eagle, which had been vigorously advocating his nomination, would put a stop to all this talk. It did, so far as the Eagle was concerned, for Mr. Cleveland stated positively he would not be a candidate, and the Eagle has transferred its allegiance to Judge Parker. But there are others who take Mr. Cleveland's declination less seriously. They remind us that Samuel J. Tilden was deeply disappointed when the Democratic convention of 1880 accepted his declination and gave the nomination to Hancock; that Blaine resigned from Harrison's cabinet to become a candidate for the nomination after he had declared in writing that he would not accept it; that Mr. Cleveland himself, in his letter of acceptance in 1884, advocated a constitutional amendment prohibiting the election of any candidate for a second term, yet became a candidate again in the next two campaigns; and that in 1891 he announced that he would not accept another nomination, but yielded to the solicitation of his party in the following year. All of these facts lend a certain plausibility to the suggestion that Mr. Cleveland's present declination is less final than it appears on the surface. But setting aside the fact of his refusal, there is, it seems to us, plenty of ground for considering Mr. Cleveland at present only an unsubstantial apparition so far as his candidacy is concerned. There is no man in his party whom popular opinion in the west and south has more thoroughly identified with those plutocratic interests which it considers the natural enemy of true democracy. For the party to pass abruptly from Mr. Bryan in 1900 to Mr. Cleveland in 1904, would not be to reorganize, but to flop.

The most ominous reports from the far East are those which assert that

**Troops Moving in Korea.**

Japanese troops to the number of 12,000 have been landed on the coast of Korea and that Russia is meeting this advance by a mobilizing of troops along the Yalu River, which forms the boundary between Manchuria and Korea. This is highly important if true, for, as we have said before, it is far more likely that hostile-



ities will break out as the result of local tension in Korea than that peace will be broken by a formal and deliberate declaration of war. Almost two weeks have elapsed since the last Japanese note was dispatched to St. Petersburg, and the reply which is momentarily expected has not yet been received. Much will depend upon the tenor of this reply. The Czar is said to have abridged the power of Viceroy Alexieff and to have taken from him the authority to give the signal for the beginning of war. This looks like peace. If the signal must be received from St. Petersburg instead of from the viceroy's office in Manchuria, there is a much greater likelihood that, in spite of local friction, diplomacy will find a *modus vivendi* and hostilities will be averted. Every delay favors compromise and peace. But it must be remembered that no present compromise will be a permanent check upon Russia's advance toward open ports on the Pacific. She may yield now for the sake of saving the expense of a war, but she will stand ready when the time is ripe to take up her claims just where she laid them down.



One must, of course, admit that the modern theory and practice, which recognizes the common **International Meddling.** interests of the nations as a great, though not always a well disciplined, family, having mutual rights and obligations, is a long advance upon the old arrangement under which every government was a free lance to the extent of its military and naval power. The "concert of the powers" is a cumbersome machine, but it embodies, imperfectly to be sure, the idea that nations have some common interests and that the interests of civilization necessitate united action. But there are times when one cannot but regret that the powers have found it expedient to interfere in the settlement of quarrels which seemed to be in a fair way to settling themselves. When Japan, in her war with China in 1894, first revealed to the world her astonishing achievements in the modern art of war, Korea was the chief bone of contention. Japan won. By all the rules of old-fashioned war, she was entitled to the spoils, which would in this case have been complete control over Korea and considerable rights in Manchuria. But Russia interfered, with specious pretexts and plausible inventions intended to conceal her own ulterior motives, and Japan was cheated of her prize. Manchuria and Korea remained—to be a prey to Russia in the fullness of time. The case has some points of similarity to the course of events in Macedonia. Aided by Russia, the people of this province threw off the Turkish yoke years ago. England interfered, for fear Russia would gain something by the new arrangement (as she undoubtedly would have done) and Macedonia

was restored to Turkey—sacrificed in the interest of that potent abstraction known as the "balance of power." If Great Britain had been less selfishly jealous of Russia in 1877, the Macedonian problem would doubtless be as nearly solved now as any part of the Balkan problem is or can be. If Russia had been less selfishly meddlesome in 1894, Manchuria and Korea would not now be the powder magazine of the East in which a spark of local hostility may bring on an explosion that will shake the world.



We hope our readers will not lose sight of the fact that there is now pending before Congress one of the most important reform measures that has been under consideration for many years. The purpose of the Hepburn bill is to make state prohibition laws effective within their respective states, by preventing the shipment of liquor into them under cover of the Interstate Commerce law. The courts have held that State prohibitory laws cannot prevent the shipment of liquor into any state, but can have jurisdiction over it only after it has been delivered to the consignee to whom the interstate shipment is addressed. This ruling has opened a wide door for the mail-order liquor business, which is carried on extensively in all prohibition states. The Hepburn bill does not introduce prohibition into any new territory, but aims only to prevent the nullification of existing prohibition laws by the method indicated. It provides that interstate shipments of liquor shall become subject to the jurisdiction of state laws as soon as they cross the boundary of the state to which they are consigned. The liquor forces have increased their lobby at Washington and are fighting this bill as they have never fought one before. The first hearing on the bill before the House Committee on Judiciary was held on January 20. One of the attorneys of the liquor dealers stated to the committee that this is the most important legislation that has been proposed since the civil war. It is of immense importance to the friends of temperance to urge the passage of this measure. We subjoin a statement from Mr. Edwin C. Dinwiddie, legislative superintendent of the American Anti-saloon League:

Our definite request of our temperance constituency in all the churches and throughout the country at this time is for individuals to write at once to their own Congressman and invoke his aid with the Committee and the House for the speedy and favorable report and the early passage of the bill. The liquor men are getting Congressmen from the centers of the distilling and brewing trade to urge delay. This must be offset at once by counter pleas from our friends as indicated. Do not delay. Do this at once from everywhere and stand ready to aid, as information shall be given out from this office in regard to the contest. We have arranged that Mrs. M. D. Ellis, legislative superintendent W. C. T. U., shall have charge of the petition work

so that our efforts are not duplicated and no energies are lost or wasted. Petitions should be for the Hepburn bill only in the House and the Dolliver bill in the Senate. Couple no other measure with these so that the petitions will go right to the Committee and be effective. It is deemed unwise to divide our energies on other bills at this time. The liquor men would doubtless be glad to compromise in order to defeat this most important bill. All at it and at once will win the fight.



The three principal organizations of retail liquor-dealers in this country—viz., the Knights of Fidelity (*sic*), the Royal Arch, and the National

#### The Liquor League.

Retail Liquor-Dealers' Association—with a combined membership of 150,000, have formed a coalition, to be known as the National Liquor League. The purpose is to fight "unfair" legislation and to "throw the mantle of protection about its members in every possible way,"—not in every lawful way, nor in every right way, be it noted, but "in every possible way." All this was decided upon at a meeting of the three organizations held Jan. 7, at Cincinnati, and the union is to be perfected at a general convention to be held in St. Louis in October. Part of the plan contemplates the raising of an immense fund by the sale of stamps, which members of the association are expected to place on their wares. Five million dollars is mentioned as the total amount which it is proposed to raise "to fight legislation inimical to the trade," and to employ "attorneys to look after the Association's interests in Congress and the various state legislatures." Here is nothing more nor less than a bare-faced proposition to raise the funds necessary to buy up legislative bodies. One of the liquor papers, *Truth*, opposes the scheme on the ground that legislatures will, as they have done in the past, take the money and fail to deliver the goods. That same journal, whose utterance is for once in harmony with its name, says that "the raising of funds to corrupt the machinery of government and publicly announcing its intent to do so, will not aid the trade in holding public confidence." No, it certainly will not. But we are grateful to *Truth* for this unequivocal testimony to its understanding of the Association's proposition. It is to raise money for bribery, pure and simple.

This incident is instructive. It is a warning to temperance people to get together and make their principles effective. It is a hint to keep your eye on your congressmen and assemblymen, and note their attitude on reform measures. It is a side-light on license and taxation as a means of restricting the liquor business. It thrives so well on taxation that the dealers are proposing to impose an additional voluntary stamp-tax on themselves. They can afford it. In the end, it all comes out of the consumer.



### Unconquered Land.—III.

#### Internal Prejudices and Misconceptions.

Everyone acquainted with the internal history of our movement knows that, while there is no formal division of our forces, and cannot be, of course, consistently with our fundamental position, there are, nevertheless, prejudices, misconceptions and alienations, which effectually prevent co-operation and neutralize to a certain extent, our plea for unity. The question is, whether any attempt should be made to bring about a better understanding between ourselves, on matters of difference, and to remove such prejudices and alienations as have grown up out of these misconceptions.

It seems to us that the same spirit of unity which leads us to plead for the unification of Christendom, under the Lordship of Christ, should lead us to seek a better understanding and a better feeling between those who are standing aloof from our missionary work and our general co-operative movements, and those of us who are using such agencies and methods for carrying on our work. The more one stops to think about it, the greater the reasons appear why we should present to the world a united front. When we have done all that can be done, there will no doubt be factions among us, even as there were in the apostolic church and have always been. But are we not justified in supposing that the great mass of the brethren standing disconnected with our co-operative movements, are honest in their convictions, and only need to see their duty more clearly in this direction in order to do it?

The chief causes of difference, as we understand it, are: the legitimacy of missionary organizations, as agencies for carrying out Christ's great commission; the rightfulness of instrumental music in public worship, and, perhaps, the question of the organization of the local church. These are considered important, we think, about in the order we have named them. Have the brethren on either side of these questions reached a stage of feeling, in which they are unwilling to meet together in a friendly conference to talk over these questions of difference as brethren, and consider whether there is not some *modus vivendi* by which we may at least agree to get on together in peace? We hope not. So far as we are concerned, we should be glad to meet with any number of these brethren to reason with them, and to be reasoned with, concerning any of these questions of difference. Why could we not have a conference of our editors, since we have most direct access to the brotherhood?

The old method of newspaper controversy, with its personalities and offensive epithets, has been tried and found wanting. Let us have no re-

course to that method. Back of all attempts at coming to a common understanding, there must be brotherly love, mutual confidence and an earnest desire to see together, that we may act together. It will be found, in this case, just as between ourselves and other religious bodies, that the differences have been magnified and the unities have been minimized or overlooked. While it is very desirable that we should secure such a degree of unity of understanding, as to enable us to work together in the great enterprise of missions, of benevolence and of education, if this cannot be so now, is it impossible for us to agree that these differences of opinion and method, are not to be causes of estrangement between us, as brethren, and of alienation and strife? For instance, we all agree in the necessity of missionary work, of sending the gospel to all the world and of preaching it throughout all our borders. The differences relate simply to method—what is the best method of doing this work? Is this a matter about which brethren should quarrel? Take the matter of public worship. Here again, we are all agreed in the necessity of such worship, and of the use of such human aids as meeting houses, hymn-books, systems of musical notation, different parts in music, etc. The difference arises on the point as to whether it is lawful or permissible for Christians to use an organ to aid in the singing. Is this a cause for disfellowshipping each other? Personally, we think the less of no brother, or his character as a Christian, because he cannot worship God with the use of an organ. Why should he want to disfellowship us, because we can? The same principle applies to the question of what is sometimes called "the one-man pastorate." Is the question as to whether one man shall be called pastor, having others associated with him, who are not preachers, and who are called elders, or whether all of them be called elders or pastors, a matter of such great importance as to make it a test of fellowship? It is, after all, more a question of *names* and *words* than of principles.

Would our conservative brethren who regard these matters as of sufficient importance to justify them in withholding their co-operation from their brethren, be willing to agree that a number of their representative leaders should meet, in brotherly conference, an equal number of brethren from whom they differ, not to debate, but to see whether a better agreement can be reached? If not, will they suggest some better method by which the same end may be reached? If there be the yearning desire for greater unity and fraternity among us, then it seems to us a way can be found to secure it. But if our opinionativeness outweigh our love for each other, and our desire for a better mutual understanding, then the time

has not yet come for a brotherly exchange of views, and we must wait. But some of us cannot wait long if we are to see this desire of our hearts before we go hence.



#### Bro. McPherson on Federation.

We give place elsewhere to the strictures on our recent editorial, with pleasure. We regret to say, however, that the article begins with a mistake. The quotation which we made from a letter, as the basis of that editorial, was not "written by a Texas editor," nor by anyone else in Texas, nor by anyone who was satirizing Brother McPherson's address, but by one who thoroughly agreed with him, and who believed that he had indeed preached the funeral of church federation. Our brother should have inferred as much from our statement that the letter was from a "brother whose zeal for Christian union was more or less marred by his deep-seated prejudice against practicing it." "The Texas editor," whom our brother probably had in mind, is one of the last men that we would have characterized in that way.

In reply, therefore, to the remark of our brother, that he was not conscious of anything having been "slaughtered" at the Texas Christian Lectureship, it is enough to say that this was not *our* interpretation of the effect of his address, but the interpretation of one who viewed the question from his own point of view. It is scarcely necessary for us to say that the thing which we admitted to be dead, was not church federation as presented by its recognized exponents, but "the child of an over-heated imagination"—an unreal federation which has no actual existence.

Brother McPherson admits that the conclusions of his paper "were based chiefly on Mr. Sanford's treatment of two questions asked him by me," (him). That, we submit, was a very insufficient foundation on which to build an address against federation. There is a great deal of literature extant on the subject, which would have given our brother a much better basis for his conclusions.

Let us look at these two questions which he has propounded, and which he required should be answered categorically by yes or no. First, look at question No. 1: If such a question as that were asked of us by a representative of any of the denominations, with a request that we answer it by yes or no, we should respectfully decline. The question does not admit of such an answer. What is meant by "under all circumstances?" and what is meant by "without any restraint or interference whatever?" Perhaps the "circumstances" are such that it would be clearly unwise for the particular religious body, asking the question, to undertake the establishment of a church. Would not the members of the council "be absolutely free," also,



to point out to such body the unwisdom of such an undertaking, and the propriety of selecting another field? Would that be considered "any restraint or interference whatever?" Our churches in the city are continually abandoning places where they have begun work. Is it to be supposed that our association with other religious bodies would prevent their advising such action, for the same reasons that have hitherto influenced us? It is plain that the question cannot be answered by yes or no. If our brother meant to ask whether, in the last analysis, each local church must not decide for itself whether or not it would occupy a given field, that could be answered affirmatively, but his question was not framed that way.

The second question is no easier to answer categorically. It doesn't seem very much of a caricature to interpret it to mean something like this: "But, suppose we should be desperately stubborn, and refuse to yield to any argument, no matter how well founded, in favor of abandoning work in any given field, and should make ourselves generally disagreeable, would other churches still smile on us, and regard us just as much in favor of federation as *they* are?" That is much more definite, and could be readily answered negatively; but a kind-hearted man like Dr. Sanford, would not give it so bad an interpretation as that, and yet if he should answer it affirmatively, without any qualification, he might be understood as saying that federation does not ask or expect the co-operating churches, under *any* circumstances, to subordinate their own local interests to the higher interests of the kingdom of God. But that would not be true, for in many cases that is precisely what it would advise churches to do. As to the latter part of the question, it may be said that federation does not ask us, or any other religious body, to advise members to unite with any other church contrary to their own convictions of truth.

We claim, therefore, our brother did *not* present, fairly and frankly, "the kind of federation we were asked to enter." The kind of federation we were asked to enter was amply explained in an address delivered before our last Congress, by the same man who offered the Omaha resolution, and the leaders of church federation have endorsed that address, as an excellent presentation of what they are advocating. That address, and its endorsement, were before Brother McPherson when he prepared his address. He will not say, we think, that that address advocates or involves any compromise of any of our principles.

Of course, no "one of our preachers or editors would be willing to take the replies of Mr. Sanford as a basis of federation." They were not *intended* as such. But his replies did *refer* him to an answer to his question which al-

most any of our brethren would accept as a basis of church federation. We have no space for the correspondence referred to, and we regret that Brother McPherson found space for it in his address before the Texas Lectureship. It was a splendid opportunity for him to give his Texas brethren a bugle-blast in favor of closer unity among themselves and with their religious neighbors,—such a union in co-operation as would compromise no truth we hold, but would show to the world that we were really sincere in our desire to work with all other Christians in advancing the kingdom of God. Brother McPherson was capable of giving the proper key-note, but he was strangely hampered by that correspondence.

We thoroughly agree with Brother McPherson that this subject is far too important to be dismissed with a little satire, as our correspondent tried to do in the letter to which our editorial was a reply. It does, indeed, "touch the heart of our plea," in a way that many have not yet realized. Our brother may rest assured that it is not going to be dismissed without a thorough investigation, although we believe there is at present substantial agreement among us, so far as there is mutual understanding of what is proposed.



### Concerning Baptism in the New Testament.

DEAR BROTHER GARRISON: Dr. J. L. Withrow, formerly pastor of the Third Presbyterian Church, Chicago, and now located in Boston, has for a number of years, given in the Record-Herald a weekly exposition of the Sunday-school lesson. Will you tell your readers what you think of the following from his remarks on to-day's lesson:

Was Christ immersed? I have no doubt that he was. Nor have I any doubt that others were set apart to discipleship under Christ by the same mode. But as I do not find any record of "the twelve" disciples who were chosen to accompany the Master in his ministry, being baptized by either immersion or sprinkling or pouring, it has never seemed to me essential that either of these modes should be employed to the exclusion of the others.

As Edersheim says, the baptism of Jesus was the last act of his private life. He was out in the open after that. He had done all that a loyal Jew should do, and entered upon a mission for saving all who would do righteously. The preparation period was passed, and when (Luke iii, 21) he went up out of the water praying, he was, in his exalted excellence, doing just what every one of those who now would be his disciples should do. He prayed as he went up out of the water.

Chicago.

W. P. KEELER.

The admission of Dr. Withrow that Christ was immersed, and that "others were set apart to discipleship under Christ by the same mode," does credit to his candor as a scholar and Bible teacher. We have read many of Dr. Withrow's comments on Sunday-school topics with interest. But when Dr. Withrow says that, "as I do not find

any record of 'the twelve disciples' who were chosen to accompany the Master in his ministry, being baptized by either immersion or sprinkling or pouring, it has never seemed to me essential that either of these modes should be employed to the exclusion of the others," he seems to us to reason very illogically. If the record showed that some of "the twelve" had been immersed, others poured and others sprinkled, his conclusion that "neither of these modes should be employed to the exclusion of the others" would be entirely logical; but since Christ was immersed, and John immersed his disciples, and there is no record of anything else, it is very unsafe reasoning to conclude that "the twelve" were not baptized, because no record is given of the baptism of each of them! It is far safer to reason that Jesus would select for his disciples those who, like himself, felt it incumbent upon them to fulfil every righteous command, and had submitted to that ordinance at the hands of John. As a matter of fact we know that some of "the twelve" were disciples of John, and had no doubt been baptized by him. Again Dr. Withrow seems to us to be guilty of an anachronism in implying that pouring and sprinkling, as forms of baptism, were practiced either under John or Jesus. The practice of affusion for baptism according to the highest authorities, came in many centuries later.

We are glad the time has come when these questions can be discussed without sectarian bitterness or strife, and wholly in the light of the best scholarship of the world, as it is thrown upon the inspired record. We predict that the time is near when the question of baptism will cease to be a subject of denominational controversy, but will be calmly and dispassionately settled, as every other Bible question must be settled, by rigidly scientific, and honest investigation of the New Testament record.



Dr. E. B. Sanford, 90 Bible House, New York, kindly forwards to us the following note, which he had just received, and which we publish here because of the bearing it has upon a current topic of discussion:

"DEAR DR. SANFORD.—I have yours of Dec. 18th. I have read the pamphlet you kindly sent me. I like Dr. Garrison's views on federation. I can wheel into line, and I do not see why the Disciples should not.

Fraternally,

C. L. THOMPSON, Sec'y."

Dr. Thompson is secretary of the Presbyterian Board of Home Missions, and would be as much opposed, as any of us, to entering into any sort of an alliance that would compromise his convictions and principles. He does not believe that the view of federation which the editor of this paper has presented involves any such sacrifice. He, like Dr. Sanford, endorses the view of federation which we have presented. Does any one among us object to it?



## Editor's Easy Chair.

A reader of more than ordinary spiritual discernment, in a letter which we have just been reading, remarks upon two very different methods of removing error and promoting truth. The one is the hammer of the iconoclast who, working from the outside through methods of external criticism, knocks off, here and there, what he conceives to be error, in his cold, merciless way, while the other method seeks to build up from within the spiritual life, so that in the process of intellectual and spiritual growth, the errors will naturally fall away. Isaac Errett used to illustrate the latter method by a tree which stood in his yard, in Michigan, and which held on to its leaves right through the winter until he would become anxious lest there would be no place for the new leaves of spring; but when spring came, with its rising sap and expanding life, the old leaves dropped off and the new ones came to take their places. We have just such a tree out at Rose Hill. We noticed this morning how tightly it held on to its leaves of last summer, even though they were laden with snow. We could go out with a club and, by great labor, knock them off; but in so doing we would likely injure the tree and destroy many of the young buds, now latent, that are only waiting for the coming of spring to form the green foliage of the coming summer. We leave that task, therefore, to the flowing sap and the expanding life of the coming spring.

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Alexander Procter had another figure for explaining the same principle. He took his illustration from the New Testament. Only let Christ into the temple of the heart, he said, and he will expel everything that is impure, unholy and injurious, just as he cleansed the temple of old from the thieves and the moneychangers. Both these illustrations focus a very strong light on one of the most fundamental principles of our religious movement. It has been said that our creed is too short and will admit men into the church with too many doctrinal errors; but the answer to that objection is that any error that Christ can tolerate, we ought to be able to tolerate until his growing life in the heart expels it by the normal process. This principle is more far-reaching than many of us have supposed. It ought to make us very patient with each other, and very tolerant of each other's crudities of opinion and errors in judgment, and even of each other's faults in life. If one studies carefully Christ's method of dealing with his disciples, he will marvel at the patience which he manifested toward them, and how he bore with them, knowing that only their spiritual growth could cure them of their crude views and false ambitions. He perceived and expressed what was the deepest need of humanity when he

said, "I came that they may have life, and may have it abundantly."

"Tis life whereof our nerves are scant,  
O life, not death, for which we pant,  
More life, and fuller, that I want."

✧

Environment has much to do with one's view of the world. How different must be the sea-gull's opinion of the world from that of the oyster! We can imagine a dialogue between the two on the nature of the world. The gull, for a change, is strolling along the shore, meditatively, when he sees his humble neighbor, the oyster, lying in the shallow water, and thinking to be social, remarks: "It is a fine day; glorious skies, splendid breeze, and a wide expanse of sea stretching out in the distance." "No," mutters the oyster, "I see no expanding sea, nor glorious skies, but only a narrow cell in which I live. The world seems very narrow and limited to me, with only a little salt water, and a low-vaulted roof over my head." No one can deny that the oyster described the world, as it appeared to it, just as accurately as did the gull. The difference is, the latter enjoys a larger, fuller life, with greater freedom and opportunity. When a man says there is no heaven, no future life, no immortal love that is stronger than death, no God, no spiritual life, no vision of things eternal, do not condemn him too strongly. These things do not exist as realities to him. His eyes have not been opened to the larger and truer vision of things. You cannot help him by scolding him or condemning him, but if you can help to beget in him, through the gospel, a new life, that life will cast out his narrow and false views and fill his soul with truer visions and higher aims.

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This truth of the primacy of life is basic in all our moral and social reforms. Herein a great many so-called reformers have parted company with Jesus of Nazareth, thinking to renovate society and rejuvenate the world by certain external improvements and regulations. Jesus Christ blended, as no other reformer has ever done, the individualistic and social views of life. Men are to be renewed in spirit, individually, and being so renewed, they are to introduce a new and purer social order, and incarnate the truths and principles of the kingdom of God in the organic life of the race. But rest assured that the "new heaven and the new earth wherein dwelleth righteousness" can only be realized through the combined labors of those who have become new creatures in Christ Jesus. In other words, the gospel remains the supreme remedy for our individual and social ills, and its supremacy consists in its power to renovate and purify and enlarge the life of men. "Every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth

good fruit." This is the philosophy of Christ's religion. It proposes to make good men, relying upon good men, not only to live good lives, but to make good laws, organize good governments, establish good institutions, and so make a good world.

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## The Oldest Editor.

The following shows that the editor of the CHRISTIAN-EVANGELIST is not the oldest editor among us, or in the service of the Christian Pub. Co., but that that honor belongs to our faithful co-laborer, W. W. Dowling, who has been editor of our Sunday-school publications almost from the beginning of our company, and who before that was engaged in the same business in Indianapolis:

Forty years ago the Editor-in-Chief of Our Young Folks went to the city of Indianapolis, Ind., to engage in religious journalism with Elder Elijah Goodwin on The Christian Record. At that time The Record was one of the two religious weeklies published by the Disciples of Christ, the other being The American Christian Review, edited by Benjamin Franklin. Thirty-nine years ago, the first of the present month, the editor of this journal issued the first number of The Little Sower, an eight-page monthly for Christian Sunday-schools. It seemed to meet a "long felt want," and prospered from the first. At the beginning of the second volume it became a semi-monthly, and at the beginning of the fifth year, a weekly. Indianapolis continued as the place of publication until the year 1878, when the office of publication was removed to St. Louis and became a part of the Christian Pub. Co. A few years later, in a general consolidation of publishing interests, The Little Sower united its fortunes with another Christian Sunday-school weekly and took the name of The Sunday-school Evangelist; and still later that of The Young Evangelist. But through all these thirty-nine eventful years, there has been no change in the chief editorship, though for the last dozen years or more, the chief work on the paper has been done by an Associate, assisted by many contributors, the time of the Chief Editor being largely occupied in the preparation of the Lesson Annuals, Quarterlies and other exegetical and Miscellaneous books and in the editorial work of the weekly in which you find these Observations.—W. W. Dowling, in Our Young Folks.

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The following extract from a letter received from a distinguished member of another religious body, some time ago, giving his impression of what are some of our strong points, ought to be instructive as well as encouraging:

"I cannot begin to tell you how delighted I was with the members of the Disciples' brotherhood whom I met at Macatawa. A church that has in it so much of the Berean spirit cannot fail to grow in the knowledge of the things of God. With your freedom from the bondage of creed subscription and with your stout insistence upon the right of private judgment you ought to be leaders in the present day movement toward Christian union."

Any waning of the "Berean spirit"—the spirit of inquiry after truth—or of the spirit of freedom in which this Reformation had its origin, or of the spirit of unity—which was the motive behind the movement—would mark a decline from our original spirit and purpose, and unfit us to be "leaders in the present day movement toward Christian union."



# The Present Emergency in Moral and Religious Education

By Prof. George Albert Coe

For the first time in the history of the National Educational Association, a whole session of its national council was given at the Boston meeting in July to the consideration of religious education. Within the same year there was organized the Religious Education Association, a society of national or rather American scope, having for its object the promotion of religious and moral education. These two events are an index of a mighty movement that is going on in the minds of thoughtful persons of all classes. Other signs of it may be found in an extraordinary output of books and articles on this subject, and in the discussions of educational and religious bodies.

A serious emergency has, in fact, arisen in respect to the training of character. On the one hand, the conditions of modern life make such training more imperative, if possible, than ever before, while on the other hand there is in some respects a manifest decline in such training, and in other respects entirely inadequate provision therefor.

The greater need arises in part out of the growth of popular government. We have always recognized the truth that the success of democracy depends upon popular education, but up to the present time the American people have laid the chief stress upon *intelligence* rather than character as the proper outcome of such education. We are now waking up to the fact that the evils under which our political parties and our civil and criminal administration suffer are due far less to ignorance than to lack of awakened and trained conscience on the part of the citizens. Further, the evolution of commerce and industry makes the consequences of good or bad character more far reaching than ever before. An obscure employe at some lumber mill "scamps" his work by loading a car carelessly; a few timbers from the load fall from the freight train as it moves; a passenger train is wrecked by those timbers, and three score lives are lost. On the other hand, combinations of capital and of labor have forged vast tools which may become instruments for national weal or woe according to the personal aspirations that inspire them. Sometimes a single laboring man or a single capitalist dominates the fortunes of hundreds of thousands. Always back of the individual who attains this power is a more or less organized social sentiment that makes his power possible.

The demand for character-training is rendered doubly imperative by the enormous growth of the modern city. For the city children of to-day are deprived of many of the means of char-

acter building that once were common. Not only has the city child less contact with nature, less opportunity for wholesome play, less of the simple life that befits childhood, but his participation in the family life is lessened. There was a time when the occupation of most fathers was carried on at or close to the home, so that the child was in constant contact with him. In the modern city the father is absent from the home from morning to night, and in many cases the mother is absent also. There was a time when the employer of children or youth stood in a semi-paternal relation to them; this has been superseded by the conditions of the modern factory, or other large industry. In other days many forms of industry were carried on at home, but the modern family performs fewer and fewer kinds of service for itself. It spends money instead. For what was once made in the home is now purchased ready to use. This is true of clothing, of food, of house furnishings and decorations; and a similar process has gone on with respect to light, heat and water. Under the old conditions each child, at an early age, assumed regular duties in the way of family service. Thereby were developed habits of industry, thrift, obedience, a sense of responsibility, and a realization of mutual rights and obligations. Under present conditions this character-forming participation of the child in the real life of his elders is almost entirely lost. The child is therefore on the street with nothing to do, and often without an appropriate place in which to play.

More than that, in the modern city the forces of evil are massed together, and so they secure a standing and an opportunity which they have nowhere else. The young behold evil constantly; they see it tolerated and taken for granted; they cannot help knowing how their lower propensities can be indulged with the least chance of discovery and reproach. This is true not only of evil in its grosser forms, such as drinking, gambling and licentiousness, but also of all those frivolities that enervate character.

Thus, while democracy and city life make increased demand for popular morality, the incidental, unorganized means of character-training are disappearing. Moreover, it is universally admitted that the most important of all educational institutions, the family, gives less specific attention to the training of character than it did a generation ago. Family prayer has been crowded out by the conditions under which the modern man works. There is less family instruction in religion and morals. There is less de-

liberate assumption of responsibility for family discipline. Why this is so, we shall not here inquire. Possibly milder methods of family government were needed. Possibly the decline of family instruction is merely a pause between the abandonment of defective methods and the adoption of better ones. The overwhelming fact is that there has been a decline.

At the same time the separation of church and state has ruled out of the common schools the religious instruction that was universally given a very short while ago. Indeed, we have come perilously near assuming that the separation of the church from the state schools is equivalent to mutual indifference between public education and religion. Thus, both in the home and in the daily school, the child fails to receive the religious instruction that once was his. It is true that educators are fairly well agreed that the real end of education is the development of character, but the populace still believes that intelligence is the end, and the schools—primary, secondary and collegiate—are giving incomparably closer attention to training the intellect than the character.

The Sunday-school movement, almost coincident with the life of the American public, has done much to meet this emergency. It has enlisted millions of laymen in the specific work of religious instruction; it has created in each local church a machine for doing the work; it has committed the churches to the principle of regular, systematic religious education as a part of their essential functions; it has carried a knowledge of the Bible to uncounted millions who would otherwise have been ignorant of it, and it has organized many churches in frontier communities and other neglected districts. Yet it has not reached its maximum efficiency. Its methods are behind those of other schools. Its teachers have been given few opportunities for the training that their duties demand. Probably not one Sunday-school library in a hundred contains a set of modern commentaries or a Bible dictionary, and not one in a thousand a single book written for the purpose of showing teachers how to teach.

This is the extraordinary emergency that is awakening so much anxious thought. Yet we are not left without at least some means for meeting it. New resources have been developing along with our new needs. First, the nineteenth century saw the working out of some of the main principles of a new philosophy of education, the central ideas of which have reference to the moral and spiritual nature.

(Continued on page 133.)



# Some Weaknesses of our Ministry

By C. A. Freer

[Brother Freer is a member of the Advisory Committee for Ohio, which was appointed to help churches to find preachers and preachers to find churches. In that work he sees many things that are encouraging and some that are not so cheerful. As correction is more important than congratulation, he has chosen to write only of the latter. There are hero tales of the ministry that could be told.—EDITOR.]

H. L. Hastings once said, "What the world needs is not more *men*, but more *man*." More *man* would be a help to our ministry. The modus operandi of our ministry and churches at once calls for the highest type of man, and offers the most temptations to the unmanly. It is the strongest and weakest form of church polity. Ideally it is the best, practically it may be made the worst. Only a few things are here said. They are on the pessimistic side, too. Much, yea, very much, could be said on the strong side of our ministry. Our churches also have some great weaknesses that supplement the weakness of the preachers. In a full discussion all these phases ought to be treated. But to our task. A few specific weaknesses:

I. A lack of a broad conception of relations to the kingdom of God as a whole.

Too many take a call to the ministry as a call to a single congregation. Out of this grow many evils. It leads to narrowness in thinking and of vision. He has little interest in others' success. He feels no responsibility outside of his parish. His is too much the spirit of the hireling. Many preachers do not know much of the preachers and churches even in their own state, to say nothing of the great movements of all Christendom.

II. So many preachers lack stability.

That word would better be spelled stay-bility. We can't always have long pastorates. It is not always wise or desirable. But it ought to be the rule. A young man might change after two or three years experience, with profit. Ordinarily when a man has preached from three to five years he ought to be able to adjust himself to a place that would be something of a permanent fit. Then he could grow himself and really *build* up the kingdom. The temptation, however, under our method of operation, is to change often. It is easy to move. There is no special obligation felt to anybody. We will never have a strong ministry on two or three years' pastorates. Many men have 'only' about one hundred sermons and a few novel methods of doing a few things and when these are gone over they are ready to go on to the next town and show the same goods. Every preacher ought to profit by Brother Aylsworth's article in a recent issue of this paper on "Spiritual Invention." When a man has gone through his barrel it is so

much easier to move than to dig. It is easier to work his old method in a new field than to get a new one for his present field. He sees such vast possibilities in another place. Laziness accounts for many removals.

Many preachers are cowards. When a little flurry occurs or things seem a little dull it is so easy to resign. Joseph Parker says, "It does not take a great mind to resign a ministry. Many men have thought they were acting quite amajestic part in human history when they resigned their work. It satisfies their vanity, and pleases their little fevered pride to say they have 'resigned.'" Instead of heroically, prayerfully taking hold of the problem, they run off and seek a new field only to repeat the same thing. I know a man who has been in a field two years. Within the past six months there was a threatened disruption, that meant ruin. How easy to resign and run. Did he? Not for a moment. He counceled, prayed, rebuked and spanked. He was a wise, godly man. He won. A meeting since has added half a hundred to the church. The church was saved and became a savior. This man stands higher in the church and community than he ever did. He had a right conception of his relation to the kingdom of God as a whole. We have too many boomers and not enough builders. Be a hero! First of all be a *man*, a *Christian* man in spirit, word and deed. Then grapple and wrestle with the problems of your parish. All places have their difficulties. A preacher is not to go to heaven on flowery beds of ease. To stay long he must not be lazy. He must not be a coward. He must hold his temper and his tongue. He must be wise. He must be a man.

III. Self-seeking is a weakness of our ministry.

Too many preachers are, unconsciously perhaps, seeking self-glory rather than the glory of Christ. How far is ambition in the ministry justifiable and in what ways? The minister surely ought not seek the praise of men. He surely ought not brag of his own work. A marvel to our Advisory Committee is this. A man gives such a *glowing* account of what he has done in his present field. Sunday-school doubled, great missionary offerings, crowds flocking to hear him preach, etc., etc., but he has resigned. In some instances advice has been given to hold on. Keep the good work going. Almost invariably the advice is unheeded and in some instances offence taken at it. Place-seeking is an abomination in our ministry. Should not the place seek the man? If he is worthy, will it not seek him? If the man fills his

present field so full as to overflow, will he not be sought in larger fields? Most surely. The eternal place-seeker is not usually a desirable man. One Ohio church recently received near seventy letters in answer to an advertisement in one of our religious papers. One, Ohio pastor had and refused twenty calls in two years. Why was he called? Because he was a hero, and had done a heroic work. He was a spiritual inventor, a student, and realized the opportunity in his *present* field.

It is amazing how some men do boast of their own work! This committee is often made to blush for them. Such work is usually of the mushroom type. They are not builders, but boomers, which often turn out to be a boomerang. Voluminous reports will not always bear investigation. A man gives as one reason for leaving a town of 8,000 with twelve churches that he only preaches to 200 people on Sunday night! Most men would count that a bonanza. The average city preacher would be confused by so great a gathering. It is not a mark of a great preacher to count noses while the an them is being sung. Uplift Christ and he will draw. We are to glory in him not self.

IV. Infidelity to each other is a weakness among preachers.

S. H. Bartlett recently said, "the vital part of a man's pastorate is the last month." Many preachers seem to enjoy making things hard for their successors. They glory in his failures and chafe under his successes. If he really revives their old work to any extent, they are mad. They predict failure. Some let things run down and boastfully assert that they will let the new man work it up. This shows a lack of a right conception of the kingdom as a whole. Two cases are cited as the opposite of this. They are both recent. One man talked with his successor and told him all about the field and the good people and studiously avoided the brother of weak faith. He gave his successor knowledge that it would have taken months to learn alone. He knew how to approach his new flock at once. Another man made a complete directory for his successor with street addresses to date and by certain marks indicated the worth and work of each member. He also told of those that might be reached in the community. Preachers ought to do these things for the kingdom's sake. Many preachers are jealous. They rejoice in no man's success except their own. But this is enough on this side of the picture. It would be a delight to tell of the strength of our ministry. But they are human, some exceedingly so. May we each study ourselves and mend our weak places. May we, as servants of the Most High, be found faithful.



## "A Timely Funeral."

By Chalmers McPherson.

The CHRISTIAN-EVANGELIST, of January 7, is before me. It contains an editorial bearing the title, "A Timely Funeral," which opens with a quotation from a letter written by a Texas editor as follows: "Did you attend the funeral services of Church Federation? The sermon was preached by Chalmers McPherson and published in the Christian Standard of Dec. 19. The poor thing is dead." This bit of satire refers to a paper read by me before the Texas Christian Lectureship on "Church Federation from the Standpoint of the Plea of the Disciples." The CHRISTIAN-EVANGELIST, in commenting, says:

"The kind of Federation which was slaughtered at the Texas Christian Lectureship and whose demise was chronicled in the Christian Standard, was the child of an overheated imagination, and never had any chance of living. It was cross-eyed, bow-legged, and otherwise ill-favored from its birth. It was better that it should die young. Now that it is dead and buried, let us hope that we have heard the last of it."

I was not conscious of anything having been "slaughtered" at the Texas Christian Lectureship. The brethren of Texas do not meet for that purpose, but we did consider the subject mentioned above. "The kind of federation" considered was that which is proposed and advocated by The Federation Chronicle, the organ of the "National Federation of Churches," and that brought out by quite an extended correspondence with Mr. Sanford, the secretary of the organization. I should not call it "cross-eyed, bow-legged and otherwise ill-favored," but if these terms suit the CHRISTIAN-EVANGELIST it is not my purpose, to object to their use.

The conclusions of the paper were based chiefly on Mr. Sanford's treatment of two questions asked him by me:

"1. If our local congregations should all enter the federation, would they all, and under all circumstances, be absolutely free to establish other congregations anywhere they chose, without any restraint or interference whatever, and at the same time be acceptable parties in the federation?"

2. Could they persistently decline to abandon any field already occupied, and continuously refuse to advise their brethren anywhere to become members of churches that wear denominational names, or subscribe to denominational creeds, but rather urge them not to do so under any circumstances, and at the same time be acceptable partners in the federation?"

The paper discussed no federation except the one our people have been asked to enter, the one represented by Mr. E. B. Sanford. It expressly stated that its author could conceive of possible federation which we could enter heartily, but that the one being considered was not of this kind.

I am curious to know who of our preachers or editors would be willing to take the replies of Mr. Sanford to the questions propounded to him, as a basis of federation, and advise our people to enter it. If the CHRISTIAN-

EVANGELIST desires to publish the full correspondence between Mr. Sanford and myself, (which covered a period of seven months) I shall be glad of the opportunity to furnish it. This would be no breach of confidence as he was told in advance that the replies were asked for publication.

This subject is of far too much importance to be disposed of by satire, or swept aside by ridicule. It touches the very heart of the plea of the Disciples and is entitled to candid, serious consideration.

[See editorial elsewhere.]



## Christian Enthusiasm.

By Clayton Keith.

What we want is reapers. "Give me one hundred men," said Wesley, "who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Christ and him crucified, and I will set the world on fire."

So wrote F. D. Power in the CHRISTIAN-EVANGELIST recently. Such men would be called religious enthusiasts—fanatics—like Paul before Agrippa—"beside thyself," because his soul was filled with enthusiasm for Christ and the salvation of men.

How much progress would the cause of Christ have made had it not been proclaimed by men of enthusiasm? After the apostles, think of Luther and Calvin; of Wesley and Whitefield; of Campbell and Stone, and a host of others.

Christianity has turned the world upside down because it has been preached by men whose souls were on fire with the truth, and who were full of enthusiasm to spread it abroad. The enthusiasm of Wm. Booth and Bishop Taylor has caused many of the dark places of earth to become flooded with light and truth. It is because the number of enthusiastic Christians is rapidly increasing that the man who reads the signs of the times is led to believe that the world will soon be won for our King.

And yet it does not require a telescope to discover the existence of a great many professed Christians who are far from being enthusiasts. Some, like the Laodicean church, are neither hot nor cold. God does not approve this course. He does not want men to be half-hearted in his service, but to be filled with zeal, well directed.

Who that ever heard them can forget Campbell's words: "Young brethren, when you go forth from these halls, I would have you go filled with enthusiasm." How shall we gain so desirable an element in our characters? All agree that it is not gained by exalting self. No, no. Nor is it gained by educating the mind only.

As a people we are fully alive to the benefits of education. We believe in it. One of the greatest blessings within our reach or that we may become possessed of is a well-disciplined mind—a mind filled with a vast store-

house of varied and useful knowledge. And yet we know that God has work for men whose minds are not disciplined; that the discipline of the heart must not be inferior to that of the mind.

How shall we gain Christian enthusiasm? I answer, just as we do in any other department of our life work:

1. By meditation upon the truths of God's Word. Meditation upon any subject with which a man is in love, will increase his interest in that subject. By study and meditation upon the great truths of Christianity our interest in them grows greater and greater, until our enthusiasm reaches the point where we can no longer rest until we bring others to read, to know, and to enjoy the same glorious truths. We talk of them so continuously that others catch the enthusiasm.

2. Prayer will help us to gain the desired enthusiasm. Men who know God as a gracious Provider and benevolent Ruler have a high respect for him. But only those who get into his immediate presence and know him as a kind and wise Father love him. They love him because of this intimate association. Prayer is the only way by which the soul can get into the immediate presence of God. As a man engages much in prayer his love for God and his enthusiasm become greater.

3. Working for God will help us to win it. As the Christian sees men turning from darkness to light, from the power of Satan to God, as those of us who read the CHRISTIAN-EVANGELIST from week to week are delighted to know—that hundreds and thousands every week are born into the kingdom of God—an earnest enthusiasm steals into the soul and he yearns to do something for the salvation of men that will help them to turn from their wicked ways and live for God. He seeks the nearest avenue open to him in which he may engage in the Lord's work, and he goes at it.

By meditation, by prayer and by work for God, the spark is fanned into a flame, and the man of cold heart becomes warm; the indifferent man becomes earnest; and all become enthusiastic, and therefore men of mighty power, and reapers indeed.



## My Pilot Knows.

Thomas Curtis Clark.

As moves my fragile bark along the rugged main,

Great waves beat o'er her side,

As North wind blows;

Deep in the darkness hid, lie threat'n-

ing rocks and shoals;

But all of these,—and more,

My Pilot knows!

Sometimes, when dark the night, and every light gone out,

I wonder to what port

My frail ship goes;

Yet, though the night be long, and restless be my hours,

My distant goal I'm sure

My Pilot knows!



# The Romance of a Century

By F. D. Power

In March next, the British and Foreign Bible Society keeps its hundredth anniversary. It is an occasion of Christian thanksgiving and thankoffering which should interest all Christendom. For the purpose of "adding its endeavors to those employed by other societies for circulating the Scriptures through the British dominions, and also, according to its ability, extending its influence to other countries, whether Christian, Mohammedan or pagan," this society was founded in March, 1804. During its hundred years it has fulfilled this purpose to the extent of having been the means used of God for circulating over 180,000,000 copies of Scripture, complete or in parts. Had these copies been in one language the work would have been stupendous, but it assumes infinitely greater proportions when we remember the versions included in this circulation comprise 367 distinct forms of speech, and to print them over fifty different sets of characters are required. The society also employs living agents, 745 colporteurs, who sold last year 1,400,000 copies of the written Word, and 626 native Bible women in connection with fifty different missionary organizations.

The occasion out of which grew the institution of this blessed and wonderful work was the scarcity of Welsh Bibles. There was great complaint among the poor for want of Bibles, and there were none to be had for the money. As early as 1787 this need was felt. There is the familiar story of Mary Jones, a young Welsh girl who in 1792 read in a neighbor's Bible these words: "Search the Scriptures." She longed to have the book, but they would not give it up. She decided to earn enough to buy a Bible. For eight years she labored hard and practiced the greatest economy, till she saved the price of a Bible, which in those days cost a great deal of money. She then started to walk twenty-five miles barefooted, for she had no shoes. When she got to the man who sold Bibles he said he had none but those that were engaged. Her grief at her disappointment so touched him he said: "You must have a Bible." God used this girl's faithfulness to stir up the hearts of others who, four years later, organized the British and Foreign Bible Society. Now there are eighty societies engaged in this work, and a man can get a perfect copy of the Word of God for twenty-five cents.

The meeting for organization was called for Wednesday, March 7, 1804, by fourteen persons, and met at the London Tavern, Bishopsgate Street. About three hundred were present, representing different religious denominations. Granville Sharp was called to the chair. The society was formed for the sole object of encouraging "a wider dispersion of the Holy

Scriptures, without note or comment." It was an extraordinary day, memorable in the experience of those who participated in it, peculiarly honorable to the character of Great Britain, and marking an epoch in the religious history of mankind. If nothing else could besaid we may declare of this organization that it has done more for philology than any literary society the world has known. Its whole history is a veritable romance.

The world is not without people who think the Bible an out-of-date book. It would probably *startle* them to know that a single, up-to-date press issues forty Bibles a minute, and thinks nothing of receiving single orders for 100,000 copies at a time. For three hundred years the Oxford Press has sent forth its Bible publications in one hundred different languages and dialects. Every year six hundred tons of paper are used, orders for half a million can be filled, and, if necessary, eighty Bibles a minute can be furnished. One hundred and ten different editions of Oxford Bibles have been published, varying from the magnificent folio to the brilliant, the smallest edition of the Scriptures in the world. The folio measures 19 by 12, the brilliant text Bible is three and three-quarter inches long, two and one-eighth wide and three-fourths of an inch thick, and weighs less than three ounces. At the banquet held on the 400th celebration of the beginning of the art of printing, Mr. Gladstone held up a copy of the Bible which had been printed and bound entirely since midnight of the preceding day. The Oxford Press has issued fourteen editions of the Revised Version. More than a million copies of the revised New Testament were ordered before the day of publication in May, 1881, and workmen of the establishment refused a bribe of \$20,000 for a copy before the date of issue, and when issued in New York the Chicago papers telegraphed every word of it, notes of the American revisers, and all from Matthew's, "The book of the generation of Jesus Christ," to John's last word on Patmos, "Amen," set it up in one night, and published it the next morning and sold it on the streets of the Windy City for a nickel. I have a copy of the Chicago Tribune of that issue for which I gave five cents on the street, and for which I would not take fifty dollars. And this the Bible! and this in Chicago!

Think of forty Bibles a minute! And this is just one printing office with 650 employees engaged in publishing the Word of God, and yet men sit on soap boxes in back-woods, crossroads corners and gravely talk of the old Book as a back number, no longer chal-

lenging the attention of intelligent people! The liveliest book in all literature to-day is The Book. Other books may be literature, but the Bible is a literature which has influenced all literature. There are over 1,000,000 Bibles sold every year in Chicago alone.

People speak of the six best selling books of the month or the year without reckoning that the Bible is a better selling book than the most popular novel ever published. Booksellers say the sale of the Bible in Chicago is not only greater than that of the co-called best selling books of the year, but it is better than any ten of them. McClurg & Co. say that their concern alone sells over 50,000 Bibles every year, and that the sale of other bookstores and of the Bible Societies to Chicago people easily runs the figures up to a total sale of over 1,000,000. The romance of the century is the story of the Bible Society. The publishing of the Word in over four hundred tongues is the renewal of the miracle of pentecost.



## DR. FED HIMSELF

Found the Food that Saved His Life.

A good old family physician with a life time experience in saving people finally found himself sick unto death.

Medicines failed and—but let him tell his own story. "For the first time in my life of 61 years I am impelled to publicly testify to the value of a largely advertised article, and I certainly would not pen these lines except that, what seems to me a direct act of Providence, saved my life and I am impressed that it is a bounden duty to make it known.

"For three years I kept failing with stomach and liver disorders until I was reduced 70 lbs. from my normal weight. When I got too low to treat myself, three of my associate physicians advised me to 'put my house in order,' for I would be quickly going the way of all mankind. Just about that time I was put on a diet of Grape-Nuts, predigested food. Curiously enough it quickly began to build me up, appetite returned and in 15 days I gained six lbs. That started my return to health and really saved my life.

A physician is naturally prejudiced against writing such a letter, but in this case I am willing to declare it from the housetops that the multiplied thousands who are now suffering as I did can find relief and health as easily and promptly by Grape-Nuts. If they only knew what to do. Sincerely and fraternally yours." Name of this prominent physician furnished by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."



# The Purgatory of a Great People

By William Durban

Life in England at this juncture is characterized by some ominous aspects. It has, during the last three years, seemed to me that my country is plunging down a broad road that leads on to some terrific crisis. The Roman Catholic doctrine of purgatory would be correct if it were altered in two directions. It should be applied to nations, not to individuals, and it should refer to this life, not to the future. There is no kind of arbitrary providence which interferes with the self-will of nations in order to prevent them from being guilty of even suicidal folly. The collectivism of folly is strangely permitted, heaven giving no sign of impatience or anger until the appalling results ensue. There is another species of collectivism which is nationally fatal when it becomes an acquired popular attribute. I allude to that kind of conceit which is insufferable in an individual, but in a race is the surest passport to peril. In reading the wonderful 46th psalm, which Luther sang aloud as he was walking into Worms to face his foes, I am impressed with the true doctrine of the earthly purgatory of the peoples which is there enshrined. We see plainly from that magnificent declaration of divine attitudes and methods how, while the individual sinner is judged in the next state, nations have their punishment in this world.

## Too Much Complacency.

A feudalistic fatalism has stolen over my nation. The noble heritage of the past is our glory and our pride. Of our ancestors we have a right to boast. But, alas, in the present popular mood, we are hugging the evil items of the inheritance and rejecting all the elements which should be conserved. Some malign spirit of perversity seems to have demented the aggregate soul of England. That dementia which I have called a collective conceit, at times seizes on every race. It destroyed the unfortunate Boers as an independent nationality. The Boer women from the days of Majuba Hill never ceased to taunt their husbands, brothers and sons with their supine folly in failing to turn on the "cowardly Rooineks" and to drive them into the sea. So the men were hounded on the attack of a mighty empire, under the delusion that British soldiers did not know how to die, and that the despised empire would prove to be nothing but a clumsy Goliath at the mercy of the Dutch David. On our side an arrogant assurance prevailed, for our government of supposed sages imagined that we should capture Pretoria with a mere walk over. At any rate, no preparation was made for anything better. So England plunged into her political purgatory and the nation is writhing in it still.

## England's Evil Genius.

The sinister spirit who precipitated

the war, by an unspeakable folly on our side corresponding with that of Paul Kruger on the Boer side, seems to have succeeded in hypnotizing the national mind. Joseph Chamberlain is the evil genius of this empire, but the majority of the people seem blinded as to the inevitable consequences of his policy. He was once an advanced, and he was for years the firm friend of Gladstone, perhaps the grandest statesman the world has ever seen. I believe that posterity will allot that place to William Ewart Gladstone. Chamberlain betrayed Gladstone. He left Liberalism in the lurch. He had something more to do with the miserable Jameson raid, in connivance with Cecil Rhodes, than has ever been allowed to be divulged. He climbed to power, such as he now exercises, by promises of the hollow order of demagogue ranting. For instance, Chamberlain drew up an elaborate scheme for granting old age pensions to all people over sixty-five years of age, and thus he captured the allegiance of multitudes of the workers. He took a trip to South Africa, once more arrogated to himself almost royal honors, seemed to establish order in the midst of chaos, and in reality only promoted bitterness by playing into the hands of the millionaire magnates of the Gold Rand. He came home and found the government of which he was a member, in the ditch of muddiest discredit, and he was immediately ready with a sensational scheme of fiscal reform which has effectually diverted the mind of the masses from the disgraceful disclosures of the war commission and the religious education struggle. He has set himself to work by political charlatanism to save the Tory government from the doom which seemed inevitable.

## Fiscal Perplexity.

And now I have a delicate and difficult task to perform. That is, in the short compass of a few lines, I have to dwell on the folly of any protectionist program for Britain. I am conscious that this can hardly be an acceptable topic to the ordinary American reader, however cultured and intelligent, because the settled policy of the American people is protectionist. It may seem exceedingly presumptuous on the part of a Britisher to say that Britain has been right in the adoption of the free trade system, and that she will be fatally wrong in reverting to protection. It would be more presumptuous still if I were to dare to express an opinion that the United States would go along the right path if free trade were adopted and protection were thrown over. But I am constantly reading the best American papers. I note that the New York

Tribune asserted the other day that America flourishes in spite of protection, not because of it. I was talking one day to two American Baptist ministers whom I casually met. They had traveled much, and I was impressed with their culture. Both were high university graduates. They did not belong to the great Democratic party, either, but to the equally great Republican section. Therefore I was somewhat surprised to find that they were both emphatically in favor of free trade for America, and one of them eagerly assented to my assertion that if the Americans adopted free trade, the United States would sweep the world. I am humbly conscious that all this on my part will seem to the majority of my esteemed American readers like so much economic heresy, and I am of course not qualified to dogmatize on any matters pertaining to the United States. But were there space, I could give serious reason for the faith that is in me, and some day I may crave space to do so.

## Prosperous but Deluded.

The sad fact to me is that Chamberlainism is at this moment the supreme force in this country. Because some trades and some manufactures have languished, therefore the theory is set up that free trade is destroying the national supremacy in the world's competition. Yet by a specious parade of only such figures or statistics as suit his purpose, Mr. Chamberlain gulls great audiences. He carefully abstains from reminding the people that the income of Great Britain was far larger last year than ever before, that the nation is much more prosperous than at any former period, that if industry shrinks in some directions, the compensations in other quarters are enormous, and that, moreover, England is altogether in a unique position, and therefore cannot be compared, as to conditions, with any other country. Protection was starving the people in the first three decades of the last century. The taxation of food inflicted misery which cannot be generally understood by this generation. We have waxed fat and now are kicking against all the traditions of our fathers who fought magnificent battles and won the victories which emancipated the nation from the feudal yoke. But now the infatuated commonwealth has consented to assume that same yoke in the shape of the old Toryism under the guise of the new Conservatism, popularly known under the euphemism of Unionism, since Chamberlain and others seceded from Gladstonian Liberalism at the unhappy Irish Home Rule crisis.

## Rifts in the Gloom.

But there are at least a few encouraging signs. Unionism is in confusion. The Duke of Devonshire (formerly famous as the Marquis of Hartington)



Mr. Ritchie, Sir Michael Hicks Beach, and Lord Goschen, who have all been notable Tory Ministers in their time, have turned with other influential men against Chamberlainism and Balfourism as represented by the fiscal factors called Protection and Retaliation. Under the term "Preferentialism" Mr. Chamberlain is throwing dust in the eyes of the people, persuading them that his aim is to create a vast imperial unity against the rest of the nations commercially. Some of us believe that Mr. Balfour's Retaliation is unChristian in principle and will create acute international animosity. Others of us see that our great colonies will not be likely to give any real preference to the rest of the empire, fiscal selfishness being universal amongst them. And so the confusion of counsels is distracting the national intellect. My individual conviction is that the people, by forsaking the pathway of progress, are also abandoning the road to further greatness, and are preparing for themselves a time of great tribulation. But do not the signs all over the world point to that coming of the predicted crisis which cannot escape the attention of every careful Bible student? My hope concerning the near future politically is in the affinity of the whole Anglo-Saxon race. The British Empire and the American Republic are predestined to a massive conflict, side by side, with the Slav Colossus and the great confederacy allied with that portentous power. The free nations are to fight against the hoarde controlled by the despots who would enslave humanity. Curiously enough, the very leaders in this country who would incline towards the establishment of a partial or mimic autocracy, are themselves involuntarily taking up an attitude of antagonism towards Russia. How inscrutable is the working of the destiny which under divine appointment overrules the universal lot! I have now come thus to the mention of England's relation to the far East problem, of which I hope to have something to say in my next.

London, England.

### Educational News and Notes.

Christian College, Columbia, Mo., has recently completed improvements amounting to \$120,000. This is one of the best equipped institutions of its kind in the central West.

In a report recently sent out, Booker T. Washington claims that no graduate of his great school has ever been accused of crime or committed to prison. Perhaps he gives the key to the race problem.

Kentucky University will profit by the site of the new Lexington public library, which is in close proximity to the university campus. The building is in course of erection and promises to be of unusual beauty and usefulness.

In a recent article on our mission work in India, G. L. Wharton, our returned missionary, says: "Untrained men cannot meet the subtle Brahmin and the wrangling Mohammedans who are to be found in every village of India."

The International Y. M. C. A. has just sent out several men to become general secretaries of native Y. M. C. A.'s in the Orient. It is a significant fact that every man sent out on this mission is a college or university graduate.

William Woods College has an enrollment of about 200. Provision has lately been made for two scholarships open to daughters of foreign missionaries. This is kind thoughtfulness which in the end must react upon the institution for its own good.

W. J. Lhamon, chairman of the education committee appointed by the Missouri Missionary Society, has issued a strong series of arguments for our educational institutions in the "Imperial State." The same logic is good for every State in the Union.

Butler College now has the finest library building in our brotherhood. The Bona Thompson Memorial is a large fire-proof structure, splendidly planned and arranged. Beside the large college library, it contains a deposit of the city library of Indianapolis of which it has been made a branch. It is not only a credit to Butler, but an honor and ornament to the city.

February 14 has been designated by the World's Student Christian Federation as the universal day for prayer for students. There are now enrolled in this movement 89,000 students and professors, a great volunteer reserve for the Lord, waiting orders from the King. Surely in this we see education and Christianity joining hands in an effort to redeem mankind. We suggest that any congregation which has not already observed Education Day, might select February 14 as a suitable time to think and give for this purpose. Any offerings should be sent to general secretary, H. G. Hill, box 111, Indianapolis, Indiana.

In a letter to one of our papers, our Brooklyn pastor, M. E. Harlan, says: "The writer of these notes has been asked by many friends why he has sent his son to Drake University, while Columbia and Harvard and Yale are right at his door. It might be proper to give my reasons. I have a growing confidence in the essential features of our plea in calling a divided church back to Christ, as a necessary prerequisite to the world's evangelization. In training men for successful prosecution of that plea, colleges are absolutely essential. The three great colleges named above might exist forever without doing the

work in question like our own colleges are doing it. But we cannot have colleges unless they are patronized, and if we ourselves do not patronize them we surely cannot expect others to do so. Supposing our colleges are not so well equipped as are some of our large Eastern schools, we surely will not add to their equipment by turning from them the patronage over which we have control. And it is a striking fact that the men who are talking *down* our colleges are not the men who are talking *up* our plea."

### QUIT COFFEE

Said the Great German Specialist.

It disappoints some people to be told that coffee causes the disease. But it is best to look squarely at facts and set the face towards health, for that's more fun than anything else anyhow. A Cincinnati man consulted a Berlin physician on nervous diseases and says:

"Four years ago I was an habitual coffee drinker, having used it for 25 years, and being naturally of a nervous temperament, I became almost a nervous wreck, greatly suffering from insomnia, almost constantly constipated and weighing only 128 pounds.

"I consulted physicians and took medicine all the time, but had no relief. About three years and a half ago I went abroad, and while in Berlin heard frequently of a great physician, Professor Mendel, an authority on nervous trouble, so I resolved to consult him.

"Professor Mendel surprised me very much by asking at once if I was a coffee drinker, and on my telling him I used it two or three times a day, he said, 'It is poison.' After carefully examining me, he told me there was nothing the matter with me whatever, but what could be entirely cured in 30 days by letting coffee and other stimulants alone and dieting.

"I had a hard time following his advice. I did not know what to do until I came home and told my wife who got some Postum. We tried it, but at first did not like it; then we went over the directions on the package together and found we had not boiled it long enough. That was the beginning of the end of my trouble, for the Postum was delicious after that, and I drank it regularly and it helped from the start.

"In a very short time I began to feel much better, and in the last three years I haven't been absent from business one hour on account of ill-health, for my health is fine now. I have a good appetite, sleep well and weigh 175 pounds." Name given by Postum Co., Battle Creek, Mich.

Any nervous person who drinks coffee will feel better from 10 days use of Postum in place of coffee. Trial easily proves this. There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."



# News From Many Fields

## Illinois.

Gridley has a small church of about 50 members. It has a fair house, but lives too close to the dead line. It is anxious to join some other church in supporting a minister, and we hope it will succeed. There are some splendid people in Gridley.

Rutland is one of the best churches in the state. Although it only numbers about 125 members, no worthy cause knocks in vain. This can be accounted for largely, from the fact that its young people were generally educated in Eureka College, and imbibed the moral and public spirit worthy a noble people. This was the childhood home of Leroy Skelton, who graduated in Eureka about '63, and preached until his death for the Bloomington Church.

A. H. Trowbridge, a noble pioneer of these

field after leaving Eureka College, and he was a great blessing to the church. Bro. I. W. Lowman has just concluded his pastorate here, and Bro. R. L. Barshers has entered upon the work. We shall expect good reports.

Watseka is one of the most enterprising churches of the state, with a membership of almost 500. Bro. B. S. Ferrell, now of Buffalo, N. Y., did a fine work in a pastorate of some seven years. An elegant parsonage houses the preacher and a beautiful new \$12,000 brick church, houses the congregation. The church will be ready now to take a stronger hand than ever in the great enterprises of the church. Bro. D. J. Elsea, formerly of Abingdon, has accepted the work and has just entered upon it.

Fairbury is a struggling church of 50 members, which has an elegant house and some and internal. This was C. S. Medbury's first excellent people. Fairbury and the new church at Forrest, want to engage a minister together.

Forrest has always had in it a few Disciples. This is the home of Brother and Sister S. A. Hoyt, known to all our public enterprises as generous helpers. The two churches will make a good field for some live, energetic man.

Eureka College, since the holidays, finds itself in possession of several new students. It is not surprising that around Eureka College should cluster so many interests of the state. There are representatives here from all parts, besides from many other states, Jamaica and England. Old students are scattered nearly everywhere, and are glad to learn of its prosperity.

Education day, we hope, was observed to great advantage in many churches. We have heard from about 50 who promised to observe it. If it required three and a half years for our Savior to prepare his ministers for their work, we need not be surprised to find it our necessity to spend something in training ministers for the world now. If every church would bear a liberal share, none need be burdened.

Our children are being lost to the church, and consequently are not only damaged themselves but the church is weakened, because they attend college without religious and moral influences. I was talking to a mother to-day, in easy reach of Eureka College, who has six sons, but not one of them a professing Christian. Three colleges were represented in their education, not one of which was a Christian.

Eureka, Ill.

J. G. WAGGONER.

## Kentucky.

I. J. Spencer, of the Central Church, Lexington, is assisting W. F. Richardson in a meeting at Kansas City, Mo.

After a faithful ministry of ten years, J. A. Holton has resigned as minister of the New Union Church, Woodford Co., his resignation to take effect April 1. Brother Holton has done a most excellent work during his ten years' stay at this point, and will leave the church in a most prosperous condition. We

trust he will not be allowed to leave Kentucky.

J. W. Zachary, of Lexington, has been called to Montgomery City, Mo.

E. J. Willis, of Hopkinsville, has accepted a call to the First Church, Bristol, Tenn.-Va., and has already begun work in his new field.

We have had six more additions here at regular services since our last report, four by confession and baptism, and two by letter.

Homer Carpenter, of Lexington, has accepted a call to the church at Washington, Mason Co.

G. H. C. Stoney has resigned at Flemingsburg, his resignation to take effect April 1.

The church at Owensboro is prospering greatly under the wise leadership of R. H. Crossfield. A beautiful new church building is now in course of erection.

Evangelist S. M. Martin, of St. Louis, has just closed a splendid meeting with V. W. Dorris and the Georgetown Church, which resulted in 85 additions.

E. R. Childers has begun work with the church at Middlesboro.

R. B. Neal, of "Eastern Kentucky," is in a splendid meeting in the little village of Rodburn, near Morehead, with 24 additions to date.

Milo Atkinson, of Petersburg, will act as supply for the First Church, Covington, during the absence of their minister, Geo. A. Miller, in the Holy Land.

R. H. Robertson has begun work with the church at Henderson.

The tenth annual "Powell's Banquet for Men," which was held in the parlors of the First Church, Louisville, on the night of Jan. 21, was largely attended, and a decided success in every way. Covers were laid for 400 guests.

J. D. Williams, of Tecumseh, Oklahoma, has begun work with the church at Butler.

Justin N. Green, of Cincinnati, is in a meeting at Berea.

The new church at Erlanger was dedicated by F. M. Rains, on Jan. 10. L. B. Haskins is their regular preacher.

The foreign mission rally, which was held in the Broadway Church, Lexington, Jan. 22, was a great success, and will no doubt result in much good.

Geo. W. KEMPER.

Midway, Ky.

## Western Pennsylvania.

The regular monthly meetings of the Western Pennsylvania Disciples of Christ were held in the First Church, Allegheny, Monday, Jan. 4. Pres. Burris A. Jenkins, of Kentucky University, gave a splendid address in the morning to the Ministers' Association and in the evening addressed the quarterly meeting and rally of the Christian Endeavor.

The Western Pennsylvania Christian Missionary Society has created a department to take up the work among the foreign population. Brother Kenseff, of Turtle Creek, and Sister Vasicek, of McKeesport, are to be employed and will go to the Croats, Russians, Slavic and Polish people. Fifteen hundred dollars will be needed to carry this work for one year.

Evangelist Fred A. Bright is at Johnstown, Pa., with E. A. Hibler, minister of First Church, and is preaching every night to large audiences.

James Small is at Indiana with E. Lee Perry, minister, and reports 15 added in 8 days. This is a splendid report for that place.

J. A. Joyce, secretary and evangelist, is at Meadville in a meeting. This is a new point. The Central Presbyterian Church building was vacated by a union of the First and Central churches and has been rented. A goodly number of scattered Disciples have been found and are being brought together in the hope of organizing a church and starting a permanent work. Any one knowing of any Disciples in Crawford county, Pa., will confer a favor by sending the name and address to J. A. Joyce, Box 384, Meadville, Pa.



Christian Church, Valley Junction, Iowa.

regions, lived and died here. His son Thomas, an extensive business man of Nebraska, a graduate in Eureka College in '72, is a man of great moral worth. He had two sisters, both educated in Eureka College, one the wife of Bro. Ed. Litchfield, a graduate of Eureka College, the banker of Planagan, the other a teacher in the conservatory of music in the city of Boston, Mass. The Roe brothers, bankers and business men of Rutland, were educated in Eureka College, as was also Robert Ward, banker at McNabb, whose parents still live in Rutland. It is not surprising, therefore, that after an address on Christian Education, there would be subscribed thirty memberships in the Illinois Educational Association, and a hundred dollars on the Colman proposition. W. F. Kohl is their young talented preacher. A church does not have to be large to be great. A Christian education is the best basis of business life.

The church at Toluca is in a mining Catholic town of 3,000 population, with 20 saloons, and two small Protestant churches. We have some noble people who are loyal and true under heavy pressure. Bro. G. W. Thomas' failing health relegated him to a farm here where he is active and useful to the church. Bro. S. P. Telford is just beginning his ministry here under auspicious circumstances.

El Paso is one of the old churches for which the writer preached while attending college. It has come through many struggles; external



E. W. Thornton, Pittsburg, First Church, is helping E. A. Cole, Washington, in evangelistic services this month.

Allen T. Gordon, class '03, Bethany College, has taken up the work as pastor at McKeesport, and reports additions at nearly every service.

J. H. Craig, for seven years pastor at Bellevue, has resigned to accept a call to Logansport, Ind.

Prof Wm. H. Erskine has resigned his position in Bethany College to become pastor of Bristol Street Church, Pittsburg, Feb. 1.

Finlay B. Sapp has closed his pastorate with the H Street Church, Washington, D. C., and is looking for work among the churches in the district. He preached at Monessen Sunday, Jan. 10th, and also the 17th.

Ebensbury Church has extended a call to E. F. Randall, Swampscott, Mass.

Mahoningtown Church, New Castle, Pa., will be dedicated Jan. 31. A. M. Chisholm, assistant pastor of Park Church, has had this work in charge.

A. P. Cobb, Waynesburg, will hold the meeting for Beaver, where W. H. Fields is minister.

S. J. T. Sale, the new pastor at Bellvernon, is already on the field and reports the work as hopeful.

Harry F. Rector, who was pastor at Ellwood City, has taken up work in Trimble, O. The corresponding secretary spent December with Ellwood City. Eight were added to the congregation and people are united and looking out for a minister. G. W. Watson, a student in Bethany College, visited and preached for them Jan. 10.

The first quarterly banquet of the ministers and their wives was held in Pittsburg, Jan. 11, 8 to 10 P. M., E. W. Thornton, toastmaster. It was a most enjoyable occasion and promised much for closer fellowship in the work in Western Pennsylvania.

McKeesport, Pa. J. A. JOYCE, Cor. Sec.

### Michigan.

F. T. Porter recently closed a meeting at Cowden Lake with six additions to the church. He is now in a meeting at Forest Hill.

L. O. Drew had 14 additions at Byron Center, organized a church and placed J. J. Terry in charge to minister to them in the gospel of Christ. Brother Drew is now in a meeting at Sumner.

H. H. Haley has been called by the Kalamazoo Church for the fifth year, at an increase of \$200 in salary. This is as it should be. Brother Haley has done a splendid work in Kalamazoo and the outlook now is brighter than ever before. A young minister of excellent ability from the Baptist church recently took fellowship with the Church of Christ at Kalamazoo. This is becoming quite common in Michigan.

W. B. Taylor began a meeting at Ionia Jan. 12, assisted by Robt. M. Hopkins, of Kentucky, as leader of song. Brother Taylor has a strong, live church behind him, and we may look for large results. The Ionia Church gave \$1,620 for missions last year. This is a record to be proud of. It is not what we do for ourselves, but what we do for others that is the test of our Christian character. Many churches can be moved to liberality when it is for the local work, and they are to receive the benefits of the giving, but it is the fellowship in the larger work that proves the unselfishness of the giver and the presence of the spirit of Christ.

The writer begins a meeting with his home church Jan. 17, assisted by W. A. Van Dyke as leader of song. The record of the Cascade Church for the past year was one of the best in its history. With only 80 members, in very moderate circumstance, \$172 was given for missions. This is an increase of 140 per cent over last year, and, considering all circumstances, is a record which cannot be excelled in the state, we think.

More than twice the amount of money has been received from the churches for Michigan missions thus far this year than was received for all of last year. Keep it coming. Let every church fall in line, and we will

## An Ancient Foe

To health and happiness is Scrofula—as ugly as ever since time immemorial.

It causes bunches in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

"A bunch appeared on the left side of my neck. It caused great pain, was lanced, and became a running sore. I went into a general decline. I was persuaded to try Hood's Sarsaparilla, when I had taken six bottles my neck was healed, and I have never had any more trouble of the kind since." Mrs. K. T. SNYDER, Troy, Ohio.

## Hood's Sarsaparilla and Pills

will rid you of it, radically and permanently, as they have rid thousands.

come to Adrian in June with a record that will make the saints and angels sing for joy. Cascade, Mich. C. M. KEENE.

### Nebraska.

Nebraskans have had no need to go to Florida, the Isle of Pines, or California this year for delightful weather. Sunshine and moderate weather with lovely roads have marked the days. It has been splendid for winter meetings, and a number of the churches have been hard at work. Others are about to begin. Prosperity has smiled on us. God is good to us. We know the gospel and can preach it fairly well. Why not fill the whole state with the knowledge of the Lord as the waters cover the sea?

The meeting at Humboldt, DeForest Austin, preacher, was expected to close on Jan. 17. A day or so prior, the report showed 47 additions, all by baptism save three. This is a great meeting in every sense, but especially great in the proportion of conversions to the whole number. This is the largest meeting held in the state this year (missionary) as far as reports have come to me. He goes next to Irvington.

Lawrence Wright and Lewis R. Smith were successfully leading the battle at Beatrice when last heard from a week ago. Brother Edgar Price is the efficient preacher there.

The new half fare permits this year will be in the form of books containing 100 slips, and one of these must be filled out for every ticket bought. This means a little more form. It is intimidated by some local railroad men that this has been changed on account of the abuse of the courtesy accorded: the loaning of permits by men who hold them to those who have not; in some instances they have been sold; to continue to use them after one has engaged in other work, secular, which voids the permit. Only such as are engaged wholly in religious work are entitled to them. To sell books, or canvas for papers for profit is looked upon as secular work barring one from the privilege. It is a sad state of things when the railroads must hedge against the ministers of the gospel to keep them from defrauding them! True, perhaps, most of these irregularities are committed by unprincipled men. But it has been credibly brought to my notice that not all who misuse the courtesy are bad men. Nebraska Christian preachers will read carefully the rules, and abide by their conditions.

Three have been added at North Platte. This report is a week old. There may be more. Brother Ogden is reported as preaching vigorous sermons. Alma is his next point. Riverdale has called for him. J. K. Simpson, of Miller, is preaching there regularly, has raised the balance of debt due against the church, and increased the audiences. The church had not been having services until Brother Simpson went there. I understand

that Brother Simpson is engaged in secular work during the week. His work shows what a consecrated man may do.

The secretary [supplied one evening at Hebron, last week, in the beginning of S. D. Dutcher's meeting with that congregation. Brother Dutcher was unable to get there until Tuesday on account of sickness. Brother Schell has everything ready for a fine meeting, including a new baptistry heater and electric lighting in the building. There is a new preacher at Brother Schell's house, too, and his name is Robert Shell, seven days old as I write this.

On Jan. 17, I visited [Verdon to supply for Brother Morrison, and to present state work. Had good audiences both morning and evening. This is a substantial church, in a delightful country, with a nice parsonage. Brother Morrison preaches his last sermon there on Jan. 31.

The secretary will attend annual meetings of churches at Valparaiso and Aurora this week. Will meet with the remaining members of the Marquette church to determine a course of action in that place. While in that vicinity will visit Hastings on a matter of vital importance [connected with the Pulpit Supply Committee.] This itinerary will take most of the days and nights of this week, and should some letters remain unanswered "by return mail" it need not be wondered at.

It is a delight to record the splendid Foreign Missionary Rally held at Bethany on Jan. 13. Thirteen is evidently not an unlucky number in this great work. There was a large attendance, and under the genial rays of an enthusiastic reception, both Brother McLean and Brother Wharton gave us splendid addresses full of information. The addresses by the home talent was of the same character.

I understand there were forty applications for the Falls City pulpit. In the face of the general scarcity of good men for the pulpits in all the states, the query comes to me: Do we have a class of men who apply for about every church that is known to be vacant? Professionally out of employment?

Lincoln, Neb.

W. A. BALDWIN.

### Washington, D. C.

The work at Whitney Avenue is in a prosperous condition. In the last six months we have had thirty additions, nearly all baptisms. Large audiences and splendid interest. "Missionary Rally" at the Ninth Street Church was a success, in every way. Fifteen ministers met in Brother Power's study this A. M. Brother Rains gave us a good talk. The reports given at that time, by the ministers present, show that the churches in this part of the world are very prosperous. I read with great profit, Brother Power's able articles in the CHRISTIAN-EVANGELIST. May the Lord quicken and bless the work all along the line. We had two more additions last eve.

Jan. 14, I organized a ministerial class. I have six gifted young men from my congregation who are studying for the ministry. These are hard working, earnest men. It is impossible for them to leave their work and go to school, so we spend two, or at least one, hour per day in earnest, prayerful study of God's word. We have a special meeting every Thursday evening. Here I outline the work and teach them. I also get them to lay by two or five dollars per week, this money to be used in going to some good college in a year or two.

A great many consecrated men can be found for the ministry in this way, if the preachers all over the world only look for them and teach them. This helps the minister, the members, and in the end our universities and the salvation of the world. One of my young men desires to go to the foreign field. May the dear Lord bless our young men and get them to say, "Woe is me if I preach not the gospel."

W. L. HARRIS.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.



## The Sunday-School.

Feb. 7.

A SABBATH IN CAPERNAUM.—  
Mark 1:21-34.

Memory Verses 21, 22.

GOLDEN TEXT.—He laid His hands on every one of them and healed them.—Luke 4:40.

### The Order of Events.

The evangelists were more interested in telling of the words and deeds of Jesus than in recording the precise order in which events occurred. We find now that the order of the events among which the lessons are moving is not the same in the different gospels. In Luke, the call of the four disciples is narrated immediately after this Sabbath of teaching and healing in Capernaum. In Mark, the call of the four immediately precedes the day in Capernaum. In Matthew, the order is the same as in Mark, except that other events (the sermon on the mount, the cleansing of a leper, and the healing of the centurion's servant), are mentioned as having occurred meanwhile. The harmonies usually follow the order given in Mark, and the lessons in this case have been arranged accordingly.

### Not as the Scribes.

Jesus, having been rejected at Nazareth, had now taken up his residence at Capernaum where he made his headquarters for a period of probably more than a year. Few of the many events which must have transpired during this time are recorded, but these few give us all the necessary insight into the nature and method of his work. In the first place, he was a Jew among Jews. As such, he faithfully attended the synagogue. He had already acquired wide reputation as a teacher and healer, and it was natural that he should be asked to address the audience. We are given no outline of that sermon, and may only guess at its purport by its effect. "They were astonished at his teaching, for he taught them as having authority and not as the scribes." The scribes dealt always with precepts; Jesus dealt with principles. The scribes were busy devising schemes for escaping the penalty of broken law, and defining precisely the limits to which one might go without incurring punishment; Jesus was proclaiming love of God and man as the essence of the law and the guiding principle of life. The scribes had such a reverence for truth that they wished to protect it by wrapping it up in traditions and storing it away where it would be safe from contamination; Jesus had such reverence for truth, and such faith in it, that He wished to free it from all its incubrances, to bring it out into the light and air, confident that it could take care of itself. The scribes were commentators, opinionated and arbitrary but claiming no original authority; Jesus spoke as one who knew the truth at first hand. The scribes wrangled and disputed over their conflicting views of what they believed to be truth; Jesus did not even argue, but stated great truths luminously and convincingly, and let the inherent power of the naked truth and the force of His own divine personality stand as the sufficient proof of his utterances. No wonder that even the common people perceived at once that this new teacher, who came teaching in the synagogue on the Sabbath just as a scribe would do, had something about Him which set Him apart from the scribes.

### The Unclean Spirit.

A dramatic interruption occurred in this memorable synagogue service. A man with unclean spirit, a demoniac, cried out, recognizing Him both as Jesus of Nazareth and the Holy One of God, and begged not to be tormented. Just what this demoniacal possession was, is one of the unsolved mysteries. An unclean spirit, which referred all unusual phenomena to the presence of good or bad spirits, might well give such an interpretation to what would be called insanity or epilepsy. Probably this was often the case. But this explanation does not account for all the facts, especially



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for the fact that the evil spirits are frequently said to have recognized Jesus, as in the present case. Whatever the cause may have been, the trouble itself was evidently some disorder which, while rendering its victim unfit for the ordinary duties of life, frequently gave him a certain insight into the things of the spiritual world—an insight, however, which the afflicted party had no disposition, and perhaps no ability, to turn to account in the control of his own life. There was a quickening of the perceptive powers extending even to spiritual realities, and an accompanying decay of the will and the practical reason.

The devil which possessed this man asked only to be let alone. That has been a favorite appeal of the devil and his agents from that day to this. Jesus did not heed it, but healed the man of his affliction, to the great amazement of all who witnessed the episode.

### A New Teaching.

"What is this?" cried the Jews in the synagogue, "a new teaching: with authority He commandeth even the unclean spirits and they obey Him." Here certainly was a conspicuous point of difference between the teaching of Jesus and that of the scribes. The authoritative tone of His teaching, which they had noticed and wondered at before, now finds its justification. He not only claims authority, but actually exercises it. The teaching of Jesus differed from that of the scribes not only in substance and method, but in its power and effect. Any estimate of the teaching of Jesus which leaves this element out of account is wholly inadequate. His teaching was never primarily for the satisfaction of intellectual demands or for the mere spread of information. Its great purpose has always been, as it was here, cleansing. It is the power of His teaching to cleanse the heart and cast out evil and re-create the life, that gives it its unique value.

### A Day of Healing.

Jesus, with the four disciples whom he had recently called, went home after the synagogue service with Simon Peter. Peter's wife's mother, who was sick with a fever, was healed as quickly as the demoniac had been.

Meanwhile, the report of the latter event had doubtless been circulating, and as soon as sunset had brought the Sabbath to an end, the people of the city began bringing to Jesus their sick and afflicted, and He healed them all. The strength of their Jewish prejudices—or perhaps we should say their conviction of duty—is indicated by the fact that, though they had proof of His ability to heal, they did not take advantage of it until the end of the Sabbath.

Doubtless He taught them while He was healing them, and what an audience it must have been! A throng of men who needed Him and knew they needed Him. They knew the diseases of their bodies but not the diseases of their souls, which He had come to cure. Yet one cannot but believe that, in the twilight of that Sabbath evening, as He was teaching and healing their sick and crippled bodies, He found occasion to drop into their hearts some vital truths which lead many of them to understand that He had come to confer upon them a greater blessing than even the restoring of their bodily health.

## A CHANCE TO MAKE MONEY

I have been selling "Non-Alcoholic-Flavoring-Powders" for the past six months, and have made \$815.00. Every family buys three or four boxes. The flavoring-powders are better in every respect than the liquid extracts, and are lovely to sell. I do not have to canvass. People send to me for the powders. Any intelligent person can do as well as I, and average \$30.00 per week. I get my flavoring-powders from the California Fruit & Chemical Company, St. Louis, Mo. Write them, and they will start you in business. E. C.

## Midweek Prayer-Meeting.

Feb. 3 1904.

CHRIST'S PRAYER FOR HIS OWN.

—John 17:9-24.

It must have been a source of great strength and comfort to Christ's personal disciples that he himself interceded for them with his father, among the closing acts of his earthly life. It should be no less a source of strength and comfort to his disciples to-day, for they, too, are included in his prayer. It was on the eve of his betrayal, when he was about to be separated from them. How natural and how characteristic of Jesus, that his heart should go out after his disciples in view of the impending crisis that was to take him out of the world and leave them in it alone, without his personal oversight and care! It may well be supposed that at a time like this, he would pray for those things which he deemed most important for his disciples. What does he pray for?

1. *For their Spiritual safety.* "Holy Father, keep them in Thy name which Thou hast given me." Note the fact that he does not expect that his disciples would be able to keep themselves, and that he implores his Father to keep them in His name, from all the perils which were to beset them. While he was with them, he kept them safe and guarded them, and not one of them had fallen but the son of perdition. He speaks these things while yet in the world that they may have his joy fulfilled in themselves. This was the joy of inward peace—a joy which can co-exist with external tribulation and conflict.

2. *That they may be kept from the evil one.* Notice that he does not ask his Father that He should take his disciples from the world, but that he should keep them from the evil one. Our Lord has use for his disciples here in the world, and as long as we may serve to advance his cause, we should be content to abide here, only seeking to be kept from the evil that is in the world.

3. *For their sanctification or consecration.* His disciples, he says, "are not of the world, even as I am not of the world." Both he and they were in the world, but not of the world. Their higher life, their character, their personality, were all from above. Therefore, he prays that they may be sanctified or separated from the world by the truth, and devoted to God, whose they are, and whence their life has been derived. What is meant by sanctification or consecration, as the word may be rendered, we can learn from the further statement of Jesus: "And for their sakes I sanctify myself, that they themselves also may be sanctified in truth." What Jesus meant, then, by their sanctification and his, was the devotion or consecration of their lives to God, for human welfare.

4. *For their unity.* Here the prayer widens: "Not for these only, do I pray, but for them also that believe on me through their word; that they may all be one; even as Thou, Father, art in me and I in Thee, that also may be in us; that the world may believe that Thou hast sent me." Notice that the petition for unity follows that for sanctification or consecration. Is this not suggestive? Our divisions come from the flesh. Just in proportion as we are consecrated to the will of God will we be united with Him and with each other. The glory of being one with the Father, which had been given to Christ, he now gives unto his disciples, that they may be one with him and with the Father. This is the glory that awaits its perfect manifestation. Nothing will do more to bring the world to the feet of Christ, than the perfect union of his disciples with him and with each other.

*Prayer.* Our Father who art in heaven, we repeat for ourselves the petitions which our Lord and Master made in our behalf—that we may be kept from the evil in the world through the power of Thy name, that we may be consecrated to Thy service, by the truth, and so made one with Thee and one with each other, that the world may be converted. In Christ's name. Amen.



## Christian Endeavor.

By H. A. Denton,  
Feb. 7.

CHRIST FOR THE WORLD AND FOR ME.  
—John 3:14-21.

### For the Leader.

The thought to be brought out in the study of our topic to-night is decision for Christ; that is, the decision of the unconverted to accept Christ as a Savior and obey Him in the ordinances of His gospel. Christ for the world: that is a topic unlike any ever heard in any religion save the Christian religion. The many religions of the olden times are national religions. If any more than this, it is only in pretense. The religion of Christ is the universal religion. Breaking down every wall dividing the nations, Jesus comes as the Son of Him who is Father of all, and He comes as the Savior of all. No one too lowly for Him to notice. There is no one here to-night who is out of Christ so far gone in sin that Jesus will not receive him and forgive him. As Endeavorers we should give more attention to the great work of winning souls for Christ. Let this be our thought.

### For the Members.

1. In order to decision there must be conviction. The mind must be satisfied. If one is to stand for Christ he must believe that He is his Savior, and able to save him. Upon what can he base this belief? "How shall they believe in Him of whom they have not heard?"—Rom. 10:14. Belief in Christ is the result of the reception of the gospel of Christ.

2. To believe in Christ is only a step in the direction of decision. Many a time has one halted between the desire to go and the unwillingness to make the sacrifice. To believe on Christ in the Scripture language is not only to hold the mental conviction that He is what He claims to be, but to believe Him with the faith that turns from sin into His way and life. In Acts 2:37 the people were calling out of their belief. "What shall we do?" and they were told, as the next step, to repent. Acts 2:38.

3. The repenting believer in Christ, that is, the believer who was turning from his life of sin to the Christian life, was told to be baptized. As he had left the old fellowship of sin and the crowd of that way, he must now enter a new fellowship and join the crowd that throngs the way of life. Acts 2:38, follows the command to repent. Thus baptism, to him who has come with a purpose of heart fully turning to the Lord, is the point of transition out of the fellowship of sin into the fellowship of righteousness. Rom. 6:3; Gal. 6:27.

4. To decide for Christ in the light of the Scripture requires faith, repentance, baptism. In other words, this is a description of a Scriptural decision. This is sometimes ridiculed as a less spiritual way, a formal way, a way that does not require enough. But let us see: Does it add to the spirituality of a decision for Christ to take away something from the acts of obedience one performs? That is strange. Christ may be accepted theoretically and formally by any theory of conversion. We must not accept Christ formally. The formality is not taken away by changing the plan. We must see to it that we are obeying Him from the heart, or else we must know that it avails us nothing. This view of turning to the Lord has in it all that the Scriptures require, and, again, it has more in it than any view that would leave out any part of this outline of the change. This is the larger view, not the smaller; the richer, not the poorer; the Scriptural, not the human.

### Quiet Hour Thoughts.

Have I rendered the whole hearted and Scriptural obedience to the Lord, and am I standing upon the promises of the blessed book?

# DID NOT KNOW SHE HAD KIDNEY TROUBLE

## Thousands of Women Have Kidney Trouble and Never Suspect It.

### Gertrude Warner Scott Cured by the Great Kidney Remedy, Swamp-Root.

WOMEN suffer untold misery because, the nature of their disease is not always correctly understood; in many cases when doctoring, they are led to believe that womb trouble or female weakness of some sort is responsible for their ills, when in fact disordered kidneys are the chief cause of their distressing troubles. Perhaps you suffer almost continually with pain in the back, bearing-down feelings, headache and utter exhaustion.

Your poor health makes you nervous irritable and at times despondent; but thousands of just such suffering or broken-down women are being restored to health and strength every day by the use of that wonderful discovery, Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy.

Among the many famous cures of Swamp-Root investigated by the CHRISTIAN-EVANGELIST, the ones we publish this week for the benefit of our readers, speak in the highest terms of the wonderful curative properties of this great kidney remedy.

### Doctors Said I Had No Kidney Trouble

Vinton, Iowa, July 15th, 1902.  
DR. KILMER & CO., Binghamton, N. Y.

GENTLEMEN:—My trouble began with pain in my stomach and back, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the country, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed ninety pounds. One day my brother saw in a paper your advertisement of Swamp-Root, the great kidney remedy. He bought me a bottle at our drug store and I took it. My family could see a change in me, for the better, so they obtained more and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable to build me up again. I am now well, thanks to Swamp-Root, and weigh 148 pounds, and am keeping house for my husband and brother. Swamp-Root cured me after the doctors had failed to do me a particle of good.

*Gertrude Warner Scott*

**To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy Will do for YOU, Every Reader of the Christian-Evangelist May Have a Sample Bottle FREE by Mail.**

**SPECIAL NOTICE.**—No matter how many doctors you have tried—no matter how much money you have spent on other medicines, you really owe it to yourself, and to your family, to at least give Swamp-Root a trial. Its strongest friends to-day are those who had almost given up hope of ever becoming well again. You may have a sample bottle of this wonderful discovery, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST. Swamp-Root is pleasant to take, and is for sale at all drug stores everywhere in bottles of two sizes and two prices—fifty cents and one dollar.

### DAILY READINGS.

M. Decision before Service.	Luke 9:57-62.
T. Immediate Decision.	Josh. 24:14-25.
W. No Divided Service.	Matt. 6:24.
T. Separation from the World.	Neh. 10:28-31.
F. Decision Brings Love.	Deut. 6:1-5.
S. Blessedness of Decision.	Josh. 1:1-7.
S. Christ for the World and for Me.	John 3:14-21.

### Suburban Foresight.

The citizen of Drearyhurst was showing his visitor through the spacious garden in the rear of the house.



MRS. SCOTT.

Not only does Swamp-Root bring new life and activity to the kidneys, the cause of the trouble, but by treating the kidneys it acts as a general tonic and food for the entire constitution.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle sent free by mail.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has ever been discovered. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

"Over there," he said, pointing with his cane, "is the turnip patch."

"You must be a good deal fonder of turnips than I am," commented the visitor.

"Oh, we don't use them on the table," his host replied. "We raise them to throw at the neighbors' chickens. They're cheaper than coal."—*Chicago Tribune.*

**LAND FREE!** Send stamp for information. J. L. LOVERING, Agt., 118 4th st., St. Paul, Minn.



## Our Budget

—"It was great," is the universal verdict concerning the Anniversary Number.

—We print elsewhere some of the overflow of greetings etc., from last week's number.

—In answer to inquiries received, we would say that we can supply extra copies of the number, for a limited time, to those who wish to use them for the interests of the paper, but they are going very rapidly and the large edition we published will soon be exhausted.

—Now is the time for our friends everywhere to bestir themselves in a little active effort to increase our circulation in their churches and communities. Our superintendent has called for 10,000 new subscribers to mark this fortieth anniversary of the paper. It ought not to be difficult to make this increase.

—We call attention to our new story by Breckenridge Ellis in the Children's Department. Do not suppose that because it is written for that department that *you* will not be interested in it. That is perhaps the very fact that will make it interesting to you. Brother Ellis is a story writer of much experience, some of whose works have found a place among our best fiction of recent years.

—It is now time that we bestir ourselves to raise the \$5,000 necessary for the building and the exhibit at the World's Fair. We had hoped to have a cut of the proposed building, together with a statement of funds already raised and needed, for our religious press this week, but the artists have delayed us until it is too late to get copies to our other papers, in time, and we withhold it from our own, until next issue. There is not an hour to lose now, if we are to have our building ready by the opening of the World's Fair.

—James W. Zachary has been called to the church at Montgomery City, Mo.

—J. H. Jones, of LaBelle, Mo., has accepted a call to Bolivar, Mo., for his whole time.

—W. F. Richardson, of Kansas City, is holding a protracted meeting at the Central Church, Lexington, Ky.

—S. R. Hawkins, of Murray, Ky., has been selected as corresponding secretary of the mission work in Indian Territory.

—M. E. Harlan, recently preached a sermon on "Prisoners of Hope," (Zach. 9:12) which is printed in The Treasury for January.

—Lee Furgeson, Bedford, Ia., writes: "Large audiences and fine interest here. The church is in the best condition of its history."

—M. A. Hart, pastor at Fulton, Mo., has been very ill for three weeks with congestion of the brain and typhoid fever. He is reported better.

—O. G. White, who has been serving acceptably as financial agent of Bethany College, has become pastor of the Twenty-fifth Street Church, Baltimore.

—W. F. Richardson has been lecturing out in Kansas on "The Four I's of Success." The greatest successes we have ever noticed have had only *two* eyes, of which Bro. R. is a fine illustration.

—Irvine LeBaron has been unanimously called to continue for the third year at Milton, Iowa. He writes that he can put a Disciple in touch with a good studio equipment for sale in a growing town.

—Eva Marshall Shontz, of Chicago, President of the Young Peoples' Temperance Union of America, gave Chas. M. Sheldon's story, "Who Killed Joe's Baby," at the Third Baptist Church, St. Louis, Jan. 24.

—E. W. Bowers, pastor of the First Christian Church, Springfield, Mo., was the victim of a donation party on Jan. 14. Brother Bowers has been with this church for four years and it has prospered greatly under his ministry.

—The church at Weston, Mo., will celebrate the 50th anniversary of its dedication on Jan. 31. T. P. Haley will conduct the morning services, and M. M. Goode the evening services. All former pastors and members and the brethren generally are invited.



# The Railroads run on ELGIN TIME

*The Elgin Watch is the watch for  
those who use railroads as well as  
for those who run them.*

Every Elgin Watch is fully guaranteed. All jewelers have  
Elgin Watches. "Timemakers and Timekeepers," an illus-  
trated history of the watch, sent free upon request to

**ELGIN NATIONAL WATCH CO., ELGIN, ILL.**

—Miner Lee Bates, who has recently closed a pastorate at Warren, Ohio, will succeed R. P. Shepherd as pastor of the church at East Orange, N. J., and will take some courses in Columbia University and at the Union Theological Seminary.

—The Philadelphia Press of Jan. 15, contains a sermon by G. P. Rutledge, pastor of the Third Christian Church in that city. The report of the sermon is preceded by a short sketch of the religious body, pointing out its remarkable growth and some of its characteristics.

—J. W. Kilborn, who has recently accepted the pastorate of the church at Keokuk, Ia., was given a public reception in the church parlors Jan. 14. There was a large attendance and a hearty welcome was extended to the new pastor, who reports that the outlook is very encouraging.

—The church at Blythedale, Mo., was dedicated Jan. 17 by W. H. Hook. Brother Canaday, who held the deed of trust on the house for \$500, gave it to the church and the document was burned in the presence of a large audience. There were seven additions in a brief meeting following the dedication.

—We have received from the long established firm of D. M. Ferry & Co., of Detroit, a package of flower and garden seeds. As the thermometer happens to be hovering about zero just at present, this sweet harbinger of spring is the more welcome. Ferry's seeds are the kind that grow. We've tried 'em.

—The great southwest has possibilities, and even actualities, which are scarcely dreamed of by the conservative east and north. A little pamphlet full of interesting information on industrial and agricultural conditions and prospects of this great region, has recently been issued by the M. K. & T. R. R. (The Katy.)

—O. P. Spiegel writes that there have been 57 additions to the church in New Orleans during the past year. There were only 78 members when he took the pastorate. The attendance of both church and Sunday-school is large, and the outlook is in every way encouraging. The cash contributions for the year were more than \$3,000.

—Edward S. Ames, pastor of the Hyde Park Church, Chicago, will publish one sermon each month in neat pamphlet form. To cover the cost, the price has been fixed at \$1 for the 12 sermons of the year. Copies will be sent, post paid, to any address on receipt of that amount. The first sermon of the series will be on, "The Religious Nature of Man."

—Four mission Bible-schools are conducted in Lexington by the students of the Bible College. At a conference of the Christian ministers of the city, and the ministerial students, it was decided to take steps toward the establishment of a city evangelization committee to oversee these several missions, and to plan for the establishment of others.

—J. D. Williams has closed his work at Tecumseh, Okla., and has accepted a call to Bellflower, Ill., where he will begin work at once. David O. Peters, of Trinidad, Colo., will spend the spring months in Palestine, Egypt and Europe. It was erroneously reported in our issue of Jan. 17 that he had just returned from such a trip. He is to be congratulated on having it still before him.

—The First Church of St. Paul, Minn., was dedicated Jan. 24. Z. T. Sweeney, president of the American Christian Missionary Society, delivered the dedicatory sermon. A. D. Harmon, the efficient minister, has greatly strengthened the work at this place, and the church, which has been assisted by the A. C. M. S., up to the present time, assumed entire self support on the day of dedication.

—Last week the building of the "Non-sectarian Church," in this city was wrecked by a wrecking company, as the lot has passed into other hands. The congregation that used to meet there has been "wrecked" a good while ago. This, our readers will remember, was the side-track movement of R. C. Cave. One good thing about such movements is *they do not wove. Sic transit gloria mundi.*

—We printed a very large edition of our Anniversary Number to accommodate those who wish to use extra copies for acquainting their congregations and friends with the character of the paper. At the rate they are going they will not last very long. They will be sent free where the parties ordering them promise to make a judicious distribution of same among those who should be subscribers.

—The universal day for prayer for students is Feb. 14, as appointed by the World's Students' Christian Federation. The second Sunday in February has been so observed for several years by an increasing number of educational institutions in all parts of the world. We recommend that all of our colleges and schools, and those churches which are closely connected with schools, should observe this day.

—Edgar D. Jones, of Franklin Circle Church, preached last Sunday on "The Religious Newspaper," giving a brief history of the leading journals published among the Disciples of Christ, and urging the members to subscribe for them. Every live pastor knows that the only way for a church to be interested in Christian work is to have it well informed, and that the only way to keep it well informed is through religious papers.

—The Washington State Board which receives help from the American Christian Missionary Society reports that the Chehalis meeting resulted in adding 21 to their 20 members. They have a lot 100x120 feet, with money enough subscribed to pay in full for the lot and have \$100 left on the house. Chehalis is the growing county seat of Lewis county. There was a good hearing much of the time. It was said to be the best hearing that any church ever had in the town.



—Editor CHRISTIAN-EVANGELIST: This little struggling missionary church needs a hymn-book. We would like to have the Christian hymnal, and if any of our more prosperous churches have them on hand and not in use, we would be glad to get them and pay expressage. Please address G. S. Judd, Everett, Wash. The above is a good opportunity for doing a little quiet missionary work, by extending a helping hand.

—The Central Church of Indianapolis, Alban B. Philpott, pastor, reports for the year, 1903, \$10,629.84 raised for all purposes; \$1,732 of this was for missions. The Sunday-school raised \$800. There were 177 additions to the church during the year. Loss by letter and death, 72; net increase 105. The present membership is 1,253. The church is out of debt. This is a living link church in the American Christian Missionary Society and also in the C. W. B. M.

—Thank you for the "Railway Parables." If you give us such pabulum as that I shall never doubt your orthodoxy.

Marion, Ind., Jan. 19. E. L. FRAZIER.  
We have never departed from the teaching of the "Railway Parables," which we believe to-day, as much as we did twenty years ago, when we wrote them; but are there not other truths to be taught, no less wholesome, even if they be less acceptable? For the teaching of these, we beg our brother not to "doubt our orthodoxy."

—Writing on the progress of the temperance cause, J. S. Hughes says: "I have the assurance that two-thirds, some say nine-tenths of our preachers confess God in the polling booth, voting against Christ's worst enemy, the license system. I have lived to see a Christian preacher the national chairman of the Prohibition party, and another Christian preacher the secretary of the national committee, and others active in the work, but the rank and file remain 'filthy still.'"

—An aged Presbyterian minister, it is said, used to preach a series of seven discourses on "Who was Melchisedek?" to each new charge which he took, and his seventh discourse closed as follows: "So you see, brethren, we do not know who Melchisedek was!" Some of the recent discussions on "Federation" have reminded us of the old parson's serial in their outcome. A straightforward affirmative answer to the question, "What is Federation?" will be sent to anyone who will enclose fifteen cents in stamps to this office.

—Weatherford, Okla., dedicated a new \$6,000 house of worship, free from debt, Jan. 17. L. L. Carpenter had charge of the services. The new church, under the charge of Frank L. Van Voorhis, is now in splendid condition for aggressive work. At the close of the evening services on dedication day, Brother Carpenter, assisted by J. M. Monroe, ordained the pastor to the work of the ministry. Brother Carpenter writes that Brother Van Voorhis is one of the rising preachers of Oklahoma, and is greatly beloved by his people.

—O. P. Spiegel, missionary under the American Christian Missionary Society at New Orleans, La., reports: "This is a hard field, but the gospel will convict to-day as it did in the first century. From the results of our last two or three weeks we feel that our planting of a year is just beginning to yield an increase. Our Lord's day services number 90 per cent as many as we have members, 33 per cent of whom are not Disciples, while our prayer-meetings number 50 per cent as many as we have members, with 30 to 50 per cent of the attendants not Disciples. The people hear and we have hope."

—The Little Philanthropist is the title of the new annual Easter exercises now being distributed by our National Benevolent Association. In a most interesting manner it pictures the relief being given hundreds of orphans, helpless old people and the friendless sick, in the name of Christ and by his church. Geo. L. Snively, 903 Aubert Ave., this city, will send the exercises to all Bible-schools that will write him. It will greatly commend our common Christianity to men of the world for them to know our church is restoring to its faith and practice this striking feature of the apostolic church.

—At Chefoo, China, where the Asiatic squadron of the United States Navy was stationed last summer, and where it is proposed to rendezvous the squadron regularly during the summer months, a handsome building is to be erected for the International Naval Y. M. C. A., if present plans are carried out. The United States Consul at Chefoo, Mr. John Fowler, is now spending his furlough in this country and expects to raise \$15,000 for this purpose before his return. Naval authorities, and especially Admiral Robley D. Evans, who is in command of the Asiatic squadron, are heartily in favor of the plan.

—J. J. Haley, who has entered upon his work as pastor of the Seventh Street Christian Church, Richmond, Va., writes: "I have been here three weeks to-morrow. I have never been more cordially and graciously received anywhere. This is a magnificent church, and its possibilities are great. The indications are that I shall be happily situated here." We know enough of the Richmond Church to congratulate any minister on being so fortunate as to become its pastor, and we are well enough acquainted with Brother Haley to congratulate the church on securing him as pastor. We predict a fine work as the result of this union.

—Some of our smaller weekly papers seem to us to be doing as good work in their sphere of circulation as any of our larger ones. They deserve the hearty support of the particular states or sections of the country which they specially represent. It is not fair, either, to compare their size and price with the larger weeklies, because the special service they are rendering to their sections impose certain limitations upon them which justify the higher price relatively. The Christian Courier of Dallas, Texas, and the Pacific Christian of Oakland, Cal., are good illustrations of the kind of papers we refer to, but there are several more of them, equally deserving.

### St. Louis Discipledom.

The Christian churches of St. Louis held their Foreign Missionary Rally at the Central Christian Church on Monday, Jan. 18. It proved to be the largest and most enthusiastic rally of the kind ever held by our churches in the city, and we doubt if it has ever been excelled by a similar meeting in any other religious body in St. Louis. We had with us the president of the society, A. McLean, and two of our foreign missionaries, G. L. Wharton and W. P. Bentley. The other speakers were brethren here in the city. The afternoon audience was fine, and the C. W. B. M. of the Central Church gave a good dinner between the afternoon and evening sessions. In the evening, the auditorium of the Central Church was packed, and the people heard, with deepest interest, addresses by Brothers McLean, Bentley, and Wharton. All the churches were represented, and we may confidently expect as the result, a large offering for Foreign Missions.

On Thursday evening of last week, at the First Church, there was a meeting of the Central Board of the Christian churches in the city, consisting of the pastors and official boards of the various churches. This meeting was preceded by a meeting of the committee of 19, under the chairmanship of W. H. McClain, having in charge the arrangement for our National Convention in October next. The chairman of the committee acted as host, and served dinner to the committee, hearing afterwards reports from the chairman of the several sub-committees. The reports showed that progress is already being made in getting things in order for entertaining the largest convention in the history of our people. It is predicted that 25,000 Disciples will be in the city at that time. President J. H. Allen presided at the meeting of the Central Board, and reports were made from all the churches of the city, except one, showing that all of them are preparing and making plans for extra work during the World's Fair year. There was a free and fraternal discussion of all the matters relating to the welfare of our common cause in the city. The missionary com-



We are going to stop at the  
Christian Endeavor Hotel, World's Fair, St. Louis



And so are we, because

It will be the headquarters during the Exposition for Christian Endeavorers, Baptist Young People, Sunday-Schools, Educators, etc. Adjoining the Fair Grounds, with street cars direct from Union Station to hotel. Built for perfect safety, and comfort. Capacity, 3,000 daily; auditorium, 3,000. Backed by men of highest standing; endorsed by St. Louis clergy. Charter Certificates, Series A, issued on receipt of \$1.00, entitle holders to reduced rate of \$1.00 per day for lodging or \$2.00 per day for lodging and board. For full particulars address at once,

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Chemical Building, St. Louis, Mo.

mittee which has been expanded into the St. Louis Christian Missionary Society, made a good report of work accomplished during the past year. The spirit of unity among our St. Louis churches is growing stronger, all the time, and this means more rapid growth in the future, because of closer co-operation. In the election of officers for the coming year, W. D. Pittman was elected chairman, W. Palmer Clarkson secretary, and William Hopper treasurer.

### New Butler College Library.

On the cover of this issue appears a picture of the new library building of Butler College, which is known as the Bona Thompson Memorial. The cost of the building was provided for by the late Mr. E. C. Thompson, of Irvington, Ind., in memory of his daughter, who was a member of the class of 1897 of Butler College. The building is perfect in all its appointments and contains room for 60,000 volumes, in addition to an ample basement which can also be fitted with book stacks if the library outgrows these proportions. The total cost of the building was \$42,000, exclusive of the ground on which it stands. On Dec. 20 it was formally dedicated. Addresses were made on this occasion by Pres. Scot Butler, Hon. Addison C. Harris, Hilton U. Brown, Andrew M. Sweeney and Mayor Holtzman. An arrangement has been made with the Indianapolis city library by which the city library board installs a branch library of 5,000 volumes, establishes free delivery of books from the city library, and provides most of the cost of maintenance. The building, by the beauty of its design, the perfection of its equipment and its adaptation to its intended use, is a credit both to the college and to the city, and a fitting monument to a much loved alumnus of the college and to her parents, both of whom have passed away since the building was commenced.

### Through Service to Florida.

The Louisville & Nashville Railroad in connection with the Atlantic Coast Line Railroad operates a through buffet drawing room sleeping car daily between St. Louis and Jacksonville, via Montgomery, Alabama. This car leaves from the Union Station, St. Louis, at 8:45 P. M., arriving at Montgomery next evening at 7:45 P. M., and Jacksonville the second morning at 8:30 A. M., and making direct connections with through trains for all points in Florida. No route to Florida offers more attractions for the sight seer than the route via Montgomery, traversing as it does the most populous and fertile section of the South. For rates, time tables, maps or sleeping car reservations, address, J. E. Davenport, Division Passenger Agent, Louisville & Nashville Railroad, 206 N. Broadway, St. Louis, Mo.



## Correspondence

### Our Western Letter.

I am in a condition of mind this morning which enables me to look back with a degree of pleasure through forty years, and forward with hopeful anticipations. May I indulge in a brief retrospect and prospect in the columns of the CHRISTIAN EVANGELIST?

I began my work as a preacher of the word, about the time the CHRISTIAN-EVANGELIST began its honorable and successful career.

The war for the preservation of the union was in progress. It was a time of intense feeling. The bitterness of the period cannot be adequately set forth by any collocation of words that I can command. There were alienations that were never healed. Families were broken up; churches were rent in twain. For a time the American people seemed to be rushing madly into irretrievable ruin. The moral tone of the people was low. Yet in the midst of this, the Disciples were remarkably successful in turning men to Christ. The converts did not begin their religious life on a high plane; but they began, and that was a great thing.

Out of that experience in the experiences incident to the civil war, the Disciples emerged a united people. No other Protestant body came out of the war in as good condition as came out the Disciples of Christ. In the conflict, some wore the blue, some wore the gray. They differed in their understanding of questions concerning the nature and administration of the government; but they were one in their allegiance to Christ Jesus as Lord. The practicability and potency of their conception of Christ and Christianity had never had a finer illustration. The civil war, with its hellish hates, could not so alienate Disciples as to cause them to divide into the Southern Christian Church and the Northern Christian Church. They were simply Disciples of Christ; their congregations were simply churches of Christ; they were popularly known as "the Christian Church;" their religion was that of the New Testament—this and nothing more. The bond of union had been sorely tested. It stood the strain. It was, to say the least, strong enough for all practical purposes.

Many thought that with the death of Alexander Campbell the movement in the interest of Christian unity and union by a return to the Christianity of the Christ—its creed, its ordinances, its life—would die also. Mr. Campbell died March 4, 1866. Benjamin Franklin was the great man among the Disciples of Christ at that time. And he was a great man. He was a great preacher. He was a great editor. He was a good man. He was not infallible. He erred sometimes in his judgment. Who does not? He went astray on the question of instrumental music. He saw a dangerous ecclesiasticism in our missionary organizations. Like an honest, brave man, he opposed the introduction of the organ into our churches. He combatted our missionary organizations. The debates over these matters were bitter in the extreme. The indications were that this latter day Christian union movement would be wrecked over the use or non use of instrumental music in the churches; over the manner of carrying forward the work of world-wide evangelization. Again this singular movement was subjected to a terrible strain. It bore the test, the Disciples remained in fellowship with their Lord and with each other. Only the older men among us remember those days of heated discussion. The younger men cannot imagine the character, the intensity and the extent of the commotion. The band of union is again proven to be sufficient. This was victory number two, on a large scale, in our experience. We can differ as to the propriety of the use of instrumental music in the churches; we can differ as to the manner in which best to put ourselves together in order to obey our Lord when he said: "Preach the gospel to the whole creation." We can differ

over such questions and hold fast to the Head of the Body, Jesus Christ our Lord. There never was a time when those who differed over these issues declined to recognize each other as brethren and their respective congregations as Churches of Christ, in the scriptural import of the term. My faith in the plea grows stronger, believe me, as I indulge in this hasty retrospect.

Such experiences as those of which I speak were not favorable to the development of the best religious literature. The American Christian Review, Benjamin Franklin editor, was for years the paper among the Disciples. Whom it would, it made; whom it would, it unmade. Its power was tremendous. Benjamin Franklin was the pope, for years, among the Disciples. But they were not born to be the slaves of any man. They were patient; they waited for a change. The controversy continued; the ill feeling abated not. The writing of that period was almost wholly controversial. The literature was not a literature of which the Disciples are proud.

About this time there came a man whose name was Isaac Errett. He was a man of remarkable ability. He possessed great power on the platform and in the pulpit. He founded the Christian Standard. He was its editor for twenty years or more. Mr. Errett's familiarity with our plea was surpassed by no man among us. He was accused of being a traitor, but he was loyal to the Christ and to his work. A sweeter spirited man has not arisen among us than was Isaac Errett. He possessed a judicial mind. He was not a partisan. It was impossible for Isaac Errett to be a sectarian. His influence was mighty. It deserved to be. He maintained his poise wonderfully. If you will permit me to state his position for years among the Disciples of Christ, in up-to-date colloquial English, I will say that Isaac Errett was "it." The Christian Standard became the paper among us. It was a really great paper. The English of its editor was of the best. It was recognized as one of the great religious papers in the United States. It covered the best period of our literature.

During the influence of Isaac Errett and the Christian Standard, the Christian Woman's Board of Missions and the Foreign Christian Missionary Society came into existence and began their work. Mr. Errett was the president of the Foreign Christian Missionary Society from the time of its organization to the day of his death—Dec. 19, 1888.

Meantime the CHRISTIAN-EVANGELIST was coming into its commanding position. Its editors were in fullest sympathy with Isaac Errett, his purposes and methods. B. W. Johnson, who was educated at Bethany College, who came under the gracious influence of Alexander Campbell, when Mr. Campbell was in his prime, had given up teaching, as a profession, and was identified with the CHRISTIAN-EVANGELIST, for years, up to the time of his decease, May 24, 1894. Over all these events was the eye of our father. If ever a movement in the Church of Christ was divinely begotten and divinely directed it is the movement with which the CHRISTIAN-EVANGELIST is identified. From the beginning of its existence it has been identified with the best phases of the work. The sweetness of spirit of which I have spoken as characteristic of Isaac Errett and the Christian Standard, the loyalty to New Testament teaching, the judicial poise of which I have spoken, the progressive conservatism, so important at the present time, have been distinguishing features of the CHRISTIAN-EVANGELIST, and its present sole editor for many years.

I must not in this place, at this time, say all that is in my mind concerning J. H. Garrison and the CHRISTIAN-EVANGELIST. It might not be in good taste; but if you have followed me thus far in these reminiscences you can, I believe, easily imagine what I would say if I were to express myself fully.

What of the future? The outlook is glorious. The Disciples of Christ have come to the place where they can do effective work in the evangelization of men as never before.

Will they do it? I believe they will. "Believe in God and keep the fires burning." This message of the president of the Ameri-

## For Singers and Speakers.

The New Remedy for Catarrh is Very Valuable.

A Grand Rapids gentleman who represents a prominent manufacturing concern and travels through central and southern Michigan, relates the following regarding the new catarrh cure, he says:

"After suffering from catarrh of the head, throat and stomach for several years, I heard of Stuart's Catarrh Tablets quite accidentally and like everything else I immediately bought a package and was decidedly surprised at the immediate relief it afforded me, and still more to find a complete cure after several weeks' use."



"I have a little son who sings in a boys' choir in one of our prominent churches, and he is greatly troubled with hoarseness and throat weakness, and on my return home from a trip I gave him a few of the tablets one Sunday morning when he had complained of hoarseness. He was delighted with their effect, removing all huskiness in a few minutes and making the voice clear and strong."

"As the tablets are very pleasant to the taste, I had no difficulty in persuading him to use them regularly."

"Our family physician told us they were an antiseptic preparation of undoubted merit and that he himself had no hesitation in using and recommending Stuart's Catarrh Tablets for any form of catarrh."

"I have since met many public speakers and professional singers who used them constantly. A prominent Detroit lawyer told me that Stuart's Catarrh Tablets kept his throat in fine shape during the most trying weather, and that he had long since discarded the use of cheap lozenges and troches on the advice of his physician that they contained so much tain, potash and opium as to render their use a danger to health."

Stuart's Catarrh Tablets are large, pleasant tasting lozenges composed of catarrhal antiseptics, like Red Gum, Blood Root, etc., and sold by druggists everywhere at 50 cents for full treatment.

They act upon the blood and mucous membrane and their composition and remarkable success has won the approval of physicians, as well as thousands of sufferers from nasal catarrh, throat troubles and catarrh of stomach.

A little book on treatment of catarrh mailed free by addressing F. A. Stuart Co., Marshall, Mich.

can Christian Missionary Society takes hold of me. "Believe in God and keep the fires burning." The Disciples believe in God. They will keep the fires burning.

I congratulate the CHRISTIAN-EVANGELIST on its honorable history and on the line in which it stands—the line of succession. It is in line with our noblest and best. May its future be as honorable and useful as its past. I doubt not it will be. B. B. TYLER.

### A Fine Kidney Remedy.

MR. A. S. HITCHCOCK, East Hampton, Conn., (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

**\$3 a Day Sure**

Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully; remember we guarantee a clear profit of \$3 for every day a work, absolutely sure. Write at once to J. L. MANUFACTURING CO., Box 125, Detroit, Mich.



## Missouri.

The wonderful harvest of souls still continues. Every efficient harvester who thrusts in the sickle finds abundant reward.

G. H. Combs held a week's meeting for his own congregation, Sixth and Prospect, Kansas City, and over 50 were added to the church. A severe cold compelled him to close, but last Lord's day 20 more came into the congregation.

J. J. Lockhart has recently held three meetings, at Odessa, Eldorado Springs and now at Mayview; in these meetings over 150 have been added to the saved.

D. W. Campbell closed a three weeks' meeting at Carterville with 47 brought into the kingdom. He was compelled to close, but he will return, and many more will come.

J. N. Murphy, of Eldorado Springs, had 21 additions at Milford in a two weeks' meeting.

J. M. Rudy and F. L. Cook had 21 additions in a short meeting at East Side Church, Sedalia.

C. O. McFarland went to Quitman—when the church had quit—man; yes, but there were 46 added to the Lord, and the church will employ for one-half time.

M. S. Jameson has returned to Missouri, settling at Clearmont, where he is now in a meeting. Will preach for the church one-half time.

J. W. Zachary, of Kentucky, has been called to the church at Montgomery City.

Fred Nichols has been called to the Ivanhoe Church in Kansas City and is now at work.

B. F. Hill, of California, is now in a meeting with F. B. Elmore at Burlington Junction. That ought to mean a great ingathering.

H. Warner Newby is assisting Geo. E. Dew in a meeting at Neosho. Many of the prominent people of the town have already confessed the Lord and many more are expected.

J. B. Corwine, after many years of service at New London and in the region round about, has resigned and will seek a field elsewhere. Eternity alone will reveal how much our cause in Ralls county and, in fact, the whole of northeast Missouri, owes to this consecrated, talented man of God. We hope some Missouri church will bring a blessing to itself by calling him as its pastor.

B. F. Hill had expected to fully enter the evangelistic field, but the conditions of his wife's health forbids, and he will preach for Pilot Grove, Russellville and Holt.

H. F. Ritz, one of the strongest young men Christian University has graduated in recent years, has been called to Beloit, Kansas.

Francis Boyd moves from Monroe City to Gorin, preaching at that and neighboring points.

The work of M. J. Nicoson at Memphis is crippled because of lack of audience room; the church will not hold the people. We are glad to note this appreciation of one of the best of men.

C. E. Wagner, formerly assistant pastor to Brother Northcutt, at Kirksville, has taken charge of the church at Shelbyville, and the next thing you know he will have an assistant—but we must not tell all we know.

J. P. Pinkerton has entered upon his new work at Plattsburg, and both pastor and people are delighted with each other. It was a case of love at first sight.

Harold B. Wright has begun his work at Forest Avenue Church, Kansas City, and his people are searching the dictionary to find adjectives to tell how much they like him. By the way, Brother Wright is the author of that splendid book, "That Printer of Udell's," which, if you have not read, you have missed a rare treat.

West Side Church, Kansas City, is to have a series of meetings soon. Brother Aber is to be assisted by Bro. B. F. Hill.

The receipts for state missions in December were better than in any previous month since Sept. 1, when the year began, but still they are utterly inadequate to meet present

demands. Call after call for help came to your board, but every one had to be turned down. We have set our mark at \$10,000 for state missions this year. Is this too much to expect 180,000 people to give? A brother writing says, "Northwest Missouri alone ought to give \$10,000 for this great work." This is true. In other states many churches give from \$100 to \$500 for state work; we have few churches that run over \$100.

We plead for the cooperation of every preaching brother in the state. Give us this, and we will shake this commonwealth and swing it in full line for the gospel of Christ.

Kansas City, Mo.

T. A. ABBOTT.

## C. W. B. M. in Missouri.

Clinton district ranks first in the matter of reporting for first quarter. Every auxiliary, except two, has sent reports. This is fine. Let auxiliary officers have a care, as to how they hold up or hold down the general average of their districts.

The duty which now lies before each one is to raise its special money. Let each accept its apportionment, if possible, and with enthusiasm and love, raise it before June.

Too little is heard from our Junior work. I fear our auxiliary sisters are forgetting that on them rests the responsibility of the success or failure of the Junior Christian Endeavor. The Junior Society work ought to lay upon the hearts and consciences of every member. Neglect to train the children in missionary knowledge and you lay a fine foundation for anti-ism in the next generation. Have we a right to neglect any opportunity to relieve the church of the future, of this spirit? Let us train the children the way we want them to think and live and give. Every Junior Christian Endeavor mission band, should contribute through the C. W. B. M., by sending missionary offerings to Miss Mattie Pounds. If your regular missionary offerings have not been sent, do it now. All Juniors should send for their Easter cantata and give it, asking for an offering for their chosen work.

St. Louis.

MRS. L. G. BANTZ.

## The Present Emergency in Moral and Religious Education.

(Continued from Page 120.)

Froebel, the founder of the kindergarten, looked upon the child as coming from God, and upon education as a process of bringing the child to a consciousness of God. Thus the kindergarten stands for the unity of education, for the culture of the whole man. Now the principles which have made the kindergarten are transforming education of all grades. There is every reason why they should be deliberately adopted into the Sunday-school, so that it may become in the highest sense a school, and a fitting member of our great trinity of educational institutions, the family, the church, and the state. Again, modern progress in psychology, and especially of the psychology of childhood and adolescence, is putting us into possession of no small amount of information that can be used directly in the training of character. Finally, the revival of Bible learning cannot be followed by a revival in the teaching of the Bible to all the people. In no century has the church possessed so comprehensive and so minute a knowledge of the Scriptures; never has there been a more favorable time for making the spiritual values of the sacred writings available in the training of the young.

It can hardly be doubted that a revival of moral and religious education is setting in. The Religious Education Association is a voice crying to all earnest persons to prepare a way for its coming. There is no existing agency that can compare with this society in capacity for awakening public attention to our emergency and the means for meeting it. It is national and more than national in scope; its membership and its officials are drawn from widely separated parts of the country and from the greatest variety of interests, religious and educational; its seventeen departments represent every phase and every instrument of religious and moral education;

## DEAFNESS CURED

By No Means Until "ACTINA" Was Discovered.

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial, postpaid. Call or write us about your case. We give advice free and positive proof of cures. A valuable book—Prof. Wilson's 100-page Dictionary of Disease, Free. Address New York & London Electric Association, Dept. 203, 929 Walnut Street, Kansas City, Mo.



its conventions, conferences and publications, and its projected bureau for supplying local centers with moral instruction for Sunday-school teachers and others, are all calculated to bring it into immediate and helpful touch with the people. In fact, it may be doubted whether any other single agency has stirred the thought of the country on this important topic as has this organization during the short career of less than a year.

## Iowa Bible-school Work.

Our Iowa Bible-school work, which was begun a year over two years ago, now has three men regularly employed in the field including the state superintendent. During the past month they have organized five Sunday-schools, reorganized two churches and organized two new congregations. We are planning for a vigorous spring campaign and hope to go the convention in June with a good report of work done and all bills paid.

We are working for 400 contributing schools and asking for ten cents a member. Those schools which reach their apportionment will be given a roll of honor certificate.

The revival was used last year by about 250 of our schools and quite a number are repeating the contest this year while many new ones are added to the list.

All pledges and cash for our work should be sent to me. J. H. BRYAN, State Supt.

Des Moines, Iowa.

## So Easy to Forget

In 999 cases out of every thousand, the directions which accompany a physician's prescription or proprietary medicine, tell you to take a dose three or four times a day, either before or after meals, and on going to bed. In 999 cases out of a thousand, this rule is never strictly followed. You start in to observe it religiously, and succeed pretty well at first, but soon you'll begin to skip doses, then the medicine fails in its intended effect. It's so easy to forget.

If the remedy is in liquid form, the business man loses a dose in the middle of the day unless some thoughtful wife, mother or sister gives him a spoon and makes him take an extra bottle to the office. Most men hate to do this. If the medicine is in tablet form, the chances are he will never think of it until he reaches for carfare on his way home. It's so easy to forget. This applies to men and women alike.

The proprietors of Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) had sense and foresight enough to make their remedy so that only one dose a day is necessary. It is easy to remember to take it after the last meal or on going to bed. It stands in a class by itself. If you are pestered with indigestion, constipation, liver trouble, bowel trouble or any skin affliction resulting from bad blood, Vernal Palmettona is what you need. Try it at our expense. Write for a free sample bottle. It will do you good. Address, Vernal Remedy Co., Suite 506 Seneca Building, Buffalo, N. Y. Sold at all druggists.



Alloy Bronchial Irritation and effectively relieve Coughs and Throat Troubles.

And Imitations. *Wm. L. Brown*



## The Christian Pioneer.

[The following historical sketch was written by Bro. T. P. Haley for our anniversary number, but was received too late for publication in that issue.—EDITOR.]

The Christian Pioneer was founded in 1861, at Lindley, a small town in Grundy Co., Mo., by David T. Wright, a preacher who came to Missouri from Tennessee in 1846, and located in Mercer Co.

He associated with himself as editor, Dr. John R. Howard, of Tennessee, who was a prolific writer for the papers of the brotherhood, and especially for the American Christian Review. The Pioneer was issued monthly in pamphlet form, and had, at the beginning, a very small circulation.

The editor devoted himself largely to local affairs. Dr. Howard in lengthy editorials discussed the large questions, before the Christian public.

The editors and publishers were without means, and depended on the subscriptions and local advertising. He continued to preach as he had opportunity, and received some small remuneration.

This was insufficient, even though he and his family set the type, read the proof, did the press work, the stitching and binding and the mailing.

I am under the impression that he owned a small press and printing outfit on which he had printed a county newspaper at Trenton, Mo.

The editor was a sweet-spirited, earnest and zealous man. The need of his paper, in his estimation, reconciled him to great sacrifices in its publication.

From the start, the paper struggled for existence. In January, 1869, he was induced to remove to Chillicothe, where he continued its publication. This removal enlarged his field and increased the number of his subscribers.

Dr. Howard had in the meantime dropped out, and a number of new writers had appeared. Among these were J. M. Henry, J. M. Long and Dr. W. D. Jourdan. Ben. H. Smith and others were frequent contributors.

After a time a small stock company was formed, and the paper enlarged, subscriptions increased, and the future seemed more promising, but still the income did not meet the expense of publication. The editor struggled with many difficulties, calls were frequently made for financial aid which came tardily if indeed it came at all.

Complaints were heard on many sides that the paper did not worthily represent the brotherhood of Missouri, either in its editorial or its "mechanical makeup." Meanwhile the civil war, through which it had struggled, had closed. Many of the preachers who had been absent from the state had returned. There was an earnest desire to inaugurate a more vigorous campaign for the restoration of the churches and the evangelization of the state. There was much talk of a new paper. This movement was precipitated by the organization of what was called the "Louisville Plan" of missionary co-operation.

The movement for a new paper took shape at the state meeting at Macon, Mo., in the fall of 1869. At that meeting an effort was made to induce the editor of the Pioneer to remove his paper to Kansas City, and to consolidate with the proposed new paper. He was offered the position of office editor and manager. This he declined. The new paper "The Christian" was launched in the beginning of the year 1870. In a short time afterward, overtures came to the editors of the Christian from the Pioneer. The negotiations resulted in the Christian's taking the subscription list and good will of the Pioneer, and filling out the time of the subscribers. The Christian-Pioneer ceased to issue on the 3rd day of November, 1870.

It ought to be said, that, considering the stormy, political period in which it was born, and the distressing conditions that obtained throughout the state for almost the entire period of its existence, and the limited resources of the editor, the wonder is that it lived as long as it did. On the part of the editor it was indeed a work of faith and a

labor of love. He earned the gratitude of his brethren, and, whatever has been said of the inadequacy of the paper to meet the demands of the time, must not be construed as any reflection on the ability or faithfulness of its founder. Those who enjoyed personal acquaintance with him will remember him as a most earnest faithful and laborious minister of the gospel. He has left a precious legacy to his children.

T. P. HALLEY.



E. L. Craig.

The above cut, made from a photograph sent us by Bro. M. S. Ballinger, Lovington, Mont., represents the founder of the Gospel Echo at Carrollton in 1864, to which reference was made in our last number. It reached us too late to appear in our Anniversary Number, but we give it a place here because we are sure it will be gratifying to many who remember him and who have read his writings. It was the editor's privilege to be associated with him a year on the Gospel Echo, although we met him seldom during that period. We remember his writings as characterized by good, strong, common sense and excellent spirit. He was a man of fine character, of more than average ability, and having served his generation faithfully, has been called to his reward. Brother Corwine's tribute to him in our last week's number is true and well deserved: "Brother Craig was a man of lovable spirit, and while true to the plea of our people, and brave in its defense, was in no sense a sectarian. For those days of hot battle with constantly and defiantly arraigned denominationalism, he was a prince for his fine carriage and conduct in the midst of the greatest strife."

## Church Register.

1. The Church Register first appeared as a little folio monthly, devoted to the interest of the Christian Church at Plattsburg, Mo., and was published Jan. 1, 1888. It began its second year Jan. 1, 1889, enlarged and extended into a general field.
2. The third year of its publication it was enlarged to a quarto and published semi-monthly and its subscription list extended to every state and territory, except three New England states.
3. From 1889 to 1896, at different times, U. M. Browder, A. P. Terrell, J. W. B. Smith, Simpson Ely and G. W. Dew were associate editors.
4. In 1887, the Register Publishing Co. was organized and G. A. Hoffman, R. L. Wilson and T. A. Capp bought half interest.—Wilson and Capp becoming equal editors with James C. Creel.
5. In 1899, James C. Creel, the original owner and editor, after ten years and seven

# RHEUMATISM

## Cured Through the Feet

External remedy so successful that the makers send it FREE ON APPROVAL to anybody.

### TRY IT.

Send your name and address to the makers of Magic Foot Drafts, the great Michigan cure for every kind of rheumatism—Chronic or Acute, Muscular, Sciatic, Lumbago, Gout, etc., no matter where located or how severe. You'll get a pair of the Drafts by return mail—prepaid—free on approval.

If they give relief, send them a dollar; if not, keep your money. You decide.



Magic Foot Drafts are worn without inconvenience and cure rheumatism in every part of the body by drawing out the poisonous acids in the blood through the great foot pores. You can see that this offer is proof of their merit, for hundreds of thousands of persons answer these advertisements, and only those who are satisfied with the benefit they receive, send any money. Write to-day to Magic Foot Draft Co., S. I. 30 Oliver Bldg., Jackson, Mich., for a trial pair and be cured. A valuable illustrated book on Rheumatism also sent free.

months, sold his interest (half interest) to G. A. Hoffman, R. L. Wilson and T. H. Capp, and retired from the paper; the paper was then moved to Kansas City, Mo., and later to St. Louis, where it was consolidated with the CHRISTIAN-EVANGELIST.

JAMES C. CREEL.

## Cancer Cured by Anointing with Oil.

The Dr. D. M. Bye Co., of Indianapolis, have perfected a combination of oils which are specifically on malignant growths. All forms of cancers and tumors (internal and external), also piles, fistula, skin diseases, etc., successfully treated. Don't trifle with life; write at once for free books giving particulars and indisputable evidence. Address Dr. D. M. BYE Co., Drawer 505, Indianapolis, Ind.



**BLMYER B. CHURCH BELLS.** UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.



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**American Bells**  
Sweet Toned, Far Sounding, Durable.  
AMERICAN BELL & FOUNDRY CO.  
FREE CATALOGUE NORTHVILLE, MICH.  
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## SUBSCRIBERS' WANTS.

FOR SALE—A brand new upright piano at a bargain price. Address D, care Christian-Evangelist.

MARIA MONK—Black Nunnery Exposed. New and complete edition by mail, 35 cents. Address J. D. Williams, box 330, Columbus, Ohio.

LEARN STENOGRAPHY—Send 50 cents to the Oliver Typewriter Company, 315 North 9th Street, Century Building, St. Louis, Mo., for self-instructor in shorthand and typewriting.

WANTED—To sell or exchange for St. Louis real estate, two pieces of Kansas City residence property: one valued at \$2,500.00, deed of trust \$900.00; the other valued at \$2,000.00, deed of trust \$700.00. Address Y, care Christian-Evangelist.



## Birthday Greetings.

[The following were received too late for publication in our anniversary number last week.—EDITOR.]

### From President of the World's Fair.

DR. J. H. GARRISON, EDITOR CHRISTIAN-EVANGELIST, Dear Sir:—I am informed that the CHRISTIAN-EVANGELIST will shortly celebrate the completion of its fortieth volume and the thirty-fifth year of your editorial connection with the paper. It is pleasing to me to tender to you my congratulations upon this auspicious occasion. I trust that the CHRISTIAN EVANGELIST will continue to be a power for good in its field and that your editorial connection may go on for many years to come.

Very truly yours,  
St. Louis. D. R. FRANCIS,  
President Louisiana Purchase Exposition Co.

### From a Former Co-worker.

If others have a right to congratulate the CHRISTIAN-EVANGELIST upon the attainment of this honorable anniversary, and they have, I have more. My long editorial connection with the paper, and my still more complete identification with it in spirit, and the great purposes which have always characterized its conduct, entitles me to be in the front rank of the great host of friends and admirers who are hastening to send their warmest congratulations to the greatest paper, all things taken together, that has ever been published by the Disciples of Christ. May it live forever and afterwards!

J. J. HALEY.

### The Champion of Christian Liberty.

The *Christian Century* congratulates the CHRISTIAN-EVANGELIST upon the attainment of its fortieth birthday. We especially congratulate Bro. J. H. Garrison upon the fact, that, believing with John Robinson, God had more truth to break out of his word, he has ever kept the columns of the CHRISTIAN-EVANGELIST open to new light from old truth. No journal has kept the faith more loyally and fought the good fight for Christian liberty more nobly than the CHRISTIAN-EVANGELIST. We wish for it a place second to none in American journalism, as well as among the Disciples of Christ. May the faithful editor live to see at least its fiftieth anniversary.

CHAS. A. YOUNG.

Chicago.

### From The Outlook.

So long as there are people who have faith, hope or love, so long will their faith, their hope, their love, need expression. And when a body of people have a faith, hope and love in common, they must find a common language. To furnish this common language, we believe, is the great function of any journal that attempts to speak for a body of people who have vision. That the CHRISTIAN-EVANGELIST has lived for forty years, signifies that the church it represents has not been without utterance. Our congratulations to you are not merely for the years you have lived, but for the service you have rendered.

THE EDITOR OF THE OUTLOOK.

New York.

### Would Join the Congratulators.

DEAR BRO. GARRISON:—I have read every one of the letters of congratulation, approval, administration and esteem for yourself personally, and as editor, and for the CHRISTIAN-EVANGELIST, which appeared in the fortieth anniversary issue of that paper, with as much pleasure and gratified pride as if all that is said in these letters had been said respecting my own son according to the flesh. Few of the writers of these letters have known you so long or so intimately as I have, and none have appreciated your worth, esteemed you more highly, nor loved you with a deeper love than I. . . . Permit me then to add, with those who have spoken, my congratulations for the past and best wishes and prayers for the future.

Sincerely yours,

St. Louis.

JAMES O. CARSON.

## From Father to Son.

DEAR BROTHER GARRISON: The Christian-Evangelist came to my father's home since my earliest memory, and has been coming to me constantly since I began preaching. I feel when I get your paper, and retire to my room to read it, that I will come forth better prepared for the great struggle with temptation, and better equipped for my most sacred work. Its soundness and safety I have never thought to question, and its helpfulness and deep spirituality bulk large in my own spiritual life.

J. N. CRUTCHER.

Moberly, Mo.

### Reminiscent.

I remember well the "Gospel Echo," and when that royal man of God, J. C. Reynolds, became its editor, the request he made of me to become a regular contributor. Then when Brother Garrison, under whose splendid editorial management it has become such a power in our religious movement, became his associate, I call to mind the reception of a little note from him couched in cordial phrase, and which is tucked away somewhere among my papers highly prized, requesting me to furnish regular poetical contributions for the paper; and so for thirty years it has been my pleasure, regularly and irregularly to send these productions, good, bad and indifferent for its columns.

Again, I remember that about the year 1874 I received a request from Bro. G. T. Carpenter of blessed memory, my associate in college, and one of the truest friends I ever had, to become editor for Illinois of the "Evangelist." My good wishes go out on its fortieth anniversary that its past may be but a prelude to the future.

AARON PRINCE ATEN.

### Let the Perfect Cast Stones.

I have been a regular reader of the Christian-Evangelist from its beginning. That in all these years it should have slipped occasionally, no one should think strange, for no paper can approach nearer the perfect than those whose thoughts fill its columns, nor its management be clearer of mistakes than the judgment of its editors. It seems to me that this is a good time for those who have made no mistakes to cast a stone at the Christian-Evangelist. It must be a great satisfaction for one who knows his house is not glass to pelt his neighbor. But if no one throws a stone but the perfect, the editor of the Christian-Evangelist need not dodge. For more years than he has been in the editor's chair, have we been friends as well as brethren. My eye has been upon his work, not as a critic, but as one who rejoices in his success. I am glad we have the Christian-Evangelist, and that for so many years J. H. Garrison has been its faithful and efficient editor. May his years be multiplied and his labors continue to be blessed of the Lord.

E. J. LAMPTON.

Bowling Green, Mo.

### From The Christian Standard.

J. H. GARRISON, Dear Brother:—Ten years ago I might have been inclined to give you sage advice on how to manage a religious newspaper; or have secretly felt, with a pardonable trace of dissatisfaction with my own lot, that your position was one of light labor, large honor and abundant rewards as compared with that of the regular ministry in the churches. As it is, I can offer the sympathy of a common experience with your own. To those who do not share the full secrets of the newspaper fraternity, I can say that no other position among the brethren would have taxed your energies or tried your patience more severely, and called for more grace in the performance of regular duties than the one you have occupied for the past thirty-five years.

But, after all, the inspiration and the joy which come to the editor in his fellowship with the choicest spirits among the best people on earth, make one forget the trials and tribulations incident to the work of editing a church paper.

As it is my increasing conviction that the

## WHAT SULPHUR DOES

### For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

golden age of religious journalism is in the future, I congratulate you on the privilege you have enjoyed of doing foundation work, and preparing for the larger and more influential ministry of the CHRISTIAN-EVANGELIST and its contemporaries in the generations to come. In accordance with apostolic teaching, you have labored and other men will enter into your labor.

I heartily congratulate you, therefore, on the completion of thirty-five years of strenuous ministry, so far as known, the longest term of continuous service of one kind among all our preachers or other general church workers. As the dean of our editorial fraternity, you will be looked up to by the rest of us—mere boys in service—to keep us on our good behavior and to give dignity to our special calling among the brethren. That you may be granted many years yet to give us the benefit of your wide experience and ripening wisdom, and that the CHRISTIAN-EVANGELIST, the child of your tears and prayers and hopes, may grow in efficiency and in favor with God and man through generations to come, is the sincere wish of your brother,

Cincinnati, O.

J. A. LORD.

Editor Christian Standard.



## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

### Additions Reported Last Week.

Baptisms .....	1,233
Letters and statements.....	301
Denominations.....	111

Total.....1,645

M. L. BUCKLEY.

Harrison, O., Jan. 21, 1904.

Special dispatch to the CHRISTIAN-EVANGELIST.

EL RENO, OKLAHOMA, Jan. 18.—Forty additions in two weeks. House crowded. Will continue indefinitely.—PARK AND STANLEY.

ARKANSAS.—Springdale.—Please report two additions Sunday, Jan. 17. Ladies' Aid gave a reception Tuesday, Jan. 19, at the Christian church and served fine lunch. It was a grand success.—DANIEL TRUNDLE.

COLORADO.—Fort Collins, Jan. 21.—Five confessed Christ last night; two the night before. Eleven added first five days of meeting. We have begun with local workers, but expect Bro. F. O. Fannon to-day.—WM. J. LOCKHART.

FLORIDA.—Ocala, Jan. 21.—D. E. Hanna closes his work as minister here Feb. 1. During his year's labor the membership has been almost doubled, about two thousand dollars raised for all purposes, and the Sunday afternoon mission kept in flourishing condition; the mission not being chartered, the confessors were added to the mother church. The Ladies' Aid Society has had the church house repapered and refitted, new carpet, song books, etc. The Y. P. S. C. E., the Junior Christian Endeavor and the C. W. B. M. are in healthy condition and doing excellent work. Eight were baptized last night and Sunday night by the minister.

ILLINOIS.—Chicago Heights, Jan. 18.—One addition at last night's service; head of family. We organized a Christian Endeavor Society, Jan. 3, 1904, with 20 charter members. Work moves off nicely.—HARRY E. TUCKER, minister.

Knoxville.—John T. Stivers, of this place, commenced a meeting at East Galesburg, Ill., Jan. 4. Large audiences and splendid interest. Forty one additions up to date, Jan. 17, thirty-five by primary obedience; all are grown people, except two.—ALICE DARWIN STIVERS.

Chicago.—Last summer I went into south Chicago, a district of 70,000 people, where a gospel sermon of the simple faith had never been preached, and preached afternoons. Established a good church on Commercial Ave., and turned it over last Lord's day to

## THIN PEOPLE

want to get fat and fat people want to get thin—human nature. If you are fat don't take Scott's Emulsion. It will make you gain flesh. If you are thin Scott's Emulsion is just what you need.

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the Chicago board. I begin the work in another field next week, when I will preach week nights and hope to build a stray church soon. The membership of the Wallace Street Church increased 150 per cent last year, and the finance in every department did fully as well. This is now one of the most substantial churches in the city. We have a unanimous call to remain here for 1904. Fifteen confessions this year. Best wishes for the CHRISTIAN-EVANGELIST, hoping that you may receive 1,000 subscribers this year.—N. G. BUCKLEY.

Williamsville, Jan. 18.—Began my second year's work here yesterday. Am in a promising meeting with home forces. Last week Brother Lynn, of Springfield, Brother Lappin, of Atlanta, and Brother Sharpe, of Carlinville, each assisted with a sermon; four confessions to date. The church here recently gave us a splendid donation of provisions. Will build a new house of worship this coming season; over \$5,000 raised for this purpose already.—IVAN W. AGEE, pastor.

Lynnville.—On Jan. 4, 1904, the church here closed a four weeks' meeting. H. Warner Newby, of Guthrie, Okla., assisting. There were 17 confessions, two by statement and one since by letter.—J. W. CAME.

INDIANA.—Indianapolis, Jan. 18.—There were eight added at North Park Church yesterday, three confessions and five by letter.—AUSTIN HUNTER.

New Albany, Jan. 21.—I closed last night an 11 days' meeting for Chapel Hill Church, with 26 accessions, 24 by baptism. One of these 50 years a Catholic and two others from Catholic family. Chapel Hill is twelve miles from New Albany and the best country congregation in southern Indiana. They have a new up-to-date house and they are thoroughly missionary and progressive.—B. F. CATO.

Indianapolis, Jan. 19.—The Sixth Church is still alive, though no report was made through our papers last year. Besides all running expenses, we reduced a \$3,600 debt to the sum of \$1,000. We had the following additions to our membership: by statement, 43; by letter, 40; by baptism, 21; a total of 104. Better than anything that figures can tell, there was a splendid spiritual growth. Peace and harmony prevail. "Forward" is the watch-word for 1904.—A. L. ORCUTT, pastor.

Knightstown, Jan. 22.—Five added in a short meeting held at Lynn, Ind. Was compelled to quit on account of sore throat. The pastor, J. A. Brown, continued a few nights with one addition.—ALLEN T. SHAW.

Charlestown, Jan. 22.—Short meeting at Florence, Ind.; seven confessions and baptisms; two by letter.—FRANK DAVIES.

INDIAN TERRITORY.—Tulsa, Jan. 17.—We recently closed a meeting conducted by Sister Alice M. Wickizer, of Bloomfield, Ia., assisted a few days by her husband, Bro. D. A. Wickizer, with 30 additions to the church, making us now a total membership of 86. Sister Wickizer is certainly a fine gospel preacher. Her sermons are brimming full of pointed Scripture bearing on the text, and she tells it in such a way as to send home to the hearer's heart the burning truth unto conviction. Brother Wickizer's parents live here, and he was home on Christmas vacation, is the why of our having this portion of Bloomfield, Iowa's, blessing. May the Lord bless Brother and Sister Wickizer, who were willing to use their vacation in helping this young congregation in its struggles toward establishing the truth in this new field.—S. WALLACE MARR, minister.

IOWA.—Corydon, Jan. 18.—Thirty-six additions thus far in the meeting. Ten added yesterday. Interest intense. People attending church a distance of 20 miles. F. D. Macy, pastor.—HAMILTON AND WILKINSON, Evangelists.

Sac City, Jan. 16.—Three confessions and one restored last Sunday. Four more by confession Thursday night.—E. N. TUCKER.

Oelwein, Jan. 18.—Grand services yesterday. Four additions: two by confession, one by letter, one from the Methodists, for many years an officer in that church. Expect to dedicate our new \$15,000 church house in May.—J. T. SHREVE.

Clarion, Jan. 15.—We have had in the past week, three by confession and baptism and one from the Baptists as the start in the new year.—C. H. MATTOX.

Adel, Jan. 19.—I just closed a two weeks' meeting with home forces. Seventeen accessions, 15 confessions. Splendid interest from the first night. Large audiences. We are all gratified with the result and hope for larger work in the future.—H. JAS. CROCKETT, pastor.

New York, Jan. 18.—Two additions by letter at Bethlehem yesterday. I gave my lecture "The Boys of America," there recently under

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auspices of Ladies' Aid. Will close my work with congregations at Bethlehem and at this place about March 1. Churches in southwest Iowa or southeast Nebraska desiring to locate a minister of four years experience, address me with stamp.—O. L. ADAMS, Russel, Ia., R. F. D. No. 3.

Colfax, Jan. 20.—Brother Macy, of Des Moines, Iowa, brought over from the Andersonville mine, a missionary point three miles from here, five persons, Jan. 17, 1904, and immersed them in our chapel and into Christ.—THOMAS H. PAPPLEWELL.

KANSAS.—Wichita, Jan. 18.—Three confessions at the South Lawrence Ave. Church yesterday.—W. T. McLAIN.

Jewell City, Jan. 18.—Our work starts off well. We have been here three weeks, have had large audiences, and two additions so far. At the close of yesterday's service, we raised \$65 for current expenses in a few minutes.—B. A. CHANNER, pastor.

Salina, Jan. 18.—We have just had a rich experience. The church decided that the best way to use the "week of prayer," would be for the pastor to preach each night. Without previous preparation we commenced, and by Friday night the interest was so great we could not stop. In twelve days twenty-one were added to the church, all adults excepting two. The people prayed and worked. Have had nine weddings and four funerals in seven weeks.—DAVID H. SHIELDS.

Kansas City.—The work at the North Side Church moves encouragingly, with ten additions during the month—six by primary obedience, two reclaimed, and two by letter. The writer gave annual reception last week to his Bible-class of young ladies, a report of which gives evidence of the pastor's power for good in the school. Organizing with three members, we have enrolled 54 during the year, with an average attendance of 36, and an average lesson grade of 84. The class brought 60 new pupils to other teachers in the school, and established a young men's class now numbering 20. Nineteen young ladies in the class obeyed the gospel during the year, making a total of 30 who are now members of the church. Eight of our class have left the city, five have become teachers, and six have dropped out, and we reorganize with an enrollment of 35. Two new pupils for the class last Sunday and ten for the school. We praise God and take courage. A new motto for the year is, "A Christian paper in every home."—C. P. SMITH.

KENTUCKY.—Covington, Jan. 18.—At the morning service yesterday, assisted by Benj. L. Smith and George B. Ranshaw, we ordained three elders of the First Church. At the close of the service, two young men made the good confession.—GEORGE A. MILLER.

MICHIGAN.—Belding, Jan. 18.—One more good confession here last Lord's day. I begin a revival in the Christian Tabernacle, St. Johns, Mich., to-night. D. Munro, Cor. Sec., will supply for me here.—W. H. KINDRED.

MISSOURI.—Springfield, Jan. 15.—Our work prospers. Six confessions since our meeting closed. We close our sixth year the latter part of next month. This has been one of our very best years. Our official board has just granted us three months' vacation, with supply for pulpit and keep our salary going while we visit Palestine and attend the World's Sunday-school convention at Jerusalem. This is generous beyond measure. We have one of the most magnanimous boards in the country. Twice they have increased my salary already. Our vessel sails March 8. Truly ours is a good heritage.—D. W. MOORE.

Marceline, Jan. 18.—The work at this place thus far is very encouraging to both members and minister. There was one addition the first Sunday in this month, one the second and six last Sunday. We are looking for a prosperous year's work.—A. MUNYON, Pastor.

Butler, Jan. 17.—There were four added yesterday morning; one confession. Work is in splendid condition.—E. H. WILLIAMSON.

Maitland, Jan. 19.—One young man made the good confession at New Point at the evening services, Sunday Jan. 17. Good prospect for more soon.—T. B. DRY.

Moherly, Jan. 18.—Fine missionary rally Saturday, with A. McLean and A. W. Kokenoffer



as visitors. Two baptisms that day. Brother McLean preached to a large audience yesterday morning. Two added last night. I am to visit all our churches in Randolph county in the interest of the March offering.—J. N. CRUTCHER.

Salisbury, Jan. 19.—Brother E. H. Kellar assisted us recently in a splendid 14 days' meeting in which there were fifteen confessions and three otherwise. The meeting had to move from the church to the court house on the fourth night to accommodate the people. Much of the material is on the ground for enlarging our church early in the spring.—W. D. McCULLY, Pastor.

Mountain View.—I herewith submit a summary of my work as state Bible-school evangelist in southeast Missouri for the year 1903, ending Dec. 31. Number of days in the field, 304; sermons preached, 314; revival meetings held, 18; number added to the Church of Christ, 140, of which 90 were by confession and baptism; thirty from other churches and twenty by letter and otherwise. I dedicated two new church buildings one at Greenville and one at Taskee, Mo. During the year organized two Bible-schools and two young people's society of Christian Endeavor. Cash received for Bible-school work, \$831.65; money raised for building churches, \$545; money raised on salary of local preachers, \$617; pledges secured for Bible-school work, \$55; grand total for all purposes, \$2,048.65. Churches wanting me for revival meetings will please write me as soon as possible, as I am arranging for the spring and summer campaign. Address me at Mountain View, Mo. I have a new tent 40x60 feet and expect to hold tent meetings as soon as the weather will permit.—T. J. HEAD, Bible-school Evangelist.

NEBRASKA.—Beatrice, Jan. 16.—Forty added to date. A firm interest prevails.—LAWRENCE WRIGHT AND SMITH.

Beatrice, Jan. 23.—Forty-six added to date. We continue another week. Our next meeting will be with Prof. Lockhart, of Drake University. From there we go to Montana.—LAWRENCE WRIGHT AND SMITH.

Beatrice.—Bros. Lawrence Wright and L. R. Smith have just finished the third weeks' meeting here, with 45 additions to date. Hundreds were turned away last night; could not get in. Great interest is manifested, and we hope for many more additions before the meeting closes.—S. B. DOOLEY.

NEW YORK.—Niagara Falls, Jan. 19.—A steady growth in numbers, the grace of liberality, and the missionary spirit cheers the church here. During 1903, a net gain of 50 members; given to missions from all departments, \$483.83; building debt reduced \$675, during the year and \$2,025, in the past two and a half years. March offering for foreign missions next.—J. A. WHARTON.

OHIO.—Collinwood, Jan. 16.—Our meeting, now 13 days' old, is progressing finely. Large audiences are in attendance every evening. Brother Freer is presenting the gospel in a plain and forcible manner, and Brother Hackleman's singing touches the hearts of the people. Fifteen additions to date, all by primary obedience.—D. R. KING.

Stuebenville, Jan. 11.—We have just held a week's meeting in our new chapel on La Belle View with ten additions, representing as many different families. These will take membership with the First Church. Two other additions a week ago and four yesterday.—C. P. Leach, of Iowa City, Ia., will come to-morrow to continue the meetings. Miss Blanche Harris is leader of song.—H. H. MONINGER.

Rudolph, Jan. 14.—We are in the second week of a meeting with home forces. Five confessions and two by statement. Recently this church gave a liberal offering for Jamaica.—J. MUNRO.

Collinwood, Jan. 22.—Special evangelistic meetings still continue. Weather conditions extremely adverse; 25 confessions to date and two added by letter.—D. R. KING.

Massillon, Jan. 22.—Have just returned from Shreve, O., where I assisted the pastor, E. C. Harris, in a meeting of 18 days' duration. We had 25 additions, mostly confessions. Brother Harris is doing excellent work and feels that additions will be regular and constant. After all, the best revival is the weekly one. This is the church Br. the Spayd served just before leaving for Africa. Altogether it raised him between \$300 and \$400. I believe it can be developed to give that much annually to foreign missions; and I believe Brother Harris is the man to bring it up to that standard. I wish you a most happy and prosperous year, and the CHRISTIAN-EVANGELIST ever-increasing usefulness.—GEO. DARSIE, Jr.

Columbus, Jan. 18.—Brother Dodd, our pastor, is holding nightly meetings, with 20 additions the past week.—O. C. KECKELEY.

OKLAHOMA.—Gerry, Jan. 20.—On Dec. 27, last I began a meeting at Palace school house, 25 miles north and eight miles west of Woodward county, Okla. We closed the meeting Lord's day night, Jan. 17, having continued three weeks with 62 additions, 17 of whom were by confession and baptism, the others by statement and from other religious bodies. We organized a Christian Endeavor Society with 48 active and six associate members, on the night we closed. The residences of this county are sod houses. The prairie dog yet has a home here. We are holding a meeting now near Saverne at Spring Creek school house, Woodward county. Any brethren in this county desiring to form an organization, or to have a meeting, should address me here at Gerry. We have a team and a telescope organ. Mrs. Smedley travels with me and does the playing and singing.—R. S. SMEDLEY, "Living Link" Evangelist.

Elreno, Jan. 22.—Am assisting Bro. J. F. Parker, the Elreno pastor, in a successful meeting. There have been 49 additions. Meeting 18 days' old. Will continue indefinitely. Deep interest and many more will come to Christ. Two chorus classes; 50 in children's chorus, 30 in regular chorus.—TALMAGE STANLEY, singer.

PENNSYLVANIA.—Wilkes Barre, Jan. 2.—Bro. Robert Sawtell, of Stillwell, is holding a meeting for Bro. C. A. Frick, of West Moore, across the river from us. Fifteen added to date, 14 by baptism. Meeting is little over two weeks old. The bishop of West Moore, Bro. C. A. Frick, is doing a good work; has built a nice house of worship, gathered 140 members, is out of debt. Bro. L. O. Knipp, of Plymouth, Pa., four and one-half miles from us, has a continuous revival on hand. Six by baptism at prayer meeting last week; no service without evidence of the great work he is doing for the Master. We are alive here. Our mission is gaining. Eastern Pennsylvania is looking up.—E. E. C.

Johnstown, Jan. 23.—Have been assisting the pastor, E. A. Hibler, in a three weeks' meeting with the church here. It has been a delightful fellowship. Closed last night with 20 added, 16 by baptism.—F. A. BRIGHT, evangelist.

Wilkinsburg, Jan. 16.—Your report from Wilkinsburg last week reads, "We had two accessions on the first Sunday of the new year." It should have been ten. We have had 16 accessions at regular services in two weeks.—L. N. D. WELLS pastor.

SOUTH DAKOTA.—Roubaix.—On the first day of the week, Jan. 17, Disciples of Christ, (ten in number) in the Black Hills of South Dakota, met at the home of Brother and Sister Charles Beck, in the city of Deadwood, in fellowship at the Lord's table. It was a precious meeting. Texts: "He that hath the Son hath life;" "By this we know that we love the children of God, when we love God and keep his commandments." "And his commandments are not grievous," from the epistle of John, the disciple. The privilege of offering to the work of the Lord met a generous response.—MRS. O. B. AMSDEN.

TENNESSEE.—Nashville, Jan. 18.—Annual business meeting of Woodland Street Church Jan. 10. All departments in good condition. \$625 raised for missions last year. All expenses and debts paid. Young ladies' aid society reports \$400 in treasury, bearing interest. Church will probably rebuild or remodel during the present year. Four additions at regular services this year. Three baptisms.—JOS. DARDEN ARMISTEAD, minister.

TEXAS.—Fort Worth, Jan. 19.—On last Thursday night Bro. Frank O. Fannon, of St. Louis, closed an eighteen days' meeting with the Tabernacle Church in this city. During his stay there were seventy additions, and on the Sunday following his departure there were eleven more confessions. Brother Fannon's preaching and personal influence were a great spiritual uplift to the church and a moral tonic to the community. In the strength of the spiritual meat which he gave us we will journey many days. We are planning for him to come again.—JAMES S. MYERS.

WASHINGTON, D. C.—Jan. 18.—One confession yesterday at the H. Street Christian Church. Hope to begin a meeting with home forces soon. F. M. Rains, of Cincinnati, was with the Washington churches last Lord's day stirring up the pure minds of the brethren by way of remembrance. We know our duty now. And from all indications the capital city will roll up a good offering.—J. MURRAY TAYLOR.

WASHINGTON.—Waitsburg, Jan. 17.—Two more additions to the church to-day. Audiences on the increase. Begin our revival meetings to-day. Sixty in Junior Christian



A Start on the Road to Riches is always made by saving. One dollar or more will start a savings account with us. We pay 3 per cent per annum, compounded twice a year. Write for leaflet on instructions in regard to depositing by mail.

Capital, Surplus and Profits..... **\$8,200,000**

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Endeavor and still growing; Sunday-school moving steadily upward; Christian Endeavor active; prayer-meetings fine.—W. T. ADAMS.

Cheney, Jan. 17.—Brother McConnell, evangelist for this part of the state, held a three weeks' meeting here with 30 converts. For several years the church has been dead. But it has been revived and now we have a resident minister, Brother Messick, and expect to pay him \$600 a year. We have also purchased a church lot, for which we paid \$100, and we have one of the very best locations in town. This is a small town, but one of the state normals is located here. I wish we had more young ministers here in the West. I wish some thing could be said or done that would persuade some of our young ministers, as soon as they finish school to come to this western country to begin their ministry. If we had able ministers to meet the demand, the state of Washington would soon be won for Christ.—MRS. M. KATHRYN HINES.

WYOMING.—Sheridan, Jan. 21.—Our meeting with home forces goes on. Two additions last night, ten added to date, 12 since last report; three confessions. We continue a few days longer.—F. E. BLANCHARD.

#### Changes.

R. D. Chinn from Vandalia, Mo., to Biloxi, Miss.  
Geo. C. Ritchey from Orange, Cal., to Rosebury, Cal.  
Milo Atkinson from Petersburg, Ky., to Covington, Ky.  
Walter M. Jordan from Helena, Mont., to Quincy, Ill.  
M. L. Errett from Knoxville, Iowa, to Keosauqua, Iowa.  
J. H. Couch from Knobnoster, Mo., to Tip-ton, Mo.  
J. C. Powell from Moore, Okla., to Norman, Okla.  
T. R. Hodgkinson from Eldora, Ia., to Sloan, Iowa.  
S. P. Telford from Dallas City, Ill., to Toluca, Ill.  
Horace Siberell from Clarkston, Wash., to Fredericktown, Mo.  
H. L. Atkinson from Geneva, O., to Flushing, Ohio.  
W. A. Meloan from Media, Ill., to Elsberry, Mo.

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A letter or postal card addressed to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill., is the only expense to secure a satisfactory trial of this wonderful Medicinal Wine.



## Marriages.

**BUSH—THRELKELD.**—Married, Milton, T. Bush and Jessie K. Threlkeld, both of South St. Joseph, Mo., on Dec. 16, 1903, N. Rollo Davis officiating.

**MAGEE—BROWN.**—Married in Centerville, Ia., Jan. 8, 1904, Maxie Cameron Magee, of Bowie, Tex., and Grace D. Brown, daughter of Dr. and Mrs. C. F. Brown, at their residence, Rev. F. L. Moffett, pastor of the Christian Church, officiating.

**STAFFORD—MURPHY.**—Married, at the residence of Daniel Trundle, on West Meadow St., Springdale, Ark., Jan. 10, 1904, Jno. P. Stafford, editor Springdale News, and Miss Myrtle Murphy, also of Springdale.

## Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

### ALDERMAN.

Alvin Grant Alderman was born of the flesh at Sulphur Springs, Ohio, Sept. 29, 1888; he was born of the Spirit in 1882. He had the blessed heritage of godly parents and early Christian training. Would that this might be said more frequently in this greedy, commercial age, when so many thousands are more zealous for the treasures of earth than treasures of heaven. After a common school education he attended college at Holton, Kan., after which he spent one year at old Bethany, and took the A. B. degree at Central Christian College, Albany, Mo. When sixteen years old he began teaching during the winter months, and attended the normals during the summers, for he had a thirst for knowledge, and desired to become useful in the world. He exemplified the old saying, that you can't keep a boy down when he is determined to get up. On Nov. 24, 1892, he was married to Miss Cora Evans, at Valley Falls, Kan., and they made their home at once at Oregon, Mo., where he was pastor. Of this union four children were born, who are left to mourn with their mother the early departure of their father. Bro. Alderman served acceptably as pastor for the churches at Ridgeway, Bethany and Albany, Mo., and North Topeka, Kan. While pastor at North Topeka he was also a member of the Kansas State Board, and for a short time assisted in the office of the State Board, where his ability to organize, and his cool-headed calculating were of lasting benefit to the state work. In 1898 he became one of the Bible teachers in Central Christian College, Albany, Mo., and also superintendent of the business department. He quickly learned himself to the students, and all who ever attended Christian Central College, while he was connected with it are his friends to-day. In the spring of 1901 he was called to take charge of our C. W. B. M. mission work at Monterey, Mexico. His ability as an organizer was much needed here, and showed in a marked increase in the work. In fact, the growth of our work in Monterey for the first twelve months after he took charge is without a parallel, so far as we know. On Sept. 23, 1903, after an illness of only a few days with the terrible disease, yellow fever, he yielded up his spirit, and left behind him for a time his devoted wife and four little ones alone in a foreign land, and in the midst of that terrible scourge of Yellow-Jack. After his death Sister Alderman and two of the children had the fever, but all recovered. I believe I have never known a young man as well prepared to take the long journey to the other world as was our lamented brother. His faith was clear and steady, and since his whole heart and purpose had been to glorify the Redeemer in the spread of his glorious gospel and the saving of perishing souls, his very life was in tune to the great purposes of the Infinite, and he was fitted to rest in the Master's bosom. Would that the world was full of such heroes of faith. May the abiding comfort of the Spirit of our God uphold and sustain and sweeten the remaining years of the bereaved family, is our earnest prayer.

O. J. LAW.

### DENNIS.

Sister Dora E. Dennis wife of U. H. Dennis, of Sedan, Kan., and daughter of Brother and Sister F. C. Fouts, was called to her final reward, Dec. 28, 1903. Besides a husband and two children she leaves a father and mother and a brother and sister to mourn their loss. Funeral services were conducted by the writer, her former, and Bro. F. M. Commings, her present, pastor. Sister Dennis was born in Canton, Ill., Dec. 8, 1861. She became a Christian at the age of 16. She was one of the most devoted, active members in the Christian Church at Sedan.

J. T. BAYS.

### FRANK.

The death of my brother, Holton Osborne Frank, marks the earthly closing of one of the most beautiful lives I have ever known. Holton was the youngest of the three sons of J. C. and Sallie D. Frank, and was born near Flemingsburg, Ky., Aug. 8, 1880, and died at St. Joseph's Hospital, Lexington, Ky., Jan. 1, 1904. He was educated in the schools of Lancaster, Ky., where father was pastor of the Christian Church from 1889 to the time of his death, Dec. 1, 1893, and in Kentucky University and the College of the Bible, Lexington, Ky., from the latter of which institutions he was graduated, June 11, 1901. He leaves a stepmother, three sisters and two brothers. After sweet, simple services at the Broadway church, Lexington, of which church he was a member, and at the church in Flemingsburg, of which for thirteen years father was pastor, his body was laid to rest beside his father, mother and sister on the quiet hillside overlooking the village. His was an unusual life. I have never known another which for purity and beauty equalled

If he ever had a bad habit, it was never known even to his most intimate friend or associate. I never heard him say a word, I never saw him do a deed that would have brought a tear to his mother's eyes, or sent a feeling of regret to her heart. I know no other boy of whom I can truthfully say this. His life furnishes unmistakable refutation to that poor teaching which says, "You must know sin before you can know righteousness or appreciate virtue," for Holton loved, with his whole heart, those things that were noble and good. Nor was his goodness of the negative kind. Eternity alone can reveal the many deeds of kindness which he did. The unfortunate of earth appealed to him in a peculiarly strong manner, and many way-worn souls were cheered by the sunshine of his life and the words of his counsel. Holton has always been a preacher. From the day he lisped his first sentence to that New Year's afternoon when he fell asleep, the one unswerving purpose of his life was to preach the gospel. There are hundreds of children in the various towns in which he lived who will never forget those Sunday afternoon services into which he gathered them to hear him give his rendition of the sermon which he had heard father preach at the morning church service. And this preaching was not play with him. He was as serious in it as he ever was in any preaching that he did in his manhood. During his college life he preached for some country churches near Lexington. He preached his first sermon, March 20, 1898, at Poplar Plains, Ky., in the same church in which father had preached his first sermon 30 years earlier. After his graduation, he preached for churches in the vicinity of Lexington, and at the time when he was taken sick he had under consideration calls from influential churches in other states. Had he lived, he would unquestionably have become one of the best preachers, for he had in his character those traits that make a man a servant of God. The sun of his earthly life went down in its morning hours, and yet it leaves a beautiful radiance in the hearts of those upon whom its pure light fell.

ROBERT GRAHAM FRANK.

### MAJOR.

Dr. L. S. Major at the age of 81 passed from this life Jan. 3. Dr. Major was for over half a century very intimately connected with all our church interests here. He was one of seven to organize the First Christian Church in this city in 1850. He was for years a most liberal supporter of our cause. He was one of the builders of Chicago. A large block erected before the great fire, rebuilt since, stands as a monument to his energy. Mrs. Major, four daughters and a son remain to mourn their loss.

Chicago, Jan. 14.

### MARTIN.

Perry T. Martin died at the home of his mother in Crawfordsville, Ind., Jan. 15, aged 37 years. He recently gave up his work as pastor of the Christian Church of Neosho, Mo., and came home to battle with tuberculosis, to which he finally succumbed. He leaves a wife and mother to mourn his loss, and a host of friends to pay respect to his memory. Bro. A. J. Frank conducted the funeral. The Indiana ministry will feel his loss, for he was well known and loved here.

H. RANDEL LOOKABILL.

### DR. S. E. PEARRE.

"Know ye not that there is a prince and a great man fallen this day in Israel?" The well-rounded life of a good man has been ended and the burden of care laid down.

Dr. Sterling Elwood Pearre was born in Ohio, Aug. 27, 1825 and departed this life, Jan. 9, 1904 in the 80th year of his age. He was a son of Otho Pearre a descendant of an old Maryland family and a fellow-laborer with Stone, Rogers and others in the New Light Reformation. Elder S. E. Pearre became a Christian early in life. He graduated from a medical school in 1850 and practiced medicine and surgery with success until at the earnest solicitation of friends and a sense of duty, he laid down the surgeon's knife and took up the sword of the Spirit which he wielded with great power in the interests of humanity. That he might be a more efficient worker for his Master he entered Bethany College in the beginning of his ministry from which he graduated with honors in 1855. He was an intimate friend and a great admirer of Alexander Campbell from whose life he drew a wonderful inspiration. He was a profound scholar, a great preacher and a sedulous worker up to about eight years ago, when the affliction, which resulted in his death, overtook him. Surrounded by relatives and friends at the home of his daughter, in this city, he passed away peacefully as a little child falls to sleep. Much of his ministerial work was among our stronger congregations and many are the "Old Guards" remaining who will remember him with love and veneration for the faithful work he gave the churches in Dubuque, Ia., Philadelphia, Pa., Ashland, O., Springfield, Ill., Grand Rapids, Mich., Indianapolis, Ind. and other places. He leaves on this side the "dark river" a faithful wife and co-laborer, the organizer of the C. W. B. M., an only daughter, the wife of Elder Wilkes, of this city, with their children, a host of friends and a rich heritage of good work for the Master. May his sleep be sweet as he rests from his labors. "Blessed are the dead which die in the Lord from henceforth: Ye, saith the Spirit, that they may rest from their labors; and their works do follow them."

California, Mo.

S. J. VANCE.

### WEAVER.

George W. Weaver departed this life Lord's day, Jan. 17, aged 69 years, 11 months, 22 days. Bro. Weaver has been one of the strongest pillars of the church at Haydens Grove in Benton County, Mo. Bro. W. F. Hamann, assisted by the writer, conducted the funeral services. The Masonic Order, of which Bro. Weaver was a member, was out in body and took part in the services.

W. H. SCOTT.

## The Quiet Hour

"He came unto his own, and his own received him not." John 1:11.

This is our golden text for the Sunday-school lesson, next Lord's day. Let us linger a moment on it, at this quiet hour of study, to see if it does not have a direct application to us as well as to the Jew's of Christ's time.

It must have been a great grief to the heart of Christ that his own people, whose prophets had foretold him, whose poets had sung of him, whose whole history and worship had pointed to him, should refuse to receive him when he came among them. Why did they not receive him? He did not come as they expected and desired he would come. He was not the kind of a Savior they were looking for. Their ideal was wrong. They did not apprehend their real need. Jesus was the very Saviour they needed, but alas not the one they desired; hence they rejected him—rejected him who came to bring them salvation.

But Christ, in a very large and true sense, owns all men. He has redeemed them with his own precious blood. He has come to us as he came to the Jews. Have we received him? Have we admitted him into our hearts, into our lives, into our daily conduct? Alas! how large a number of the people, including many of our friends, all about us, have never yet received Jesus Christ, the world's best friend.

But we who have professed Christ and acknowledged him as our Savior and Lord, have we received him as he asks to be received, to sit upon the throne of our hearts, to mold our characters, to fashion our lives? It availeth little to pay Jesus the compliment of calling him "Lord, Lord," if we do not do the things he desires us to do, and are not the characters he desires us to be. Let us search our hearts with the question, "Have I received Jesus Christ in a way that all who know me, know that I am his, and that he is the inspiration of my life and the chief object of my affection?"

Oh, the inhospitality of refusing to receive Christ! There was no room for him in the inn at Bethlehem; there was no room for him in Jerusalem or Samaria or Galilee. The world had no room for him when he was here; and it crucified him. O! the pity of it! O! the shame of it! But the world did not know him. We know him, however, for nineteen centuries of history have thrown their light upon his character. How much greater is our sin, therefore, if we refuse him whose coming into the world has proved such a blessing to our race!

But it is not enough that we should receive him and give him a warm welcome into our hearts and homes. We must introduce him to others, and urge them to receive him likewise, that they may share in the joys of that salvation, which he always carries with him. Here is another question with which to try our hearts: "What am I doing to cause others to receive Jesus Christ as their Lord and their Savior?"

Oh Lord, we open our hearts to Thee, and bid Thee come in to abide with us evermore. Forgive our ingratitude, our inhospitality to Thee in the past, and may it be the joy of our lives to have Thee as our best Friend and to bring others into the knowledge and enjoyment of that love which has blessed our own lives! Amen!

## The Infant

takes first to human milk; that failing, the mother turns at once to cow's milk as the best substitute. Borden's Eagle Brand Condensed Milk is a cow's milk scientifically adapted to the human infant. Stood first for forty-five years.



## Family Circle

### A Sunset Picture.

By Emma D. Andrews.

A day of toil and achievement  
Forevermore was done.  
The sun, in power and splendor,  
His glorious course had run.

In the quiet hour of evening,  
When the shadows began to fall,  
While the after glow of the sunset  
Shed a halo over all.

A scene of marvelous beauty  
Greeted my wondering eyes.  
Did the brush of a heavenly artist  
Blend the tints of those western skies?

A thrill of awe and of rapture  
Still enters this heart of mine.  
At thought of those soft hues, blended  
By the hand of that artist divine.

When Death the great Revealer  
Drew the curtain of life aside,  
Ere the deeper shadows had fallen  
On our nation's strength and pride,

The eyes of a stricken people  
Through the mists of blinding tears,  
Beheld a beautiful picture,  
Which shall linger through the years,

In the hearts and homes of our nation,  
A light o'er the darkness beneath,  
A halo of love and devotion,  
O'er the gathering gloom of death.

### How Roy Caught a Bird With Salt.

The boarders at Glendale Farm thought little Roy Rogers just "too cute for anything," for he had so many winning ways and said so many bright things; and then he was the only little boy on the farm.

It was Roy's first summer in the country, and every day he could scarcely eat his dinner for telling them, at the table, how many wonderful things he had seen.

The birds delighted him most, especially when they sang. He would stand as if spellbound until the song was ended, then he would pucker up his little, rosy mouth into a round "O" and try his best to whistle something like what the birds sang.

"If I could only have a bird for my very own!" he said, one day, at the table.

"Then why don't you catch one?" asked a big, fat man, looking over his teacup at the little boy, as his mother was tucking a napkin under his chin.

"How can I?" he asked, opening his eyes very wide.

"Sprinkle some salt on their tails," said the old gentleman.

There was a general laugh, but Roy remembered. He wondered if a bird could be caught in that way, and, after dinner, he went out into the kitchen and filled both his pockets with salt.

"What do you want it for?" asked the cook.

"Wait until I can tell you," laughed Roy, hop-skiping out of the door.

Then all that afternoon Roy tried to get close enough to a bird to get some salt on its tail, but found he could not. Much discouraged, he went out into a field back of a barn, where were some little white houses with little bits of doors. These doors were open, and out of them something was coming—yes, surely, just the prettiest yellow birds he had ever seen. But when he tried to catch one, they would run back into the white house, and

Roy would lose sight of them. At last one fellow, more venturesome than the others, came farther out, and, quick as thought, Roy stopped up the door, then got out a handful of salt, and chased the soft, downy creature round and round, while it chirped with fright.

"It can't fly or sing," he said to himself, "I think, 'cause it's too young." And, throwing the salt, it fell just above the bird's short tail, and it fell, staggered like, to the ground.

In an instant Roy pounced upon it, and picked it up in both fat little hands, and fairly flew over the ground until he reached the house. There were mamma and all the rest of the boarders seated at supper.

"I've caught one! I've caught one!" exclaimed Roy, in great excitement.

"What can the child mean?" asked his mamma.

"Why the bird, mamma! I caught one with some salt. I frowed it on his tail," and, opening his hands, out dropped something into mamma's lap, almost scared to death.

"Sho, now," said the landlady, looking on curiously, "if the boy hasn't gone and caught one of my little chickens!"—*Selected.*

All the troubles of this world are born with wings.—*Mary E. Wilkins.*

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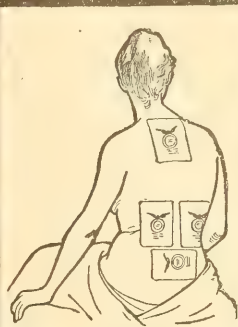
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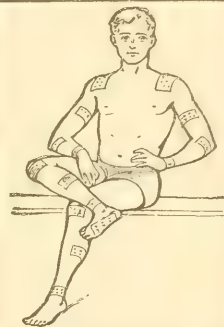
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## In the Twilight.

By Eugene Clay Ferguson.

I sit in the dusk of the evening,  
At the close of a short winter's day.  
At a frost-covered window and watch them,  
The children troop by in their play;  
The weary school session is ended,  
And out in the fast falling snow,  
They shout and they call to each other,  
As trooping on homeward they go.

They gather the snow in great handfuls,  
And they pelt every fellow that strays;  
They hit or they miss quite regardless,  
"Till they come to the parting of ways;  
Their cheeks are the skies of the morning,  
Kissed red by a slow rising sun;  
Almost I am tempted to join them,  
And mingle again in their fun.

I sit in the dusk of the evening,  
And I think of a snow-drifted road,  
Of a lane leading up to a hilltop,  
That oft in my boyhood I trod;  
Of a school-house as white as the snowdrifts,  
Of children that toiled gayly on,  
To the crested, white house on the hilltop,  
Of Thomas and Albert and John.

Ah, forty long winters the snowdrifts,  
Have blown o'er that lane that we trod;  
The children are grown up and scattered,  
And some are at rest 'neath the sod;  
And I watch in the gathering twilight,  
With the snow shining white in my hair,  
And I hark to the shouts of the children,  
And my own are among them out there.

So I sit in the dusk of the evening,  
In the dusk of the evening of life;  
My schooldays long since have all ended,  
The toil and the turmoil and strife;  
I would shield their young feet but I cannot,  
Uneven and rough lies the way,  
And I pray that the Father may guide them,  
That none of these lambs go astray.  
*Bloomington, Ill.*

## Two Painters.

Two painters each painted a picture  
to illustrate his conception of rest.  
The first chose for his scene a still,  
lone lake among the far-off mountains.  
The second threw on his canvas a  
thundering waterfall, with a fragile  
birch tree bending over the foam. At  
the fork of the branch almost wet with  
the cataract's spray, a robin sat on its  
nest.

The first was only "stagnation;" the  
last was "rest." Christ's life was out-  
wardly one of the most troubled lives  
that was ever lived; tempest and tum-  
ult, tumult and tempest, the waves  
breaking over it all the time, till the  
worn body was laid in the grave. But  
the inner life was a sea of glass. The  
great calm was always there. At any  
moment you might have gone to him  
and found rest. And even when his  
enemies were dogging him in the  
streets of Jerusalem, he turned to his  
disciples and offered them, as a last  
legacy, "My peace."—*Henry Drummond.*

## "Thank You."

Little Jack was only four years old  
and a great pet of Aunt Ruth on ac-  
count of his sweet, affectionate ways.  
One day his cousin, a boy of sixteen,  
set Jack to work for him. He told  
him to pull up some weeds in the field  
while he finished his story. Little  
Jack worked away until his fingers  
were sore and his face was very hot.  
When, at length, he returned to the  
house, his aunt said to him: "Jackie,  
what have you been doing?"

The tears came into his eyes and  
his lips quivered, and for a moment  
he did not speak. Then he said: "I've  
been kind to Cousin Frank. I worked  
dreadfully hard for him and he never said  
'Thank you' to me."

Poor little Jackie! I felt so sorry for  
him. It was hard lines not to have a  
word of thanks after all his hard work.  
But that night when I put him in his  
little cot, he said to me: "Aunty, this  
morning I was sorry that I pulled the  
weeds, but now I'm not sorry."

"How is that?" I asked. "Has  
Cousin Frank thanked you?"

"No, he hasn't; but inside of me I  
have a good feeling. It always comes  
when I've been kind to anyone; and,  
do you know, I've found out what it  
is?"

"What is it, darling?" I asked.

Throwing his arms around my neck,  
he whispered: "It's God's thank  
you."—*Zion's Watchman.*

## "Singing Birds Build Low."

One who had been listening while a  
bright girl announced most ambitious  
aspirations and purpose for her own  
life, answered gently: "You may be  
right, dear child, but do not forget  
that 'the singing birds build low.'"

Taking this as its text, the Philadel-  
phia Public Ledger speaks these words  
of comfort to girls: "If your flight is  
above the roof-trees, if your haunts  
are to be high up among the wind-  
rocked boughs, the home nest can not  
fail to suffer loss. Apart from the  
loss to those who remain, the daughter  
who goes out often finds too late the  
low nest was safest and best. There  
are colder winds on the mountain  
crags, and it is the birds of prey that  
build their nests on high.

"After all one's thinking and talking  
of progress of man or woman, it is  
true that nothing ever comes to us  
that is so sweet as the life of home.  
Let women seek the largest culture,  
the broadest freedom, the highest ser-  
vice. All goes well while they keep the  
home love warm. When the love wav-  
ers, it is time to pause. We are build-  
ing our nests in the wrong place.  
Singing birds are to make melody,  
first, for our nearest and dearest, and  
when our best is too good for the  
home, we are placing our nests too  
high."—*Standard.*

Ruskin, in the preface to the third  
volume of his "Modern Painters,"  
speaking in answer to some of his  
critics, says that "it is perfectly possi-  
ble to protect one's self against small  
error, and yet to make great and final  
errors in the sum of the work; on the  
other hand, it is equally possible to fall  
into small errors, and yet be right in  
tendency all the while, and entirely  
right in the end. In this respect, some

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men may be compared to careful trav-  
elers, who neither stumble at stones  
nor slip in sloughs, but have from the  
beginning of their journey to its close  
chosen the wrong road; and others to  
those who, however, slipping, stumb-  
ling at the wayside, have yet their  
eyes fixed on the true gate and goal,  
and will not fail of reaching them."

"What do you put on your face after  
shaving?" asked the man who smelled  
of bay rum.

"Court plaster, usually," replied the  
nervous chap, gloomily.—*Cincinnati  
Commercial Tribune.*

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## With the Children

By J. Breckenridge Ellis

### The Green Witch.

CHAPTER I.—CONCLUDED.

The hoarse voice of the drunken man came roaring down the narrow street: "I'll trim you, I will! I'll trim you, I will!"

"Who is he?" asked George in unpleasant surprise. "What did he mean by my getting his job?"

"He was the delivery man of the grocery store," said the hauler. "Haven't you saw him drivin' about town? Pore old Tuck, though! He *will* git on a spree occasional, an' then his son delivers in his place. This time he's got on a spree an' seems like he won't never git off, agin! He makes all his fambly hand over their earnings, an' his son got tired of deliverin' an' handin' over, so he quit,—an' pore old Tuck's too drunk to rezoom his place! So this new man that bought the store—Stoner—he ain't got no respect of our old customs, an' instid of waitin' on Tuck, an' drivin' the wagon hisself till pore old Tuck have come roun', he employs you,—so Tuck says."

"I begin to work for Mr. Stoner in the morning," said George.

"Well, well," said the other, "and pore old Tuck have lost a job he's been holdin' fur five year! I doubt if you'll hold it that long. I'm afraid pore ole Tuck will git you, George; he's a-layin' fur you. I wouldn't never deliver up in this part of town if I was you. The best thing you could do, George, would be to go to Mr. Stoner an' say to him, 'You take back Tuck Hootin.' Why, pore ole Tuck have had that job ever since ten year after he married my sister. An' he's the sweetest-tempered an' most seasonable man when sober that ever I see, or you either, I don't keer how traveled you air."

"I am sorry," said George, "to deprive Mr. Hootin of his position, but I can't afford to give up the place. I am poor, and my father depends upon me. And it seems to me it is all his own fault, Mr. Teeny, and when he is sober he can't blame me."

"Well, I speak entirely fur yore good," said Mr. Teeny, "an' you'll find out whether he can blame you or not, first time you fin' yoreself laid up with yore head bruck. Pore ole Tuck ain't jest hisself, an' in his blind an' errin' way, he strives pow'ful hard to even down and trim off the injustices of our social system." Mr. Teeny belonged to that most unsocial of sects known as "Socialists."

"I wonder," said George, treating himself to a small flavor of irony, "what job his daughter has taken away from him."

"His daughter," said Mr. Teeny, "would drive any drunk man sober but pore ole Tuck. I say it, if she is my own niece. That Mag Hootin is the most no-account, triflin', lazy and indifferent piece of goods that was ever labeled 'a girl,' an' then left dead upon the market. She won't hire out, she won't work at home, she won't do nothin' but be a provocation. She's different from all her brothers and sisters (there's a half-dozen), and if any

good is to be spoke for Mag Hootin, I am first to hear it spoke. Well, our roads part here. Good-bye, my boy, an' keep an eye out fur pore old Tuck, fur ef he ain't killed an' slaughtered before now, it's because people has took keer to git outter his way." George hurried from "Hobb's Addition," wishing he had gone at once to Mr. Stoner's. It was now dusk, and he feared to postpone making the acquaintance of his employer's family.

### CHAPTER II.

When George Clayton reached his employer's house, the windows showed the white radiance of electric lights. It was one of the largest houses in Burr City. There was a broad two-story porch which ran the width of the front of the mansion. Following the two great rounded swells formed by the face of the building, the front porch made an enormous capital "B." The front steps led up to the middle of the "B." The front door, which now stood open, was placed where the two great swells of the house came together. Heavy vines clung to the sides of the porch, reaching to the roof of the second story; and electric lights gleaned from among the green leaves. From the hall shone mellow red lights which suggested luxury and comfort. George could not imagine a greater contrast to the soiled tent in "Hobbs's Addition," with its frowsy weeds, its dark, wild forest stretching behind it, and the drunken father beating the ragged daughter. It was rapidly growing dark, and the porch was brightly illuminated. A man and a girl were sharply defined as George came toward the steps. The man was old, with a flowing white beard and long white hair which reached to his collar. His face was benevolent and refined. The girl was about fifteen, rather slight for her age, richly dressed, yet with a dainty, flowerlike effect that offered no violence to good taste.

"Good evening," said the old man. His voice was one of those sincere and gentle signs of fair weather in the heart; for a pure, kind heart never beat but some lonely one saw the red promise at evening.

George returned the greeting and asked, "Is Mr. Stoner still at the store? Then maybe I'd better go there and come back with him."

"Oh!" cried the girl, "are you the new boy?"

Perhaps it was not polite to call him a "new boy," but the girl's tones were so friendly and full of interest, that George smiled. "I am George Clayton,—yes, I am the new boy."

"Come up and join us, George," said the old man. "As you are to live with us, we had better get acquainted. This is Flora, Mr. Stoner's daughter; and I am Mr. Halway,—Flora's grandfather."

"Did your father go away to Florida?" asked Flora; "and did you go with him to the depot?"

"No,—yes," said George, not knowing which question to answer first. He had never met many people who were friends from the first minute. Flora showed none of the timidity, or embarrassment, natural to one of her years when first meeting another. She laughed musically at his answer, and George felt more at home than ever.

## A Few Remainders

—AT—

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"No,—yes!" echoed Flora, still laughing. "Grandpa, can you guess that riddle?"

"Father went to Florida," said George, "but he had to go to the Junction, so I couldn't go to the station to see him off."

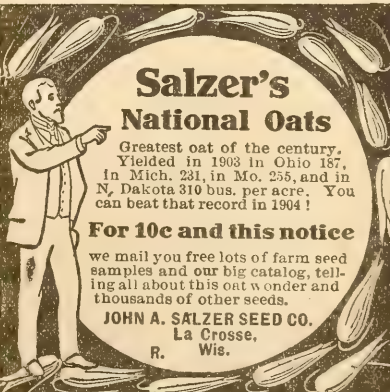
Flora gave him a shrewd, birdlike glance and asked, "Why didn't you say 'depot,' like I did?"

"Stations are where people get on cars," said George, "and depots are where boxes get on."

"Oh, Grandpa!" cried Flora in pretended alarm, "Isn't it a wonder I haven't been taken for a box?—For I always say 'depot!'"

"I am glad," said Mr. Hawley, giving the stranger an approving glance, "to find one so young, careful in his use of words."

"Oh, but I can't be *very* careful," said the other hastily, "because I know so little. I lost all last year from school. Father needed my time,—he was so weak, and his eyes were bad; and I read aloud to him when his head didn't hurt. And the year before that



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I lost five months from school,—we were moving and unsettled, and he was so sick. So I don't know much of what I ought to know. I feel ignorant all over!"

Flora laughed at him. "Now that you're to be our delivery-boy," she said, "you'll lose all next year, too, won't you?"

"Yes," said George regretfully.

"Then why be our boy?" demanded Flora. "Why not go to school and work after you've graduated? That's what I would do. That's what brother is going to do. Of course he don't have to work to earn his living, but he has to because pa makes him, so it's the same thing."

"If I put off working till then," said George smiling, "I'd have to put off eating and dressing and helping father and everything. I have to work for my living, and to support father,—and right now. So I don't know what will become of my brains. But at night I'll do what I can with my books. I couldn't before, because it disturbed father, having a light burning. But now that he's gone, I can study late at night."

"You don't know pa," said Flora, "if you imagine you'll have much extra time for yourself. Pa thinks if you are resting, that you've run out of work, and he hunts up more for you. If you were to work till you turned into a beaver with a tail, and then just sat on your dam to breathe, he'd believe you weren't earning your salary!"

George was somewhat dismayed at this description, but he only smiled. "Well, I'll manage somehow. I think if a fellow's brains are intended to do anything, they'll work their way to it, somehow."

"You're right, George," said Mr. Halway. "No matter what the difficulties a firm will can make its own luck, and homemade luck is the kind to trust to!"

George looked about him and said, "It's been two years since I sat on this porch."

"Who lived here then?" Flora asked.

"We did," he answered.

"Oh!" cried Flora, "did you use to live here?"

"Father built this house," said George. "It was our home. Mother died, and then everything went wrong. Father ran the *Burr City Chronicle* and he owned two other papers in other towns. So we had to rent out this place last year—everything was so different. And then it had to be sold."

"I'd think three papers would make piles of money," said Flora.

"They did," George answered. "But I'd like to see a pile so big that father couldn't—" He stopped suddenly, fearing what he was about to say might sound as a reproach to the editor.

"And you owned this place!" cried Flora. "And now you come here to board and to be our delivery boy! Don't that sound funny! It's just like a story. But we'll make you feel at home, won't we grandpa? We'll make

you think that you own the place just as you used to until ma comes. There's no counting on ma. She hasn't ever been here yet, because she's just home from Europe with a party of friends, and she has stopped in Chicago. My! won't Burr City seem a little place to ma! She'll never be satisfied. But then, she never was, that's one thing! I like any place. Don't you? It isn't the place, it's the fun in the place, anyway. Did you ever hear of people being color blind? Well, some people are fun-blind. Ma is. She won't stay here consecutively. She'll be going and coming, all the time. She likes that better than anything else. Don't you think she does, grandpa?"

"I think," said Mr. Halway, "that it is much pleasanter, not to discuss one's pa and ma."

"I guess that's so," said Flora, "for a person has to take his pa and ma as he finds 'em. George, I suppose you know the best people here. I've only been in town two weeks, and I've been afraid of making acquaintances for fear of the wrong kind. Ma is so particular! But at Sunday-school, I looked about real sharp, and I think I found my set. It was a crowd of girls about my size, and they called each other Fanny and Beulah and Linnie and and Mary and Bertha—and that's all I remember."

"I know whom you mean," said George. "Yes, they are all my friends."

"Aren't they the nicest set?" asked Flora. "I want the very best. I won't have any other."

"I like 'em," said George doubtfully. "What do you call the nicest set?"

"Why, George! you know what I mean; their parents are the best people in town, of course."

"Well, I don't know about that," he

replied. "One of that set's father didn't go to the penitentiary—but it wasn't his fault; and another one drinks, I know he does, regularly!"

"Oh, I don't mean *that*," retorted Flora, impatiently. "I don't mean what kind of people they are *inside*, but what *others* think of them. Now I'll give you a test. Is it hard for a girl to get to go with the ones I mentioned?"

"Yes, it is," said George. "They don't like to have anything to do with anybody but themselves."

"Ah, ha!" cried Flora, triumphantly. "They're my kind. The best set is always just naturally unfriendly, and that's the only kind I'm going with!"

"I think you must be naturally friendly," said George, smiling at the pretty, worldly-wise little face, "for I felt mighty lonesome when I came here, and I've forgotten all about it!"

"Yes, that's the trouble with me," said Flora, with a sigh. "Ma says so, too. I can hold my back as stiff as anybody, but if I don't watch it continually it limbers right down. Listen! there comes pa and brother."

Mr. Stoner, whom George had met several times, entered the yard, followed by his son, a youth of about seventeen. "Well, George, you're on hands," said the grocer, in a dry, indifferent voice that left one in doubt as to its owner's feelings. "This is my son Spot. He'll show you, in the morning, what to do. I'm going to bed."

Flora asked, "Are you tired to-night, pa?"

Mr. Stoner passed into the house without answering. He did not like questions.

"Come here, Spotsy," said his sister, "and let me tell your fortune."

"Fortune, nothin'!" retorted Spot, ungraciously. "Come on, George, let's go to our room. We're to bunk to-

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gether." George followed the other through the familiar house, recalling many scenes of the past as he went up the stairs and through the halls. He was surprised when Spot opened the door of what used to be Mr. Clayton's lumber-room. He was still further surprised to find the floor carpetless, and the walls covered with dingy, broken wall-paper. From the center of the ceiling hung a strip which had torn loose, and which swayed back and forth as the August breeze felt its way softly through the open window. There was a closet overrunning with Spot's garments, and other clothes were thrown carelessly upon chairs and upon his trunk. There was a big goodsbox upon which was a tin washpan, a tin bucket which did service as pitcher, a soapdish, a towel and one of Spot's shoes. From the ceiling swung an electric bulb, which glared unabashed at its poor surroundings.

"This is our room," said Spot Stoner, emptying a chair of garments upon the bed that George might have a seat. "It's good enough for young fellows who are never at home, you know." Spot seated himself in the window, and George was impressed by his handsome face, his easy grace, and the skill he exhibited in keeping his hat upon the back of his head. "We clear out of here by six in the morning—you'll sweep out the store, you know, then go and hitch up the delivery-wagon, and hang around the store till we get there from breakfast—I'm the clerk there, till high school opens. Then you drive all day, put up the horse at dark, and hang around the store and close up, you know; and when you get here, you don't care whether you're treading on Brussels or pine. A man that works all day doesn't need exterior luxuries at night. It is such alleviations as these"—he drew a cigar from his pocket and offered another to George—"which tone up the inner man."

"Thank you, I don't smoke," said George.

"I'm not supposed to, either," said Spot. "But that's an advantage of rooming off here. It's true we can't have a fire in winter, as there's no flue; but we can make smoke just the same. Better try it. Pa would cut up if he found out I smoke, but he does it all the time, and I'm going to, when I'm a man. Half the good of being a man would be wasted if I didn't do the things other men do. Just take a whiff, and be lifted up among the stars!"

George declined this means of elevation.

"I'm afraid you're not going to be much fun," said Spot, looking at him doubtfully. "Still, I'd rather have a fellow just watch me smoke, than to sit up here alone over my cigar, as I've been doing. I guess you never take a dram, either?"

"Oh, no!" cried George, emphatically, beginning to feel uncomfortable.

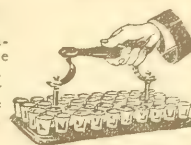
Spot began to laugh. "Well, you are a little Paul Dombey!" he declared good-naturedly. "Nor play cards,

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either? Say! Let me show you. No harm up here alone; it's just for fun!"

"I can't do any of these things, Spot," said George simply, "for I promised my mother."

"Oh!" said Spot, staring. "Well, but you must just make her let you off. That's the way I do. I've promised the most unreasonable things to get out of trouble for the time being, you know; but ma comes 'round when she's forgotten about it."

"I can't be let off my promises," said George, "for mother is dead."

"Oh!" said Spot, staring harder, and beginning to drum upon the window-sill. Presently he said in a rather fretful tone, "Well, what can you do?"

George hesitated, while he tried to recall his accomplishments. "I'm afraid not much of anything," he finally confessed.

"You must be an awful bore to yourself," Spot observed with frankness.

George laughed. "Why, no, I am nearly always glad to be with myself. Oh, yes! I can swim. Can you?"

"Swim, nothin'!" retorted the other. "That's no sport. Have you ever handled the dice?"

"Certain not!" exclaimed George in real distress at these manifestations of worldliness.

Spot laughed. "Yes, I am an awful character," he chuckled. "You'd better not get too close to me, or you might catch something! Well; George, we'll get along in some way. There are plenty of fellows for me to have fun with. I can stand prosing with you the little time we'll be together at night. I hope you have some work clothes in your bundle; you'll ruin that suit driving old Poll around. Why! you're dressed up as nice as I am."

George unrolled his bundle and displayed blue overalls and a wide-brimmed straw hat. Spot began to undress, and George drew his chair under the light—there was no table—and began to read from a little book which his bundle had contained.

"What's that?" asked Spot, taking his cigar from his mouth to ask the question. He could not yet combine the accomplishments of conversation and smoking.

"I'm reading my chapter in the Bible," was the quiet answer.

Spot groaned.

(TO BE CONTINUED.)



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the Master's cause in the future as in the past, is the prayer of  
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The Christian-Evangelist improves year by year. I consider it the best paper among us. I like its spirit. Very seldom do I find an editorial utterance with which I disagree. I have questions, however, about how far we can go in the direction of federation. God bless your work.  
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I have been taking the Christian-Evangelist for about fifteen years, and expect to take it the rest of my life. It seems to get better with every issue. It is the best paper that comes to my study, and I am taking six of our church papers. The Christian-Evangelist reaches me on Monday, so I have no blue Mondays. Will send you a nice list of new subscribers next week.  
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Would like to say that I have been a reader of the CHRISTIAN-EVANGELIST thirty-four years, and living away out here on the American desert where I have no church privileges, I greatly appreciate its weekly visits, and think it grows better every year. I hope Brother Garrison may be spared to us many years yet, for he is doing a grand work; his writings are so comforting to one like me that is aged and feeble.  
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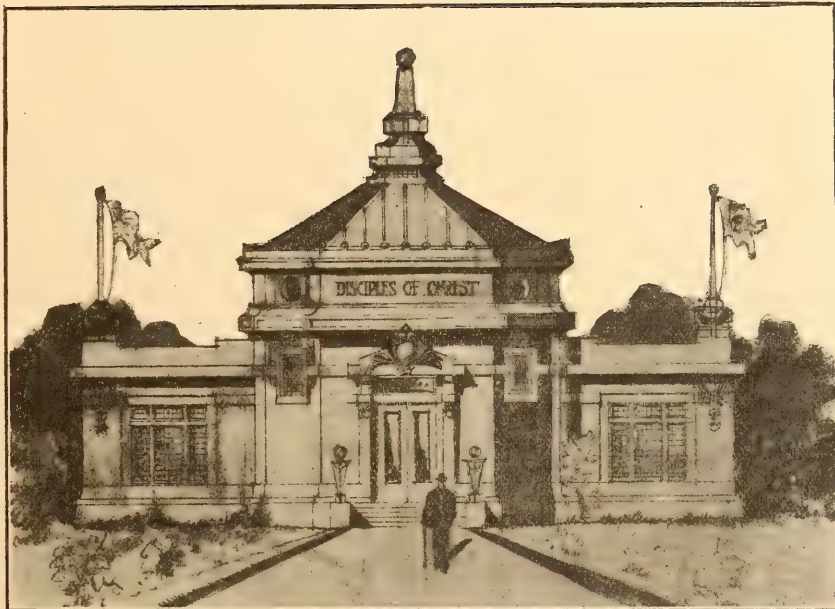
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For the right against the wrong,  
For the weak against the strong,  
For the poor who've waited long  
For the brighter age to be.

For the faith against tradition,  
For the truth 'gainst superstition,  
For the hope whose glad fruition  
Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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Clean linen, clean, pure food and personal cleanliness are important requisites in the healing of the sick. On account of its purity, Ivory Soap is the best for the ward and operating room as well as for the hospital kitchen and laundry. It has been examined for germ life by microscopists and chemists and found to be free from impurities, and is now in use in hospitals, training schools and for general medical and surgical work, where the finest soap is required.

### Reasons for not Going to Church.

The fact that workingmen seem to go to church less each year in England, has stirred many clergymen to find reasons for this fact. A pamphlet published by the Rev. Eric M. Farrar, son of the late Dean of Canterbury, has attracted considerable attention in London. He has collected nine reasons which he deduced from talks with numerous men in his parish. They are:

1. Because of their love of home, Sunday being the only day when many of them see their children awake.
2. Because they often have no Sunday clothes. (Mem.—I have often considered the fashion of Sunday clothes a device of the devil.)
3. Because there is so little welcome extended to the stranger entering church.
4. Because sermons so seldom touch on the subjects men are most interested in.

5. Because Sunday is the only day for recreation and social intercourse.

6. Because they are teased if they go by their comrades.

7. Because they have to stay at home to mind house and children if the wife goes.

8. Because they had too much of it as children.

9. Because they love the things temporal more than the things eternal.

This last reason was given by four of the men themselves.—*New York Observer.*

"Didn't you say there were accidents in that music?" asked Mr. Cumrox. "A great many," answered his daughter, who had musical ambitions. "Well, it's a great comfort to know that you were not doing it all on purpose."



# THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

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## Current Events

Most of the expressions which have found their way into print in criticism of the administration's Panama policy have either had a strong political coloring, or have at least been open to a suspicion to that effect. We are glad to be able to present a clear-cut and forcible statement on this side of the question by an eminent legal authority, who speaks as a lawyer and not as a politician in criticising the President's course in recognizing the Republic of Panama. Prof. Theodore Woolsey, of Yale, presents the argument on this side of the question in an article in *The Green Bag*. He summarizes his conclusions in the following statements:

- (1) The hasty recognition of a new state in Panama was not in accordance with the law of nations.
- (2) To justify it by the treaty of 1846, requires a new and forced construction of that instrument.
- (3) To prevent Colombia's coercion of Panama is an act of war.
- (4) The "man in the street's" verdict, that our smart politics served Colombia right, disregards law, sets a dangerous precedent, detracts from the national dignity, and may injure our influence and trade amongst the Latin-American states.
- (5) Our duty was and is to let Colombia recover Panama as she can; our policy, to use her troubles to get favorable canal action from the rightful sovereign.
- (6) Our recognition, if persisted in, makes of Panama a treaty-making agent, but for ourselves only.
- (7) The canal treaty negotiated and ratified by the Junta, with no constitutional authority or other authorization, is of doubtful validity, and the defect will need to be subsequently cured.

As our readers know, this statement by Prof. Woolsey is not in agreement with the position which we have taken in regard to the Panama matter. An inadequate criterion. It appears to us to be rather the verdict of a lawyer who is interested in the technicalities than of a statesman dealing with concrete problems. The same arguments which he adduces in criticism of our course in Panama, disregarding internal conditions and dealing only with formal principles, would have been valid arguments against our interference in Cuba, and against the interference of the powers in Macedonia. We are not presumptuous enough to undertake an argument with Prof. Woolsey about international law, but it occurs to us to remark in connection with his first paragraph

that, since international law is not a matter of enactment but of precedent and common consent, the fact that all the other important governments followed our example in promptly recognizing Panama, very materially weakens the force of this criticism. The law of nations, like the laws of nature, is not so much an imperative mandate as a description of customary usage. If one nation takes the risk of establishing a new precedent and the other nations promptly indorse it, the transaction stands upon about the same basis, so far as the law of nations is concerned, as the other precedents which it superseded. Whether or not the actual conditions justified our government in so promptly recognizing Panama and preventing an invasion by Colombia, we are not saying in this connection. But what we do say is that our duty in the premises cannot be adequately determined without taking into account this factor, which Professor Woolsey omits.

The bill now pending in Congress to regulate the interstate transportation of intoxicating liquors, by preventing the nullification of state prohibition laws through the "original package" device, will not be passed without protest. Petitions against it are now being presented by hundreds. Pages of the Congressional Record are filled with the lists of these remonstrances. Where do they come from? That is the important point. Here, taken at random from a single page of the Record, are the names of a few of the organizations which protest against the proposed legislation. Judge for yourselves whether they represent American or foreign sentiment: Deutscher Krieger Verein, Freiheit Lodge, Turn Verein, Deutsche Bauern Lodge, Liederkrantz Singing Society, Germania Lodge, Plattdeutsche Verein, Deutscher Landwehr Maenner Verein, Arbeiter Liedertafel, Badische Saengerrande, Schwaben Unterstuetzungs Verein. The Germans make good, substantial citizens, and we are not passing any harsh criticism upon them as a class when we say that they need to be Americanized somewhat more thoroughly than the above list of names would indicate before they can completely represent the best American public sentiment. They were raised on beer in the Fatherland, and their opposition to legislation restricting the liquor business is based, not on any reasoned conviction, but on an

instinctive hostility to whatever threatens to necessitate a change of personal habits. There is no justice in compelling this nation to remain in bondage to the beer-drinking customs which bear the mark, "made in Germany." Let the opposition of the *bunds* and *vereins* be duly discounted, therefore, and let those who have principles and convictions, and not merely habits, to defend, send in their petitions to their congressmen and senators.

Gov. Bates, of Massachusetts, in his recent inaugural address, made the following concise argument in favor of universal suffrage:

**Do Women Want to Vote?**

Women receive the benefits of our educational system. They outnumber the young men in all our schools, colleges and universities. Equally with men do they pay taxes and they are held equally accountable for infractions of the law. They are equally interested in the economical and efficient management of civic affairs. They should have the same right as men, if they so desire, to vote for those who are to represent them in that management—and that, too, irrespective of the question whether other women, similarly situated, desire to exercise that right.

This statement has called forth considerable newspaper comment both *pro* and *con*—mostly *con*. Nothing very new or very important has been added to the old discussion, but there has been a revival of the argument that women should not be allowed to vote because most of them do not want to. We are not posing particularly as advocates of woman suffrage (or equal suffrage, as its devotees prefer to call it), but it occurs to us that this argument from the indifference of some women, or even of the vast majority of women, is far less conclusive than is generally supposed by those who introduce it with the air of settling the whole question. If a hundred people have a certain right, and ninety-nine of them do not care to exercise it, the right of the hundredth is not thereby annulled. It is asserted, and truly, that the majority of women are not clamoring for the franchise. As a matter of fact, the extension of suffrage has seldom, if ever, come as the result of a clamorous demand on the part of those who are disfranchised—for one reason, because those who lack the franchise, lack the very means of raising an effective political clamor for that or anything else. The right of suffrage was not extended to the negroes because they expected it or wanted it or clamored for it. Whether or not the right of suffrage ought to be extended to women, is a question



which we are quite willing to leave for wiser minds to settle. But it cannot be properly settled, or even considered on its merits, until we get away from that foolish and familiar *non sequitur*: some women do not want to vote; therefore all women are unfit to vote.



A coroner's jury in Chicago has for three weeks been receiving and sifting the evidence connected with the disaster at the Iroquois Theatre. As

**The Coroner's Verdict.** As the result of its investigation, it has found the following persons sufficiently implicated to justify binding them over to the grand jury: Carter H. Harrison, mayor of Chicago; W. J. Davis, president of the Iroquois Theatre Company; W. H. Musham, chief of the fire department; George Williams, building inspector; Edward Laughlin, assistant inspector; and three employees of the theatre. All of these, including the mayor, were compelled to furnish bond to avoid going to jail. The coroner's verdict passes a special criticism upon Mayor Harrison for his "lamentable tendency to shirk responsibility," and his "weak course and inefficiency," in the enforcement of law. This is rather startling. If city officials are to be held by the grand jury for the unforeseen results of their failure to enforce the laws, office-holding will lose its charm. Disastrous results are constantly following from the failure of city officials to enforce the laws. For example, there are few cities in the United States in which saloons are not doing business every night in violation of city ordinances, and from these saloons flows a stream of moral and physical ruin in comparison with which the loss of six hundred lives is almost insignificant, awful as that is. Mayor Harrison has been justly praised for promptly enforcing the laws relating to theatres, as soon as the Iroquois disaster had pointed out the danger, by closing the playhouses until they should make proper provisions for public safety. Yet he is held by the grand jury for not having enforced the law before the disaster. Is it not time to begin to enforce some of the other laws as well? When a man is killed in a saloon fight at two o'clock in the morning, when the saloon would not be open if the mayor and police were enforcing the law, might not a coroner's verdict hold the mayor responsible and hand him over to the grand jury as properly as in this present case, where only a building ordinance has been ignored?



The American Bible Society which has for eighty-eight years been doing, efficiently and successfully, a work in which all Christian people can co-operate — namely, circulating the Bible without note or comment — finds itself in danger of being seriously crippled from lack of funds. An appeal

was recently sent out by the officers of the Society, and a second appeal signed by twenty of the most eminent men in the country has recently been published. After summarizing the work of the Society, this statement says: "To have circulated as it has done, seventy-two million Bibles, Testaments or portions thereof, is to have powerfully contributed to the moral health of the world. The social fabric of modern states has no surer foundation than the Bible, especially in a republic like ours, which rests upon the moral character and educated judgment of the individual. No thoughtful man can doubt that to decrease the circulation and use of the Bible among the people would seriously menace the highest interest of civilized humanity." This statement accompanied by the appeal for financial assistance for the Bible Society, is signed by the following men: Theodore Roosevelt, Grover Cleveland, Melville W. Fuller, John M. Harlan, David I. Brewer, L. M. Shaw, James Wilson, George B. Cortelyou, John Hay, John W. Foster, William P. Frye, John T. Morgan, H. C. Lodge, Thomas R. Bard, F. M. Cockrell, R. A. Alger, John Dalzell, Sereno E. Payne, John S. Williams, W. J. Bryan.



The meteoric career of Mr. Whittaker Wright has ended, as meteoric careers usually do, in ruin and tragedy. For

**A Napoleon of Finance.**

a few years Mr. Wright's success as a promoter of vast enterprises was one of unprecedented success. Something usually happened to the enterprises to prevent the realization of the expected profits by the stockholders, but the promoter never failed to reap his ample share of the proceeds. The mere mention of the colossal enterprises which he has floated, and for which he found backers in the highest ranks of British society, makes a formidable list. From every one of them Mr. Wright made millions, while the investors lost millions, but he was always ready with a plausible excuse and a new scheme. The collapse of the London and Globe Corporation several months ago caused a great sensation, and for the first time Mr. Wright found himself unable to explain. Upon investigation, it appeared that he had deliberately wrecked the concern in order to profit by its ruin. Although this episode cost the stockholders ten million dollars, this is less than one-tenth of the total amount out of which the investors in Mr. Whittaker Wright's schemes have been swindled. He was charged with fraud, and last week was convicted and sentenced to seven years' imprisonment. Within an hour after sentence was pronounced, he fell to the ground unconscious and shortly afterward died. It is believed that his death was the result of suicide. Mr. Wright was the most daring, resource-

ful and successful swindler that this generation has seen. His final failure and disgrace are a more convincing sermon than any preacher could preach on the theme, "Wealth, and How Not to Get It." When the career of a man who seems to have been endowed with a perfect genius for rascality, ends in blank failure, it would seem that the rest of us, with our lesser talents, would better be honest out of sheer prudence, if from no better motive.



Harry Hawes, who is attempting to further his gubernatorial ambitions in Missouri by stumping the state in opposition to Folk, is never tired of asserting that Mr. Folk is not a Democrat. Mr. Folk does not agree with him on this point. By way of clinching his argument, Mr. Hawes recently asked in one of his speeches whether Mr. Folk would pledge himself to support with vote and voice whomsoever the party may nominate for governor. Is it necessary, then, that a man shall pledge himself to support every nominee of his party in order to be loyal to it? The affirmative of this proposition is an error fruitful of political evils. Every person in this state who reads the papers with common intelligence, knows that the leaders of the dominant party are divided broadly into two groups: one which is willing to pay the price of public corruption for personal and party victory, and one which stands for honest government in the interest of the people. No man can prophesy yet which of the two elements will control the nominating convention. And now the man who is the acknowledged leader of the element of honesty and reform is asked to pledge in advance his support to the yet unknown candidate of the party. He will not do it. He is too good a Democrat to bind himself to the theory that the party can do no wrong. He is the kind of a Democrat who believes that there is no place for a boodler in the Democratic party, and we have no doubt but that he will gladly agree to support any Democrat of that sort who may secure the nomination. But he will not stultify himself by supporting the sort of men whom he has been trying to put into the penitentiary.



Referring to Mr. Hearst's aspiration for the Democratic nomination for the presidency, Mr. Watterson says that Mr. Hearst is dead in earnest. Does he mean that Mr. Hearst is politically dead, in earnest?

Russia's reply to the last Japanese note has not yet been received. It is reported that it will be presented on Thursday of this week. It is announced that after Feb. 1, the trans-Siberian railroad will be closed to all ordinary traffic and will be reserved for military uses.



## Unconquered Land.—IV.

### The Creed, the Ordinances and the Life.

One of our definitive statements, in setting forth in what respects we are seeking to restore primitive, or New Testament Christianity, is, that we are aiming to return to its original creed, its ordinances and the life to which both creed and ordinances looked. This is an excellent generalization of the main things contended for in this Reformation as the Scriptural basis of that unity which was the primary aim of the leaders in the movement. It will not be denied, however, that there remains yet much to be done before there is a clear perception and full realization, on the part of the whole body of our membership, of what is involved in each one of these items. In the hope that we may contribute something to a clearer understanding, and higher appreciation of the value of our position, we propose an article on each one of the three features indicated above.

*The Creed.* Every tyro in the knowledge of our movement understands that the creed of Christianity, as we conceive it and present it, is Jesus Christ himself, whose Messiahship and divinity constitute the rock-truth on which our Lord declared He would build His church. The great question in the first century of our era, and in the twentieth century, was and is, "What think ye of Christ, whose Son is he?" Every thing in Christianity hinges upon that question. If He be not the Son of God, in a unique sense, who came into the world to reveal God's character and will to men, that fact would be fatal to his claim to be the Savior of all men and the Founder of God's spiritual kingdom in the world. If He be, indeed, the promised Messiah, and God's only begotten Son, then it follows that men's moral attitude toward Him is the determinative factor in their present religious status and future destiny.

If the Bible be "our rule of faith and practice," that rule directs us unmissably to Christ as the supreme object of faith. Both the Old and New Testaments have to do with Him—the former in prophecy and type, the latter in history and doctrine and institution. In vain do we seek eternal life in the Scriptures if we do not see and accept the Christ whom they reveal. To the Jews who rejected Him, Jesus said: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me that ye may have life." The life is not in the Scriptures, but in Him of whom they testify. How much less, then, can eternal life be secured by the acceptance of any uninspired formulation of doctrine! Divine life can only come from a divine Person, and the faith that secures such life must lay hold on such Person. That much is clear.

Practical experience has taught us that there are some errors to be guarded against, which, accepted as truth, work out harmful results. One of these is, while stoutly denying any other article of faith in our creed than that confessed by Simon Peter, when he said, "Thou art the Christ the Son of the living God," to practically elevate some pet opinion of ours into a test of fellowship. We have seen recently the extent to which this error has grown in England and perhaps to a less degree in some English colonies. Nor are we without illustrations of the same subtle error in our own land. It is noteworthy, too, that this error is often committed by very conscientious people who are in bondage to their misconceptions. It is clear that if we are to make difference in methods of doing missionary work, or of conducting our public worship, or an opinion of any kind not fatal to Christian character, a test of fellowship, we have, to all intents and purposes, made a human creed which is none the less harmful in its effects for not being written out and formally sanctioned by a council. To correct this error by all kindly methods of instruction is, as we have recently pointed out, one of the pressing duties that lie before us.

Another error which we cannot too carefully guard against, and which is even more fatal in its effects than the one mentioned, though it may often co-exist with it, is to mistake the mere intellectual acceptance of a formula concerning Christ as the New Testament faith which has the promise of salvation. Nothing could be more fatal than this. There is no form of sound words that possesses any divine charm to heal a sinful soul by mere repetition. The confession of Christ, with the mouth, must be the expression of the sincere faith of the heart—a faith that loyally accepts Christ as Savior and Lord, and is ready to link the soul's fortunes with Him for time and eternity—if it is to be "unto salvation." It must be a loving faith, that prefers Christ to all the sinful pleasures of earth, and a loyal faith, that will follow where He leads. Preachers, teachers, parents, cannot take too great pains in giving the young and others instruction at this point. That confession of Simon Peter may be repeated in as purely a formal and intellectual way as any of the various creeds of Christendom. The people must be made to see that it is the personal Christ they are confessing and with whom they are entering into covenant relations, and not a mere formula.

It is a wonderful creed—this divine creed of Christianity. They reason without knowledge who think it a narrow creed. It comprehends all the truth there is in the Bible. It involves obedience to every command which Christ gives to His followers. It is large enough to furnish room for the soul's growth in knowledge through all time and eternity itself. But it must

be vital. It must link the soul with Jesus Christ, in such a union that the believer becomes a partaker of the divine life, and grows up into Him who is the living head. Few of us, in looking back upon our ministry, can but feel regret that we have not laid greater emphasis upon this point, and taken more pains to guard those coming to baptism under our ministry against the error of supposing that their intellectual agreement with the doctrines we preached was the faith that fits one for baptism.

There is an important work to be done here by our colleges, our pulpits, our press, that this truth may stand out with greater distinctness in our literature, our preaching and our practice. This increased clearness and emphasis upon a vital point is only realizing and utilizing more fully one of the cardinal principles of the Reformation.



### Is It Preachable?

One of the most suggestive things in Dr. Gordon's "Ultimate Conceptions of Faith" is what he says concerning the testing influence of preaching on certain theories and doctrines which have been handed down from the past. It is a very noticeable fact that a great change has come over the character of preaching within, let us say, the last half century. The pulpits are not uttering the same sentiments they once did. The preachers are not preaching exactly the kind of sermons they once preached, or which their fathers preached before them. As Dr. Gordon remarks: "This quiet surrender to silence, of bodies of divinity, found incommensurate with the light and the love generated in the heart of the preachers, is a large and a significant phenomenon."

The explanation of this phenomenon is, that the thought of the world has been widening "with the process of the suns," and this silent dropping out of certain doctrines and dogmas is due to the fact of their unpreachableness, in the new light that is shining out of and upon the Word. When any given dogma ceases to express the sincere conviction of him who preaches it, it has become unpreachable by an honest preacher. This accounts for the dropping out of the modern sermon of the old doctrines of predestination, election and reprobation; the old theories of the atonement; the doctrines of total hereditary depravity, as once held and preached; the utter passivity of man in the matter of his salvation; the arbitrary and literalistic views of heaven and of hell, which constituted the staple of sermons a quarter and a half a century ago. These are good illustrations of doctrines that have ceased to be preachable because they have ceased to express the honest convictions of the larger part of the ministry of to-day. There is a truth underneath each one of these erroneous doctrines, which has steadily grown



until it has displaced, in a large measure, the error which concealed it.

There is no better way of testing our theology than of bringing it into contact with actual life. The theology that does not spring out of actual life, and is not a satisfactory explanation of that life, lacks the essential mark of reality. We suppose every preacher of experience has quietly dropped from his list of sermons certain outlines which he once used, because they no longer express his best thought, and have been found to be unproductive of good. Every preacher ought to be testing the quality of his preaching by its results, keeping in mind, of course, that these results may vary widely in their character, and yet be very helpful in building up the kingdom of God.

But we may rest assured of one fact, and that is that any doctrine or system of theology which we may hold that will not bear preaching, fully and frankly, just as we hold it, is lacking in reality or truthfulness, and should be abandoned. Any theory of church organization which, when put to the actual test, does not produce desirable results, may be safely relinquished. Every view which we may entertain and preach to our own circle, as to our religious position, which will not stand presentation in the very highest centers of religious thought, and the severest scrutiny and criticism, may well be regarded as unworthy of a place in our system of thought, and in our preaching. That which is not preachable is not tenable.



### Editor's Easy Chair.

It is clear enough to all who have eyes to see, that the question of the relation between labor and capital is one of the most serious problems now demanding solution. We call it a problem, but after all, it is not so much the difficulty of knowing what ought to be done as getting people to do it. The Easy Chair does not profess to be a specialist on the labor question, and much less on the question of capital, but it has a few old-fashioned ideas as to how this question must be dealt with, and in what direction we must look for its ultimate solution. One striking feature of the Bible, which distinguishes it from almost every other book in the world, is the reiterated emphasis which it places upon the fact that God is on the side of the poor, the downtrodden, the weary and the heavy laden, and against all their oppressors. That is one truth to recognize in dealing with this problem. God has always championed the widow, the orphan, the neglected, and those whose opportunities in life have been most meager, and whose burdens have been heaviest. The strong, the rich, the mighty, are able to take care of themselves, and there are always those ready to befriend such. But if God and his people do not look after the weak, the

unfortunate and the needy, who will do it? Let this fact be a pointer to us in studying the labor problem.



The principle above stated, demands that the church should have a vital interest in the so-called problem of labor and capital, and should study the subject with a view of giving guidance and assistance to those most in need of moral direction, sympathy and encouragement. The church cannot satisfy its conscience by saying that the masses of laboring men are alienated from the church. This fact, if it be a fact, does not dissolve the obligation which the church is under to champion the cause of those least able to look after their own cause. No doubt one reason why many laboring men have lost interest in the church, is that the church seems, to them at least, to have lost interest in their welfare. We believe the facts will show that there is far more alienation from the church, among laboring men, than from Jesus Christ and his religion. One audience, which hissed the mention of the church, cheered the name of Jesus, when it was uttered. This looks as if there was something of a chasm between the church and Jesus Christ. Perhaps if we should succeed in bridging that chasm, we would find it much less difficult to bring the masses of wage-earners into sympathetic relations with the church. If there be moral obliquity on the part of laboring men, as there no doubt is, even as among capitalists, and a failure to perceive that their highest interests lie in conserving those principles of righteousness and truth, of brotherhood and fraternity, for which we are indebted to Jesus Christ, there is all the greater need that the church, as the servant of Christ, should seek to give them the moral and spiritual guidance which they lack.



As a matter of fact, we believe there is more interest in the church to-day on this question, and more intelligent study of the problems involved, than in any previous age in the history of the church. The church has lost its leadership in moral and social reforms because of its unholy divisions and bitter controversies in the past, but it is rapidly outgrowing this narrowness, and is beginning to face the real work which it has been established here in the earth to accomplish. There is reason to hope that the next quarter of a century will witness a marvelous advance in the way of a peaceful settlement of the differences between labor and capital, through the application of the Golden Rule to our industrial life. We believe the present agitation looks in that direction. It cannot be that selfishness and greed will always be the ruling factors in the world, between man and man. Surely, those high principles taught us by the Man of Galilee must yet rule the world. The prophets of old, and our poets in

more modern times, have foretold the coming of a golden age, when all men shall brothers be, and when mutual love and fraternity, rather than selfish competition, shall rule the world. Is this a vain delusion, or shall we look for its coming? The Golden Rule, applied to all our human relationships, will bring in the Golden Age. And because Christ is increasing in power, that blessed age is coming.



'Tis coming up the steep of Time,  
And this old world is growing brighter!  
We may not see its Dawn sublime,  
Yet high hopes make the heart throbb lighter!  
Our dust may slumber under-ground  
When it awakes the world in wonder;  
But we have felt it gathering round!—  
We have heard its voice of distant thunder!  
'Tis Coming! yes, 't is Coming!

'Tis coming now, that glorious time  
Foretold by Seers, and sung in story.  
For which, when thinking was a crime,  
Souls leaped to heaven from scaffolds gory!  
They passed. But lo! the work they've wrought,  
Now the crowned hopes of Centuries blossom!  
The lightning of their living thought  
Is flashing through us, brain and bosom:  
'Tis Coming! yes, 'tis Coming!

'The World will not forever bow  
To things that mock God's own endeavor.  
'Tis nearer than they wot of now,  
When flowers shall wreath their swords forever!  
'Tis coming, yes, 'tis Coming.

'Fraternity, Love's other name!  
Dear, heaven-connecting link of being:  
Then shall we grasp thy golden dream,  
As souls, full-statured, grow far-seeing:  
Thou shalt unfold our better part,  
And in our life-cup yield more honey:  
Light up with joy the Poor Man's heart,  
And Love's own world with smiles more sunny!  
'Tis Coming! yes, 'tis Coming!"



### Questions and Answers.

Is there any other manifestation of the Spirit's work now, than that contained in the apostolic writings?—PREACHER.

If not, why should anyone pray, or preach, either, for that matter? There is no longer, according to the theory that would answer the above question negatively, any direct communication between heaven and earth, between God and the human soul. All divine influences must come through the ancient writings. This is directly opposite to the promises of the Holy Spirit in the New Testament, especially those made by Christ, and it is contrary to Christian experience. Every devout, praying Christian is conscious of having come into direct touch with God in prayer and in service, and has received unmistakable evidence of the divine strength and approval. Read the 14th, 15th and 16th chapters of John's gospel, and compare with these chapters the Acts of Apostles, and then your own Christian experience.

The brother who asks this question has had the most remarkable experiences of the Holy Spirit's help in his work, but has been troubled of late by a work on the Holy Spirit which has suggested the question. Let no hu-



man speculation on this subject override the clear testimony of God's word and the testimony of our own Christian experience.

In what new sense did the Holy Spirit come after Pentecost?—A READER.

Christ's life and death, His resurrection from the dead and His ascension to the right hand of God, opened up a new chapter in the history of God's revelation, and made possible such unity between God and man as to cause the Holy Spirit to enter into a new and unique relation with men. With the faith, the hope and the love gained through this glorious gospel, it was possible for men to receive the Holy Spirit in a measure in which they had never received him before. He comes after Pentecost as an indwelling guest to strengthen, to comfort, to communicate a larger life and love, and to promote spiritual growth and development into the likeness of Christ. This is why it is said (John 7:39): "But this spake He of the Spirit, which they that believed on Him should receive: for the Spirit was not yet given; because Jesus was not yet glorified." It was the glorified Christ that would give the Holy Spirit, and He would give it through the faith made possible through the process of His glorification.

Whereas the Sunday-school Helps have well-nigh driven the Bible out of Sunday-school and church, would it not be well for our papers to make an effort to restore the Bible to its rightful place as the text book in the hands of Sunday-school teachers and pupils?—J. P. DAVIS.

How far the Sunday-school Helps have had the effect suggested above, we are not prepared to say. We are sure, however, that the habit of taking the Bible to the Sunday-school, and of using it, by both teachers and pupils, is one to be greatly commended. It is no part of the design of Sunday-school Helps to dispense with the Bible in Sunday-school, and superintendents and teachers should see to it that they do not have this effect.

Does the word *anaxios*, translated *unworthily*, have an adjectival as well as an adverbial force in 1 Cor. 11:27, and does the *examining* of verse 28 refer to verse 27, or to the life of the communicant?—J. J. HUNDSAKER.

The word "unworthily," we think, refers to the manner of partaking, and has an adverbial rather than an adjectival force. The examination, or *proving*, as we have it in the Revised Version, of the following verse, refers primarily, we think, to the manner or spirit in which we partake, as suggested in verse 27, and refers to the life only so far as that may be involved in such examination. The main thing is to discern the spiritual meaning of the Lord's Supper, and to partake of it in the spirit of thankfulness, and of penitence for our own shortcomings.

### Notes and Comments.

Many devices are recommended for building up a Sunday-school. But the first requisite is to stop the leaks. Where are the ten-year-olds who were in your Sunday-school eight years ago? Are they still there? Are twenty percent of them there? If so, yours is an exceptional case. If not, there is a problem to be solved.

Ministers who are afflicted with a multitude of petty announcements which they are expected to read from the pulpit, and who feel that this intrusion of irrelevant matters into the hour of worship is becoming more of a nuisance than a convenience, may find a suggestion in the following episode. In the days of President McCosh at Princeton, it was customary to have all manner of college notices read during the chapel service. The notices multiplied. The religious exercises were in danger of being crowded out. The President was in despair. One morning he included the following petition in his chapel prayer: "Dear Lord, bless this college of Princeton, and confer thine especial blessing on Prof. Karge's class, which meets this morning at 9:30 instead of 10:30."

The Sunday evening service, Dr. John Watson (Ian Maclaren) has recently suggested, should be made different from the morning service by the use of a manual of worship containing printed forms of prayer and by lectures on the Bible and social problems in place of the sermon. Dr. Watson is usually wise, but we doubt the wisdom of this advice. Conditions differ in different places, but in most churches the Sunday evening service offers the best opportunity for purely evangelistic effort. To make it merely a quiet, reposeful service, or to reduce it to an occasion for imparting useful information, is to do less than the greatest service. Make it rather the time for an active gospel campaign. Sunday morning, comfort and edify the saints. In the evening, convert the sinners. The two services will then fit together perfectly, for sinners are often converted by hearing the saints exhorted, and the saints are always strengthened when sinners are converted.

Our letter notifying the leading religious papers of the country of our Anniversary Number, reached the office of the Sunday-school Times, in Philadelphia, just a few days after the death of its distinguished editor, Dr. Henry Clay Trumbull, who for twenty-eight years had been editor of that valuable publication. We have a note from his son, C. G. Trumbull, who succeeds his father as editor, explaining the delay in responding and adding: "Although I presume that any word now will be too late to be of any service for that issue, will you not per-

mit me, in this informal way, to convey my own personal greetings to you, and to assure you of my hearty interest in your paper and of my sincere wishes for your own continued success and prosperity." We reciprocate most heartily these kind personal greetings from Mr. Trumbull, and would express our very high appreciation of his able and distinguished father, both as an editor and author, and of his great usefulness to the cause of our common Christianity. May the son prove a worthy successor to the noble father in the responsible position to which he has been called.

Bro. Fred Rowe, in the Christian Leader, recently made this sagacious remark: "The strongest argument you can make against wrong methods in mission work is to go forward and do it in the right way." That, in our judgment, is the wisest utterance that has been made in many a day, relative to the legitimacy of missionary societies and other "human devices" for advancing the Lord's work. The proof of the pudding is in the eating, and the proof of a missionary method is in its working. The Lord certainly cannot be pleased with any system of evangelization which does not evangelize. Those of our churches which use the Foreign Christian Missionary Society as their instrument for collecting and disbursing money for foreign missions, expect to raise a quarter of a million dollars for that purpose this year. We shall be heartily delighted if the churches which the Christian Leader represents will adopt Brother Rowe's suggestion and do a work as much greater than this as their method is, in their judgment, more apostolic.

The Philadelphia Press, with its accustomed enterprise, contained in its first issue of the new year, a symposium on the question, "Does the new year find the world growing better?" The writers represent clergymen, presidents of colleges, editors and other prominent religious workers. The general tone of the answers is decidedly optimistic. Some of the writers draw the shade a little darker than others, but on the whole there is a decided conviction that this old earth of ours is steadily, if slowly, rolling out of darkness into light. There is no attempt to disguise the fact of sin and wrong doing in the world, nor, on the other hand, is there a disposition to underestimate the mighty recuperative and regenerative forces that are at work for lifting up humanity to higher intellectual and moral levels. This work might proceed much more rapidly if there were a wiser concentration and conservation of spiritual forces, and a deeper consecration on the part of the church to its sublime mission of extending, and incorporating in the life of mankind, the principles of the kingdom of God.



# The Missionary Passion By C. T. Paul

Principal Fairbairn defines Christianity as the "contagion of the divine life." This is true subjectively, for we are made partakers of the divine nature. Objectively it is true. The cause of Christ has progressed in proportion as his followers have been thrilled and actuated by his enthusiasms. God through Christ communicates himself to the believer, that the latter may mediate God to a sinful world. The motive power of all the mighty deeds and triumphs of the church has been this divine contagion, burning as a sacred fire in the Christian heart, laying hold of and sanctifying every faculty of the soul, and expressing itself, by its own irresistible impulsion, in sacrificial love and service for mankind.

Jesus, who was the very incarnation of this divine contagion, saved others but could not save himself. From the beginning to the end of his ministry he wrought the will of God under the all-compelling sway of a spiritual necessity. "Wist ye not that I must be about my Father's business?" "I must work the works of him that sent me." In the call and training of the Twelve he seeks to empty their hearts of all else that there may be room only for the holy purposes that he would infuse into them. They are to forsake all and follow him; they are to put the kingdom of God first; and in the great commission, instinct with all the solemnity of his crucifixion and mighty with all the power of his resurrection, he lays upon them and upon all the church with and after them, the sublime and universal necessity of disciplining the whole world.

This divine contagion is the missionary passion which glowed in the hearts of the apostles and early Christians. Ask Paul for the secret of his earnest ministrations and his wonderful missionary journeys, and he will say, "The love of Christ constraineth us." "Woe is me, if I preach not the gospel." There was in the gospel an inherent expansiveness which, outflowing from the heart of Jesus, at length possessed the disciples and sent them forth in the power of Pentecost to turn the world up side down and set it ablaze with Christian love.

All missionary effort, all missionary lives, all missionary movements are inspired by the communication or rekindling of the divine enthusiasm in some heart or hearts. "Trace back the history of any mission epoch to its source," says Dr. Lawrence. "You will find that it starts simply in some fresh religious experience, the instinctive outcome of which, unless hindered by special causes, must always be a longing for the expansion of Christ's kingdom." Eusebius tells us how Constantine, harassed and worn, marching against Maxentius, saw in the sky the form of a cross with its

wondrous inscription, "In hoc signo vinces!" Be the vision as it may, this much is certain, that into the heart of the emperor there came a passion for the Christ that spiritualized his conquests, resulting in the downfall of Roman paganism and the imperial recognition of the Christian religion. It was the passion of the cross that kept Boniface well-nigh half a century amid our barbarian forefathers in the Teutonic forests, that sent Patrick into Ireland to plant churches on the ruins of Druidical cromlechs, and Columba among the warlike Picts to build his missionary school at bleak Iona. The same passion led Ulfilas to spurn courtly dignities and devote his life to the untutored Goths, giving them the word of life in their own tongue, as it led Cyril, the philosopher, and Methodius, the artist, to perform a similar service for the degraded Slavs.

From Carey and Moffet to Livingstone and Mackay, from Judson and Morrison to Paton and the martyred Chalmers of the South Seas, this passion has in modern times thrust forth into the harvest fields of the world a glorious host. So truly have modern missionaries caught the spirit of their Lord that to nearly every one of them may be applied what Lewis Morris in his "Vision of Saints" wrote of the seraphic Henry Martyn:

"And, being a pure saint, like those of old,  
Abased himself and all the precious gifts  
God gave him, flinging all before the feet  
Of him whose name he bore,  
The thought of God  
Filled him with infinite joy; his craving soul  
Dwelt on him as a feast, as did the soul  
Of rapt Francisco, in his holy call,  
In blest Assisi—  
He knew how swift the night should fall on  
him, and burned  
To save one soul alive while yet 'twas day."

Looking forward to the March offering the Disciples of Christ have their "vision of saints" too, and as the vision passes, dear and familiar faces of those far away return and provoke our questionings. What snatched Dr. Macklin from professional emoluments in America, set him down in a filthy Chinese city and kept him there for all these years, throbbing out his pure and faithful life amid the unspeakable sins and loathsome diseases of heathendom? The contagion of the divine life. He would save others, he cannot save himself. What lured the youthful Faris and his bride to the fever-infested Congo to dwell in the lonely hut in Bolengi, imperiling their lives in the dank miasma of the African wilderness, in the attempt to carry Christian sunshine into dark African hearts? The enthusiasm of the Christ. What heals Dr. Rijnhart's deep sorrows, and takes her back radiant with hope to the distant Tibetan border to labor for her husband's murderers, and what prospect in such a mission can appeal

to the health and vigor of young Dr. Shelton and his cultured wife? The cross is the attraction. Why this unrest in the soul of G. L. Wharton? Why can he not settle down in a pastorate amid the fellowships, comforts and needs of the home work? Has he not seen enough of the jungle, the famine and the scourge? The missionary passion explains it all.

Suppose this missionary passion should lay hold of all our preachers and churches at home; suppose the extension of the kingdom of God in all the earth were to become the supreme ambition, the dominant enthusiasm of all our activity; suppose the zeal of our Lord's world-wide commission were so to consume us that we would devote all our powers and means to its fulfillment, counting our business and our profession merely as accessories to the one great end, as Carey did. Then, indeed, like Carey, we could expect great things for God. Then we should see "what a million disciples can do" and the sight would be marvelous in our eyes, for the possibilities of this passion are far beyond our dreams.

The missionary passion will not take us all to the foreign field, but it will make us one in heart and sacrifice and labor with the servants of God in the uttermost parts of the earth; it will increase our gifts so that where we have given cents we shall give dollars, and where we have given dollars we shall give tens, and tens will grow into hundreds, and our hundreds into thousands. It will wrest from us our costly spikenard boxes, and the benediction of the widow's mite will be multiplied a thousand fold.

What better preparation for the March offering than a seeking on the part of all our churches to be refilled with the enthusiasm of Jesus, with his love for God and his yearning for the salvation of men? If we would receive this gift we must come anew to the giver, we must have a fresh experience of the impact of Jesus himself.

We must get behind all motives in mission work to Christ, the motor and energizer of all our vitalities and activities. "Not the command of Christ, not the love of Christ, not the glory of God, not the peril, or guilt, or possibilities of souls, no one of these alone is the great constraining force, but Christ himself in the fullness of his being." If, like Zinzendorf, we can say, "I have but one passion and that is He, only He," that passion must needs express itself in such vicarious lives as characterize the followers of Zinzendorf to this day. Upon our response to the claims of Jesus, there will easily follow as one small fragment of the result, the raising of a quarter of a million for foreign missions.



# Are Our Public Schools Godless

By Walter S. Hayden, Jr.

Again and again one meets the assertion that our public schools are not only Godless, but that the moral training afforded by them is entirely inadequate. Recently a prominent Roman Catholic prelate reiterated the statement and declared that the time had come for the Roman Church to claim its share of the public money for the support of its own parochial schools. Roman Catholics, he said, could not conscientiously send their children to schools where the moral training is so defective, and should not be compelled to help support them. For years Roman Catholics have been using all their influence to exclude the Bible from the schools, even objecting to its being read without comment by the teachers. This effort, which has been seconded by the influence of many freethinkers, atheists and infidels, and by some Jews, has been successful in many cases. Teachers and school boards have been terrorized into forbidding all use of the Bible in the school-room, and this in places where the vast majority of the patrons of the school are Protestants and heartily in favor of an unsectarian use of the Bible in the moral instruction of their children.

Amidst all this outcry against the schools, many Protestants are becoming bewildered. They feel the force of the argument that a merely secular education is but a half education. They see religious instruction being pushed out of the school curriculum and they wonder if our public schools are really becoming Godless institutions. This state of bewilderment and uncertainty is just what the Roman hierarchy desires, and seeks to foster. When the public mind is in a state of dissatisfaction with the situation as it is and of uncertainty as to what ought to be done, then persons with definite convictions and a definite program of action usually carry things their way, even though they be in a minority. This is the hope of the Roman hierarchy; this the purpose of a large part of the talk against the public schools.

The same prelate whom I quoted above expressed the hope that ere long the church that discovered America might claim the country as its own. But it can never succeed in that hope until it secures possession of the schools. When a few years ago Dr. McGlynn, of New York, was excommunicated he began to go about the country lecturing and revealing the plans which the Roman Church entertained concerning our public schools. This continued until it began to be so damaging to the church that the leaders became reconciled to Dr. McGlynn, received him back into the church and gave him back the parish from which he had been removed. Dr. McGlynn

returned, declaring that he would not retract anything which he had said, but from that time until his death his mouth was closed on the subject. No one, however, who is familiar with Roman Catholic policy in other countries or who has watched the trend of recent events, can doubt the purpose of the church to control legislation, the purse and the system of public instruction in its own interest.

This purpose can be successfully met only by intelligent and united Protestant action. One of the first needs is information as to what the public schools really are accomplishing in moral training, and what can rightfully be expected of them. Parents who never give a thought to the moral training of their children in their own homes and who habitually allow them to run wild without discipline or restraint, can scarcely complain if public school teachers do not work miracles with them.

It is a fair question whether many of the defects of moral training charged upon the schools do not in reality have their root in defective home training. The Outlook has recently performed a public service by securing statements from a large number of college presidents as to the moral character of the young people who come from the public schools to the colleges as compared with that of those who come from private and church schools. The results were distinctly favorable to those coming from the public schools.

Those who had the rare privilege of attending the meeting of the Religious Education Association held in Chicago last winter will remember that several of the addresses bore upon this subject. One of the ablest was that of President Henry C. King, of Oberlin College. Speaking from the standpoint of the psychologist, he showed that the public school was a great factor in moral training, even when all positive religious instruction was omitted.

The most powerful factor in religious and moral education is *personality*. The personal, moral character of the teacher is more powerful for good or ill than the presence or absence of formal religious instruction. The larger part of the influences that enter into the formation of moral character are indirect and work through unconscious imitation. Put noble men and women with high ideals into our schools as teachers and the results cannot but be good, whatever the restrictions on formal religious teaching.

President King also showed the great value of the public school as a training school in democracy: equal rights, equal opportunities, the ab-

sence of all snobbishness, every one to stand on his own merit. This is the

spirit of the public school, and it is impossible to estimate its value for the moral life of the children of the nation. In this connection it may be remarked that the newspapers report the English education commission to have been overwhelmed with astonishment at finding the children of President Roosevelt in the public schools side by side with the children of ordinary mechanics and laboring men. But this is a part, and a very valuable part, of the moral worth of public school training. President King laid great emphasis on the need of home training, and those present will remember the applause and enthusiasm which greeted his statement that we needed to go back to the old-fashioned *chores* in the training of our boys and girls. They supplied a means of moral discipline utterly wanting in many a modern household.

There is a strong disposition manifest among the great religious leaders of the Protestant churches and educational institutions to insist on the use of the Bible in the public schools as a foundation for simple and unsectarian instruction in ethics and morals. This sentiment found expression in the address of Prof. Coe, of the Northwestern University, when he said that we had been gaging our religious instruction in the public schools by the men who had fewest ideals, but that it was time we listened to those who had most ideals. This statement was received with great applause.

The time is ripe for the formation of a definite Protestant program on these matters. In the Religious Education Association we have a powerful executive agency through which to speak if we wish to use it. It is time for Protestants to forget their jealousies and sink their differences and speak with one voice. No influence can resist the *united* and *intelligent* demand of the Protestants of this nation.



## Fortitude.

Walter Scott Whitacre.

What care I for the winds that blow,

The storms that sweep the sky?

However fierce the gales, I know

They all will soon pass by.

What though the wintry air is cold?

What though the flowers are dead?

The spring will come, the flowers unfold,

And beauty round me spread.

Why should I fear the storms that rise

On life's tempestuous sea?

However fierce the gale, the skies

Will clearer, calmer be

Whenever it has spent its force

And passed upon its way,

And smoother, straighter, be my course

Toward life's perfect day.



# Our Education Day

By F. D. Power

This important day was duly observed at the Vermont Avenue Church, Washington. No service of the year has seemed more universally acceptable. There can be no question as to the importance of the subject, or the duty of the church in regard to it. There is no higher office than that of the educator of youth, and the sovereign educational force in the world is Christianity. The Supreme Teacher is the Teacher sent from God, and the common school and the university are alike the offspring of the faith that was preached in Judea. Greece, with all its culture, genius and learning, had no such institutions. Rome, with all her liberal arts and her fair humanities, her literature, philosophy and law, could not claim them. Christianity alone seeks to quicken and expand the minds of the humblest, and has filled the world with millions of schools and laid the foundations of its ultimate civilization. Whatever else is true, the supreme educational force of the world appears in this system of faith which came by peasants as its ministers and the Son of a Carpenter as its sovereign teacher.

Never was the obligation of the church to this cause more pressing than it is to-day. We are facing two perils—over-education and one-sided education. There never was such giving to this cause. Carnegie, in a single year, 1901, gives \$10,000,000 to Scotch universities, \$10,000,000 to the Carnegie Institute at Washington, \$7,000,000 to technical instruction in Pittsburg, \$4,000,000 to benefit the Carnegie employees, and several millions to libraries—over \$40,000,000. Mrs. Stanford gave \$30,000,000 to Leland Stanford University, and Mr. Rockefeller gave six or eight millions to Chicago University. Since Solomon set forth that "to know wisdom and instruction; to discern the words of understanding; to receive instruction in wise dealing, in righteousness, judgment and the equities; to give subtilty to the simple, to the young man knowledge and discretion, that the wise man may hear and increase in learning and that the man of understanding may attain unto sound counsels," is beyond everything the most suitable field of human effort, it may be granted that to confer on future generations something more precious than gold is the noblest charity.

But is there no danger that a country may become burdened with an unproductive class who look with scorn upon those whose education has been merely in the art of bread-winning? Is there not a peril, when higher education develops no special talent, that men will be helpless in the struggle for existence and will become foes of social order, blaming the system for their difficulties in making a living? Then there is the training, which

leaves out of consideration the moral and spiritual and looks purely to the intellectual and the utilitarian. It is a serious question whether it profits the state to have thieves that can write and cipher, talk French and German, or read Greek and Latin. One of our governors the other day declared education to be a curse to one of the races which forms a large part of the population of that commonwealth. Certain it is, there is an education that is destructive rather than constructive, that educates and acuminates the mind and leaves the soul an untilled barren, that ignores the capacities and desires of the spirit for immortality, that regards man as a lump of organized matter with no claims upon him beyond those of time and sense.

What is the work of the church here? She must use her influence to make education both practical and Christian. With advanced secular education we find a generation rising about us without God in their thoughts. Rationalism is in the air. Materialism has entrenched itself mightily. Ecclesiasticism would tamper with the public schools. The saloon is a great educator of youth. The church must see that education is Christian. "Moral education is the bulwark of the state," said Fenelon. "To educate in the arts is important, in religion is indispensable," said Webster. "To make popular education truly good and socially helpful, it must be fundamentally religious," said Guizot. Christianity must be in the fountain heads. Christian morality, Christian conceptions of God and man, of man's duty toward God and toward society, and of the duty of nations toward nations, are the foundations of our civilization. Christianity is, and always has been, part of the common law of the state; and our institutions shall not perish so long as the Christian idea is pre-eminent. But forever and ever we must insist that the fear of the Lord is the beginning of wisdom, that the Bible is the greatest of text books, that the highest of all teachers is the Teacher of Nazareth.

Is not this in harmony with our national history? On the shores of Massachusetts Bay, John Harvard started his young college in 1636 for the education of the English and Indian youth of this country "in knowledge and godliness." Its overseers were charged with furthering the college "in piety, morality, and learning." Among its rules was this: "Every one shall consider the main end of his life and studies to know God and Jesus Christ which is eternal life." Its motto was "*Christo et ecclesiae*," the motto chosen by the Christian Endeavor Society, "For Christ and the Church." William and Mary, our second institution, was started with the same thought. When the

pioneers of the Old Dominion in 1693 asked for "a college," the Lord Chancellor said: "Let them raise tobacco!" "The Virginians have souls to be saved," was the answer. William and Mary granted the charter. The fruits of this seed-sowing are seen in over five hundred chartered Christian colleges.

What are we doing to forward this cause? Here are the public schools. "Agnosticism and infidelity in every possible form are being instilled in the minds of the young in our public schools," some one has said. I do not believe it. I know scores of public school teachers and with one or two exceptions they are all Christians. Nineteen college presidents were recently asked: "Is any difference noticeable in the moral character of young men who come from the public schools, and that of those from denominational, church, or other schools?" and their testimony is almost unanimous as to the high moral character of our public schools. If there be any truth in the accusation brought against these institutions, all the more necessary that Christian people should be alive to the great interests of education. Yet from January to December, in how many pulpits and prayer-meetings do we hear the petition: "O Lord, bless our public schools; remember all schools and colleges; preserve, inspire, and sanctify all teachers of youth; quicken our people to a just appreciation of their duty to the great cause of education."

Most of all, the church needs to be interested in her own schools. At the basis of all our work lies education. Jesus begins with a school and twelve pupils, and is three years training them for their high service. The church needs educated men and women for her pulpits, her missions, her schools and hospitals and orphanages. The supreme need is for trained workers. The way to secure this force is through culture—Christian training. This is basal, fundamental, indispensable. With what care and at what cost the nation trains her young Grants and Farraguts. West Point and Annapolis are busy every year drilling many of the brightest lads of the land, developing them under the most effective educators that can be found, training them in body and mind that they may be fitted to lead her armies and navies. This for carnal conquest, for Santiago and Manila Bay. The church has a greater cause under a mightier Captain. The church must have her fighters ready, chosen like Paul because gifted and strong, drilled and equipped for their high calling. We have our Bethanys and Drakes, and Hiram and Butlers, and Kentucky Universities and Eurekas. Let us pray for them, cherish them, give to them, honor and serve them.



## Books in the Home.

By G. A. Hoffmann.

All the publishing houses among the Disciples of Christ are owned and controlled by individuals or private companies. The money invested in them has been accumulated by the strictest economy and greatest self-sacrifice. Disciples of Christ owe a debt of gratitude to the men who have so faithfully borne the burden of editing and publishing our periodical literature and writing our books. With very few exceptions our business men have invested no money in this great and worthy enterprise of the church. The denominations often contribute thousands upon thousands of dollars, and every minister takes a delight in, and feels honored, that he can act as agent for the literature of his church. He says it is the best pastoral work that he does. He has the matter of Christian literature in the home on the right basis. The minister places a first class religious journal into every home, and doubles his ministry by so doing. More periodical Christian literature is needed in the home, in order that his preaching will be understood and appreciated and his ministry become far more effective.

The greatest need in our homes, however, is more good books setting forth the plain teaching of Christ. Several years ago the writer was asked to deliver an address on the literature of the Disciples of Christ at one of our state gatherings. Before speaking we asked a number of ministers how many books published by the brotherhood they had at home in their studies. Almost thirty responded. Three acknowledged they had none. Five said from three to six copies. One about fifteen, one about thirty and the rest from eight to ten copies. The very best and most important works were often lacking in this meager supply of books. Instead of filling the homes of their congregations with the books which would bring truth to the hearts of the home, some of our ministers even lack these works in their own libraries. The books of our publishing houses cannot be sold through local book stores. Their value to the home must be presented by the ministry of the church, and any preacher who would place the sale of religious books on the same basis with the secular, or who would not carefully guard the homes of his people against the bad in literature, and encourage them to secure the best writings of the church, is far from making the best use of his time, or rendering the best service. The best and most useful men all recognize this as true.

Now, allow me to particularize just a little here and say that such books as "The Peoples' New Testament," a commentary on the whole New Testament, by B. W. Johnson, should be in the home of every Christian worker. Then there is McGurney's commentary on Matthew and Mark; Milligan on

Hebrews, Lhamon on Acts and Lamar on Luke, all worthy a place in the home of every student of the Bible.

Then there are the works of A. Campbell. To be without these is to acknowledge that you have but little interest in the cause with which you claim to be identified.

Then there are some of the splendid biographies, such as the "Life of John Smith," "Men of Yesterday," and "Life of A. Campbell," by T. W. Grafton.

Then we come to the two great books—"The Reformation of the Nineteenth Century" and "The Old Faith Restated," edited by J. H. Garrison. These are indispensable to an intelligent Disciple. No library is complete without Everest's "Divine Demonstration," or Milligan's "Reason and Revelation."

And yet hear me again on some great doctrinal books, such as Milligan's "Scheme of Redemption," "The Office of the Holy Spirit," by Richardson, "The Living Pulpit" and "The Fundamental Error of Christendom," by W. T. Moore, "Walks About Jerusalem" and "Helps to Believers" by Errett and "Form of Baptism" by Briney. These are great books.

But pardon me, my brothers. There are "Helps to Faith," "The Heavenward Way," "Half-Hour Studies at the Cross," "Alone with God," and "A Modern Plea for Ancient Truths," by J. H. Garrison. Time would fail me to mention all our other books which ought to be in the homes of our people. There are the missionary books, the books of sermons, and the books to lead the thoughtful to Christ; such as "Mary Ardmere," "Hugh Carlin," "The Great Legacy," and scores of others, so helpful, so essential, so readable and at the same time so easily secured. Write us and we will help you. You shall have any of these on the best of terms from the Christian Publishing Company.

## Ecclesiastical Highwaymen.

By Stephen J. Corey.

I have recently received the list of worthy preachers published by the Iowa brethren. Their plan has been to protect the churches of their state against impostors by circulating a list of the good men. The effort is surely to be commended. During the last six months I have had the humiliating and unsuccessful experience of trying to revive two churches killed by unworthy preachers. It indeed makes one's heart ache to go into these places and see the havoc wrought amongst God's flock by a wolf in sheep's clothing. The evil done is simply beyond measure. I do not believe there is a crime in the category of human sins baser than the wrecking of a Church of Christ by an immoral and time-serving scoundrel who calls himself a preacher of the Word. A highwayman is a gentleman in comparison with

such an inhumanly hypocritical and blasphemous plunderer. How a man with such iniquity in his heart can pose as a preacher of the gospel and an ambassador of Christ, is beyond the conception of an honorable man. A murderer kills the human body, but he who maliciously wrecks a church, tramples under foot the very bride of Christ and sends many souls perditionward. He blights the moral tone of a whole community, drags into open shame a sacred and holy cause, and does it all under the cloak of one of God's messengers. One sad part of it is that the churches are, in part, at fault in this matter. A man, sleek, affable and a good speaker, with self-endowed recommendations, will drop in on some small church and captivate his unsuspecting hearers. The church, without looking into his previous career, or asking the advice of the state officers, forthwith calls the man and the mischief begins. We need a dispensation of stern, summary treatment for such men; a dispensation of jealous watchfulness for the welfare of the churches. We must learn that he who defiles the church, defiles the temple of God, creates anarchy in the spiritual kingdom, turns traitor against highest heaven, and makes himself a fiend in the garb of a saint.

## WELL POSTED

A California Doctor With 40 Years Experience.

"In my 40 years' experience as a teacher and practitioner along hygienic lines," says a Los Angeles physician, "I have never found a food to compare with Grape-Nuts for the benefit of the general health of all classes of people. I have recommended Grape-Nuts for a number of years to patients with the greatest success, and every year's experience makes me more enthusiastic regarding its use.

"I make it a rule to always recommend Grape-Nuts and Postum Food Coffee in place of coffee when giving my patients instructions as to diet, for I know both Grape-Nuts and Postum can be digested by anyone.

"As for myself, when engaged in much mental work my diet twice a day consists of Grape-Nuts and rich cream. I find it just the thing to build up gray matter and keep the brain in good working order.

"In addition to its wonderful effects as a brain and nerve food, Grape-Nuts always keeps the digestive organs in perfect, healthy tone. I carry it with me when I travel, otherwise I am almost certain to have trouble with my stomach." Name given by Postum Co., Battle Creek, Mich.

Strong endorsements like the above from physicians all over the country have stamped Grape-Nuts, the most scientific food in the world.

There's a reason.

Look in each package for the famous little book, "The Road to Wellville."



# Our Western Letter By B. B. Tyler

The founder of the Christian religion was a mechanic. He was the reputed son of a carpenter. His mother was a peasant woman. Joseph and Mary were working people. In this world's goods they were poor. Jesus was spoken of by his contemporaries as the carpenter. He associated with the common people. His companions were those who lived the life of the lowly. The purse-proud of his time looked upon him with indifference or contempt. They regarded his claims as preposterous. Not many noblemen received him as the Messiah. Those whom he first attached to himself were working-men. The first preachers of his religion were fishermen. They reached and influenced men who moved on their plane of life. A number of men and women who lived in comfort, some persons of wealth even, became disciples of Jesus; but they were the exception. Generally, in the apostles' age, those who received Jesus as the Son of God, and who trusted in him for salvation, were men and women who toiled. There were many who thought of Jesus as a man who would bring in better social and economic conditions. They did not understand the spiritual purpose of his mission. At one time an effort was made to place him on a throne, by force. If he would only consent to reign as king he, in a short time, would deliver them from their oppressors. This was their thought. So they would take him by force and make him their king. John the Baptist, even, could not understand his delay in assuming kingly authority. He, therefore, sent a committee to inquire if he were the coming One. The principles enunciated by Jesus, as well as the life that he lived, served to thoroughly identify him with the unfortunate of the race, with the outcasts from society, and with the oppressed. The condition of the workingman when Jesus was on the earth furnished a problem, to say the least, quite as serious as the problems of the workingman today in our own fair and prosperous America.

The attitude of Jesus toward the bread-winner, the wage-earner, cannot be doubted. Read his text when he appeared in the synagogue in Nazareth. Read his sermon on the hill. Run over his isolated sayings. Procure a copy of the "Red Letter New Testament," and in a few minutes read every word that came from the lips of the Master, and that has come down to us, and discern, as you read, the Spirit of Christ in respect to domestic, social and economic problems. Then remember the saying of St. Paul: "If any man hath not the Spirit of Christ, he is none of his."

The Church of Christ is imperfect. It has always been so and pretty certainly will continue to be imperfect in

its conduct to the end. Why? For the obvious reason that it is composed of fallible men and women. A hundred million fallibles will not make one infallible. It is easy to find flaws in the life of the church. A man with but small talent can do that. To abuse the church is not evidence of either superior talent or piety. A fool who is a blasphemer, can do that.

But with all the imperfectness of the church, it is to-day, as it was in the beginning, as it has been through the ages, upon the whole, the friend and the helper of the man whose lot in life is hard. The church is not composed of rich men. Here and there, now and again, is a person of wealth a member of the church; but generally, church members are persons who are compelled by circumstances to earn their bread in the sweat of their face.

My ministry began in 1861. I have served in the pastorate office at Charleston, Ill., Terre Haute, Ind., Frankfort, Ky., Louisville, Ky., and New York City. These congregations were, and are, composed of working people. I have also gone among the churches as a herald of the good news. I have been an evangelist as well as a pastor. I have never come into touch with a congregation of rich people—*never*. For every person in the churches with which I have worked who, by even an elastic use of the word rich, can be characterized as rich, there have been ten with whom the effort to secure shelter, raiment and food, has been continuous and strenuous, week in and week out, month after month and year after year. There is not a person in the South Broadway Christian Church, Denver, the congregation which I now have the honor to serve as pastor, concerning whom I have a right to believe that he is worth \$50,000—or near that amount. There is only one family in our church the members of which are not wage-earners—and the head of this one family works more than eight or ten hours a day, works six days in the week, works twelve months in the year. He has no vacations.

I am proud to serve such congregations as I have served—as I now serve. It is an honor that any man may well covet—to be the spiritual teacher, adviser, counselor, helper, of the sons and daughters of toil. The church, I repeat, in Denver, and elsewhere, is composed of such persons and is their friend and helper.

It ought not to be necessary to affirm that wage-earners have a right to organize for mutual protection and assistance. This, however, that there may be no possible misunderstanding, I affirm. This affirmation, moreover, is made without hesitation, mental evasion or equivocation. It would be an anomaly in society, as society is now constituted, if bread-winners did

not organize for mutual protection and assistance. I not only affirm, and affirm heartily, their right to organize, but in the same manner, and to the same extent, I affirm their right to strike, i. e., to discontinue work when they desire higher wages, shorter hours, or better sanitary or other conditions. Such persons as those of whom I speak have a right to good wages, even the best their employers can afford to pay, reasonable hours, and as good sanitary conditions as can be obtained. If these cannot be secured without a strike—**THEN STRIKE**. I believe, therefore, in the organization of working men; I believe, under certain conditions and for certain reasons, in strikes.

But the organizations in which I believe, and with which I am in sympathy, have no right to compel men to join them. This they would not do, not attempt to do, if they were controlled by real workingmen; but they are not. They are, to a large extent, controlled by men who make money by exploiting the laborer. It would be a pleasure to me to believe that Sam Parks is an exceptional character among the leaders of workingmen; but he is not. Long before Sam Parks was heard of I had reason to believe that there were such men in high positions in labor organizations. My information came from the inside and from persons who held official positions. I am not indulging in romance. Again and again good, true, reliable, Christian men have told me in Colorado, in the city of Denver, that they have been compelled to join a labor organization. It was that or hunger for themselves and those dependent on them. Do not tell me that my brothers lie! They are men of veracity. They are men whose word is as good as any man's oath or bond.

My indignation in the presence of this unAmerican and unChristian conduct is intense. My protest is as earnest as it is possible for my nature to utter a protest. It is made against the oppressor, and the oppression of the man who works with his hands for a stipulated wage. It is made because I am the pastor of this man—because I believe in and love him. He is my brother. We sustain such a relation to each other that he comes to me in fullest confidence with his story of oppression and suffering. It brings tears to my eyes as I recall stories to which I have listened, and the really heroic characters of some of the sufferers. My information was not obtained from books, but from association, intimate, constant, confidential, with men who earn their bread with the labor of their hands. I KNOW WHEREOF I SPEAK.

The men who strike have no right, neither legal nor moral, to interfere with men who desire to work. **EVERY**

(Continued on page 171.)



## Tramps in the Making.

By Harris R. Cooley.

*Director of Charities, Cleveland, O.*

With our progress in productive power and wealth has come the tramp. The same causes produce the idle, purposeless traveler inside the Pullman, and his counterpart on the trucks underneath the car. These tramps and vagabonds are, after all, human. Alleys were once fresh. Every degenerate, begrimed tramp was once a child, fair, prattling, hopeful. To know all the path up which the feet have walked would often substitute pity for contempt.

Every recurring period of financial depression, every industrial storm casts upon the shore this social wreckage. In the first stages of development, incipient trampism is again appearing to an alarming degree.

With lack of employment, the weak, crippled and less efficient are first crowded out of the ranks of industry. Men with defective sight or hearing, with only one leg or one arm, men handicapped by old age or weakness of body or mind—these are coming in large numbers seeking employment or public relief.

With our present methods, many of these weaker members of society are thrown into the so-called criminal class. They form one-tenth of the population of our workhouse. To-day has been pardon day, and the following are some of the cases which came before us:

Joseph Schmeth, an Austrian, a strong young man, 20 years of age, came to this country six months ago, leaving his father and mother in the home land. He worked three months in the iron mills near Pittsburg, and was then thrown out of employment and drifted to Cleveland in search of work. He wandered about the city for eight days, and then gave himself up, asking to be taken to the workhouse. He had been locked up for two months.

Thomas Fogarty is 38 years old, and came from Ireland when a boy. He evidently had less than ordinary ambition and ability. He said he was knocked out of work early in the fall, and had not been able to find anything else. He did not want to go outside during the cold weather, as he was afraid he would be worse off than in prison.

Christ Uhlmer is a stalwart German, 56 years old. He has been in this country twenty-two years, and has worked as a stone-cutter's helper. When asked in regard to his family, he replied: "My woman ish dead." He had gone to the Central police station, said he had no work and no home, and wanted to be sent to the workhouse.

Joseph Aubeler, an Austrian, 38 years old, a skirtmaker by trade, and a man with a fine, intelligent face, had also found the workhouse a refuge.

In his broken English he said: "I no got work."

Mike Gonaski, a young Polish man, 26 years of age, had been in this country a year and a half. He had worked for some time in the mines near Pittsburg, but was thrown out of employment, and started west, riding on the train as far as \$3 would carry him, this being all the money he had. Then he walked for two days and reached Cleveland. Seeing a warm stove in one of the rooms of a steel plant, he went in to get warm. He understands nothing of our language and our ways, and was arrested for violating the property ordinance, and for this had been locked up in prison for six weeks.

George Berger, an able-bodied German, had been in the workhouse for a month. He had asked to be arrested because "he had no place to go, and did not want to make a board bill with no money to pay." He had formerly worked on the railroad, but had been out of employment for six weeks.

This present unusual manifestation of lack of employment and vagrancy is probably but the beginning of more serious conditions which will eventually crowd even some of the stronger and better equipped into the tramp class. They are the direct and indirect victims of unjust social and industrial conditions. They have been deprived of natural birthrights in the earth, and of the opportunity to earn a living. In our consideration of the social question, we have given attention to the fabulous fortunes and the special privileges of the rich, and have neglected the more serious side of the unprivileged and the disinherited. It is not so much that a few obtain great fortunes, but that so many are debased and crushed by these conditions. With solemn emphasis the great Teacher culls his followers to thoughtfulness and ministry even to "one of the least of these" weak, sick, poor or imprisoned ones. The words of Jesus express not only a pleasing sentiment, but the only rational method of permanent social development. The motive in our present problem should not be envy of the unbounded riches of a few, but a human sympathy for the misery, wretchedness, vice and crime into which, on the other hand, these "mounded heaps" of wealth crowd the weak and the poor. We cannot have a privileged class unless we also have an unprivileged class. We cannot make one man a master unless we make other men slaves. We cannot adjust social conditions so that some men receive fabulous, unearned incomes, and live in luxury without working, unless we compel other men and women to work in misery without living. While some utterly unproductive men wander in idle extravagance upon the earth, some other men will tramp in idle poverty. This is a social law as fundamental as the law of gravitation. We may not be able to trace in every

individual case each step in the working out of this fundamental law, but we see its unmistakable effects in the present crowding of the less efficient and weaker members of society into the vagrant class.)

## Notice to Bible-School Workers.

The Board of "The National Bible-School Association" of the Christian Church, appointed at the Detroit Convention, will hold its first conference in St. Louis, Feb. 11, 12. This Board was appointed "to recommend to a general meeting of the Bible-school workers of this land to be held at the time of our next general convention in the city of St. Louis in 1904 any change or modification of plans for the advancement of Bible-school work that may be deemed wise and expedient." At the conference Feb. 11 and 12 the Board will be glad to consider any suggestions that may be offered by any of the Bible-school workers of the brotherhood. If you have any advanced ideas send them to the secretary, Charles M. Fillmore, Carthage, O., and they will be considered by the Board.

## DIDN'T BELIEVE

That Coffee Was the Real Trouble.

Some people flounder around and take everything that's recommended to them, but finally find out that coffee is the real cause of their troubles. An Oregon man says:

"For 25 years I was troubled with my stomach. I was a steady coffee drinker, but didn't suspect that as the cause. I doctored with good doctors and got no help, then I took almost anything which someone else had been cured with but to no good. I was very bad last summer and could not work at times.

"On Dec. 2, 1902, I was taken so bad the doctor said I could not live over twenty-four hours at the most and I made all preparations to die. I could hardly eat anything, everything distressed me and I was weak and sick all over. When in that condition coffee was abandoned and I was put on Postum, the change in my feelings came quickly after the drink that was poisoning me was removed.

"The pain and sickness fell away from me and I began to get well day by day, so I stuck to it until now I am well and strong again, can eat heartily with no headache, heart trouble or the awful sickness of the old coffee days. I drink all I wish of Postum without any harm and enjoy it immensely.

"This seems like a wonderfully strong story, but I would refer you to the First National Bank, the Trust Banking Co., or any merchant of Grant's Pass, Ore., in regard to my standing and I will send a sworn statement of this if you wish. You can also use my name." Name given by Postum Co., Battle Creek, Mich.

Still there are many who persistently fool themselves by saying, "Coffee don't hurt me;" a ten days' trial of Postum in its place will tell the truth and many times save life.

"There's a reason."

Look for the little book, "The Road to Wellville," in each package.



# News From Many Fields

## New York.

We have received a copy of the Home Missionary Year Book. It is the best yet. Our secretaries are to be highly commended for this indispensable compendium of useful knowledge. Send in your twenty-five cents for the Home Missionary; the Year Book issue is worth far more than that.

Our great problem in New York state is the problem of funds. We have many splendid openings where we cannot enter because we lack any visible means of carrying on the work. All the money we have in sight is already placed in some work. We have just made a personal appeal to several business men and women of the state to combine their efforts and give one hundred dollars each to put a strong man in an exceptionally promising field, until the work is self-supporting. Already we have received several answers guaranteeing the \$100. This will greatly enhance our missionary work in the state.

Have been examining the plans for the new building to be erected by the First Church, Elmira, where C. C. Crawford is pastor. It will be of stone and one of the best equipped and handsomest structures we have in the state. The church is fortunate enough to secure the stone practically without cost, except the hauling from the quarry.

The Second Church, Brooklyn, is in a good meeting with home forces, the pastor, Joseph Keevil, doing the preaching. Several additions have resulted so far.

F. O. Fannon will hold a meeting with W. D. Ryan, of Central Church, Syracuse, in February. They are making great preparations and expecting great things.

Our State Bible-school superintendent, W. D. Ryan, has just completed a plan for increasing the Bible-school offerings for state work. Each school is asked to set aside a month (preferably February) in which they will work on an offering for New York missions. The plan will not interfere with any regular work of the school. Each class will be given a missionary album to be filled with coins. A collector will be appointed from the class for each week, and at the end of the month the whole amount collected in each class handed in for state work. It is hoped this method will result in a large offering from the Bible schools.

W. G. Oram, of Kensington, Brooklyn, reports the work as beginning very favorably in that new field.

The 169th Street Church, New York City,

where S. T. Willis is pastor, seems to be enjoying a season of marked prosperity since the dedication of their new building. There are continued additions to the membership and an increased interest. This church has a vigorous mission under its own supervision.

Your correspondent is in a meeting at West Side, Elmira, with twelve confessions so far. Last night Brother Otto, the pastor, baptized a grandfather over eighty years old and his five grandchildren. Will begin with C. C. Waite at Upper Troy Jan. 31.

The anniversary issue of the CHRISTIAN-EVANGELIST is the best yet. Our brotherhood is proud of such a representative, up-to-date and readable paper. May its influence increase with every issue.

Many of the churches have not yet sent in their offering for state work. Remember that the convention comes the last of June this year, making the missionary year short. Let each congregation take a good offering as soon as possible—at least before convention time. Next fall it is hoped that practically all of the churches will be in line for "State Day," the first Lord's day in November.

STEPHEN J. COREY, Secretary-Evangelist.  
Rochester, N. Y.

## Ohio.

O. G. Blackwell held a week's meeting at Nashville, but had to close on account of a smallpox scare in the community. He has accepted a call from New Vienna for half-time preaching. There were three baptisms at Nashville.

C. R. Oakley is assisting Chas. Darsie in a meeting at Paulding.

Brooks and Kendall have been storming the fort at Bellefontaine. They have had great audiences and about 75 additions at last report. The Bellefontaine Church is coming to be one of the best in the state. W. T. Groom is the much beloved bishop of Bellefontaine.

Steubenville is after the sinners with Percy Leach, of Iowa, as evangelist. Brother Moninger held a week's meeting at La Belle View Mission, with several additions.

J. H. Bristol has taken possession of the parsonage at Shelby, and will minister to the saints who are called Christians only in that municipality. He will make things go.

Robert Chapman, of North Eaton, is assisting Chas. Pierce in a meeting at Calion. This is in exchange for the meeting held at North Eaton by Brother Pierce last fall.

W. L. Denslow has resigned at Rushsylvania to accept the work at New Berlin, where T. A. Flemming recently preached.

Wellsville is in the midst of a meeting. W. S. Gamboe of the Blue Grass state is doing the preaching. The Wellsville Church recently increased the stipend of their faithful pastor, W. C. Prewitt.

Brother Pittman, a student of Bethany College, held a successful meeting at the East End Church at East Liverpool, during the holidays. The debt of \$1,000 on the building was recently provided for. This is a new and flourishing church.

John E. Pounds is now at Chicago assisting Lloyd Darsie in a meeting at the Jackson Boulevard Church.

There were 61 confessions reported at

the Cleveland preachers' meeting last Monday. A very well-prepared review of Brother Aylsworth's book, "The Spiritual Aspect of Baptism," was presented by Brother Edgar D. Jones. The review provoked a very interesting and helpful discussion. If you have not read this book yet, get it of the Christian Publishing Co., and read it. The daily press brings the news of another flurry in the courts over the pernicious oil business. When will preachers let speculation alone and attend to their business. This scribe has been solicited by another concern located in Illinois, the past week, that looks like another get-rich-quick scheme. Let the preachers be careful. Money is the root of all kinds of evil.

The church at West Mansfield is looking forward to a fine meeting with S. J. White, of Bowling Green, as preacher. Brother White was once pastor at West Mansfield. I. J. Cahill was laid up for some days with the grippe. His pulpit was supplied Jan. 17 by A. Skidmore, of East Liberty.

T. L. Lowe, of Athens, is the preacher in a meeting at Washington, C. H., where W. H. Boden ministers.

A missionary rally will be held at Toledo Central, Feb. 3. This will be followed by a meeting with home forces.

M. L. Bates is now located at East Orange, N. J., and will be the living link of the Warren Church.

J. Cronenberger leaves Ashland, Feb. 1, and will go to Clarksville, Ga., for his wife's health, and will organize a church there. B. C. Piatt, of Eureka, Ill., will become pastor at Ashland.

C. A. FREER.

Collinwood, O.

## Phoenix Letter.

Just at this time Phoenix is enjoying (nit) an unusually sharp breath from Boreas. Frost and ice—the latter fully as thick as a knife-blade—have been quite in evidence. Fingers and ears have been tingling with the old-time tingle, almost. With the exception of one day the usual smile of Old Sol has beamed upon us, but it did not seem to reach us with its wonted force, and we have been driven to seek comfort in the glow of commonplace stoves of the sheet iron variety, which remind us unpleasantly of a class of professed Christians who are alternately hot and cold and not very steady on their spiritual legs on account of their light weight.

Phoenix enjoys a perennial harvest time. Spring, summer and fall we gather in the fruits of garden, orchard and field; in winter we "take in" the tourists. And this we do "without regard to race, color or previous condition of servitude." But they seem to enjoy it, and return regularly from winter to winter. Between 9,000 and 10,000 people from all parts of the country winter in and about Phoenix each succeeding year.

Among those prominent in the Christian Church who are here this winter are Mr. and Mrs. J. M. Philpott, of Buffalo, N. Y.; Mrs. Prewitt, of Winchester, Ky.; Mrs. Lockman and daughter, of Centerville, Ia., sister and niece of Gen. Drake, lately deceased, Brother Stephens, of Iowa City, Ia., and others, all of whom are regular attendants upon the Sunday morning services of our church. I have felt it a benediction to enjoy this close contact with the cultured and sweet-spirited Philpott, and only regret that the state of his health robs me of the pleasure of hearing more of his beautiful and most helpful sermons. While his physicians insist upon absolute rest, they are not without hope that a time spent in this great natural sanitarium will serve to fully restore his impaired vitality; a consummation devoutly to be hoped for and prayed for by all who know the value to the cause of Christ of so cultured and able a minister of the gospel. If we are deprived of the sermons of the husband we are not without compensation, for at not infrequent inter-



Christian Church, Belle, Mo.

R. B. Havener began work here one year ago in an arbor. Church organized. Sixty additions. Over \$1,500 raised for a house. Building committee, Dr. I. M. Owens, Chas. Paulsell and E. A. Wallace. Just before dedication Bro. Havener held another meeting with 43 additions. On dedication day \$600 was raised and congregation freed from debt. The property is worth \$2,500 and is the best Protestant church in the county.



vals we are privileged to listen to the inspiring songs of the no less cultured wife.

The past year, all things considered, has been a prosperous one with the Phoenix Church. Substantial gains were made along all lines. The new year opens up with encouraging prospects. At this writing we are in a meeting twelve days old. The writer commenced the meeting on the 10th inst. and was joined by Bro. Grant K. Lewis, of Long Beach, Cal., on the 20th. There were eight additions the first week, four of whom were baptized. There is a quiet but growing interest and we are hoping for a successful revival.

W. H. BAGBY.

January 22.



## Washington State.

The Dayton meeting closed with 159 additions, 105 by primary obedience. Brother and Sister Stephens are now at Davenport, and we may expect great results there.

J. T. Eshelman is now in a meeting at Ellensburg in their remodeled house.

A. C. Vail and the Webbs are leading the hosts at North Yakima and a great victory is assured.

E. E. Davidson is holding a meeting at Oakesdale, where a fine new church was recently dedicated.

Geo. L. Snively, secretary of the Benevolent Association, was a welcome visitor to the Pacific Coast this month. It is hoped that he may meet with willing helpers in this practical form of church work wherever he may go.

A Baptist minister, Brother Logan, took membership with the Central Church, Tacoma, last Sunday, and will henceforth, be satisfied to be known as a Christian minister. He comes with good testimonials from his brethren in the Baptist Church.

The writer announced that he would close his work with the First Church, Feb. 1, but the church has made such strong protest that he has reconsidered the matter and will continue. The year 1903 was one of the most prosperous in the history of the church. The missionary offerings were greatly increased, the church debt paid and 106 added to the membership—42 by confession and baptism. We have had nine additions since Jan. 1, five baptisms last Sunday evening. There is a great field here and sufficient aggressiveness and liberality with love and loyalty will give us a leading place in this city in a few years. A modern building on a suitable corner lot is much needed if we would accomplish the most good and keep pace with the rapid growth of the city.

Tacoma.

MORTON L. ROSE.



## St. Louis Letter.

The work of the Christian churches of this city was never in better condition than at the present time. Our people generally are awake to the monumental task that is before them during this year.

Bro. W. H. McClain, the general chairman of the coming convention, is already stirring up his committees to the importance of the work intrusted to them. His work is thoroughly organized, and whenever Brother McClain organizes anything, it is organized to count.

Many of our people outside of the city do not fully understand about our hospital and Mothers' and Babies' Home. This is an institution under the management of the Christian Church. It is located at 2821 Lawton Ave. Mrs. C. R. Teas of the Compton Heights Christian Church is the efficient president, and Mrs. O. C. Shedd of the same church is the treasurer. Committees from the various churches of the city look after the work of the home. This home has been in existence four years. Has cared for 910 babies. Has given temporary shelter and found employment for almost 400 needy and deserving women of all creeds. Has placed 105 babies in excellent homes. Has no endowment. Has now 40 babies and 20 women, a matron, 10 nurses and 9 sick adults under its care. Is

## Get the Most Out of Your Food

You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are uneasiness after eating, fits of nervous headache, and disagreeable belching.

"I have taken Hood's Sarsaparilla at different times for stomach troubles, and a run down condition of the system, and have been greatly benefited by its use. I would not be without it in my family. I am troubled especially in summer with weak stomach and nausea and find Hood's Sarsaparilla invaluable." E. B. HICKMAN, W. Chester, Pa.

## Hood's Sarsaparilla and Pills

Strengthen and tone the stomach and the whole digestive system.

doing a kind of relief work that no other institution in St. Louis is doing. Expends \$400 per month for rent, coal, groceries, provisions, baby food and other supplies. Since Aug. 1, the rent on the building we occupy has been increased \$30 per month."

It can be seen from this statement that help of various kinds can be rendered by those outside of the city. Mothers know what can be used in a Mothers' and Babies' Home. Any thing that can be used will be accepted with thanks. Ladies of churches who would like to have a part in this beautiful ministry can fill boxes with all such articles as may be used in such a place and send to Mrs. O. C. Shedd, 4011 Pine Street, and they will be acknowledged and duly credited. If any family would like to adopt a baby, all they have to do is to let our ladies know what they want, and if it is not in the Babies' Home, the application will be sent to the Orphans' Home, where it will receive immediate attention. We hope visiting brethren, and especially sisters, will drop into our Babies' Home to see what we have. We are sure that if they ever make one visit to it, they will become interested.

We had a great foreign missionary rally at the Central Church last Monday. We think Brother McLean was happily surprised. Our people in St. Louis have on their working clothes, and we propose to show the United States and the rest of the world that we know how to do things.

F. N. CALVIN.



## Virginia.

J. J. Haley, of Cynthia, Ky., began his work in Seventh Street Church, Richmond, on the first Sunday in January. Already he has made a number of friends, and the people are delighted, both with the man and with his strong sermons. Brother Haley and this historic church seem to be well mated and should do a splendid work for the cause of primitive Christianity in this good city.

S. G. Sutton has accepted a call to Gethsemane and began his work on Jan. 10. Gethsemane is our strongest country church, but has been without a regular pastor for more than a year. Brother Sutton is one of our successful workers, and will give a good account of himself in this important field.

We are sorry to chronicle the fact that R. E. Elmore has resigned at Tazewell. Efforts are being made to have him reconsider and remain at Tazewell, but Brother Elmore thinks he has taken the wise course. He will enter upon evangelistic work, and will likely work under the V. C. M. S.

E. J. Willis has accepted a call to Bristol. Brother Willis is well-known because of his good work in Kentucky. We welcome him to our Virginia work.

Charlottesville has extended a call to R. Lin Cave, of Atlanta, Ga. It is not known whether he will accept.

Martinsville? Sunday-school [will] give one-tenth of its collections this year to state missions. W. H. Hook is the wide-awake minister at this place.

The state board has secured the services of T. G. Linkons, as evangelist in New River District. H. D. Coffey, who has worked two years in New River, [will] be transferred to South Piedmont.

Manchester, where C. O. Woodward ministers, will give nearly \$100 to state missions this year.

S. A. Morton, of Crewe, has been unable to preach the last few Sundays. He has now recovered and is at his post again.

H. P. Atkins, loved by all our Virginia people, is conducting a two weeks' meeting with his church, West End, Richmond. He is preaching a series of discourses on "Saints and Sinners."

P. A. Cave, of Third Church, Richmond, will hold a meeting in 30th Street Church, Newport News, in February.

W. C. Wade is visiting churches in the Valley of Virginia. He will likely be called to the field made vacant by the resignation of W. C. Cocke.

H. C. COMBS.



## Iowa Missions.

L. W. Spayd, of Illinois, has taken the pastorate of the church at Long Grove, Ia.

T. R. Hodgkinson has taken the work at Sloan.

J. C. Jacobs will preach half time for the church at Irwin.

F. W. Mutchler has a unanimous call to continue with the churches at Urbana and Prairie Creek the fourth year. They have remodeled the church at Urbana and will have the reopening Sunday, the 24th inst. Brother Milton Wells, of Wisconsin, who was a former pastor, is expected to be with them. Brother Mutchler has wrought a good work at both churches.

Prof. C. O. Denny supplied the pulpit at Ottumwa Jan. 17. J. M. Bailey, the pastor, is holding a meeting at Grand Detour, Ill.

Statistic cards were sent to all of the Iowa churches the first of January, about one-third of which have been filled out and returned, and others come in on every mail. No church should fail to respond. Many of the congregations are revising the lists of members and will report as soon as the lists can be made ready.

The new year brings good news to the friends of Iowa missions. The church at Centerville becomes a Living Link church for Iowa missions, and beginning January 1 will support an I. C. C. (Iowa Christian Convention) evangelist. We have had individuals who supported evangelists, but Centerville is the first to become a living link church. We expect to have three other congregations join the list within the next two years.

B. S. DENNY, Cor. Sec.



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## The Sunday-School.

Feb. 14.

JESUS FORGIVES SINS.—  
Mark 2:1-12.

Memory Verses 3-5.

GOLDEN TEXT.—The Son of man hath power on earth to forgive sins.—Mark 2:10.

### Power and Prayer.

On the morning following the day of miracles in Capernaum—the events of which, including the healing of the demoniac in the synagogue, the healing of Peter's wife's mother, and the curing of many afflicted ones in the evening, were included in the last lesson—Jesus arose very early and went out into a lonely place to pray (Mark 1:35). He had been doing the work of God by the power of God, and it was necessary for Him to keep in close and constant touch with the great reservoir of spiritual power. Now, as then, anyone who will be in any measure an instrument through which God's power may be applied for the blessing of humanity, must have frequent intercourse with God. The Christian is like a storage battery; he must return regularly and often to the source of power to be charged.

### Growing Popularity.

So great a stir had been made by this day's preaching and healing in Capernaum, that people were seeking Jesus early the next day. His disciples (the four) followed Him to His place of prayer—perhaps He had gone there many times before and they knew it was a favorite haunt—and told Him that the people were seeking Him. He heeded the call at once, but instead of returning to Capernaum, began a preaching tour through the towns of Galilee, everywhere preaching in the synagogues and healing the diseased, especially those afflicted with demoniacal possession.

The most striking episode of this tour, was the cleansing of a leper, whose faith was so strong that he expressed no doubt as to the ability of Jesus to heal him, and wondered only whether He would be willing. It was easier for Jesus to prove His power than to reveal His character and His love. All who saw His deeds were compelled to admit the former, but the latter was still a mystery, even when His fame became so great that He "could no more openly enter into the city, but was without in desert places, and they came to Him from every quarter."

### The Return to Capernaum.

It was at this juncture, when His popularity was at its zenith and the period of opposition had not yet begun, that He returned to Capernaum, (Mark 2:1). Here, as elsewhere, the crowd thronged about Him as soon as He had

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gone into a house until it was impossible for anyone to pass in or out. A paralytic is brought on a stretcher, but it is impossible to clear a passage for him through the dense throng, who are unconscious of everything except the One within the house who had done such wonderful deeds and was now preaching to them such a wonderful message. But His four resourceful friends, not to be blocked by the crowd, carried the paralytic up by the outside stairway, with which oriental houses are frequently provided, to the flat roof, and there, lifting off a movable section of it, they let down the afflicted man in front of Jesus.

### The Ingenuity of Faith.

The faith which was strong enough to overcome difficulties and ingenious enough to devise a method suited to the exigency, won the Master's approbation. It was nothing to Him that this method of bringing in a sick man was without precedent, that there was no explicit authority, Scriptural or otherwise, for this precise mode of bringing an afflicted one to the Physician. What He was interested in, and what He would have us all interested in, was getting the thing done promptly and effectively. The church has often quibbled and quarreled over the methods to be employed in bringing men into contact with Christ. Can the saving message be proclaimed by one who has not been properly ordained? Is it proper for a heathen to be brought to Christ by a missionary whose expenses are paid through a "human" society? These and kindred trivialities have often obscured the main issue, which is to find the most effective method of bringing together the sinner and the Savior, and then to use that method. The paralytic's four friends, when they found ordinary methods ineffective, devised a new method on the spot, and Jesus approved of it as a mark of their faith.

### A Daring Claim.

"Thy sins are forgiven," were the words which He addressed to the paralytic. For the first time, Jesus here asserted His power to forgive sins. The same authority which enabled Him to cast out demons from the mind and body, gave Him also domination over sin. The scribes who sat by were right in the major premise of their complaint, which was that only God can forgive sin. The words which Jesus used implied the highest claim which He had yet made for Himself.

### First Hostility of Scribes.

The unspoken criticism of the scribes, which Jesus perceived in their hearts and answered, was the beginning of the opposition to Him on the part of the priestly and official classes. It was the first distant thunder of the coming storm. Henceforth His career was to be one of varying popularity with the masses, and constantly increasing hostility from the scribes and pharisees. Sometimes a burst of popularity would come, obscuring the opposition for a time. Sometimes the popular feeling was less friendly. Even while He remained in Galilee, the priests in Jerusalem were taking counsel against Him, and at last there came a time when they dared, with the help of the Romans, to put Him to death. But even then there were some parts of the program which had to be carried out secretly, "for fear of the Jews." The unuttered protest of the scribes here in the synagogue at Capernaum, when the sins of the paralytic were being declared forgiven, may be marked as the real beginning of priestly hostility to Jesus.

### Sound Logic.

Jesus' answer to His silent critics was one which left them no room for argument. His

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whole argument, as He embodied, it in word and deed, may be stated thus: You say that only by divine authority can sins be forgiven. True. But is it not equally true that only by divine authority can a man with the palsy be made to take up his bed and walk? If, therefore, I actually enable this palsied man to walk, you cannot deny My divine power. And, therefore, you cannot deny My right to forgive sins. So, to prove to you that I have power to forgive sins, I have only to say to this paralytic, "Arise and walk." And he arose and walked.

The people were amazed and glorified God, and there was good reason, for they had that day had evidence, not only that One stood among them who could cure the sick, but that the Conqueror of sin had come.

### THE ELGIN FACTORY

is the largest in the world. The daily output is 2,000 watches, and 102 different kinds are manufactured. The watches go to every part of the world, and are sold even in Geneva, Switzerland.

The different parts of a watch are manufactured in different departments by different people, who have devoted their lives to that particular kind of work and have been trained to a delicacy and exactness which is more important in watch-making than in any other mechanical industry. These parts are then assembled as they are needed in another department, where they are put together by experts, who handle them as easily and almost as unconsciously as a great pianist will strike the keys of his piano. The completed watch is tested and timed, and then, strange to say, is put into a refrigerator with the temperature below freezing point and kept there for a number of days to cool off. After it has been frozen the watch is taken to a furnace, where it is allowed to lie for several days more in a temperature of 95 degrees. This particular discipline is intended to teach the watch that it must not mind changes of weather, and that the steel and other metals of which it is made must not allow themselves to contract or expand by cold or heat. You can learn a good deal in a watch factory.—From an article by William E. Curtis in *Chicago Record-Herald*.

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**Christian Endeavor.**By H. A. Denton,  
Feb. 14.**WHAT WILL REAL FRIENDSHIP DO?**  
—1 Sam. 20:1-23.*For the Leader.*

What is sweeter than real friendship? What is more bitter than a friendship betrayed? All the hopes of the human heart are buoyed up by a true friendship. All the best that is in us, may be dragged down by an evil friendship. Much as money will buy, yet friendship will buy more. Things are done for us on account of friendship that money could never buy. Honor that can not be bought, may be betrayed. Friendship is seen in the lower animals. As man is higher than the animals, so the working of friendship among men is higher and more noble than among the animals. It is God's law working in everything, holding together, bringing together, saving from isolated effort. The Christian friendship is the model friendship.

*For the Members.*

1. Our Scripture lesson affords an example of what friendship will do for us in a time of danger to our lives. Here is Jonathan, the friend of David, braving every danger of detection and punishment at the hands of a jealous king for the life of his friend. Friendship, like love, braves all dangers. Yea, friendship is love.

2. True friendship will invent its way out of all difficulties to help a friend. See the friends here agreeing upon a signal. "If I say to the lad, The arrow is on this side of thee, then all is well." "If I say to the lad, The arrow is beyond thee, then flee for thy life." And this agreement is sacred. The love that Jonathan bore David was a better guarantee of its fulfillment than the price of a king's ransom.

3. What a blessing came to the son of the changeable and cruel king through the friendship of David. How this sweet singer came into the life that might have inherited the moroseness and jealousy of the father, and made it an example of constancy and unselfishness evermore. It was a fortunate friendship. May the constancy that marks it find its counterpart in the friendships that characterize us. No greater blessing can come into the life of one than the forming of a true friendship. Its good effects do not stop with the two of the friendship, but they reach out, teaching by history to all generations to come, as in the instance before us.

4. The most precious of relationships, when prostituted, becomes the most dangerous and unlovely. Friendships, therefore, should be made carefully. Friendship in the loneliness of a great city, what a blessing! Yet to what depths of sin may it not drag us. Have a care, young people, as to who your friend is and as to his ideals of life. The things that are worth while in your estimation may be folly from his view point. Remember that two friends, like two storms meeting in the valley, do not go the way of each, but the way of one. The stronger personality decides the way you are to go. You may be taken in the toils of a false friendship. And be sure that you do not, as the stronger personality, lead some one into the evil way. The only real, and hence the only safe friendship, is the Christian friendship.

*Quiet Hour Thoughts.*

Am I a true friend, and have I the friendship of Him who is the friend of even a sinner like me?

## DAILY READINGS.

M. Faithful friends.	Prov. 27:6-10.
T. Sympathetic friends.	Job 2:11-13.
W. How to win friends.	Prov. 18:24.
T. Gain of friendship.	Ecc. 4:9-12.
F. A friendship begun.	1 Sam. 19:1-7.
S. The best of friends.	John 15:13-16.
S. What will real friendship do?	1 Sam. 20:1-23.

**Midweek Prayer-Meeting.**

Feb. 10 1904.

**THE CHILDREN AND THE CHURCH.—**  
Isalah 54:13.

Here is one of those beautiful, prophetic messages that foretell a glorious time for the church: "And all thy children shall be taught (margin, disciples) of the Lord; and great shall be the peace of thy children." What a beautiful picture that is! As we look upon it and admire it, we are compelled to say, "It is not yet. It lies in the future." But we are sure it is a part of the picture of a perfect and triumphant Christianity. Jesus Christ is in the picture.

*Jesus and the Children.*

What scene is there in the life of Jesus more beautiful than that (described by Matthew (19:13-15), where the children, led and carried by their mothers, are pressing their way to the Master, "that He should lay his hands on them and pray?" When the disciples rebuked them, Jesus said, "Suffer the little children, and forbid them not to come unto me; for of such is the kingdom of heaven." This shows how near to the heart of the Savior were the little children. With what grace and tenderness he must have laid those magic hands of his on the heads of the little ones, as he pronounced those beautiful, tender words! Two lessons are clearly to be drawn from this incident: the first is that the church should have the deepest solicitude for the moral and spiritual welfare of the children, seeking in all possible ways to instruct them in the things of God, and bring them up in the nurture and admonition of the Lord. The second is, that a little child is the type of citizenship in the kingdom of heaven; its humility, its teachableness, its unquestioned confidence and trust, its purity, are prime qualities of the citizen of God's kingdom. Are we cultivating these graces?

*The parents' duty.*

It might be inferred from what has already been said, that the parents have an obligation in this matter of training their children for God, but this duty is specifically enjoined by the apostle Paul (Ephesians 6:4) in an admonition, "And ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord." This, we fear, is a much-neglected duty at the present time. How many of the old family altars have been allowed to fall into decay! How seldom new altars are erected to take their places! How few parents seem to realize that God will hold them responsible for the moral and spiritual training of their children! Suppose the question be raised in the prayer-meeting to-night: "How many families here have any regular religious worship or Bible-study in their homes?" What would be the response? This meeting ought not to close without some earnest resolutions in the hearts of those who have neglected this matter, to begin at once, some form of family worship best adapted to the condition and needs of their respective families.

*Result of such teaching.*

"And great shall be the peace of thy children." Is not this just what we would desire for our children? Is there any legacy we could leave them half so much to be desired as that of peace—peace with God and their fellow men? Neither gold nor silver, nor real estate, nor bonds, nor bank stocks, nor any other material form of wealth can give as much happiness to our children as this religious instruction that brings them into right relations with God and each other.

## PRAYER.

Our Father, who hast taught us, Thy children, and who hast enjoined upon us the duty of teaching our children the way of the Lord, grant us, we beseech Thee, wisdom and grace whereby we may discharge this obligation faithfully, to the end that we may save ourselves and those whom Thou hast committed to our care! In Christ's name. Amen.

**THOUSANDS HAVE KIDNEY TROUBLE  
AND NEVER SUSPECT IT.**An interesting letter to our readers from  
Mrs. E. Austin, of New York City.

Brooklyn, N. Y., Nov. 9th, 1902.  
A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months and I suffered untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish.

Gratefully yours,

*Mrs. E. Austin.*

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The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you, a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

**A Prayer for Love.**

God, give me love! I do not only pray  
That perfect love may be bestowed on me;  
But let me feel the lovability  
Of every soul I meet along the way,  
Though it be hidden from the light of day  
And every eye but love's. Oh, I would see  
My brother in the monarch and the bee—  
In every spirit clothed in mortal clay!

Give me the gift of loving! I will claim  
No other blessing from the lords of birth.  
For he who loves needs no high-sounding  
name,  
Nor power nor treasure to proclaim his worth:  
His soul has lit at life's immortal flame  
A lamp that may illumine all the earth.  
—Elsa Barker, in the December Woman's  
Home Companion.



## Our Budget

—Foreign Missions first Lord's day in March.  
—Every church wheel into line for that quarter of a million.

—See cut of World's Fair Exhibit Building on our first page. Have you made a contribution for it? Read the appeal of the committee elsewhere.

—This is to be a year, we believe, of great progress, and that, too, in the "old paths" to which prophets, apostles, and reformers have ever sought to call the people—the paths of faith, obedience, love and sacrifice.

—Do not fail to read Professor Paul's splendid article on missions. A man who has the honor of teaching the largest class in missions in the world, so far as known, is worth reading after on that subject. This Professor Paul does in Hiram College.

—Now the clubs for the new year are beginning to reach us, and requests for copies of the anniversary number continue to come in. The movement to increase the circulation of the CHRISTIAN-EVANGELIST by 10,000 new subscribers, as a testimonial for its fortieth anniversary, seems likely to succeed. G. A. Hoffman is leading the crusade. Write him for particulars and for samples.

—J. W. Allen, Spokane, Wash., announces his purpose to put a copy of the paper in every family in his church, as far as possible, and says:

The CHRISTIAN-EVANGELIST is constantly improving in every way, and I do not see how it could be much better than it is; but I suppose it will just keep on getting better and better. Well, go ahead. You were never satisfied with your string of fish. Concerning his own work he says: "Things are moving on grandly here. The outlook is most hopeful. We seldom have a service without additions, and our audiences fill the house. Praise God from whom all blessings flow."

—E. L. Ely, of Atchison, Kan., is holding a meeting for S. W. Nay at Leavenworth.

—A. L. Ward is supplying the pulpit at Terre Haute while L. E. Sellers is in Europe with Dr. H. L. Willett's party.

—A. Martin has accepted a call to the church at Davenport, Iowa, and has already left Muncie, Ind., for his new field.

—Brother Ennefer, of Edinburg, Ill., called at this office last Monday, enroute to Circleville, Kan., where he is to hold a meeting.

—The First Church of Christ at Wilkes-barre, Pa., gave a reception to its pastor, E. E. Cowperthwait, and wife, on Friday evening, Jan. 22.

—David J. Elsea, of Abingdon, Ill., has accepted a unanimous call to the church at Watseka, Ill., and has made a promising beginning of the work.

# Without MACBETH on it what can you expect of a lamp-chimney!

You need to know how to manage your lumps to have comfort with them at small cost.

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MACBETH, Pittsburgh.

—G. E. Shanklin, of La Monte, Mo., sends us a little tract on "The Plan of Salvation," which contains a plain diagram and a clear and simple explanation of it.

—Mrs. Josie D. Wyatt was ordained as a minister of the gospel by Harold Baldwin at Kingston, Mo., Jan. 21. Sister Wyatt has been a singing evangelist for over two years, and is an effective personal worker.

—O. P. Spiegel reports that the work is prospering in his difficult field at New Orleans. The attendance at Sunday-school last Lord's day was 154, which is the largest within the memory of the oldest inhabitant.

—Marion Stevenson, of Irving Park, Chicago, is giving a week of book studies in the Pentateuch at Noblesville, Ind., where E. H. Barnes is pastor. Brother Stevenson can be secured for one or two meetings this spring.

—R. H. Lampkin writes enthusiastically of Paonia, Colo., as a splendid fruit-growing and coal-mining country, and says there is a fine opening for a wide-awake Christian newspaper man to buy out the present owner of the local paper. Address G. W. Coffman.

—D. E. Hawes, singing evangelist, called at this office on his way to Kansas City, where he is to assist W. F. Richardson in a meeting. I. J. Spencer will do the preaching. Brother Richardson recently held a meeting with Brother Spencer's church in Lexington, Ky.

—"The Anniversary Number was simply delightful. I read the greetings with pleasure. To see brethren who have been standing for years on the mountain of truth, so full of faith and hope, greet each other in the sweet spirit of love, is a joy indeed."—E. J. LAMP-TON.

—Lee H. Barnum has resigned at Horton, Kan. At a farewell reception which was given by the Ministerial Union at the Christian Church on Jan. 22, resolutions of regret, prepared and signed by the pastors of the other churches, were unanimously adopted by the congregation.

—Eureka College will celebrate Founders' Day on Feb. 5 and 6. The principal addresses will be delivered by Dr. Nathaniel Butler and Dr. Thomas McClelland. This is the forty-ninth anniversary of the granting of the charter. Great preparations will be made for the semi-centennial next year.

—F. L. Cook, who has done such an excellent work with the East Broadway Church, Sedalia, Mo., has gone to Salida, Colo., where he began work Jan. 25. He reports that he was greeted by a large congregation and expects a profitable pastorate. W. F. Hamann succeeds him at Sedalia.

—D. D. Boyle has re-entered the evangelistic field, and will make his headquarters at Oklahoma City, Okla. He will begin a meeting with W. H. Hensley, at Humboldt, Kan., Feb. 7. Brother Boyle has only recently recovered from a long and serious attack of gripe and typhoid fever.

—The church at Hennessey, Okla., B. D. Gillispie, minister, had a note-burning jubilee Jan. 14, and began the new year free of debt. Two Church Extension notes and one on the parsonage were paid during the year, and more than the usual amount was raised for current expenses and missions.

—H. T. Morrison, pastor at Dayton, Wash., would like the names and addresses of all members of the Christian Church living in the western provinces of Canada, as he has matters of interest to present to them. He would like the names of several good preachers who would like a good pastorate in Washington. Salary not less than \$1,000.

—A member of the Christian Church is wanted to build and conduct a college boarding house at Wilson, N. C., where Atlanta Christian College is located. The place is in the health resort region of North Carolina, and the summer tourist trade would alone make a profitable investment. A lot will be given free. Address G. G. Cole, Wilson, N. C.

—C. C. Hill has resigned at Richmond, Mo., and will take charge of a church at Roswell, N. Mex., about the middle of February. This action is taken on the advice of a physician. We regret to lose Brother Hill from the state, but hope that a brief residence in the

## RHEUMATISM IN THE SHOULDER



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### Allcock's POROUS PLASTER

This painful trouble can be relieved and cured by using an *Allcock's Porous Plaster*. Warm the plaster before applying—it not relieved by bedtime, place a hot water bag against the plaster on the shoulder.

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country of sage-brush and sunshine will restore his health and enable him to return to Missouri. The church at Richmond has already made arrangements for a pastor.

—Bro. J. C. Reynolds calls our attention to the fact that he and Patrick Murphy did not graduate at Bethany College, as stated in our Anniversary Number, though they spent two years there, and had to discontinue on account of health failure. From the thoroughness which he manifested in his knowledge of Greek and Latin, when the editor of this paper sat at his feet, we will be pardoned for the mistake.

—"The Blue Book of Missions" is the title of a meaty little pamphlet recently issued by the Bureau of Missions in New York. It contains statistics and facts about all the leading foreign missionary societies of the United States and Canada. The Bureau of Missions was only recently established, but it is already doing valuable work as a clearing-house for information about missionary work in all religious bodies.

—John A. Stevens has been doing a piece of what he calls "constructive evangelism" in East Dallas, Texas. Three months ago he was sent by the American Christian Missionary Society into this field, where there was a district of four square miles without a church or mission of the Disciples of Christ. Beginning with a prayer-meeting, he next organized a Ladies' Aid Society, then a Sunday-school, then a church, a protracted meeting being conducted meanwhile. The present membership is 151, Sunday-school enrollment 185. A \$2,000 lot has been bought and paid for, and the church is meeting in a commodi-

## FOR SALE!

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J. C. DICKSON, Pastor, Tyler, Tex.



ous temporary building which was erected on the lot. Brother Stevens writes that within a few weeks a permanent minister will be located at a salary of \$1,500 a year, all paid by the new church.

—I am delighted with the anniversary number of the CHRISTIAN-EVANGELIST. Many of the faces are familiar to me and mine, and especially Bro. J. C. Reynolds, who was one of the first instructors of myself and wife in college. This number makes me look again into the face of the editor-in-chief and see the furrows and silver threads that years and toil have made. I was one of the first to greet him when he entered college, and we have kept in touch with each other through all these years. I was a reader of the Gospel Echo. It gave no uncertain sound then, and its dynamic sounds have not stopped with the boundaries of civilization, but have echoed through the corridors of heathen temples. I hope to join with you in your "golden jubilee." Accept a greeting from beneath our "vine and fig tree." J. DURHAM.  
Irvington, Cal.

—B. F. Manire, who is at Palmetto, Fla., for the winter, writes: "I am preaching as I have the opportunity, on my own responsibility. We have not a single church in Manatee county which is a large one, and has in it several growing towns. As a fruit-growing and truck-farming region, it is equal to any other in the state. I can hear of only 23 members in the county, and these are widely scattered, a few at a place, on both sides of the Manatee river. I am making an effort to get these brethren to federate with each other, and thus form a church as a center, from which the word of life may be sounded out all over the county. At present, I have all this field to myself so far as "our plea" is concerned. I ask the prayers of the brethren everywhere in behalf of these few and scattered brethren including myself, that we may be strengthened and enabled to plant a church after the primitive faith and order that will become a beacon light to this entire field."

—Ministers of high standing in Ohio and Indiana inform us that a new money-making craze is attacking some of the preachers in those states. The new scheme, which is closely akin in all essential particulars to the recent oil swindle, is a patent gate. Preachers are being solicited to buy the rights for a county for \$1,500 in cash or notes, and they are to get 50 per cent of all that they can persuade others to put into the scheme. One preacher is said to have made \$8,000 since Dec. 21. It is a humiliating fact that so many preachers are easy victims to any plausible swindle. They would not, for any amount of money, assist in promoting a proposition which they knew to be fraudulent, but the desire to make money, accompanied by a lack of training in financial affairs and unfamiliarity with the methods of modern manipulators, renders them an easy prey. Brethren, don't do it. Your ministerial influence is too precious to be sold for any price that any promoter can pay, and remember it is your ministerial influence that they want. Don't sell it.

—Bro. C. M. Sharpe, of the Bible College, Columbia, Mo., gave us a pleasant call this week, having just concluded a very pleasant and successful meeting with the church at Hannibal. He reports that the building fund for the new Bible College has reached \$24,000, only \$1,000 short of the total amount which the building is to cost. There is no doubt that it will be completed and the building be erected in time for use at the beginning of next fall's term. Meanwhile, the endowment fund is also increasing. Brother Sharpe reports a gift of \$1,000 to the Bible College from Mrs. Mary Dulany, widow of the late lamented Daniel Dulany, at Hannibal. We

are glad to note that Sister Dulany is interested in the work on which her lamented husband had set his heart so strongly in the latter part of his life. His heart was in the cause of Christian education, and he had generous plans for aiding that cause, which his sudden departure prevented him from carrying out. It is gratifying to note that Sister Dulany has it in her heart as far as possible, to help on the same great work.

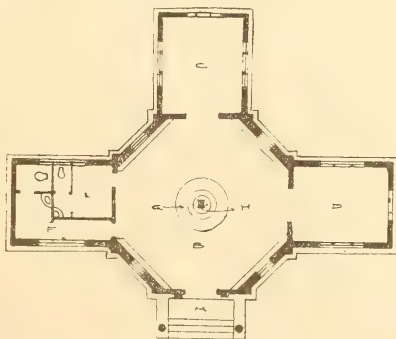


### Our World's Fair Exhibit.

It is now only ninety days until the opening of the World's Fair in St. Louis. This is a short time in which to collect the remainder of the money necessary for the erection of the proposed building for the exhibit, and prepare the exhibit for same.

It will be a comely building in every way creditable to the brotherhood it is to represent, and well adapted to the purposes it is to serve. These are, a rendezvous for the members and their friends visiting the Fair, a rest-place for them when they become weary, and rooms for an exhibit by our colleges, missionary and benevolent organizations and our publishing houses, in whatever will illustrate the history and growth of the Reformation.

The general form of the building will be octagonal with two wings, 16x20, and an extension in the rear divided into two parts, for rest rooms with accommodations for men and women. The two wings will be admirably adapted for our missionary, educational and benevolent exhibits, and the central part for historical displays, including pictures, books, tracts, charts, etc., and for the use of our publishing houses. The cut below shows the ground plan of the building:



The important and pressing matter now is to secure not less than \$5,000 for the erection of this building and the preparation of the necessary literature for free distribution. So far there has been pledged and acknowledged in our columns..... \$1,640  
The sums pledged, but not hitherto acknowledged are J. H. Allen, 104 S. Main St., St. Louis..... 100  
Z. T. Sweeney, Columbus, Ind..... 50

Making a total of pledges..... \$1,790  
Balance to be subscribed..... 3,210

As the time is short it is important that preachers and others interested in this important enterprise call the attention of their congregation to it and urge immediate action.

A special finance committee has been appointed to solicit the funds for the carrying out of this enterprise, consisting of Oreon E. Scott, G. A. Hoffmann and J. H. Allen, 104 S. Main St., St. Louis, who is the treasurer. As the money will be needed soon to begin the work, the cash should accompany the pledge when practicable. All the money should be in the hands of the treasurer by May 1.

The undersigned committee appointed at Detroit solicits the kind co-operation of our religious papers and of all who are interested in this worthy undertaking.

J. H. GARRISON.  
W. F. RICHARDSON.  
Z. T. SWEENEY.  
S. M. COOPER.  
J. H. ALLEN.  
Committee.

## What Is Federation? And What Should Be Our Attitude Towards It?

An Address delivered before our last Congress, Des Moines, Ia., by

J. H. GARRISON.

together with questions to and answer from Dr. E. B. Sanford, Secretary Church Federation.  
Price of pamphlet, in paper cover, 15 Cents, postage prepaid. Address

Christian Publishing Company  
1522 Locust Street St. Louis, Mo.

### Our Friends.

Many of our friends have expressed a desire to aid us in securing 10,000 new subscribers to the CHRISTIAN-EVANGELIST. Kindly read in our other column the splendid offer of books to be given to those who will aid us in this campaign for 10,000 additional readers. We trust you can not only commend the paper to your friends, but thus build up your own library with the best books issued by our people. The Christian Publishing Company are anxious to do all in their power for their friends and we are satisfied that many will embrace this opportunity to enlarge the circulation of the CHRISTIAN EVANGELIST.

### Dedication at Brownstown, Ind.

Brownstown is the county seat of Jackson county, Ind. The church there is an old one. Some of the pioneer preachers ministered to it in an early day. They have just completed a new and modern house of worship. It was opened for worship on Lord's day, Jan. 24. There was a debt of \$1,750 to provide for. We raised \$2,000, and the house was given to God with songs of rejoicing and solemn prayer to God. Bro. H. A. Wingard is the hard working and very successful pastor of the church. The church property is worth \$7,000.

L. L. CARPENTER.

### A Drop of Blood

Taken from a person who has for a few months used Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) is pure and free from taint.

We say a few months, because it takes time to overcome the effect of years of careless living in the matter of diet, sleep and dissipation. This great one dose a day remedy gives quick relief from indigestion, constipation, dyspepsia, headache and all kinds of kidney, liver and stomach trouble, but as the impurities entered the system slowly, so they must be gotten rid of.

Poisons and disease germs creep into the blood through the retention of impure waste matter in the stomach and bowels and through inactive kidneys and a lazy liver. Vernal Palmettona gives gentle aid to the weakened digestive organs. Gradually they gain strength and are finally able to perform their natural functions without any help. When this stage is reached, use a little judgment in what you eat and drink and you will have no more trouble. You'll be able to do twice as much work as before, whether it is done with your hands or brain.

Perhaps you have read this kind of talk before and have found the remedy talked about to be a flat failure in your case. If so, you are prejudiced. Knowing that such a prejudice often exists, we give every one a chance to try Vernal Palmettona before they buy. It is on sale at all leading drug stores, but you can try it free of expense. Write us for a free sample bottle to-day. It will be promptly sent postpaid. If it does you good, it is easy to step into a drug store and get a full size bottle. The druggist will not try to sell you something else. If he does he is an exception, for druggists know that Vernal Palmettona is the best remedy of its kind in existence. Vernal Remedy Co., 506 Seneca Building, Buffalo, N. Y.



Invaluable in allaying the Hoarseness and Irritation incident to vocal exertion, effectually clearing and strengthening the voice.  
Avoid Imitations. *John S. Brown*



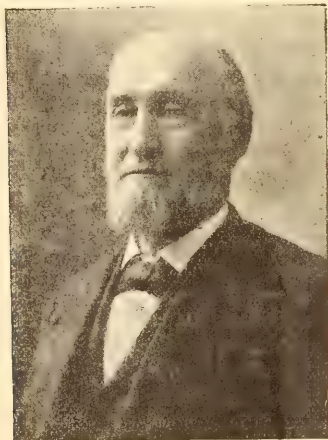
## Correspondence

### Retired With Honor.

The following memorial, adopted by the Acting Board of Managers of the American Christian Missionary Society on the retirement of Wm. F. Cowden as Superintendent of Missions in the northwest, is a well-deserved tribute to a faithful servant of God:

Wm. F. Cowden has faithfully served the Church of Christ as Superintendent of Missions in the northwest under the direction of the American Christian Missionary Society for a period of fifteen years. During that time he has planted and watered the seed of the kingdom, and under his leadership he has seen churches grow that are an honor to the name of the King and the glory of the brotherhood, of which they are a part. He has been faithful in season and out of season; not sparing himself; taking long journeys that he might give to the needy fields his personal oversight, his counsel and his prayers.

At the invitation of the Board he has come eastward year after year and traveled among



W. F. Cowden.

the churches, pleading for the great cause of home missions in a most earnest and effective way. Now he has reached the years of three score and ten, and desires to turn aside and rest awhile. He has fully earned this rest, and while we part with him with regret as superintendent of missions, yet, at the same time, we give him the benediction, anticipating the verdict of the Lord Jesus Christ: "Well done, good and faithful servant." We shall follow him in his retirement with our profound respect, our best wishes and our prayers. He has fought a good fight in the name of our King, and we say to him, "God bless you."

The Board also desires to express our thankfulness to Bro. Thomas W. Phillips, whose generous support of Brother Cowden has made all this possible. And we know that he must certainly have the answer of a good conscience as he thinks of the work that his generosity has made possible. We earnestly hope for a continuance of Brother Phillips' support in this great work of home missions.

Adopted by the unanimous vote of the Board at its meeting Jan. 15, 1904.

BENJ. L. SMITH, Cor. Sec.

We are indebted to our Home Secretary, Benj. L. Smith, for the following brief historical sketch of Brother Cowden:

Wm. F. Cowden was reared in eastern Ohio, not far from Youngstown. He was trained for the ministry of the Baptist Church; his neighbors were the famous Phillips brothers, of New Castle, Pa. While Brother Cowden was pastor of a Baptist Church in New Castle, he found himself out of harmony with the spirit of domination as manifested in the Baptist Associations, and on the question of close communion. The Phillips brothers had become earnest and loyal Disciples, and Thomas Phillips went to his young friend, W. F. Cow-

den, and taught him the way of the Lord more perfectly. The outcome of the matter was that Brother Cowden became minister of the church (Christian) at New Castle, Pa., which he served diligently and faithfully for many years. He was then called to the old Main Street Church of Lexington, Ky.—the church in which Alexander Campbell had held the great debate with Dr. N. L. Rice. Here he did splendid service. He was then called to the First Christian Church of Allegheny, Pa., and while in Allegheny he did some of the best work of his life. He inaugurated a plan of planting churches in the region round about the First Church of Allegheny. He made the First Church of Allegheny a cherishing mother. He organized a church in the East End of Pittsburgh, which has become one of the strongest churches among the Disciples. In following out the plan inaugurated by Wm. F. Cowden there, we have now eighteen churches in Allegheny county, where there were six.

The friendship between himself and Thomas W. Phillips has continued throughout their lives. At our National Convention in Louisville, Ky., in 1888, T. W. Phillips made a pledge of \$2,000 a year to the Board of Home Missions to support Wm. F. Cowden as Superintendent of Missions in the northwest. Brother Phillips has continued his support of that work until this day.

And so, for fifteen years Brother Cowden has ably represented our interests in the great northwest, and has often thrilled our national conventions with his appeals for that great and growing empire, hearing with prophetic ear

"The first low wash of waves, where soon  
Shall roll a human sea."

Having accomplished his three score and ten, he felt a natural inclination to be relieved from the onerous duties of his official position, but not, we are sure, to retire in idleness. In a letter to the Acting Board he says:

"In retiring from this long service of fifteen years, I desire to express to the members of the Home Board my appreciation of the confidence they have reposed in me, and the generous and sympathetic support they have so uniformly given our work in this great field of the northwest. I wish to say that I have simply done the best I could under the circumstances, and I trust that they will remember my mistakes and failures with the same clemency that I trust to receive from the Master himself at the final accounting.

"I most heartily congratulate the Board on the remarkable prosperity which God has granted their work in recent years, and devoutly pray for a richer enlargement in the near future.

"It has been a benefit to be associated with Brother Benjamin L. Smith in this service. I am a better man for having touched heart with him, and I shall cherish the memory of our friendship and fellowship in this work as one of the best gifts the Lord has given to my life. If at any time I can be of any possible service to you, I shall render the service promptly. I shall always feel a deep interest in the work of home missions."

The following tribute to Sister Cowden from Brother Smith is, we are sure, well deserved:

"No account of the life and work of Brother Cowden can be given without mentioning the name of Mary C. Cowden, the splendid wife, who has stood by his side through the years, helped him in his work, wept with him at the graves of their daughters, prayed with him for the advancement of the kingdom, and encouraged his hand and heart in every good word and work. God was good to Brother Cowden in the friendship that has come into his life in the noble wife that he gave him, and in blessing him with a very fruitful ministry."

The CHRISTIAN-EVANGELIST adds its "Well done, good and faithful servant," to these deserved tributes to Brother and Sister Cowden, and wish for them that peace and quiet enjoyment in their cozy home at Lacoma, overlooking Puget Sound, which come from the consciousness of duty well and faithfully done.

## RHEUMATISM Cured Through the Feet

Don't Take Medicine, External Remedy  
Brings Quick Relief. Sent

FREE ON APPROVAL. TRY IT.

We want everyone who has rheumatism to send us his or her name. We will send by return mail a pair of Magic Foot Drafts, the wonderful external cure which has brought more comfort into the United States than any internal remedy ever made. If they give relief, send us **One Dollar**; if not, don't send us a cent—you decide.



Magic Foot Drafts are worn on the soles of the feet and cure by absorbing the poisonous acids in the blood through the large pores. They cure rheumatism in every part of the body. It must be evident to you that we couldn't afford to send the drafts on approval if they did not cure, even after everything else had failed.

Since I used the Drafts I walk without crutches. They do just what you claim.

ANNIE LEE GUNN, Augusta, Ark.

I am much pleased with your cheap and simple remedy. I have found it to be just as you promised.

J. H. DIRKMAN, Danube, Minn.

I never found anything that would help me before trying your Drafts.

JOHN WHITE, Grafton, Mich.

I have suffered with rheumatism for the past ten years but Magic Foot Drafts have entirely cured me. I have felt no pain since using them.

MRS. MARY ST. ANGE, Woonsocket, R. I.

We have thousands of long letters of gratitude from men and women cured of rheumatism by Magic Foot Drafts. Will you let them cure you? Write today to the **Magic Foot Draft Co.**, S16, Oliver Bldg., Jackson, Mich., for a trial pair of drafts **free on approval**. We send also a valuable booklet on rheumatism, **free**.

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C. J. BURTON, President Iowa  
Christian College, Osaka, Iowa.



## Dedication and Revival at Dayton, Washington.

Eleven months ago, when I became their pastor, the church in Dayton was not in a prosperous condition. They had been for months without a pastor, and their building greatly needed remodeling. Many of the members were discouraged. Some came to the services but seldom, and others had entirely ceased to come. After mingling with the people for a few months, I saw no great forward movement could be made by the church without a good modern house of worship. I immediately began advocating this in private and in public. By the middle of July we were ready to commence tearing down and rebuilding the old structure. By the middle of No-



H. T. Morrison and Mr. and Mrs. L. F. Stephens.

vember we had the largest and best arranged house of worship in the city ready for dedication.

The main auditorium of the building seats 300, and with extra chairs it can be made to seat 400. The lecture room facing the pulpit, and separated from the auditorium by means of large sliding doors, seats upwards of a hundred, and three class rooms are capable of seating 100 more. Above these rooms there is space enough for two large class rooms. In utilizing this space the building can be made to accommodate 700. The old building, before commencing work on it, was worth less than \$1,500. The building as it now stands could not be duplicated for \$5,000. Yet, by the strictest economy, we kept the cost much below what is indicated by these figures. The

self-sacrificing spirit manifested upon the part of nearly all the members, in the building enterprise, laid the foundation for the great meeting that has just closed. On the day of the dedication upwards of \$1,200 in pledges was raised, which was more than enough to not only clear the building of all indebtedness, but to remove several hundred dollars of other indebtedness on the church.

When this house was completed our state evangelists, L. F. Stephens and wife, were secured to assist in the dedicatory exercises, and also help us in a meeting. The meeting commenced Nov. 29, and closed Jan. 10. The visible results of the meeting were 159 accessions. The total number of confessions was 105. One thing remarkable about the meeting was the large number of men among the additions. It was proverbial that few men belonged to any of the churches in Dayton. Of the 159 who came forward 85 were males, many of them past middle life, and several of them quite aged.

Brother Stephens is state evangelist of eastern Washington. He is a native of Missouri, is nearly forty years of age, and has spent nearly half of his life on this coast. After preaching for a time he and his wife spent three years in Drake University. This ministry has been spent largely in the evangelistic field. His strength, as a preacher, lies in his ability to unfold and enforce Bible teaching. He understands the plea of our brotherhood thoroughly. It has never been my fortune to be connected with any great meeting that has been as universally recommended by all classes as this one. Sister Stephens, as a leader of song, and general helpmeet of her husband, is in every way worthy of the high office she fills, and the part she takes in his arduous work. She is not only an excellent leader of song and soloist, but takes a most useful part in the devotional exercises.

HUGH T. MORRISON, Pastor.



## C. W. B. M. in Missouri.

All the auxiliaries have received their apportionments for special work. As none have asked to have their amount changed, as yet, we understand that the apportionments are satisfactory to all. We hope so. The Missouri leaflet will be at hand in all cases before this letter reaches you. Many have written for the bundle promised. They were sent out from Warrensburg by your faithful and enterprising recording secretary, Mrs. H. A. Denton.

If our auxiliaries will send for the pledge book, issued from headquarters (see note foot of page 366, February Tidings), and put it in to hands of committee under suggestion

## Piles Cured Without Pain

In the Privacy of Your Own Home.

The free trial package which we send to all who write will give instant relief and start you toward a perfect cure. After you have tried that,



MRS. MAUD SUMMERS, Cured of Piles by Pyramid Pile Cure, After All Remedies and Doctors Had Failed.

you can get a full-sized package from any druggist for 50 cents. Frequently one package cures. It is applied in the privacy of the home. Call for Pyramid Pile Cure and nothing else. All druggists have it, for it has cured so many cases of piles and relieved so much suffering and is so popular a remedy that no druggist can afford to be without it.

The healing process begins immediately with the first application and continues rapidly till the sufferer is perfectly cured. The pain ceases at once and you go about your duties without further inconvenience.

This is much more sensible than being cut and tortured with a knife. It is much more satisfactory than a humiliating examination by a physician. It is much cheaper than paying a big doctor's bill for an operation. It is a certain, safe and painless cure for piles.

Write Pyramid Drug Co., Marshall, Mich., for free trial package which will be sent in plain wrapper. After that is used, you can get full-sized package from us or any druggist for 50 cents.

"5th," in special work letter, every apportionment will easily be raised, and much to spare. Will you do this, my sisters? Use all the helps furnished by the thought and care of those women whom you have chosen as leaders in this great work for the Master.

Mrs. J. L. Moore passed through St. Louis, tarrying between trains only, on her way to Southeast Missouri. May God guide the auxiliaries in that district to responsive, earnest effort, in behalf of C. W. B. M. work.

A neat booklet, with programs for the whole year of 1904, with leaders and committees, hostesses, membership roll, etc., is received from Mrs. E. J. Sears, president of Centralia auxiliary. They have 18 new members.

Sister Lhamon, of Columbia, says, "Last year you reported us as taking seven Tidings; we now take 30; we feel hopeful and encouraged."

February's Tidings reports Lamonte as the only auxiliary in Missouri where every member reads the Tidings. Are there not others? If not, shall there not be? The live, progressive auxiliaries report large Tidings' rolls. The live auxiliaries also hold regular executive meetings, where plans are made and prayers ascend for the increase of the auxiliary in strength and beauty, also for the quickening of the spiritual atmosphere of the whole church.

MRS. L. G. BANTZ.

St. Louis.



Church at Dayton, Washington.

**LAND FREE!** Send stamp for information. J. L. LOVERING, Agt., 118 4th st., St. Paul, Minn.



### Bethany Assembly.

The board of managers of the Bethany Assembly, are making arrangements to make the coming encampment meetings the greatest and best in its history.

The Assembly will open on Thursday, July 21, and close on Monday, Aug. 16. This is the twenty-first year of the Assembly's existence. This year it is a full grown man, old enough to vote, and it will celebrate its twenty-first birthday by presenting to its patrons, by far the best bill of fare for its platform ever offered to a Bethany audience. Bethany is the only chauntauqua of the Christian Church.

It was organized by the largest state convention ever held by our brethren in Indiana, consequently it is a child of the church, and not a private institution owned and controlled by individuals. Arrangements are already made to repaint and repair all the buildings on the ground, as well as to put the grounds in the very best of order. Contracts will soon be let for the erection of quite a large number of assembly cottages, as well as several private ones. The grounds are brilliantly lighted with electric lights, and no pains will be spared to make the season of 1904 the crowning one in Bethany's history.

The calendar of the Assembly will soon be printed, and will be followed with the announcement of the great program that is now in process of preparation.

Please remember the dates, July 21 to Aug. 16.

Remember Bethany always gives all and even more than she promises.

Remember Bethany is national. Last year the attendance was from lakes to gulf, and from ocean to ocean; twenty-five states and territories were represented.

Wabash, Ind.

L. L. CARPENTER.

### Canton (Mo.) Items.

Bro. E. M. Carr has accepted work at Lima, Ill. Bro. Chas. Hartard is building a church at Steffinsville, Mo.

Brother Krall will preach at Fowler, Ill.

Brother Bennett, of Malden, Mo., will preach at Kehoka, Mo., and Brother Williams will go to California.

There are now over 50 ministerial students in the university, and more CHRISTIAN-EVANGELISTS come than any other church paper. Through the preaching of students, more than 150 additions have been made to the churches the past year.

T. WALLACE.

### THIS TESTIMONY

Will surely interest many readers of the Christian-Evangelist.

James G. Gray, Gibson, Mo., writes about Drake's Palmetto Wine as follows: I live in the Missouri swamps in Dunklin County and have been sick with Malarial fever and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicine I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malarial, Kidney and Liver ailments I ever used or heard of. I feel well now after using one bottle.

A. A. Feiding, Knoxville, Tenn., writes: I had a bad case of sour Stomach and indigestion. I could eat so little that I was "falling to bones" and could not sleep nor attend to my business. I used the trial bottle and two large seventy-five cent bottles and can truthfully say I am entirely cured. I have advised many to write for a free trial bottle.

J. W. Moore, Monticello, Mo., makes the following statement about himself and a neighbor. He says: Four bottles of Drake's Palmetto Wine has cured me of catarrh of Bladder and Kidney trouble. I suffered ten years and spent hundreds of dollars with best doctors and specialists without benefit. Drake's Palmetto Wine has made me a well man. A young woman here was given up to die by a Minneapolis specialist and he and our local doctors said they could do no more for her. She has been taking Drake's Palmetto Wine one week and is rapidly recovering.

The Drake Formula Company, Drake Bldg., Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to any reader of the CHRISTIAN-EVANGELIST. A letter or postal card is the only expense to get this free bottle of Drake's Palmetto Wine.

### Barnes Business College

BOARD OF EDUCATION BUILDING., ST. LOUIS, MO.

Established 22 years. Eight expert teachers. May we tell you what a business course with us means? And we'd be pleased to say something about our shorthand and Touch Typewriting course. We give personal instruction, and can offer advantages not to be obtained elsewhere. Catalogue free.

### Dedication at Corydon, Indiana.

Corydon was the first capital of the state of Indiana. At an early day the plea for a return to apostolic Christianity was made, a church was organized, and for many long years the gospel has been preached there, and many have accepted and obeyed it. They have worn out and outgrown one or two houses of worship, and now they have built another, modern, convenient and commodious. It has two entrances, each with a vestibule, a main auditorium, and lecture room that can be opened and made a part of the auditorium. It has a baptistery with two robing rooms, that can also be used for Sunday-school class rooms.

Above, it has a ladies' aid room, a ladies' parlor, and six Sunday-school class rooms. The pews, pulpit and furnishing are elegant. The entire floor is carpeted; it is brilliantly lighted with electric lights, artistically arranged. It is heated with a furnace; the whole making a beautiful house both in the exterior and interior. Brother Stanley Robert Grubb is the very successful pastor. He is a young brother of sterling worth, pure in life, and greatly devoted to the gospel of Jesus Christ, our common Lord. He has the confidence and respect of the people of the entire city, both in and out of the church. His work is being greatly blessed of God. On Lord's day, Jan. 3, we met with the church at Corydon, and preached the opening sermon, raised their money and dedicated the house. Although they had paid liberally, and even beyond their means, so that there was only a little more than \$2,000 indebtedness to provide for, yet they came up to the dedication with joyful and liberal hearts, and freely provided for all their debts with a surplus of some \$200 additional. It was a day of great rejoicing, generous giving and grateful thanksgiving.

Corydon is the home of Sister Sallie K. Jones, the efficient state organizer of the C. W. B. M. The church at Corydon is now in a condition to inaugurate a forward movement all along the lines. With this new and beautiful house, with all of its indebtedness provided for, with a pastor like Brother Grubb, with its Sunday-school, Christian Endeavor Society, ladies' aid society, and its missionary enterprises, there is a very bright future before it.

L. L. CARPENTER.

Wabash, Ind.

### Dedication of the First Christian Church, St. Paul, Minn.

We dedicated our new church last Lord's day, Jan. 24, Bro. Z. T. Sweeney assisting.

It was a bitter day, the coldest for 16 years. The thermometer registered 36 below in the morning, 32 at noon. It almost suicided our hope of being able to raise the necessary money. We had to have \$7,500, but because of the severe morning decided to ask for only \$5,500, but we received \$8,200. It was marvelous in our eyes.

We have a most beautiful building. It is Gothic both inside and out. It is built of red sand stone and brick; accommodates 500; cost \$22,000. It is a poem in color in the interior; the wood work is all enameled with ivory, the decorations are green and cream with brown and gold Gothic designs in stenciling.

It is so joined to the old building that it forms perfect unity. The Sunday-school is in the basement, which with the old church affords plenty of room for a great work.

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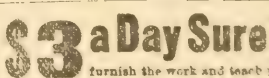


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## Ministerial Exchange.

W. F. Shearer, who is to hold a meeting at Carbondale, Ill., in February, has an open date for a meeting in March. Address him at Angola, Ind.

Harold Baldwin and wife are doing splendid work in Missouri. The membership of the church at Kingston has been almost doubled since they took charge of it nearly a year ago. Brother and Sister Baldwin are educated, cultured, refined, patient, persevering, and ought to be in charge of one of our strong churches.

FREDERICK F. WYATT, Evangelist.

Clarice Yeuell is located at Columbia, Mo., where he is taking studies in the university and Bible College. He is open to engagements for preaching on the Lord's day.

J. H. Bryan, Des Moines, Iowa, writes that he can put a number of preachers in correspondence with churches in the state, paying from \$600 to \$800 a year.

John Joyce has re-entered the field as an evangelistic singer, after being out of the work for the past two years. He is now assisting T. E. Winter in a meeting at Greenwich, Ohio, and can be secured for a meeting for February.

The church at Gold Field, Iowa, where T. A. Lindenmeyer recently resigned to accept a call to Pawnee City, Neb., wishes to secure a pastor. It is a good field and deserves a good man. Address B. W. McElhinney.

The church at Mariette, I. T., wishes to secure a pastor, salary \$600. The church has 65 active members, but no building. Address B. B. Askew.

Trinidad, Col., wishes to secure a supply for the pulpit for four months, beginning March 1, while the pastor is abroad. A good opportunity for a capable man who wants a vacation in Colorado. Address David C. Peters, 116 N. Chestnut St., Trinidad, Col.

The churches at Corning, Iowa, and Prescott, Iowa, are both without pastors at present.

O. L. Adams, of Russell, Iowa, is open for engagements for pastoral or evangelistic work.

A young minister, unmarried, can be secured for \$10 per week, by addressing 556 West 116th St., Chicago.



## To Our Endeavor Societies.

I am just in receipt of a copy of the new exercise gotten out by the Foreign Society for Christian Endeavor Day. I have examined this carefully and am free to say it is one of the most attractive, and in my judgment, effective exercises the society has ever furnished. The title of it is "Our Own Boys," the special point of which is the orphanage at Damoh, India. The title page contains a cut of the uncompleted workshop of the orphanage, which has now about 350 boys in it.

The exercises are interspersed with readings, recitations and music, carefully selected and nicely arranged. In addition to the exercise itself, the society furnishes "Suggestions to the Presidents or Leaders," which contains an outline of the purpose of the exercise, and makes it very easy for those having the work in charge to arrange the program.

These, with the exercise itself, are furnished free in any quantity desired to as many societies as will send for them with a promise to produce the entertainment in the church and send the proceeds to the society for the orphanage work.

This is certainly a splendid opportunity for our young people to show their appreciation and faithfulness. I therefore make a special plea to every society in the land to send at once to Bro. F. M. Rains, president, Box 884, Cincinnati, O., for as many copies of the Endeavor exercise as will be needed to arrange a splendid program.

With very little effort on the part of our Endeavorers, it occurs to me that our societies could easily furnish \$10,000 as a result of the special offering from this exercise.

If the date appointed does not suit, of

of course you can choose one which will be satisfactory. While we would like for as many as possible to use the regular day, yet it is not so much the day as it is the spirit and the offering.

Trusting that at least three times as many societies will observe this day this year as did last, and with the heartiest good wishes to all our Endeavorers, I am

Fraternally yours,

Kansas City, Mo. R. H. WAGGENER,  
National Supt.



"Got any oysters?" asked the guest in a restaurant. "No, sah," replied the sable waiter; "ain't got no shell-fish, 'cept eggs, sah."

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## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

### Additions Reported Last Week.

Baptisms.....	1,924
Letters and statements.....	744
Denominations.....	170

Total.....2,838

M. L. BUCKLEY.

Harrison, O., Jan. 27, 1904.

Special dispatch to the CHRISTIAN-EVANGELIST.

ARCOLA, ILL., Jan. 31.—Charles Reign Scoville has been here eighteen days; one hundred and twenty added; nineteen to-day.—L. T. FAULDERS.

ARKANSAS.—Paragould, Jan. 29.—This year is the first time the congregation has employed a minister for full time. About one dozen have been added since our pastorate in full began. We have a fine Bible-school with John A. Morgan to push things, and Bro. L. C. Thompson to tell little stories for the children. We will have a protracted meeting here some time soon, and will try to move things in great shape.—R. O. ROGERS.

COLORADO.—Denver, Jan. 25.—Highlands Church, second week of meeting finished last night; 35 forward; 25 confessions. S. M. Bernard, of Boulder, preaching. Meeting continues.—J. E. PICKETT, Pastor.

Paonia, Jan. 26.—The writer was at this place Jan. 4-21, assisting Bro. G. W. Coffman in a meeting resulting in five confessions and five by letter and statement. The congregation is small and organization new. They have just purchased a good brick building, formerly the school property, and will soon have it in good shape for their work. Brother Coffman and his wife are sparing no pains nor cost to themselves to push the work and if they stay there we may confidently expect a prosperous church in the near future.—R. H. LAMPKIN, La Junta, Col.

DISTRICT OF COLUMBIA.—Washington, Jan. 25.—Five additions in last week. One at prayer-meeting, one by letter last Lord's day morning, and three confessions at night.—W. L. HARRIS.

Washington, Jan. 25.—One yesterday from the Baptists; one baptized Thursday at the prayer-meeting from the Catholics. Large audiences and increasing interest at every service. Begin meeting Jan. 31.—J. MURRAY TAYLOR.

ILLINOIS.—Rock Island, Jan. 28.—Memorial Christian Church held its annual meeting Wednesday evening, Jan. 27. The church was without a pastor four months of the year, notwithstanding the reports showed an increase

of 82 by additions to the church; membership now 510; Christian Endeavor 100, gain of 40 during the year; Sunday-school 450 enrolled, 288 average attendance, increase of 100; money raised during the year, \$3,500. At annual meeting \$1,000 was asked for to cancel an old debt of \$675 and repair the church; \$1,200 was raised in a few minutes.—O. W. LAWRENCE.

Moweaqua, Jan. 27.—Our meeting here is moving along nicely. Splendid audiences and good interest. Ten additions to date. State Evangelist F. L. Davis is preaching. Any church desiring the best work will do well to secure him.—F. HOWARD SWEETMAN AND WIFE.

Armington, Jan. 28.—Forty-four additions in the meeting here.—ANDREW SCOTT, evangelist; GUY B. WILLIAMSON AND WIFE, singers. Athens, Jan. 25.—I closed a three weeks' meeting here with my home church last night. There were four baptisms. The attendance was good.—GILBERT J. ELLIS.

Champaign, Jan. 25.—At our annual meeting of the congregation held early in January, reports were heard from all departments of the church work; all of these were most encouraging. The chief matter of interest centered in the report of the building committee, showing that within the year the new church had been completed, costing \$23,000, and that it had been dedicated with all debts provided for and an overplus of good pledges sufficient to purchase a pipe organ. The clerk's report showed an increase in the church membership during the last six months of 66. The church is meeting all financial obligations promptly. We began a meeting last night with home forces; one added yesterday.—STEPHEN E. FISHER, pastor.

Armington, Jan. 21.—Thirty-one additions to date; 15 last Sunday. Rev. Andrew Scott is preaching great sermons.—GUY B. WILLIAMSON AND WIFE, singers.

Chambersburg, Jan. 22.—Bro. Thomas J. Shuey began a meeting with us three weeks ago to day. Forty-one additions, 11 confessions last night. Large crowds, intense interest, powerful preaching.—PAUL H. CASTLE, pastor.

Jacksonville, Jan. 21.—Annual meeting of Jacksonville Church held recently. Offerings to missions doubled over 1904. Additions are made nearly every Sunday. Five last Lord's day. Church has made substantial progress. Scoville will start a revival Feb. 8.—R. F. THRAPP.

Granite City, Jan. 20.—The church here held its first annual meeting on Jan. 10, the second Lord's day of this year. It was just one year on that day since the little band of Disciples here began work for the Lord. Reports from all departments of the church were very encouraging. An unprecedented flood last June put all church work out of the question for several weeks. They had no pastor until August, but in the five months since then 51 have been added and the membership doubled. The ladies' aid has only been organized and at work about six months, but during that time has raised over \$85 in actual cash with other valuable work on hand.—M. M. McFARLAND, pastor.

New Boston, Jan. 18.—We closed a three weeks' meeting here last night, with 19 conversions. Bro. G. E. Shurer, of Monmouth, Ill., who two years ago organized the church here, did the preaching. Brother Shurer is a plain, fearless speaker, an earnest, consecrated man and a tireless worker. Besides the 19 conversions, his work has done much here to strengthen the church. He goes from here to begin a meeting at Table Grove, Ill.—JNO. G. QUINLAN, minister.

INDIANA.—Valparaiso, [Jan. 29.—Brother Vernon Harrington is in a great meeting at Adams Church, five miles south of this city, with 52 added—45 baptisms.—This church has not met for several years but will be one of the strong churches of the county. About 75 added here since last report.—J. H. O. SMITH.

Laport, Jan. 25.—We closed a two weeks' meeting here last night that resulted in 13 additions, 11 conversions. Mrs. Vernon Harrington, of Des Moines, led the music, and was greatly appreciated by all. There have been 24 additions to the church since I came to the work. The outlook for this church is brighter than it has been for some years.—GEO. E. HICKS.

Connersville, Jan. 27.—Began work as minister for the Springville Church Jan. 17 with bright prospects. We have a handsome new church building, with all modern improvements and 325 consecrated workers.—Z. J. TAYLOR.

Kewanna, Jan. 26.—Our meeting closed here Jan. 21—19 sermons, 11 additions, 6 by primary obedience, 5 by letter and statement. Also one confession Lord's day, making 19 accessions here since Dec. 13. Began meeting

at Fairview last evening with storm and cold. J. F. Nutt, of Fairview, helps me in the singing.—J. G. SHAW.

Indianapolis, Jan. 25.—Six added at North Park Church yesterday. Will dedicate our remodeled building Feb. 7.—AUSTIN HUNTER.

Knightstown, Jan. 27.—The following is our report for the past year: Sermons preached, 121; lectures and special addresses, 8; funerals, 11; weddings, 2; total additions here and elsewhere, 35—22 baptisms; calls, 400; membership, 175. More money has been raised for missions than in any previous year of the church's history. All departments growing.—ALLEN T. SHAW.

Bedford, Jan. 22.—Results of twenty months co-operative labors of pastor and members with God's blessing: Additions, 83; losses, 67; weddings, 45; debt reduced, \$4,000; present incumbrances, \$11,000; raised from all sources, \$8,419; missions \$288. This item is not as large as we will make it. Harmony, hopefulness, progress are manifest. The future promises a joyous abundance of work.—E. RICHARD EDWARDS.

IOWA.—Corydon, Jan. 25.—Meeting three weeks old and 50 additions. We close next Lord's day evening. Promise City next.—HAMILTON AND WILKINSON, Evangelists; F. D. MACY, Pastor.

Urbana, Jan. 28.—We had our re-dedication services Jan. 24. Brother Wells, of Wisconsin, did the preaching and raised the necessary pledges and money. Over \$400 in pledges and money was raised. The building repairs cost \$1,400 and now we have a fine chapel that will stand for years. We are now in the midst of a meeting with James T. Nichols, of Vinton, Iowa; meeting three days old with two confessions and many more prospective. Brother Nichols is a good gospel preacher.—F. W. MUTCHLER.

Redfield, Jan. 25.—C. G. Stout, state evangelist, has just closed a great seven weeks revival at this place. The interest from start to finish was intense. After three weeks of persistent and untiring efforts, the seeds sown began to spring up, and during the remainder of the meeting, ninety-five took their stand for Christ. Suffering from a severe cold, Brother Stout went to his home in Des Moines for a week's rest, returning to conclude the meeting on the following Sunday, Jan. 24. At the evening service two more made the good confession. The final service will be held to-night, when it is more than probable that the number will reach one hundred. Churches in need of evangelistic work, will make no mistake in securing the services of C. G. Stout.—J. T. OVERSTREET, member official board.

Webster City, Jan. 22.—Nine more; seven by confession of faith in our meeting here last night. Thirty-two to date; meeting 19 days old. We continue.—WALTERS AND GARMONG.

Keokuk, Jan. 23.—Some weeks ago Brother C. O. Haskell supplied the pulpit here. A young medical student made the good confession, but was not baptized until last Wednesday evening at the close of our prayer-meeting service. He is a bright, intelligent young man, and goes "on his way rejoicing." All departments in good working order.—J. W. KILBORN, 716 Fulton St.

Mt. Ayr, Jan. 21.—We closed meeting here Jan. 18, with eleven additions, conducted by home forces. There was a good interest throughout the two weeks and all seemed to enjoy the services.—L. C. SWAN.

West Liberty, Jan. 23.—Our meeting here is developing a fine interest, being attended by large audiences that give most marked attention. There is excellent promise of good results, indeed they are already being realized. The singing, in charge of C. E. McVay, of Cotner University, Bethany, Neb., is an attractive part of the services. Brother McVay has been in this work but a few months, but is in every way well fitted for the work. He is a good chorus leader and an excellent soloist. His Christian bearing is in harmony with the beauty of his voice. He goes to Carbondale, Ill., for February, but is open to engagement after that. I heartily commend him.—F. W. COLLINS, Pastor.

KANSAS.—Augusta, Jan. 27.—W. E. Harlow and V. E. Ridenour, of Joplin, Mo., fame, closed a 24 days' meeting here last evening, resulting in 106 additions; 81 baptisms; 17 came from the denominations and two were reclaimed; 57 were men and boys. There were 12 or 15 children and the balance ranged from

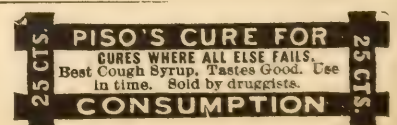
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18 to 30 years of age. Considering the size of the town (2,000 inhabitants) and other limited conditions this is a most splendid meeting. Our hearts are glad. God bless these men.—G. J. CHAPMAN, pastor.

Narka, Jan. 25.—Meeting eleven days old; 24 additions.—EDWARD CHITTER, Evangelist.

Hutchinson, Jan. 25.—Six additions at Nickerson, five baptisms, one by statement.—C. W. VAN DOLAH.

LaCygne, Jan. 30.—Meeting at this place now 20 days old with 24 accessions. Meeting conducted by Bro. J. Ira Jones, state evangelist.—BERT I. BENTLEY, Singing Evangelist.

Buxton, Jan. 27.—Three confessions here Sunday and Monday, all young men, who received especially warm congratulations from entire congregations. All branches of church work are being pushed by able workers.—S. F. WRIGHT.

Arkansas City, Jan. 25.—Meeting now 19 days old with 39 added. Nine reclaimed, seven by statement, two by letter, 16 by baptism, two from M. E.'s by baptism and one from M. E.'s by letter, two from Congregationalists. This has been a splendid meeting. We have all been greatly helped. Brother Barnett has preached clear, strong, scriptural sermons. Brother Shafer as singer has done excellent work, and we can heartily commend him.—The additions have mostly been adults.—M. LEE SOREY, pastor.

Hunnell, Dec. 22, closed one of the best meetings that has ever been held in our little church; 70 souls were added to the work, 67 grown people; this exactly doubles our membership. Sister Clara H. Hazelrigg was the evangelist, assisted by our efficient pastor, J. M. Morris. The church that has never had the services of this devoted sister in a meeting has missed hearing, in my judgment, the greatest living evangelist. The community was moved as never before in its history and the church at the close of four weeks was standing on the mountain top with God.—J. T. WARD.

MISSISSIPPI.—Aberdeen, Jan. 25.—Work starts well in the new field. Seven added yesterday, five in the morning and two in the evening; one from the Baptists. Was given a reception and the larder filled on the evening of Jan. 15. We start our Sunday-school revival next Sunday. Begin soon internal improvement on church building.—G. W. NUTTER.

MISSOURI.—Cameron, Jan. 26.—Since our last report there have been six accessions to this congregation—three baptisms, one by reclamation and two by letter. The work of the new year starts off under the most favorable auspices. January 1st we had our annual all-day meeting, when the men of the church served dinner to the ladies. Dr. J. H. Shields, pastor of the Presbyterian church here, gave us a very helpful and inspiring address in the morning, and at the evening meeting we had the pleasure of listening to Bro. W. Newton Briney, of Paris, Mo., who delivered, as he always does, a most excellent sermon. We hope to have Pres. Burris A. Jenkins here for a course of lectures during the summer.—RICHARD W. WALLACE.

Appleton City, Jan. 25.—Four additions since last report, one confession at La Due, and three by letter here. I have closed my work with the churches at La Due and at Center (one-fourth time each), and have accepted the work at Foster for one half time. The following is a statement of my year's work: Sermons, preached, 186; additions, 56; 28 by confession, 22 by letter and statement, three from denominations, three reclaimed; calls, 540; funerals, 10; weddings, two. Missionary offering 100 per cent larger than that of 1902. I begin a meeting with the Foster church Feb. 15.—FRANK JALAGEAS.

Galt, Jan. 27.—The end of my second year with this congregation is near at hand. This and the Tindall (Mo.) Christian church employed me one half time each, at my very beginning in the ministry; was ordained four months later by the Trenton Christian church. During the two years we have had 25 accessions, \$375 raised for missions, \$200 raised by Aid Society. Salary last year, \$250; this year, \$300. I resign the work here, to take effect in March, and go to Braymer, Mo., which will be the second year with them. I can most heartily recommend this congregation to a young minister. They have been very patient and loyal to me. The church at Braymer is weak in numbers, but wide awake and enthusiastic. Since the protracted meeting held early last fall, they have a splendid Christian Endeavor.—J. D. PONTIUS.

West Plains, Jan. 30.—I held a short meeting for this church. I was never treated better than here. During my short stay there I had one funeral, a wedding and two additions—one by letter and one by baptism. I left

the church trying to raise subscription for my salary.—I. W. LAWMAN.

Bowling Green, Jan. 26.—One confession of faith on third Lord's day of this month.—E. J. LAMPTON.

Hannibal, Jan. 25.—The church has experienced a real spiritual uplift through the special meetings conducted by Prof. C. M. Sharpe. Though a man of unusual scholarly tastes and accurate expression, he has the true evangelistic fervor in marked degree. He deepened conviction in many hearts and won new friends for Christ. There were 19 accessions—11 of these by confession.—LEVI MARSHALL.

Mt. Grove, Jan. 27.—Closed a few nights' meeting with four confessions at Pleasant Valley, in Douglas county. Organized a Christian Endeavor Society at Fairview church, in Wright county, with 38 members. I expect to go to Norwood next Sunday.—E. W. YOCUM.

Savannah.—We had two additions here Sunday, Jan. 17.—A. R. HUNT.

Springfield, Jan. 25.—Four additions yesterday—three by letter and one confession, a son of the late well-known and gifted Kirk Baxter. Outlook full of hope.—D. W. MOORE.

Kansas City, Jan. 30.—Jan. 21 Bro. J. J. Lockhart closed a successful four weeks' meeting at Mayvern, Mo., where I preach one-half time. Twenty-six added—four by statement, one from Baptists, 21 by primary obedience. Brother Lockhart has had nearly 200 additions since Oct. 18.—J. W. COGGINS, pastor.

Huntsville, Jan. 18.—I have reorganized the Endeavor Societies since taking the work here the first of the year. Twenty-five at Junior Sunday; 100 at the Bible-school; this is a 25 per cent increase. Rally day and roll call next Sunday. Missionary rally in February.—J. R. PERKINS.

Isadora, Jan. 18.—One confession at regular service yesterday. Congregation has employed present minister, a Drake student, for third year.—C. F. WARD.

Higginsville, Jan. 17.—Three additions at our morning service. Bro. A. N. Lindsey will begin a meeting for us the first of February.—J. H. COIL.

Kingston, Jan. 24.—Evangelists Frederick F. Wyatt and wife are in their second meeting for this church. We have had thirty-two confessions during the two meetings, twenty-seven of these are by baptism. Any church desiring a good evangelist and singer may consider themselves fortunate in securing Brother and Sister Wyatt. They are truly servants of the Master. Sister Wyatt is a sweet singer and Brother Wyatt preaches the gospel in spirit and in truth.—MRS. HAROLD BALDWIN.

OHIO.—Painesville, Jan. 25.—Our three weeks' meeting has just closed with 43 additions: 34 by primary obedience, five by relation and three by letter. Bro. W. F. Rothenburger, of Ashtabula, O., did the preaching and J. Walter Wilson, of Indiana, led the singing. This gave us a strong force and much good was done beside the numbers added to Christ's kingdom. We are now at Ashtabula with the same force and the writer doing the preaching. Every indication points to a large gathering at this place.—J. P. MYERS, pastor.

Serado, Jan. 25.—Clarence Mitchell, of Lima, O., assisted by our pastor, J. D. Lawrence, just closed one of the best meetings in the history of this church: 29 additions, 23 baptisms.—JOSEPH HIGGINS, elder.

Bellaire, Jan. 11.—The minister's annual report showed that he made 2,183 calls, conducted 35 funerals, solemnized 22 marriages, preached in Bellaire pulpit 92 sermons and 25 elsewhere, besides about 100 prayer-meeting, Christian Endeavor and special addresses; 107 were added by baptism, 21 by statement, 11 reclaimed, 10 by letter, making a total of 149 additions. Lost by death, letter and withdrawal 42, leaving a net gain of 107. The number of additions added in the three months of my ministry before 1903 added to the above, makes a total of 352 added since I came in September, 1902. The Sunday-school has an enrollment of 500, with an average attendance of 291. Raised \$901.51 for all purposes, \$358.90 for missions. The total amount given by all departments of the church, for missions, benevolence, charity and education, \$2,901.07. The treasurer's report shows total receipts of \$4,508.33, about \$1,000 of which went for improvements and repairs on the building, 437 persons supported the church by envelope offerings. Total amount of money raised for all purposes was \$6,341.64, or an average of more than \$10 per member. I am proud to be the minister of such a church.—SUMNER T. MARTIN.

[We have been compelled to condense the foregoing splendid report, for lack of space, but we congratulate the pastor and people upon the splendid showing they have made.—EDITOR.]

NEBRASKA.—Verdon, Jan. 28.—Began work in my new field at McPherson, Kan., last Sunday with three additions. Back to close my work at Verdon next Sunday. Will be located at McPherson, Kan., by Feb. 6.—W. A. MORRISON.

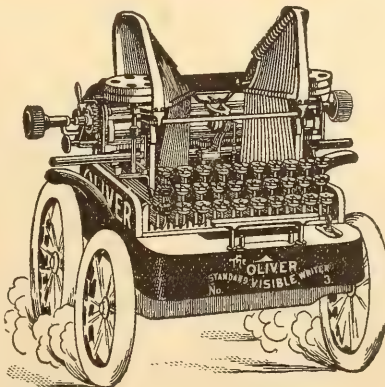
PENNSYLVANIA.—Sandy Lake, Jan. —We are in a meeting here; started last night. Daisy Kirk, of Clarks Mills, Pa., is leading the singing.—THOMAS MARTIN, pastor.

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## Current Literature

*Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.*

**The Federation of Religions.** By Rev. Hiram Vrooman. (The Nunc-Licet Press. \$0.75 net.)

It is a matter of principle with us to treat respectfully any man's honest convictions on the subject of religion, and we hope it will not be considered a departure from this principle, when we express the opinion that "The Federation of Religions"—which is the name of an organization as well as the title of this book, expounding its principles and pleading for financial support—is, in the main, a compound of theological nebulosity, transcendental indefiniteness and words. We are told that its purpose is "not instruction, but investigation"—and that is good. Religious teachers everywhere might take that cue and investigate to a degree before they instruct. In insisting also that the actual phenomena of the spiritual life must be studied and taken account of in any adjustment of religious belief, another true note is sounded. But in lightly sweeping away "all historical claims and precedents" and proposing to base all religion upon a deduction from the observed phenomena of the spiritual life, the new organization lays a very sandy foundation for its edifice. The one or two references to Christ and Christianity are casual and inconsequential. The scheme evidently looks to either a syncretism or an eclecticism in which Christianity shall hold no higher place than Buddhism or Shintoism.

**How England Averted a Revolution of Force.** A Survey of the Social Agitation of the First Ten Years of Queen Victoria's Reign. By B. O. Flower. (Albert Brandt, Trenton, N. J. \$1.25 net.)

Mr. Flower is, by nature and habit, an enthusiast and a reformer. If he were to write a book on quadratic equations, he would do it with a consuming and contagious zeal. It has been his purpose in this history of the social movement in England from 1830 to 1847, (for the scope of the book is somewhat wider than its sub-title indicates) to state and elucidate some principles which are needed to tide us over the transition period in which the opening of the twentieth century finds the American people. What is exceptional for an enthusiast and a reformer, is that Mr. Flower is really capable of writing history without twisting it out of shape in the interest of any pet theory. His convictions stand up like towers, but history is history and he neither mis-states the facts nor misinterprets their meaning. His history of the Reform Bill of 1831, and of the Corn Laws is accurate and informing, and the significance of those events for our own time is forcibly presented.

**Are the Critics Right.** Historical and Critical Considerations Against the Graf-Wellhausen Hypothesis. By Wilhelm Moeller. Introduction by Prof. C. von Orelli. Translated from the German by C. H. Irwin. (Revell.)

The author is one of the younger German scholars, who believes emphatically that the critics are *not* right—meaning by critics, those who support the analytical theory of the Pentateuch. In relating his personal experience, he states that he was once a convert to the views which he now combats, so the reader may know at once that he is free from inherited prejudice. The book is readable, and its arguments are clearly and cogently stated. He throws no stones at anybody and does not obscure the points at issue by accusations of bad faith and infidelity against those who disagree with him. He makes the date and authorship of Deuteronomy the starting point of his argument. It is a book which the honest seeker after truth can read with profit.

**The Forerunner.** By Neith Boyce. (Fox, Duffield & Co. \$1.50.)

Daniel Devin was a promoter. He bought suburban property and sold it as town lots, and made money. He laid off town sites, the lots of which he could not sell, and lost money. He took up a mining proposition in Wyoming and spent some months in New York wooing timid capital to come out and be invested in the same. Meanwhile, his wife, who had been born poor and had acquired an abnormal hunger and thirst after luxury during their first period of prosperity, became estranged from him, partly because she yearned for a fixed abiding place, while his affairs kept him always on the wing, and partly for reasons less creditable to herself. It is a well written story which points out with true emphasis the fact—which perhaps scarcely needs pointing out—that when a man who is frank, honest, prosaic and devoted to the details of his business, marries a woman who is romantic, selfish, beautiful and blind to every exigency of finance, there is sure to be trouble.

**Esarhaddon.** By Leo Tolstoy. (Funk & Wagnalls. \$0.40 net.)

This little book, which was written by Count Tolstoy for the benefit of the Jews who were impoverished by the riots at Kishineff and Gomel, contains three short stories. The first relates how Esarhaddon, king of Assyria, who was about to put to death a rival king, whom he had conquered and captured, was led to put himself in the other man's shoes and to see that he who injures another, injures himself. The second, entitled "Work, Death and Sickness," relates a legend, the moral of which is that these three things, which are sometimes considered curses, are rather blessings given to men to draw them together in love and sympathy. The third entitled, "Three Questions," shows how the theoretical questions which moralists raise about life are only to be answered by living a life of sympathy and mutual helpfulness.

**The Finger of God.** Studies and Suggestions in the Miracles of Jesus. By Rev. T. H. Wright. (Revell.)

It would require too much space to give a full and adequate review of this admirable volume, but we may say in brief that it is a sane, sober, reverent and reasonable treatment of a subject which many people have felt to be one of increasing difficulty in this age of science. Dr. Wright does not believe that science makes the miracles incredible. He denies nothing that is recorded, but he gives many helpful hints toward the understanding of the record and the right use of the miracles in Christian apologetics. The book is very well worth reading for those who are troubled by the miracles, and for those who want to help others who are troubled.

## One of the World's Vexed Problems

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Mina Thomas' splendid work:

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This great book, the result of years of labor and research, with its wealth of information, will prove invaluable to the student, while it furnishes the church the most powerful weapon with which to assail Spiritualism, the most dangerous foe to Christianity. An extensive reading of the book is highly recommended by the following distinguished clergymen of St. Louis:

Rev. Dr. John Mathews, Rev. Dr. W. W. Boyd, Rev. Dr. W. F. McMurray, Rev. Dr. F. W. Luce, Rev. Dr. Michael Burnham, Rev. M. Rhodes, Rev. Dr. J. H. Garrison, Editor Christian-Evangelist.

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See review in this issue.

**The World Almanac for 1904.** (By mail, 35 cents.)

Everybody knows the World Almanac—or ought to. It is the most up-to-date of all encyclopedias, even to the point of containing the full text of the canal treaty between the United States and Panama, which is now awaiting ratification by the Senate. The volume contains 540 pages packed with information about everything, including an official guide to the Louisiana Purchase Exposition.

**Self-Pronouncing Sunday-School Lesson Commentary for 1904.** By Rev. J. M. Coon. (George W. Noble, Chicago, leather, 35 cts.)

A convenient vest-pocket book, giving the Scripture text of the Sunday-school lesson for each Sunday in the year, and about two pages of boiled-down exposition of each lesson. It contains also a list of the Endeavor topics. Convenient to carry and good to use.

**Topical Illustrations.** By James E. Denton. (Standard Pub. Co. \$1 net.)

A collection of over seven hundred anecdotes and illustrations, arranged topically and conveniently indexed. Ministers and others will find it a useful volume.

**Best Hymns, No. 3.** (Evangelical Pub. Co., Chicago. 20 cts.)

A small collection containing a few good standard hymns and some gospel songs of average merit.

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## Marriages.

BAIN—BARLOW.—Married, at Breeds, Ill., Jan. 17, 1904, Earnest F. Bain and Nellie Barlow, both of Breeds, J. I. Judy, of Emden, Ill., officiating.

MANGAN—RIGGS.—Married, in the parlors of the Central Christian Church, St. Louis, Jan. 19, 4 p. m., J. H. Garrison officiating. Mr. John Mangan, of Detroit, Mich., and Miss Lillian Riggs, of St. Louis. After the usual greetings of the friends who had gathered to witness the wedding, the happy couple departed for Detroit, their future home, followed by the good wishes of a host of St. Louis friends.

NELSON—CHRISTIANSON.—Married, Jan. 20, 1904, by J. E. Denton, Vacaville, Cal., Julius Nelson and Miss Christine Christianson.

VOLL—WAGGONER.—Married, By J. E. Denton, at Vacaville, Cal., Jan. 17, 1904, Frederick J. Voll and Miss Maud Waggoner.



## Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

### BRICKERT.

To-day we laid to rest all that was mortal of our blessed son Charles Sherwood. He was a rare son. He became a Christian when only six years old and lived an angelic life to the end. He was about nine and a half. He is now with the Lord and his sainted mother. The last few minutes he spent in reciting sweet passages of Scriptures.

E. N. BRICKERT.

Houston, Tex.

### COOPER.

Joseph Cooper, a native of England, died at the home of his daughter, Mrs. R. H. McCandless in Ukiah, Cal., Jan. 12, 1904, in his 77th year. Sober, grave, temperate, sound in faith, in charity, in patience, no corrupt communication ever proceeded out of his mouth. He looked forward to death but as to entering into life and rejoiced at the summons of the reaper. His body reposes in the beautiful cemetery here together with that of his beloved wife, who preceded him into rest some seven years. Two children, Collen J. Cooper and Mrs. Ruth J. McCandless survive him, also a brother and sister in England.

### HARVEY.

Reuben Harvey was born in Jackson Co., Ill., May 6, 1840; moved to Bates Co., Mo., in 1844, where he resided until 1898, when he moved to Oakesdale, Wash., where he died Jan. 17, 1904. Bro. Harvey was married to Harriet L. Radcliff, Nov. 20, 1859, who still survives him. To this union were born 10 children, 9 of which are still living. He joined the Baptist Church when 20 years old; 6 years later he united with the Church of Christ and was a faithful Christian, filling the office of elder for a number of years. The funeral service was conducted by the writer.

A. C. VERNON.

Oakesdale, Wash.

### KELSO.

Allen Poe Kelso departed this life Jan. 14, 1904, being 27 years old, a young man cut down in his strength. The funeral services were conducted by J. A. McKenzie.

### MORRIS.

Levi Morris departed this life at the age of 61, for years a member of the Christian Church of Oxford, Mo.; he was laid to rest in Bethel Cemetery. J. A. McKenzie conducted the funeral services.

### RIMMER.

Samuel B. Rimmer departed this life Jan. 12, 1904. A saintly man of God, elder of Mitchell Park Christian Church, St. Joseph, Mo., 59 years old. He has gone to a better home; we hope to meet him again in glory. The services were conducted by J. A. McKenzie and E. E. Denney.

### WATERS.

J. W. Waters, one of the oldest and most respected citizens of Coffeyville, Kans., died at his home at that place. He was born in Kentucky, Jan. 11, 1819, and was married to Lydia Funk, Jan. 6, 1846. In 1859 they moved to Missouri, and thence in 1881 to Kansas. Eleven children were born to Mr. and Mrs. Waters, 9 of whom, with their mother, survive him, and were present during his last illness. The funeral was conducted on Jan. 24, by W. A. McCausland, and six sons of the deceased served as pall-bearers.

### WILKISON.

Elizabeth Wilkison, born in Ohio, reared and married in Illinois, the wife of George Wilkison, deceased, died at Ukiah, Cal., Dec. 30, 1903, aged 63 years, 28 days. She had lately moved from Oklahoma to California, with her son, Otha Wilkison, who is now minister of the church at Ukiah. Two other sons are left to mourn the loss of a devoted Christian mother. The body was sent to Oklahoma to rest in the family lot.

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## Our Western Letter.

(Continued from page 156.)

MAN IN AMERICA HAS A RIGHT TO EARN AN HONEST LIVING. The government ought to protect him in this right. In Colorado this is the issue. Governor Peabody has used the state troops for nothing else than the protection of men, union or non union, for the protection of men in their God given right to earn their bread in the sweat of the face. There is no conflict in Colorado between labor and capital. The conflict here is between organized and unorganized labor. The conflict between labor and capital in Colorado is, at least for the present, at an end.

What now is the duty of the church? The church must stand, on such an issue, where the Master stood when he was on the earth; where the Christ would certainly stand now were he on the earth a man among men. The church should stand for the man in need. The church should be the sympathizing friend and helper of the down trodden, the wronged, the oppressed. The protest against the oppressor and against oppression should be so emphatic as to be read of all men, heard by all, understood by all. The oppressor may be an employer: let him hear the protest. Make it clear, strong, emphatic. The church should leave no room for misunderstanding. The oppressor may be a man of influence, an officer, in a labor organization, head of a labor trust. The church ought, in an orderly way and with dignity, to speak against this oppressor and his oppression in tones that cannot be misunderstood. This is the present duty of the church. It is the business of the church to represent the Christ among the children of men. May she be faithful in this time of trial.

Denver, Colo.

## THE VALUE OF CHARCOAL.

### Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly every body knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but, simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels: it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath, and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I got more and better charcoal in Stuart's absorbent Lozenges than in any of the ordinary charcoal tablets."

## The Quiet Hour

"No time to pray!"

Oh, who so fraught with earthly care  
As not to give to humble prayer  
Some part of day?

"No time to pray!"

'Mid each day's dangers, what retreat  
More needful than the mercy-seat?  
Who need not pray?

"No time to pray!"

Must care or business' urgent call  
So press us as to take it all,  
Each passing day?

What thought more drear

Than that our God His face should hide,  
And say, through all life's swelling tide,  
"No time to hear!"



As things in nature, so the things of the Spirit grow up to their fullness and perfection by slow and insensible degrees. The famous and heroic acts of the most renowned believers were such as themselves could not once perform, or, it may be, think they ever should. Great things both in nature and grace come from small and contemptible things.—John Flavel.



Opportunities do not come with their values stamped upon them. Everyone must be challenged. A day dawns, quite like other days; in it a single hour comes, quite like other hours; but in that day and in that hour the chance of a lifetime faces us. To face every opportunity of life thoughtfully and ask its meaning bravely and earnestly, is the only way to meet the supreme opportunities when they come, whether open-faced or disguised.—M. D. Babcock.



Charles Kingsley bids us thank God every day that we have something that must be done, whether we like it or not. Our necessary duties may be distasteful and monotonous, but we may be sure that our very best growth will come along the line of faithfulness in them, just as the very best growth of a corn-field comes through the regular order of tillage, and not through the scratching of artistic diagrams into the ground.



Among the wise words of that wise father of the church, Saint Augustine, are these, that, if heeded, would contribute much to our growth: "Be always displeased at what thou art, if thou desirest to attain to what thou art not; for where thou hast pleased thyself, there thou abidest." Contentment is one thing, but a weak and slothful satisfaction is quite another.



"Thy will be done," is the keynote to which every prayer must be tuned.—A. J. Gordon.

We must be watching, especially in the beginning of the temptation; for an enemy then is more easily overcome. Do not suffer him to enter the door of the heart; but resist him without the gate at his first knock. An after remedy comes too late.—Chimes.

—H. E. S.



Often the most useful Christians are those who serve their Master in little things. He never despises the day of small things, or else He would not hide His oaks in tiny acorns, or the wealth of a wheat field in bags of little seeds.—Dr. Cuyler.



Memory stores up the bitter with the sweet. If we live negligently, sinfully, we lay up recollections which can cause only pain and sorrow. The secret of a happy life in old age is a well-watched career through youth and manhood.



Our Father, if in this quiet introspection, we have discovered any secret sins in our own hearts or lives, help us to-day to put these things far from us in the strength which Thou dost supply through Jesus Christ, our Lord. Amen!



## Family Circle

### Every Year.

By Albert Pike.

I feel 'tis growing colder,  
Every year,  
And my heart, alas! gets older,  
Every year.  
I can win no new affection:  
I have only recollection,  
Deeper sorrow and dejection,  
Every year.  
Of the loves and sorrows blended,  
Every year,  
Of the joys of friendship ended,  
Every year,  
Of the ties that still might bind me,  
Until time to death resigned me,  
My infirmities remind me,  
Every year.  
Ah! how sad to look before us,  
Every year,  
When the clouds grow darker o'er us,  
Every year:  
When we see the blossoms faded,  
That to bloom we might have aided,  
And immortal garlands braided,  
Every year.  
To the past go more dead faces,  
Every year,  
As the loved leave vacant places,  
Every year.  
Everywhere the sad eyes meet us;  
In the evening's dusk they greet us:  
And to come to them entreat us,  
Every year.  
Yes, the shores of life are shifting,  
Every year:  
And we are seaward drifting,  
Every year.  
Old pleasures, changing, fret us;  
The living more and more forget us:  
There are fewer to regret us,  
Every year.  
But the truer life draws nigher,  
Every year:  
And its morning star climbs higher,  
Every year.  
Earth's hold on us grows slighter,  
And the heavy burden lighter,  
And the dawn immortal brighter,  
Every year.

### In the Other Window.

"Ten days is a long time to be sick. You can keep pretty patient the first six of 'em, but the last six—"

Roberta stopped and reckoned. Were there two sixes in ten? She shook her head. It is not always easy to reckon when you are sick.

"The last fi—er—four of 'em you have a perfect right to be cross," she went on. So she was cross.

"I'm just the misa-blest little girl there is!" she scolded aloud. "There can't be anybody in the world as sick an'—unfortunat as I am; so there! Did I want to be sick at this house? Didn't I want to be sick at home, where there's room enough? Mercy! did I want to be sick anywhere? Did I do anything to be sick? No, I didn't."

She almost laughed at herself then—not quite. But perhaps it was that which made her look up just that minute and see the strange little girl at the other window. They had put up the curtain at last. For days Roberta had been wondering what was behind that curtain, but she had not once thought it might be a little girl—and a sick one, too!

The two windows were quite near together, just across a tiny back yard. She could see the strange little girl very plainly, indeed.

"She's thinner an' whiter than I am, an' she's got more pillows behind," thought Roberta. "I wonder if that's

as straight as she can sit up?"

Suddenly the strange little girl nodded a shy little nod. Of course Roberta nodded back. If they could only have opened the windows, they would have been acquainted in a few minutes. But, of course, sick folks—

"I know what!" Roberta exclaimed, interrupting her own thoughts. "If that little girl knows how, we can talk deaf an' dumb! I'm going to try and see!"

She hitched up a little nearer the window, and held up her fingers in plain view. Then she made them spell out words, slowly.

"How do you do?" they spelled.

The strange little girl knew how. Her fingers began to spell.

"How do you do?"

After that, as Roberta said, they regularly talked.

"I've got the measles. What have you got?" Roberta said.

"Hip disease."

The strange little girl said very short things, as if her weak little fingers got tired very soon.

"I don't know what that is, but the measles are awful." I am afraid Roberta said "orful." "Ever had them?"

"No, I never."

"Then you ought to be thankful. I



## For the Little Ones

### To Keep Their Digestion Perfect Nothing is so Safe and Pleasant as Stuart's Dyspepsia Tablets

Thousands of men and women have found Stuart's Dyspepsia Tablets the safest and most reliable preparation for any form of indigestion or stomach trouble.

Thousands of people who are not sick, but are well and wish to keep well take Stuart's Tablets after every meal to insure perfect digestion and avoid trouble.

But it is not generally known that the Tablets are just as good and wholesome for little folks as for their elders.

Little children who are pale, thin and have no appetite, or do not grow or thrive, should use the Tablets after eating and will derive great benefit from them.

Mrs. G. H. Crotley, 538 Washington St., Hoboken, New Jersey, writes: "Stuart's Dyspepsia Tablets just fill the bill for children as well as for older folks. I've had the best of luck with them. My three-year-old girl takes them as readily as candy. I have only to say 'Tablets' and she drops everything else and runs for them."

A Buffalo mother, a short time ago, who despaired of the life of her babe, was so delighted with the results from giving the child these Tablets that she went before the notary public of Erie Co., N. Y., and made the following affidavit:

Gentlemen: Stuart's Dyspepsia Tablets

were recommended to me for my two-months-old baby, which was sick and puny and the doctors said was suffering from indigestion. I took the child to the hospital, but there found no relief. A friend mentioned the Stuart Tablets and I procured a box from my druggist and used only the large sweet lozenges in the box and was delighted to find they were just the thing for my baby. I feel justified in saying that Stuart's Dyspepsia Tablets saved my child's life.

MRS. W. T. DETHLOPE.

Subscribed and sworn to before me this 12th day of April, 1897,

HENRY KARIS,

Notary Public in and for Erie Co., N. Y.

For babies, no matter how young or delicate, the Tablets will accomplish wonders in increasing flesh, appetite and growth. Use only the large sweet tablets in every box. Full sized boxes are sold by all druggists for 50 cents, and no parent should neglect the use of this safe remedy for all stomach and bowel troubles if the child is ailing in any way regarding its food or assimilation.

Stuart's Dyspepsia Tablets have been known for years as the best preparation for all stomach troubles whether in adults or infants.

don't have my curtain up for days, sometimes."

"Weeks, I don't."

Roberta gasped a little.

"One day I ached."

"I always do."

"Mercy!" Roberta thought hard.

"I've had the misa'blest time!"

"Why, I haven't!"

"I didn't have a thing to do."

"Why didn't you sing? I do."

It was a long sentence for the weak little fingers, and they sank wearily into the strange little girl's lap. But the strange little girl was smiling.

Roberta tried again. This would surprise her.

"I've been sick ten days."

"Ten years," spelled the tired, little, thin, white fingers. And then someone came and drew down a curtain at the other window. There was just time to nod and spell "Good-by!"

Ten years! Ten years! Roberta sank back on her pillows and shut her eyes. She was trying to think how it would feel to be sick ten years—to ache always—and sing."

"Oh, I can't! I can't make believe it!" she cried, softly. "An' I thought I was the unfortunatist one in the world. Oh, that poor, that brave little girl in the other window!"—Exchange.



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## Wireless Prayer.

As the progress of our times has gone along, it has, however, furnished us with still more wonderful illustrations of the mystery of communicating with the world beyond, so that the modern wonders of the telegraph wire, of the ocean cable, of the telephone, of the wireless waves of electric vibration that can now cross the ocean from vessel to vessel—these become still higher types of the wonders of prayer.

A floating paragraph yesterday told us how a gentleman leaving Great Britain, suddenly found himself needing more cash to pay the duty on some valuable imports he was taking with him. He happened to know that his mother was sailing on another vessel of another line, and that this vessel was within a radius of fifty or one hundred miles. He sent a wireless telegram upon the ocean, requesting his mother to pay the purser of her steamer ten pounds, and have the purser communicate with the purser of his steamer. About an hour later a message came back over the sea saying, "Credit ten pounds to Mr. So and So." He had not seen the vessel, but received his answer in hard cash.

Now this little incident speaks of that other world in which some of us are permitted to live, and how we can breathe out upon the waves of ether the needs of this life; and though we cannot see them nor the place they reach, we see the things that come back to us, "grace to help in time of need."—*St. Louis Christian Advocate.*

## Not Wasted.

One would not dare to say how much Mrs. Capen paid the musician for playing at her reception; it was some fabulous sum, but, as she remarked, one must furnish entertainment, and this pianist was all the rage. When the first notes of the instrument rang out, there was a hush for a moment in the brilliant rooms, then a buzz, and the chatter went on with renewed vigor. The pianist's heavy eyebrows came together in a scowl, but he presently forgot himself in the joy of his creation.

Hannah White had been scrubbing for Mrs. Capen that day. It was late in the evening when she left the house. As she passed the open windows of the reception-room the music burst upon her in all its thrilling beauty.

Hannah dropped on the grass in the shadow of a shrub. She was in no haste to get home: Jim was sure to be cross. It was not easy living with a man who had a temper. Hannah had about made up her mind to go back to her mother's. Jim could get along somehow. If he should miss her, so much the better; it would only serve him right.

"Life's hard on poor folks," thought Hannah, as she leaned her tired head against the piazza and listened.

At first the gay music came unmeaningly to her ears, then it deepened into fuller, richer tones.

"If there was only something real,

like that!" sighed Hannah, out in the dark.

Suddenly the whole movement changed; a plaintive note crept in and grew into a wistful strain, which rose and fell with yearning tenderness, bringing a strange pain to Hannah's heart. She forgot everything but the longing of those searching notes. Then the sadness lost itself in a glad, sure chord, and the music stopped.

"Why," said Hannah, aloud, sitting up straight, "I didn't know I cared for Jim that way!"

The next day Mrs. Capen said it was money wasted to have music at a reception. Nobody ever listened to it. The musician thought so, too, only it was the music, not the money, he considered as thrown away. But Hannah sang over her wash-tub, and looked so like old sweetheart days, that Jim kissed her and called her "old girl," as he used to do.

"Not all that seems to fail has failed, indeed. What though the seed be cast by the wayside and the birds take it? Yet the birds are fed."—*Youth's Companion.*

## Friendship.

Friendship is worth taking trouble about. It is one of the things about which we should remember the apostle's command, "Hold fast that which is good." Thoreau said, "The only danger in friendship is that it will end." Correspondence and conversation and social courtesies are the ways in which we throw guards around our friendships lest they end. A man who loses a friend for want of a letter now and then is like a man who loses his money for lack of a pocketbook. He is losing a very precious thing for lack of a very little expense and trouble. How carefully Jesus selected the close circle of his friends, and how watchfully he guarded their mutual friendship after he had selected them. The friend who sticketh closer than a brother is always one who has taken some trouble in the matter of his friendships. Let us be careful that we do not go through life with holes in our pockets through which our friendships slip.—*S. S. Times.*



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## AMERICA FOR CHRIST

The American Christian Missionary Society calls attention to the vast need of our beloved country. Three-fourths of the land is missionary territory to us. Ours is the plea which presents the gospel as the power of God unto salvation. There never was a time when our plea was more gladly received or more productive of immediate results. In thirteen weeks, since the Detroit Convention,

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through regular channels. Add to this 1,459 who have come to us from the denominations, and we have a total of 22,688 additions in thirteen weeks, or an average of 1,745 per week.

We can be said to have firmly established the cause in but eight states. In nearly all the other states our cause is still in its infancy and can not live without help. More than \$50,000 additional appropriations have been asked for already this year. This in the face of the fact that but \$56,000 of last year's income was available for mission work.

The Home Board is asking of the brethren \$200,000 this year, for pressing needs.

The Corresponding Secretary asks that this great work shall be given its rightful place in the hearts and the help of the brotherhood. The Board is planning wisely and broadly. They ask the preachers to join with them in a mighty forward movement. May is the date of concerted action. Shall we prepare for it? Write us your heart.

BENJAMIN L. SMITH, } Secretaries  
GEO. B. RANSHAW, }

American Christian Missionary Society

Y. M. C. A. Bldg., Cincinnati, O.



## With the Children

By J. Breckenridge Ellis

### The Green Witch.

#### CHAPTER III.

George Clayton began his week's work in high spirits. For the first time he was earning his living, and soon he would be able to add to the support of his invalid father. He looked upon his present position as temporary, thinking his father must soon be able to find a place for him in Florida. But even if he must stay in Burr City a long time, never for a moment did it occur to him to give up his ambition and his hopes. He was resolved to lift himself above the necessity of earning his livelihood by physical strength. If circumstances kept him from school, he would pursue his studies alone, and develop his mind as far as he might be able.

Each day's routine was pretty much alike, yet each offered variety in its sameness. At six he hurriedly dressed in his old clothes, and went to town, opened the store, and swept the floor and sidewalk. At first, Spot Stoner accompanied him in case of an early customer. But George soon learned the secret characters that told the meaning of the pricemarks, and after that he kept the store till Mr. Stoner and his son came down from breakfast. When they made their appearance, George went back to the Stoner residence, and hitched up the delivery-wagon. It was a light spring-wagon, with a big green umbrella fastened in an iron rod at the back of the seat. Mr. Stoner had three horses; two of them were for his carriage, and the third, "Old Poll," when she kept company with the splendid bay match-horses, looked like a poor country cousin. When the old mare was hitched up to the wagon, she was driven around to the side-gate. Then George went into the yard, circled around the house, and entered the spacious kitchen where, on a table in one corner, his cooling breakfast awaited him. The housekeeper was a tall, thin, dry lady of about fifty, who never ate but one biscuit for breakfast, and who boasted of this lonesome number. Her name was Mrs. Biniter. She had lived with the Stoners so long, that she had been able to arrange the new home just as she knew Mrs. Stoner would want it; that is to say, with all the best where people could see it, and the economical and uncomfortable where the family must spend most of their time. The parlors and the front halls were fitted up in rich luxury, but no one was expected to traverse the darkened carpets, or to step upon the front porch save in case of guests. The family crept up and down the back stairs, and bivouacked in the rear apartments, and were rather intimate with the backyard, which they shared with the chickens.

After a silent breakfast, during which Mrs. Biniter was always present, her keen eyes upon George, and her one-biscuit expression upon her puckered, sorrowful face, he returned to old Poll and drove to the grocery. Per-

haps by that time there would be some parcels to deliver, or sacks to be hauled from the mill, or a trip to be made to the freight depot. If not, something needed dusting, or cleaning, or jugs or cans were to be filled; or there was something else; for the moment Mr. Stoner saw George standing on one leg with the other beginning to draw up under him in the attitude of repose, a job for George would flash upon the proprietor's mind. Mr. Stoner had a genius for thinking of work for his employees. He found his new "boy" always ready, always alert, but the grocer never expressed approval, or gave a word of encouragement. George could not tell from Mr. Stoner's manner whether or not he was giving satisfaction. Of course he made mistakes, for he was new to this business, and sometimes his mind would be in Florida when it should have been in Burr City. Mr. Stoner noticed the mistakes at once, and pounced upon them and aired them thoroughly. He seemed hardly to have finished complaining of one error before George would commit another.

"Tom," said his father-in-law, after George had been with them a few days, "how do you find the new boy?"

"He's all right, now," said Mr. Stoner, cautiously, "but they're all that way at first. I've learned not to put confidence in anybody. They all need watching. They'll skin you, the minute you turn your back."

"I don't believe," said Mr. Halway, "that George will ever take advantage of you. I don't believe he will change."

"I'm not going to believe anything about it," said the other dryly. "I'm going to watch him; they've all got to be watched. They're all alike. I have learned not to trust anybody. As soon as I learned that, I began to make money."

George's dinner was like his breakfast, only there was more of it; he saw no one but Mrs. Biniter, except once or twice, when Flora passed through the room. After a solitary supper, which was always cold, and very light, there was one more trip to be made with the wagon. Then Poll was turned out into the lot, and George walked back to the store where he remained until nine. He walked home with Spot. They always went straight to their room where Spot smoked a cigarette and George studied.

After a long day of driving, cleaning, walking and clerking, George found his mind distressingly heavy. In spite of his utmost endeavors, he began to be sleepy as soon as he caught sight of his school-books. He would read over each sentence several times without getting much of its meaning. In the meantime Spot would maintain a brisk conversation, forcing the student to answer occasionally, but, fortunately, content to do most of the talking. George believed when he had grown used to driving about town all day, he would become hardened, and better able to keep from feeling sleepy and exhausted. At last, when Spot had gone to bed, George found himself unable to profit by the silence, for his eyelids would not stay open.

There was another reason that made self-education a difficult matter with George. He had a great sorrow which



intruded itself upon his mind insistently. He found that his work had changed him in the eyes of his little world. The fact that he wore a broad brimmed hat and blue overalls, and drove a grocery-wagon and delivered parcels from backdoor to backdoor, seemed, in the opinion of his former associates, to have made of him a totally different George Clayton. He felt that he was the same George; that this work was but for the time, and that one day he would be far above such obscure duties. But the world does not credit a man with a better coat than the one upon his back. Everybody knew Mr. Clayton had been obliged to mortgage his house after the death of his wife, but they had looked upon the house as his, mortgage or no mortgage, and the ownership of such a mansion meant respectability and moral worth. Now that Mr. Clayton had nothing in the world but a bare income to board him with his sister in Florida, and now that his son had become a delivery-boy, Burr City was not sure of his respectability or of his moral worth. One thing, however, was certain; a delivery-boy could not remain in the select set to which George had belonged. His former friends began to give him a slighting nod; then Fanny and Beulah and Linnie and Mary and Bertha with whom Flora had determined to become acquainted, had a new look for him, when they met.

Boys are naturally more democratic than girls, and George did not find that his old friends had ceased to be friendly. There was a spontaneous impulse upon their part to call him "Grocery-wagon," and to inquire after the price of vegetables with an appearance of the gravest interest; but this sprung rather from the natural cruelty of youth than from deliberate unkindness. George detected the greatest difference in his friends' sis-

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ters. They placed him outside of their set, and ceased to take an interest in him. Linnie Greer, one of the leaders of his former companions, was about to give a lawn-party, but Jamie Greer, her brother, had not mentioned it to George. The invitations had been sent out, and next week there would be laughter and music and games and delight.

Saturday morning, as George ate his breakfast in the kitchen under the economical eye of Mrs. Biniter, the housekeeper, Flora Stoner entered the spacious apartment. George looked up, and answered her "Good morning."

"Are you going to the party, next Friday evening?" Flora inquired.

"No, I think not," said George.

"Well," said Flora, "I don't expect *pa* would want to let you off duty; but I'll beg him, if you say so."

"I'm not invited," he answered mournfully.

"Why! it's Linnie Greer's party!" exclaimed Flora, opening her eyes wide. "You said she was one of your best friends."

"Yes; I thought she was," George answered slowly. He looked over at the biscuit-plate and caught Mrs. Biniter's eye and paused abashed. He added, to hide his confusion, "But everything's different, now. I mean, my friends. It looks like, when I put on these blue overalls, I put off my friendships."

Flora looked at him in perplexity. In her flower-like apparel, she was not only a great contrast to the "new boy," but to Mrs. Biniter and the bright kitchen. She seemed strangely out of place beside the bare table and plain chair, and the row of cooking-utensils hanging above her head. She was dressed in lavender, with a lavender bow on her braid of golden hair. The delicate face with its soft curves and pure white complexion and rich blue eyes, and little mouth, and dainty, semi-transparent ears, reminded George of fairy-stories and the "Arabian Nights."

Suddenly she exclaimed, "Then I think it's a shame, yes I do! You're just the same in one kind of clothes that you'd be in another, and I'll never think of you any different. Linnie Greer must be just like ma! Well, I got an invitation last night. Isn't that nice?—and I haven't more than just met her. Maybe she'll invite you, yet."

"I expect not," said George gloomily. He could not conceal his bitter disappointment. It was the first time he had been overlooked; indeed, he had been a great favorite in his circle of acquaintances, and his name had always been one of the first mentioned, when a pleasure-party was proposed. The fact that he could be so soon ignored by the Greers, taught him what to expect in the future.

He rose abruptly. "I must hurry to the store," he said, trying to speak lightly.

"Yes," said Mrs. Biniter, "it's best to eat your victuals off-hand and forget about 'em, so you can get your mind on your business. Stomachs, not minds, are for food."

"Ma's coming home, Monday," said Flora, following George into the backyard. "George, don't you let ma discourage you. And don't you ever

think I am any different from this minute. You haven't seen much of me, and you don't know me very well, but I expect you'll like to have a friend, won't you?"

"Will you be a friend to me," he asked soberly, "before the girls and boys—to be dressed as I am, and doing the work I do?" He looked intently at her, and thought of princesses and giants and dragons. If she were his friend, he would not care so much if he lost all the others. She answered: "You know I am a stranger in Burr City, and I've got to get in with the set, and to do that, you have to do as they do."

"I suppose that means," said George, his heart sinking as he walked toward the grocery wagon, "that when others are around, you intend to treat me as a stranger, but that when we are by ourselves, you will give me a little notice."

"That's pretty much what I meant," said Flora, standing by the fence as he passed through the gate.

For a moment George did not reply. He had been brooding for a day or two over the changed demeanor of his friends, and now Flora's frank avowal made him feel more bitter and more despondent than ever he had felt in his life. It also made him unreasonable and rude. He certainly had no right to expect Flora, his employer's daughter, and a comparative stranger, to treat him better than the young people he had known all his life. Yet this is what he seemed to expect, for just before unfastening Poll from the hitchpost, he turned about and said abruptly, "Then I don't care for the kind of friendship that is ashamed of itself before company!"

Flora turned very red, but all she said was, "I believe it is going to rain." She looked up at the clouds as she spoke, not at George.

"I hope it will," said George. "Whoa, there! can't you stand still?" This to Poll, who was not budging a leg. "I hope it will pour," he added. "I hope it will just flood!"

"Pa says," observed Flora, "that the crops won't need any more rain for some time."

George had not been thinking about crops. "Flora," he said suddenly, "I'm ashamed of myself, and I hope you'll forgive what I said."

She gave him a radiant smile and answered, "I thought you might like to know, that whatever happens, or however things seem, there are good thoughts for you in my mind all the time."

"I am glad to know it," said George, "and I am sorry for what I said. I didn't really mean it."

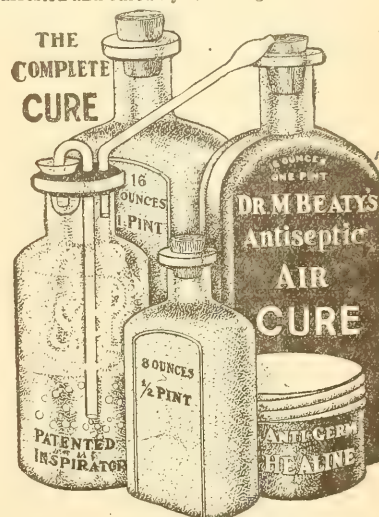
"If I am not always the same to you," said Flora, "maybe it's more other people's fault than mine. Anyway, I can't help being what I am, can I? And you know a half loaf is better than no bread."

"Flora," called Mrs. Biniter from the kitchen door, "what would your pa think of you keeping George from his work? And what would your ma think of you standing there?"

"Good-bye!" said Flora, and she ran to the house. George had scarcely seated himself under the big umbrella before it began to sprinkle, and by the time he reached Mr. Stoner's

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Dr. Marshal Beatty, the Nose, Throat, and Lung Specialist, of Cincinnati, recently completed a series of trial treatments of his Antiseptic Medicated Air Cure on one hundred patients; some were consumptives in the lowest emaciated stages, others of a catarrhal, asthmatic and bronchial nature. The record of each patient kept by the Doctor as the home treatment progressed, was very interesting. The most remarkable and gratifying features in connection with the treatment was the rapid healing of the cavities and tubercles of the lungs and the raw, ulcerated surface of the mucous membrane of the entire breathing organs. This is phenomenal, and ample proof that this great discovery has solved the problem of a permanent cure for the thousands of sufferers from all catarrhal, bronchial and lung troubles. In his account of it, the Doctor says: "No germ of Catarrh, Asthma, Bronchitis or Consumption can live under the action of this powerful antiseptic. When taken internally and breathed and inhaled into the air passages, bronchial tubes and cells of the lungs, the germs are at once destroyed and expelled from the system, and the disease is arrested and cured by removing the cause."



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store, his wish was gratified. It was "pouring." Mr. Stoner never allowed the weather to interfere with the duties of his employees, so the wagon was sent forth all morning on its usual rounds. A rubber cloth kept the rain off the vegetables, and George was protected, nominally, at least, by the big green umbrella with its white lettering. When the wind blew, as it did at first, the young driver became pretty wet; but later in the morning it settled down to a steady, straight-lined, corn-making August rain.

(TO BE CONTINUED.)

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## The Aftermath of the Anniversary Number.

I consider the CHRISTIAN-EVANGELIST by odds our best paper, and will take pleasure in extending its circulation. \* \* \* \*

I have been a reader of the CHRISTIAN-EVANGELIST, so I feel that I cannot do without it.  
 MRS. E. J. ELLIS.

Will do all I can for the CHRISTIAN-EVANGELIST. I take a great deal of pleasure in reading it.  
 MRS. M. E. OFFIELD.

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 H. C. GARRISON.

I do not want to miss a number of the CHRISTIAN-EVANGELIST. I have taken it ever since it was published in Oskaloosa, and I wouldn't know how to do without it.  
 MRS. MARIA STARK.

I have taken the CHRISTIAN-EVANGELIST ever since its first issue: in fact I have taken it through all its changes from D. L. Wright down to the present time, and cannot do without it.  
 P. COURTNEY.

I send my best wishes to the CHRISTIAN-EVANGELIST and its worthy editor, J. H. Garrison. I earnestly hope that he may live many years that the brotherhood may be blessed by his pious example and wise counsel.  
 C. E. HUNT.

I have been a reader of your excellent paper since the Centennial year, 1876, and cannot estimate the amount of good it has done me. I congratulate you upon your long service for the Master, and hope to see you at the helm for many years to come.  
 J. F. FISHER.

We would very much miss the weekly visits of the CHRISTIAN-EVANGELIST, as it has been coming to our home for about 39 years. My parents began taking it in 1865, when published at Oskaloosa, Ia., by G. T. Carpenter and committee.  
 O. W. CARPENTER.

My name is on the list of the Christian-Evangelist. It is there to stay. Don't know how to do without it. It is my one of my best friends. Its face is as bright as the morning, and its youth is renewed like the eagles. May it and its dear editor live forever.  
 G. W. TERRELL.

The anniversary number is a "beauty and a joy forever," and the dear old CHRISTIAN-EVANGELIST is "It." Long may she move.

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Words fail me in expressing my love for it and dear Brother Garrison. In the thirty-five years, I have never seen anything from his pen but what I could give a hearty amen.  
 J. D. NANCE.

I have read the CHRISTIAN-EVANGELIST from its birth, and it has always been my favorite paper. I wish I could place it in every Christian home, that all Disciples might imbibe its sweet spirit and receive that inspiration to a better life which it never fails to impart.  
 R. E. MCKNIGHT.  
 Cisco, Texas.

I wish to congratulate you on the thirty-five years of excellent service you have faithfully rendered to Christian journalism. Your work in connection with the CHRISTIAN-EVANGELIST is most praiseworthy. But your work has been much wider. You have written much that has been published in other papers, and even things which never have been published, but have borne much good fruit.

May you still have many happy anniversaries of your entrance into your chosen sphere of life.  
 J. M. VANHORN.

Permit me to say a word for the CHRISTIAN-EVANGELIST. I am more than pleased with it. Some times we change our opinions radically on certain points after we come in contact with them, and this has been my experience with the now beloved CHRISTIAN-EVANGELIST. It is a mighty force in the church of Jesus Christ, and is exerting a powerful influence throughout all America. I wish you God's blessing through all its course, and may it multiply its subscribers by the thousands.  
 D. S. DORNER.

I never fail to bear testimony for the Christian-Evangelist. I am more and more impressed with the spirit of the paper, and I

look for its coming each week. R. R. Burly asked me which paper I considered the best, and I answered the Christian-Evangelist. He subscribed at once. I hope to do more to help in the near future.

I rejoice in your long period of service for the Master and the brethren, and I pray God that you may be spared many years to lead us in the great struggle for truth and righteousness.  
 J. R. GOLDEN.

I heartily wish the CHRISTIAN-EVANGELIST were in every home of the Cameron Church. It is truly an honor to our brotherhood. I want to thank you personally for the encouragement, inspiration, and breadth of outlook it brings to my own life every week.

It is a pleasure for me to speak a good word in behalf of the CHRISTIAN-EVANGELIST, for when I do so I know I am commending a paper which stands always for the highest interests of our Lord's Kingdom. With best wishes, I am  
 RICHARD W. WALLACE.  
 Cameron, Mo.

I have just been reading those splendid encomiums from our brethren on the Christian-Evangelist, and I want to say right here that I heartily concur in them all. I began reading the Christian-Evangelist with the beginning of my ministry over twenty years ago, and in all these years I have not found a time that I felt I could give it up with safety to my work. We have many good and helpful papers in our brotherhood and I like them all, but I like best and read most the Christian-Evangelist, because it helps me most in my work, and were I asked which part of it I liked best and read most, I should answer as did Sam Jones with reference to the Bible, I like it best and read it most "from kiver to kiver." With best wishes for your continued usefulness, I am respectfully, your fellow-laborer,  
 S. J. VANCE.



# THE CHRISTIAN- EVANGELIST

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# THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XLI.

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## Current Events

Japan has taken the decisive step by breaking off diplomatic negotiations with Russia. The Japanese minister at St. Petersburg has called for his passports and the legation has been withdrawn from the capital. Russia's only reply to this as yet has been the inevitable one of withdrawing her diplomatic representative from Tokio. In view of the fact that Japan took this important step without waiting to receive Russia's reply to her last note, it will be generally assumed that Russia has succeeded in her obvious desire to throw upon Japan the odium and responsibility of making the first hostile movement. In placing the responsibility, however, public opinion will make due allowance for Russia's unwarrantable delay in making her reply. Russia's last note suggesting a modification of Japan's first demand was delivered on Jan. 6. Japan's reply was given on Jan. 13. During the three and a half weeks that have elapsed since that time, Japan has been unsuccessfully endeavoring to get an answer. Six times the Japanese minister at St. Petersburg has called at the foreign office to urge a prompt reply. The only result has been more promises and more procrastination. Meanwhile, Russia has been proceeding with her preparations, hurrying supplies to the far east and concentrating troops upon the Manchurian border. As the Russian base of supplies is far distant from the scene of the probable conflict, while Japan is close at hand, this delay is obviously to the interest of Russia. The limits of patience and prudence have been passed and Japan now insists that Russia must consume no more time in preparing for war under the pretext of negotiating for peace. It is reported that the Russian note was already in the hands of Russia's minister at Tokio and would have been delivered within a few hours had not Japan's decisive act necessitated its recall. This may be true, or it may be a report given out to throw further blame on Japan.

The breaking off of diplomatic relations is considered almost equivalent to a declaration of war. There are still ways of avoiding actual hostilities, but it must be admitted, even by

those who have been arguing that the probability of war is much less than was popularly supposed, that the next dispatches from the far east are more than likely to tell of an actual clash either by sea or by land. The question of most interest now is not the probability of war, but the probability of victory for one side or the other. Only the rash prophets will be willing to venture a positive prediction on this point. The advantages are nicely balanced. Russia has more men, more money, the control of contiguous territory from which an invasion of Korea can be executed without recourse to ships, and the advantage of having her base of supplies and the centers of her national life absolutely safe from molestation by the enemy. Japan has the advantages of nearness to the scene of the conflict, of a stronger naval force than Russia can concentrate in Japanese and Korean waters, of having no long lines of communications to defend, of superior agility and shiftiness, of probably greater fighting efficiency man for man, and certainly superior qualities of endurance on the part of her troops. The Russian soldier, like any other European, must be fed. The Japanese is as independent of the commissary as it is possible for a human being to be. He will march and fight for a week on a handful of rice. This fact itself goes far toward offsetting Russia's superior financial resources. The fact that the Japanese are fighting near home and that defeat may mean national annihilation, will be a distinct advantage during the fight, though it will be a serious disadvantage in case of a Russian victory. Japan feels that she is fighting for her life. Russia is fighting only for political advantage. The weakest element of Russia's position is the Trans-Siberian railroad, upon which she must depend for the transportation of troops and supplies to the front. Here is a single-track railroad, five thousand miles long, running through a region very thinly populated. To guard the entire length of it will be an almost impossible task. To leave it unguarded will be to put every bridge, trestle and culvert at the mercy of any Japanese spy, disguised as a Chinese coolie, with a stick of dynamite under his blouse. The guarding of such a long line of communication will be an absolutely new problem in the art of war. Unless Russia can successfully solve it, her vast resources at home will do her but little good in the field.

Ed. Butler has been tried and acquitted on the charge of furnishing \$47,500 to bribe members of the St. Louis House of Delegates to vote for the municipal lighting bill in 1899. It will be remembered that a few months ago Mr. Butler was convicted of bribery in the case of the garbage contract, was sentenced to three years' imprisonment and that the Missouri Supreme Court reversed the decision on purely technical grounds. In this second case, which was tried last week at Fulton, Mo., the jury saved the state further expense by bringing in a verdict of "not guilty." Six members of the former "combine" in the House of Delegates testified on oath that they received \$2,500 apiece for their votes on the lighting bill. J. K. Murrell, who was at that time acting as agent and manager for the combine, reported in full his negotiations with Mr. Butler, told how their original demand for \$75,000 had been scaled down to \$47,500, and testified to receiving the latter amount from Mr. Butler and distributing it among the nineteen members of the combine. The other five corroborated the essential features of this testimony. The case against Mr. Butler rested chiefly upon this evidence. The defense impeached the evidence of these six men on the ground that the testimony of men so dishonest as to receive a bribe could not be relied upon. It has always been one of the acknowledged difficulties in securing convictions on charges of bribery that it is almost impossible to get convincing evidence of the giving of a bribe except from the person who received it. A few months ago, when the investigation of the Jefferson City scandals was in progress, members of the legislature who were supposed to know something about the distribution of one thousand dollar-bills, were allowed to refuse to testify on the ground that they would incriminate themselves. The very sort of evidence which was sought for then, and the lack of which most seriously embarrassed the prosecution, is now in the Butler case thrown out as unconvincing. The course of justice in Missouri is very, very strange.

Mr. Bryan's recent assertion that the only proper Democratic platform for the coming campaign is a reaffirmation of the platforms of 1896 and 1900, gives occasion for interest-

Ed. Butler  
Acquitted.

Changing  
Issues.



ing speculation as to how many other Democrats cherish the same view of their party's present duty and opportunity. After all, it is not the opinions of Republicans or non-partisans that are most significant on this point, but the opinions of the men who claim to be loyal Democrats. A few days ago in a debate in the House of Representatives, the Democratic leader, John Sharpe Williams, was asked point blank what he thought of "16 to 1" as an issue. His reply was definite and significant. As a political issue he classed it with the doctrine of extreme state rights and the right of secession. As a matter of academic or historical interest, one might still conduct an argument in favor of them, but as practical issues they are dead, and those who were their strongest advocates are satisfied now to turn to other issues. They may not feel called upon to repent in sackcloth and ashes, and they may retain a sentimental attachment for the lost causes of secession and free silver, but they must be ready to leave these dead issues in the dead past and find new ones for the present. This is the opinion of the Democratic leader in the House. It no more carries with it the condemnation of Mr. Bryan's past course than the loyalty of a reconstructed confederate carries with it the renunciation of his admiration for Lee and Gordon. But it is saying with great clearness that if Mr. Bryan persists in treating a lost cause as a living issue, the party will have to commit its guidance to other hands.

But the question is whether the rank and file of the party is most adequately represented by this statement of Mr. Williams or by Mr. Bryan's declaration of renewed allegiance to the Kansas City platform. Some interesting light on this question is afforded by a canvass of the Democratic members of the Senate and the House by a representative of the New York Herald. Interviews were obtained with 104 Democratic members of these two bodies. Of this number only four came out squarely in favor of following the course which Mr. Bryan advises; 64 took the opposite stand and declared themselves in favor of new leadership and new issues; and the remainder, probably having friends in both places, declined to take sides. We are inclined to think that Mr. Bryan will develop more strength than this in the nominating convention. But however that may be, we have here the opinions of a large group of prominent Democrats who are representing their party at the national capital.

President Hadley, of Yale, in giving some advice recently to a group of Harvard students, urged them not to go into politics until they had acquired an independent means of liveli-

hood. A good many criticisms have been passed upon this advice. It seems to some that to adopt it would be to rule all but rich men out of politics and would create the same conditions that prevail in Great Britain, where members of Parliament receive no compensation, and where poor men are thus shut out by sheer force of necessity. The critics should remember, however, that Dr. Hadley was not proposing a law, but was giving advice. He was not suggesting a plan for keeping poor men out of politics, however eager they might be to get in; he was urging them for their own good not to go in until they had other means of livelihood. And from that point of view the advice was unquestionably good. Corrupt politics may be a lucrative occupation at the present time, but honest politics offers a precarious livelihood. In no other legitimate occupation is a man so likely to be thrown out of employment after he has, by concentrated effort in one position, incapacitated himself for successfully doing anything else. Undoubtedly the country would have been vastly the loser if some men had stayed out of politics who had to depend on their offices for their living, but it would also be vastly the gainer if some others of the same class had devoted themselves to other pursuits. At any rate, we believe that President Hadley is giving sound advice when he suggests that, for the sake of his family and his honor, a man should not go into politics "until he has some independent means of support sufficient to keep him and his family from starvation, upon which he could fall back if he were defeated for office or felt that he could not honorably accept office under the conditions imposed."

The Sherman anti-trust law of 1890 has not shown itself to be such a drastic piece of legislation as to call for any moderation of its provisions in the direction of leniency toward the trusts. Mr. Foraker has, however, introduced a bill proposing to amend that law so that neither it nor any part of the interstate commerce law "shall hereafter apply to foreign commerce, or prohibit any act or contract in restraint of trade among the several states, if such restraint be reasonable." That any injury to legitimate business has resulted from the Sherman law, or could result from it, even if its enforcement were much more rigid and universal than it is likely to be, cannot easily be established. The Northern Securities case attracted no little attention, and the attorneys for the defendant in that case undertook to show what dire results would follow from a strict enforcement of the law. The least that can be said is that their demonstrators failed to demonstrate. They left the public more than ever convinced that the law is good as far as it goes, and

that stricter enforcement of it, rather than relaxation, is desirable. Mr. Foraker's bill proceeds upon the opposite hypothesis. We hope it will not pass. At present the public has more to fear from the trusts than the trusts have to fear from the public, and we are opposed to any legislation which will increase the present inequalities.

#### Brevities.

William H. Taft, former governor of the Philippines, entered upon his new office as Secretary of War, on Monday, Feb. 1.

The Louisiana Purchase Exposition Company is attempting to secure from Congress a loan of \$4,600,000, to be repaid out of the gate receipts.

Beginning Sunday morning, Feb. 7 a terrible fire has been raging in the city of Baltimore. Up to Monday noon the fire has swept forty blocks in the wholesale district of the city, and the flames were not yet under control. About twenty lives were lost, more than half of the victims being firemen, and the property loss is estimated at from one hundred to two hundred million dollars.

The trial of the charges against Senator Reed Smoot will begin March 1 before the Senate Committee on Privileges and Elections. It is expected that before the matter is settled there will be a thorough examination of the present status of Mormonism with reference to the compliance of its officers and members with the requirements of the federal laws. The case of Mr. Smoot himself is not overwhelmingly important, but the investigation will be of great value if it throws light on the present conduct of the Mormon Church.

Gov. Odell, of New York, has refused to honor the requisition of Gov. Dockery, of Missouri, for the extradition of William Ziegler, the baking powder millionaire, who has been indicted for bribery in Missouri. Gov. Odell claims that the evidence does not show that Mr. Ziegler was in Missouri at the time that the alleged crime took place. This raises an interesting question. Suppose a man in New York bribes a Missouri legislator by mail. The crime is not committed in New York because no one is bribed there. It is not committed in Missouri, because there is no briber there. Perhaps this is a case for the federal courts.

The Panama Canal is the first proposition since 1776 in which Massachusetts has agreed with South Carolina.—*The St. Louis Globe-Democrat*.

General Greely thinks that automobiles will be generally used in future wars. No wonder the Powers are beginning to be timid about going to war.—*The Chicago News*.

"Shall the money changers rule this country?" demands Mr. Bryan. Judging from the result of his own efforts to change the money, they will not.—*The Philadelphia North American*.



## Unconquered Land.—V.

### The Creed, the Ordinances and the Life—2.

In our last article we defined, briefly, the nature of the New Testament creed, and pointed out some of the errors to be avoided, in our understanding of it and in our use of it. It is our purpose in this article to deal with the second item in the generalization, namely:

*The ordinances.* Christianity is pre-eminently a spiritual religion. In this respect it differs from Judaism and all other religions. Whereas Judaism was loaded down with ordinances, rites and ceremonies, Christianity contains but two simple ordinances—baptism and the Lord's Supper. It is worthy of note, too, that both these ordinances are monumental in their character, symbolizing, as they do, great fundamental facts in the gospel. They both relate directly to Jesus Christ, and derive their sole significance and value from this fact. Christian baptism, as Paul reminds us in more than one passage, symbolizes the burial and resurrection of Christ, which is the monumental and enduring proof of his divine character and mission. It thus associates the penitent believer with Christ, and signifies the end of his old life and his resurrection to newness of life in Christ Jesus. The Lord's Supper symbolizes, by its elements, the body and blood of the Lord Jesus, who died for our sins, and hence remains the enduring monument, through all time, of his sacrificial death.

There is, therefore, a very vital relation between the creed and the ordinances, the latter being an expression and embodiment of the former. The ordinances bear witness to the creed, and the creed gives value and meaning to the ordinances. Except as the soul's expression of faith and trust in the personal Christ, neither of these ordinances has the slightest value. But when conceived of and obeyed as the sincere expression of the soul's faith in and loyalty to the Son of God, they carry with them blessings of the greatest value. They meet, and were designed to meet, real needs of the soul that believes on Christ and is seeking some method of expressing its faith and love, and entering into relations with Christ as his disciple.

There have been two fundamental mistakes, as it seems to us, concerning these ordinances: one is that of the Roman Catholic Church, which makes of baptism an indispensable vehicle for conveying regenerative grace, and of the Lord's Supper a continual miracle in which the emblems are transmuted into the actual body and blood of Christ. This view disassociates baptism from faith, so far as the person baptized is concerned, and imparts to the external act alone, with its formula, the magic power of regeneration. The other extreme has been the losing sight of the direct relation between these ordinances and the

Christ to whom they relate, and treating them as mere church rites or ceremonies. This remark applies more particularly to baptism, which, having been once separated from a personal faith in Christ, and ceasing to be an expression of the soul's surrender to him, easily became a sort of ecclesiastical football to be kicked hither and thither by any theologian whose particular theory was impinged upon by it. No wonder one religious body has ceased entirely to give any recognition to the ordinance, while others simply tolerate it as a venerable institution that has come down from the past.

The truth lies between these two extremes. Divine wisdom has united these ordinances with faith in Christ, and what God hath joined together, no man should part asunder. These ordinances do not generate life, but they *express* it and bring the penitent believer into such relation to God in Christ as to enable him to claim and to realize the remission of sins and the gift of the Holy Spirit. They are designed by infinite wisdom and compassion as helps to the struggling soul seeking its way to God and to the knowledge of peace and forgiveness. Baptism is the initiatory or confessional act in which the soul declares its allegiance to Christ, and enters into fellowship with his people. The Lord's Supper is the tender memorial of Christ's death, observed weekly in the primitive church by His disciples who gathered on the Lord's day for this purpose and to join in His worship. They are means, not ends.

God is not wholly dependent upon them for conveying the sense of His love and peace, but He has ordained them as helps to this end. No one, therefore, has the right to treat them as of little value, to neglect them, to so change their form as to destroy their significance, or to displace them from the position to which they are assigned in the New Testament.

On the other hand, to attach to any external ordinance a magic power to regenerate the soul, or any meritorious power to win God's favor and forgiveness, is to depart from the teaching of Christ and the New Testament, and to convert Christianity into a sort of improved Mosaism. There is probably a natural tendency on the part of men to attach undue importance to that which is purely external, against which we, who are seeking to restore the pure spiritual Christianity of the New Testament, should be on our guard. While we insist on the utmost loyalty to Christ in obeying these ordinances, this obedience is to be based on faith in Christ, and not in the ordinances themselves. The power, the merit, the saving grace, are all in Christ, and all that the ordinances can do is to help us in appropriating this grace and power. Nor must we permit ourselves to become wise above what is written, in seeking to make some philosophy of these ordinances

which we believe we have discovered beyond the plain statements in the New Testament, a condition of acceptable obedience to them. If they are obeyed from the heart, out of love to Christ, the obedience is acceptable; otherwise there can be no acceptable obedience, no matter how correct our theory or philosophy may be.

So, if we steer clear of the two extremes mentioned, maintaining the ordinances as they have been delivered to us in the New Testament, using them for the purposes for which they are designed, and never separating them from faith in Christ, and never making them substitutes for a clean heart or a pure life, we shall best promote a pure Christianity, and that simplicity of the gospel which has made our plea so forceful and successful in the past.



### "Surely He Hath Borne Our Griefs."

The Iroquois Theatre disaster has called forth many new statements of old theories respecting the problem of evil and suffering. Why does God permit men to suffer such disasters? But there is another side to the matter. Does not God suffer at the sight of such spectacles and in the foreknowledge of them? Does not the carelessness and folly of men bring sorrow to the loving Father? The following poem by Hugh Macnaghten was published in the London Spectator:

We might have spared Him this,  
The worst of all the sorrows of the year,  
The many children whom He held so dear,  
The women and the men  
Who shared His creed,  
So wonderfully fashioned in the womb,  
So wisely loved, and then  
Through human thoughtlessness or greed  
Condemned to this unutterable doom—  
We might have spared Him this.

He has so much to bear;  
In every pang of every stricken heart  
Throughout His universe He claims a part,  
And wanders up and down  
By street and square,  
And sees the travail of the souls of all  
In every pitiless town  
Or in the fields and makes it His;  
He feels a wound when fluttering sparrows  
fall:  
We might have spared Him this.

Think what it must have been  
To love the children as He loves alone,  
And this, through every day, to have fore-  
known,  
And this, through every hour,  
To have foreseen.  
Is any other sorrow like to His,  
Who, having boundless power,  
Beheld our agony of need  
And died again with all (O! hearts that bleed),  
Yet could not spare us this?



Let the churches remember that Feb. 14 is the Day of Prayer for Colleges. And let them not forget to do something toward making their prayers effective. The churches are still saying to the needy colleges, "Depart in peace. Be ye warmed and fed."



## Editor's Easy Chair.

A vase of violets setting on our desk this morning, shedding their fragrance on the wintry air, served to remind us of another anniversary, and one which comes too often of late. Did it ever strike you how many eminent men began their existence on this mundane sphere in the shortest month of the year? Two of them at least are world-wide celebrities—George Washington and Abraham Lincoln. How much poorer this world would have been without these two great benefactors of their race! Even the second day of February is not without distinction in the annals of time. Not only is it the day when the hairy weather-prophet in the woods emerges from his den to forecast the remainder of the winter, but it is also the birthday of Christian Endeavor—a movement of world-wide interest and blessing, which has already girdled the globe carrying with it new lines of light and life. But an event of far less note and value to the world gives the day special interest to the editor of this paper, as it was the day upon which he matriculated in the school of life and began to take lessons from some of its stern but beneficent teachers. Perhaps the best conception we can form of this world in its relation to human life, is to think of it as a great school, into which we enter to learn the great lessons of life, and to be disciplined and trained, and thus fitted for other and higher spheres. Thus conceived, the world seems admirably fitted for its purpose, and life takes on a deeper and higher meaning.

But what dull scholars most of us are! How difficult it seems for us to spell out the lessons God would teach us! Every page of human history contains lessons for our admonition and instruction, but how slow we are to read them aright! The past is crowded with examples of the evil consequences of wrong-doing, and with shining illustrations of the enduring rewards that come to the righteous; and yet men rush blindly on in paths of wrong-doing as if there were no warning voices in history, and no prophetic notes in our own experience, telling us what the end must be. Men hug their fatal delusions about what secures true happiness, and often learn too late, what Solomon found out in his old age, that it is not wealth, not learning, not high position, not the gratification of human pride, nor any of the lower appetites and passions, but in self-control, in reverence to God, in love of fellow men, in unselfish service for others, that the soul finds its truest happiness and its largest expansion. Yet one of the compensations for increasing years is that these delusions are dispelled, one by one, if we are facing the light and seeking to walk in the path of duty. The lessons seem easier to learn, and

God's meaning in history and providence, and in our own personal experience, is more readily understood. Any thoughtful man who has sought to know the meaning of human life, standing on the heights of three score years and more, can see that the things for which the great mass of human beings are struggling and toiling as if everything depended upon their securing them, are of little worth, and that the chief good of life is largely overlooked.

We may set down here a few lessons which we have been able to spell out of God's handwriting in the school of life:

A well-trained mind, a good conscience and a pure heart, constitute an enduring form of wealth, with which the grosser forms of wealth for which men struggle are not to be compared.

To love God and one's fellowmen, and to seek to do good as we have opportunity, cherishing no malice toward any, but charity for all, is the true road to happiness and to enduring friendships.

It is better to be loyal to one's conscience, even though it involve the temporary loss of friends, than to sacrifice convictions of truth in the interest of one's own personal profit or popularity.

The home is the citadel of character, and we confide most in those who love their homes and cherish the sacredness of the family ties and relationships. There is no duty greater than to make the home the center of the purest and most wholesome influences for molding the character of the young.

The things which divide, which alienate, and erect barriers between brethren, are to be avoided, while the things that make for peace, for unity, for co-operation among those who love God,—these should be studied and practiced.

Love is mightier than logic, and life—larger and fuller life—is a better corrective of error than harsh criticisms and personal controversies.

But when we have studied hard as we may, here, there will be a great many problems which we shall not be able to solve in this present school. Many of the trials which shadow our lives here, must wait for their full explanation until after our graduation into that other and higher school, where we shall be under the direct tuition of the Great Teacher Himself. We may not know, and perhaps it is best we should not know, here and now, the meaning of these darker mysteries of life.

If you could push ajar the gates of life  
And stand within, and all God's workings see,  
We could interpret all this doubt and strife  
And for each mystery find a key!

But not to-day. Then be content, poor heart!  
God's plans like lilies pure and white unfold;

We must not tear the close-shut leaves apart;  
Time will reveal the calyxes of gold.

And if, through patient toil, we reach the land  
Where tired feet, with sandals loosed, may rest,  
When we shall clearly know and understand,  
I think that we will say, "God knew the best!"

In a few minutes a south-bound train will be carrying the Editor and his wife into the land of flowers and sunshine. The Easy Chair will tell you something about it—*provided* you will be good and raise \$250,000 for foreign missions, \$5,000 for our World's Fair Exhibit, and 10,000 new subscribers for the CHRISTIAN-EVANGELIST.

## Questions and Answers.

What is the gift of the Holy Spirit, spoken of in Acts 19?—MRS. H. A. MASSEY.

It is the Holy Spirit Himself, promised to all obedient believers in Christ. The disciples at Ephesus had not learned of Christ except through John, and had not been baptized in his name. The Holy Spirit is Christ's gift to his obedient followers.

Having read the article in the CHRISTIAN-EVANGELIST recently, entitled "On the Journey to Unity," I would like to ask why the pilgrims returned to the City of Division instead of proceeding to the City of Unity? Surely there must have been some great obstacle that rendered their progress impracticable.—B.

The article by "Traveler" suggested what the "obstacle" was that prevented some of the pilgrims from continuing their journey to unity. Some were opposed to the idea of unity, as impracticable, others cared more for their particular "branch" of the church, than for the church as a whole. In a word, the spirit of *ism* was stronger than the spirit of unity.

What is meant by spiritually discerning truth, in 1 Cor. 2:14?—BIBLE STUDENT.

Just as art is discerned by some artistic taste or ability, just as music is discerned or interpreted by those possessing musical taste and ability, just as poetry is discerned or understood by one possessing some poetic insight and ability, so the spiritual world and spiritual realities are discerned only by those who are spiritually-minded. This is simply a universal law, that runs throughout God's universe. As well expect some untrained rustic, with no musical knowledge above that of the jews-harp, to go into ecstasies over one of the symphonies of Beethoven, as for a carnally-minded man to be enraptured with the Sermon on the Mount, or with the 13th chapter of 1st Corinthians.

Two statements were made in the pulpit here last night, concerning the truth of which I would like to inquire. It was said (1) that all our leading evangelists favor and recommend the Christian Standard above all other church papers, and prefer to hold meetings where the church read that paper. (2) It was



said that Church Federation binds all that go into it to abide by the decision of the majority. Are these things true?—D.

(1) As to the first of these questions, we have only to say we do not think the statement is true, and do not know how the preacher could know it to be true. Much would depend upon whom he regards as our "leading evangelists." We had supposed that the evangelists, as a rule, were friendly to all our papers, and while they might have their personal preferences, would be too prudent to use their influence exclusively in the interest of one or to the injury of another. We are still inclined to that belief.

(2) By this time, all intelligent readers of our papers understand that Church Federation is the free, voluntary co-operation of churches along lines of common interest, and that it compels or forces no church to do anything against its wish. The idea that a majority can bind a church or individual to do anything without their consent or approval, is a pure figment, for the repetition of which there is no longer any shadow of excuse.

### Notes and Comments.

No church should be content to simply enjoy gospel privileges. This should be remembered as we approach the March offering for Foreign Missions. The church's first and supreme concern should be to help Christ to seek and to save the lost.

The New Church is planning to erect at the St. Louis World's Fair a reproduction of the house of Emanuel Swedenborg. The latest map of the Exposition grounds shows the building of the Disciples of Christ as the only religious building in the entire Exposition. This will be the case unless the New Church succeeds in carrying out its plans.

If we reach a quarter of a million dollars for Foreign Missions this year the churches must make careful preparation. Indeed, without due preparation the offering will amount to little. There should be missionary sermons, earnest prayers offered for the work, ringing announcements, and the facts should be laid upon the hearts and consciences of the whole membership of the several churches.

In our agitation for the annual offering for Foreign Missions, let us remind ourselves that missions are primary and essential in Christianity. Behind the last commission of our Lord is his great heart's desire for the evangelization of the world. His last command to believers is recorded by his four biographers and repeated the fifth time in the first chapter of Acts. The obligation to preach the gospel to the whole creation was thus early stamped upon the heart of the infant church.

Principles and habits are two factors in the well ordered moral life. "The man of principle," says the Sunday-School Times, "may give way under a temptation which well-formed habits would have enabled him to resist, while a man of fixed habits in a particular line of activity may keep straight even though he thinks little about principles." The moral is: Embody your principles in settled habits, but don't assume that all of your habits are matters of principle by which others can be judged.

The late General John B. Gordon was not only a gallant soldier and a chivalrous gentleman, but was one of the most thoroughly reconstructed of all ex-Confederates. A correspondent in the Central Christian Advocate relates this incident of him:

He was just beginning his lecture at the Assembly at Havana, Ill., when some one in the audience asked that a small flag used in decorating be taken down, as it hid the speaker's face. General Gordon stepped to that side of the platform and raised his hand to remove the flag, but stopped and said: "No, I cannot take that flag down, for I spent four years trying to do that, and I promised not to do it any more."

Flippant church music and trashy song-books are a great evil under the sun. Good gospel songs are good. But it is as easy to imitate them as it is to caricature a man with strongly marked features. And vast numbers of our so-called "gospel songs" are only imitations and caricatures. Sometimes when neither the words nor the music is essentially bad by itself, the combination is incongruous. A writer in the Word and Way, describing one of these songs, says:

The words were put into the mouth of an alleged broken-hearted, penitent sinner coming to Christ, but the tune represented a half-grown boy with his hat on the back of his head, whistling snatches of tunes, answering the call of the dinner bell, playing leap frog with the posts on the way and ending up with a hand-spring just outside the dining-room door.

In that same connection, it occurs to us that a somewhat wider range of hymns might be utilized as invitation hymns than most of us employ. May not any hymn which presents Christ as a loving companion, a good master or a needed Savior, or which asserts the love and Fatherhood of God, be properly used to accompany the invitation of the gospel? The invitation hymn is an important factor in winning acceptance for the invitation itself. But if the message will only be received when accompanied by a jig-tune, something is wrong either with the message or with the way it is presented. The writer quoted above further says:

We need a revival of hymn singing. Our worship will become more vigorous, more beautiful, more satisfying and everywhere more helpful when we introduce more of strength, stateliness, dignity, reverence and sublimity into our singing. Some of us are weary of the everlasting I'll do this, and I've

done that, I'm coming and I'm going, of the average song book. Away with it! Let us have hymns of adoration.

The following statement from Theodore Roosevelt, made when he was governor of New York, has a very direct application to the political situation in Missouri:

"The party man who offers his allegiance to party as an excuse for blindly following his party, right or wrong, and who fails to try to make that party in any way better, commits a crime against the country."

This worthy sentiment is commended to those who would lead Mr. Folk out of the Democratic party because he refused to support Mr. Butler, whom he is prosecuting for criminal offenses. One thing which President Hayes said, will live as long as our country endures as a free republic: "He serves his party best who serves his country best." That is as true religiously as it is politically.

The World of To-day prints the following religious statistics for the year 1903:

	Present membership.	Growth last year.
Congregational.....	652,849	6,855
Disciples of Christ.....	1,220,841	33,464
Evangelical.....	65,100	1,219
Friends (orthodox).....	93,289	1,675
Methodist (north).....	3,010,560	29,265
Methodist (south).....	1,518,854	41,674
Presbyterian (north).....	1,067,477	22,139
Presbyterian (south).....	235,142	5,500
Presbyterian, United.....	135,651	3,175
Presbyterian, Cumberland.....	185,113	620
Presbyterian (all bodies).....	1,664,926	31,552
Protestant Episcopal.....	773,261	15,209
Reformed, Dutch.....	113,499	601
Reformed, German.....	268,900	12,200
Unitarian.....	73,000	2,000
Universalist.....	54,102	594
United Brethren.....	294,314	4,697

We do not understand why the Baptists are omitted from the above table, unless statistics from that body were not available. In an editorial paragraph the same magazine says it has the impression that the Baptists of the North are "hardly more than holding their own," but that in the South, "several states report large additions to their numbers." The editor remarks that, "paradoxical as it may seem, the Baptists have the strongest educational institutions in regions where they are making the least numerical growth." In the per cent of increase during the past year, it will be seen that the Disciples of Christ are still in the lead, having a very close second in the Methodists, South, and a close third in the Presbyterians, (all bodies). And yet our increase last year was below the normal. We expect the present year's increase to excel it considerably. Every facility should be given to our statistician to enable him to secure full and accurate reports from the various states.

"The man who wears a smiling face and cheerful countenance when the shadows of life come upon him is a man whose friendship you should seek."



# Theology Gone Mad By William Durban

Is the religious intellectualism of the twentieth century executing a topsy turvy maneuver? Where are we who thought that the great Protestant reformation in Germany and Britain had saved Christianity and established Evangelicalism, and that Luther, Melancthon, Zwingle, Wesley, Whitefield, Bunyan, Toplady, Calvin, Knox, Chalmers, Spurgeon, and such champions of all that is conventionally understood by orthodoxy, had firmly founded the Puritan system on a basis both wide and deep? I ask the question in real bewilderment. Where are we? Individually, some of us know exactly our location in regard to faith in the heart and conviction in the mind. But collectively, I fear that the symptoms in Protestantism are ominous.

## An Episcopal Labyrinth.

Two men are just now standing in front of all others in the ecclesiastical sphere in England, for they are attracting eager attention, beyond all others. They are the Bishop of Worcester, Dr. Gore, and Hensley Henson, Canon of Westminster and vicar of St. Margaret's, the famous "House of Commons Church." These two brilliant dignitaries of the Established Church are fighting each other fiercely through the press over the case of the Rev. G. Beeby, an obscure Worcestershire vicar, who has emerged into notoriety by means of an article in a magazine on the Incarnation, in which he traverses the orthodox dogma of the Virgin birth. Now, Mr. Beeby of himself would have caused scarcely a ripple but for the action of his bishop in rebuking him for heterodoxy. The admonished clergyman took the admonition so much to heart, because his diocesan impugned his honor, that he resigned his living. Now, even this was not in itself an unprecedented kind of incident. But it is causing a commotion which threatens to grow into an ecclesiastical cyclone. Had one of the more Evangelical prelates attacked the latitudinarian cleric, the position would have seemed consistent. But, led by Canon Henson, the Liberal clergy, as the Broad Church clergy are now usually styled, are opening a furious bombardment on the Bishop of Worcester, and they are loading their cannon with ammunition from Dr. Gore's own armory.

It happens that the Bishop of Worcester is the most influential and the ablest of that modern and peculiar section of the English clergy who constitute the Broad High type. The very mention of such an extraordinary religious school of thought suggests the confusion, amounting to absolute chaos, which now prevails in the great Anglican communion, with its 25,000 clergymen and its vast membership. We used to be able to feel our way

without growing dizzy between the divisions into Broad Church with its latitudes, High Church with its attitudes, and Low Church with its platitudes; but now all is hopelessly distracting as we find the wealthy, fashionable, proud and stately church playing at theological dissolving views. Truly the phantasmagoria of High Broads, High Stiffs, Old High and New Highs, Old Evangelicals and New Evangelicals, the latter meaning the Ritualists who would be simple High Churchmen but that they blend Evangelical doctrine very ingeniously with elaborate ceremonial—all this is unspeakably and distressingly perplexing.

## Bishop Gore's Dilemma.

A few years ago Bishop Gore was a Canon of Worcester. In those days he edited a volume called "Lux Mundi," intended to represent the views of the section of the clergy identifying themselves with both the High Church views of Pusey and Liddon on the one hand, and with the Broad Church theories of Maurice and Kingsley on the other. That is to say, they attempted an amalgam of Roman Catholic ideas on the priesthood with the most liberal notions on the subject of theological doctrine. The first essay was on inspiration, and was written by Dr. Gore himself. It instantly raised a storm of protest, and when the writer was consecrated bishop, the late John Kensit publicly and vehemently protested. Dr. Gore is one of the most pronounced of Ritualists. He is also one of the most humane and enlightened of public men. During the Armenian atrocities he preached eloquently and constantly against the supine attitude of the government. He is one of the most popular ecclesiastics of the day, and therefore his present action is creating all the stronger sensation. He is insisting on the necessity that the clergy should stand by the three creeds—the Apostles', the Nicene and the Athanasian. But this position is utterly unjustifiable on his part, for his own writings would make it impossible.

## The Great Crux.

As to whether the miracle of the Virgin birth should be held as an article of faith by an orthodox clergyman, this problem has been vainly discussed in the notorious case of the Dean of Ripon, Dr. Fremantle. He was the subject of a stormy attack from many quarters about a year ago, when, at the meeting of a society which he leads, he read an elaborate paper which seemed absolutely rationalistic. But he explained that he regarded the Incarnation as indeed a miracle, and yet he asked whether it might not be both supernatural and natural at the same time. Now, a very large number of the clergy, and not a few Congrega-

tionalist preachers in this country, certainly hold this very view. Their idea is that the Mother of our Lord, under the power of a mighty spiritual ecstasy, affecting body, mind and soul, entered into the state of motherhood, and so the promised Incarnation became a fact. Huxley, the great agnostic philosopher, pointed out that in nature there are in the lowest forms of life millions of virgin births. So the question is asked whether it is not conceivable that such a birth might not once by nature be accomplished under the impact of an overwhelming emotion. [I may note that I myself had a long conversation with the Dean of Ripon on the subject of his alleged heresy. He claimed that he was as reverent and orthodox as any man living, but he insisted that we should not separate unnecessarily between the natural in its highest possibilities and the supernatural—the latter being probably only a transfiguration of the natural.]

Now, all this is plausible; but the Bishop of Worcester sees in it a contravention of the creeds and of the declarations which the clergy subscribe in their ordination oaths. So he implied that Mr. Beeby was not acting honestly. It is this implication which Canon Henson so energetically takes up. He points out that the recent action of the Holy Office of the Church of Rome, in the case of the Abbe Loisy, and that of the Bishop of Worcester in the Church of England, has suddenly forced on the public notice the urgent and difficult question of the competence of the formularies to express conviction and to govern teaching. The Canon claims that a literal acceptance of theological standards is incompatible with that distinctive glory of the Anglican Church—its theological tolerance. He claims for the clergy the prerogative of liberty to interpret in a wide and liberal sense the most venerated traditional creeds.

## Another Bishop on Another Subject.

It is pleasant to turn from this confusion to the utterances of Dr. Ryle, Bishop of Winchester, who in a very able article in the "Expository Times," sets forth his personal convictions on the Higher Criticism, not with regard to his opinions on the valid or invalid nature of the conclusions of the Higher Critics themselves, but rather with reference to the use which preachers should make of the Old Testament. Bishop Ryle takes no narrow view. He assumes that certain results of research in the Old Testament subjects have been definitely ascertained. But what is to be their effect on the preacher and teacher? The assured results are of a literary and historical character. They are not subjects which the

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# As Seen From the Dome

By F. D. Power

"In the twentieth century," said Victor Hugo, "war will be dead, royalty will be dead, and dogmas will be dead; but man will live. For all there will be one country, that country the whole earth, for all there will be but one hope, that hope the whole heaven. All hail, then, to the nobler twentieth century which shall own our children, and which our children shall inherit." But Victor Hugo was a poet.

No matter where one travels in Europe there are soldiers, soldiers, soldiers, dead soldiers in bronze and marble, living soldiers lazily walking the streets, or lounging in the parks, while women and dogs do the work; miles and miles of canvas with soldiers fighting and dying and triumphing over their enemies—flags and guns and every show of glorious war. One has but to visit Napoleon's tomb, Waterloo Place, or Trafalgar Square to see what class of men have the foremost place in the thought of the people. We Americans are of the same mind. Here at the capital of the nation one can not turn without seeing these memorials of what one of the chief fighters called "hell." Historians, poets, scientists, philanthropists, statesmen, jurists, presidents, who had some part in the making of the nation, are not remembered, but men skilled in the art of war are glorified on every hand. Washington has more bronze hacks, mounted on lofty pedestals, with second rate men astride of them than any city in the world, and the man who is coddled here above all others is the soldier. Even in this atmosphere, however, there are optimistic gentlemen who talk of abolishing war, though Congress is voting several hundred millions yearly for this barbarous purpose. Recently the man on the dome looked in upon a great meeting gathered in behalf of arbitration which proposed to put an end to this relic of barbarism. Resolutions asking Congress and the President to enter into a treaty with Great Britain to submit all differences to the Hague tribunal, and urging all other nations to enter into similar treaties were presented and passed with enthusiasm. It was a very distinguished assembly. President Cleveland was to have presided, but could not come. Former Secretary of State, John W. Foster, took his place, and many of the most prominent men in the country shared in the deliberations. College presidents were there, heads of great universities, leaders in Congress, members of the bench, ministers of the gospel and ministers of the state, authorities from all the walks of life. The resolutions were presented by the secretary, Thomas Nelson Page, and carried with a swing. The flags of the United States and Great Britain, joined together by a silken streamer with the legend in letters of gold, "Peace to all

nations," hung above their heads. A group of interesting men made the speeches.

First came Cardinal Gibbons, a slender, ascetic-looking gentleman with a bit of a red cap on the back of his head. He might readily pass for an ordinary preacher, devout, studious, and not in robust health. He is no orator, but a plain spoken man, as his books would indicate, and delivers himself without notes. Four reasons he gave for a close alliance between England and America. We speak the same language, have the same literature, are connected by closest ties of commercial intercourse, are practically under the same form of government. He referred to the Alaskan tribunal as a striking illustration of the blessings of arbitration, showing "that peace hath her victories no less renowned than war."

General Miles came next and was received with a good deal of hand-clapping, probably because he was the only son of Mars who ventured to appear in such a gathering. The general was not gorgeously apparelled as Washington has been accustomed to see him, but in plain citizen's raiment. When Prince Henry was here he was not "in it" for a moment with either our Corbin or our Miles. They would wear five buttons to his one, and excite the most terrible envy of the small boy and undying admiration of the sentimental maiden. Now, alas! we have neither. The general who carried Porto Rico so gracefully, in July, '98, without the loss of a single man, and with the people tumbling over each other to surrender, shouting: "Viva los Americanos! Viva Puerto Rico libre!" is after all a very modest man, "no orator as Brutus is, but a plain, blunt man." He thought there is every reason why governments, which are of human creation or toleration, should be controlled by the same code of morals that governs individuals. Arbitration has a double benefit: assures impartial justice and suspends and avoids the horrors of war. One of the most gratifying events of modern times occurred when the imperial head of a mighty nation of 130,000,000—the autocrat of all the Russias—called a world's peace congress and advocated the reduction of the burdens of war and the adjustment of controversies between nations in a way that would tend to promote the universal peace of the world. Americans should be most earnest and active in their efforts to promote the humane and glorious principles of arbitration.

Edward Everett Hale is now a well known figure in sight of the dome. He is always interesting. Tall and angular, with a shock of hair like Tolstoi and not much better fitting clothes, a wretched voice, and a delivery as uncouth as that of Dr. Talmage, he is al-

ways heard, if you can hear him, with pleasure. Though an old man of four score his gray matter works well. Here he spoke with unusual vigor and keenness. Arbitration is no experiment. When Virginia and Massachusetts united and made a United States we had a great example of it. They agreed to leave local government to the state, and national to the central government, and from that time to this the hyphen has been growing stronger. Those thirteen states determined to unite and merge their interests. Only once have they been at war in all these years, and that because of a clause which they left out of their treaty of arbitration. We have gotten along peaceably because of the great tribunal, the Supreme Court. Before that Presidents have bowed; Massachusetts and Virginia have had to bow. Massachusetts and Rhode Island were as near war as Russia and Prussia and escaped it by being brought before the Court. The pessimist will say the Emperor of Russia is a humbug, a dreamer, a hypocrite. No person who has done so much in the interest of peace deserves to be spoken of in that tone. He called for the formation of a tribunal of peace. We have the Hague, a Supreme Court among nations.

Rabbi Joseph Silverman is of the great Temple Emanuel, New York. He proved no better speaker than those who went before, but he had a peculiar sliding scale and an occasional explosion which gave variety to his manner. A youngish man, bearded, under-size, without the physiognomical mark of Abraham in any pronounced way, but with the evident legal mark of Moses and exclusive tone of Ezra, he told us Israel had always stood for peace by peaceful means. He prayed for a universal republic, but a reference to Kishineff came near breaking up the meeting. "I beg your pardon, but right here I must impugn the motives of a man who advocates peace on the one hand and permits thousands of his subjects to be butchered on the other." The demonstration of the audience indicated the direction of their sympathies, and the readiness of the blue-eyed Anglo-Saxon to spring to the firing line. It reminded me of the last arbitration meeting I attended sometime in December, '95, when Cleveland's electrifying message on the Venezuelan question was up, and England's earth hunger was about to be rebuked; and a slight reference to the Monroe doctrine set the audience wild and came near precipitating war right then and there. How frail we are!

J. M. Dickinson, one of the factors in the Alaskan arbitration, next spoke, as representing the south, one who in his "immature youth carried a Con-

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# Better Than Strikes

BY CHAS. E. UNDERWOOD

The United Mine Workers of America have adjourned their annual convention recently assembled in Indianapolis. Speeches of more than ordinary moment and ability rang through Tomlinson Hall. Items of vital interest to this great organization and its constituency passed into definite resolutions and legislation. The battle against socialism in its ranks brought victory to the conservatives. But the battle royal is now on.

Following the convention, 353 operators and 557 miners, representing the Central Competitive District (bituminous coal) of Illinois, Ohio, Indiana and Western Pennsylvania assembled for conference on the 1904 scale. John Mitchell is here, and Frank L. Robbins, of Pittsburg, and many other leaders among the coal operators and miners. Jacob C. Kolsen, operator, of Terre Haute, presides at all sessions. W. B. Wilson, of the United Mine Workers, keeps the records. Employers and employes share offices equally. The following rules govern conference:

Rules.—The hours of the conference shall be from 9 A. M. until 5 P. M., with a recess from 12 o'clock to 2. The miners' representatives shall occupy the right side of the hall, the operators the left side. Each state shall be permitted the same number of votes on the floor of the convention—four votes on behalf of the operators and four votes on behalf of the miners of each state. No motion shall be declared carried except on the affirmative vote of the miners and operators of each state. Each state shall have four operators and four miners on the scale committee. Sessions shall be open to the public except where otherwise ordered. The use of tobacco in the convention hall is prohibited.

Operators demand a 15 per cent reduction in wages; miners, the present scale with run of mine basis and differential of seven cents. The conference continues until an agreement is reached. Sometimes the contest waxes earnest as a political campaign. But when all differences are adjusted, the participants shake hands and go cheerfully home to their work. The miners frankly recognize organization among employers, and the operators as frankly recognize the miners' union.

This fraternal spirit came only after years of struggle, culminating in the wasteful and bitter strike of 1897. For three weeks a conference, called in Chicago, wrestled in vain with the propositions to end the struggle. Theodore Lampart, a Pittsburg reporter, quoted in the Indianapolis News of Jan. 27, describes vividly the crisis in the negotiations:

"Patrick Dolan, of Pittsburg, walking down the aisle to the front said: 'It is time something be done. There are many women and children in the little mining villages in all the states here interested who are waiting to hear something good from Chicago. They are wondering if their sufferings are to continue. You operators say you have education and intelligence. Why do you not have common sense? In the name of justice, let us get to-

gether and do something. We miners are a unit, and ready and willing to treat with you."

"These words made a wonderful impression. The utmost silence prevailed. Francis L. Robbins, of Pittsburg, moved that eight hours constitute a work day for the miner. This was the entering wedge. The motion carried unanimously. Horace L. Chapman, of Ohio, moved that the mining rate be based on 66 cents a ton for screened coal. This was carried with a hurrah. Walter S. Bogle, of Indiana, moved that the mine-run system be given Illinois, screens to be used in other states. A committee was appointed to put the agreement in writing."

From that day to this peace reigns in the bituminous mines of the Central Competitive District. *No contract has been broken.* Once temptation came to the miners. In the midst of the anthracite struggle of 1902, hot-headed enthusiasts urged the bituminous miners to strike in sympathy. But such a strike would have given the lie to the statement made by the state labor commissioners everywhere, that labor unions have their contracts. John Mitchell threw all the weight of his powerful influence against the agitation and won the day.

Stimulated by success in this district, district no. 13, comprising the state of Iowa, now makes similar trade agreements, and this year applied for membership in the Central District.

Thus crystallizes into fulfillment, one dream of the American Federation of Labor. For years this organization has stood for industrial peace—peace on the basis of mutual recognition of needs and aspirations; peace that shall build up American manhood. The older labor organizations heartily second the movement, and many of

them (the most powerful) have trade and arbitration agreements with employers. The Civid Federation, under the practical leadership of Marcus A. Hanna, stands for the same principles. (Mistakes, grievous mistakes, yes, even crimes blot the records of both organized capital and organized labor, but in the trade agreement, with its mutual recognition, lies the amelioration of many an apparently hopeless labor condition.

## WELL TOLD.

Doctor Explains Feeding Without Medicine.

"It is a well substantiated fact," says a Maine physician, "that a very large per cent of the ailments of humanity are due to errors in diet causing indigestion and the myriad affections following in its train. It was Dr. Abernathy I believe who said 'One-fourth of what we eat keeps us, the other three-fourths we keep at our peril.'"

"Loss of flesh from whatever immediate cause is due primarily to nutritional disturbances involving defective assimilation. With these prefatory remarks I wish to relate briefly a case of mine, (not the only one by any means), in which Grape-Nuts was the connecting link between disease and health.

"It was a case of chronic gastritis where the patient had seen the rounds of much stereotyped treatment and where there was much depression caused by long persistence of distress at the stomach,—pain, gas and burning soon after eating.

"Though I had been regulating the diet considerably while giving medicine it occurred to me that I would try regulating it without medicine and in looking about among the foods I soon found Grape-Nuts was the best adapted to my purpose. Starting in with Grape-Nuts alone I allowed my patient to take it first with hot water and a very little sugar at intervals of three hours. After a few days I instructed the patient to use it with warm milk. (It should have been served with cream on the start.)

"Improvement was marked from the first. The eructations of gas were at once greatly diminished and the terrible burning and distress were lessened in proportion while the spirits brightened. At the end of two weeks my patient had so far improved that she was allowed some chicken broth which digested perfectly. It has been over two months and she has gradually increased her diet in variety until it now includes all that is needed to avoid monotony and maintain relish.

"Grape-Nuts, however, still holds a prominent place on her table as it will continue to do so for she realizes that it is a sheet anchor." Name of the physician given by Postum Co., Battle Creek, Mich.

Look in each pkg., for the famous little book, "The Road to Wellville."

## He is There.

By Walter Scott Whitacre.

When I'm in the lowest valley,

He is there;

When upon the plain I sally,

He is there.

If I speak, he's there to hear me,

Waiting anxiously to cheer me;

Should I doubt that he is near me,

He is there.

When the valleys grow darker, deeper,

He is there;

When the mountain way grows steeper,

He is there.

When the storm clouds override me,

When the shining heavens hide me

He is ever there beside me,

He is there.

When I walk upon the mountain,

He is there;

Like a cool, refreshing fountain,

He is there.

Lord of life and glory, lead me

Through the wilderness and feed me

On thy manna. When thou need me

I'll be there.

When my pilgrimage is ended,

I'll be there;

When my soul with his is blended,

I'll be there.

Where the tree of life is vernal,

Everlasting and eternal,

On the mount of God supernal,

I'll be there.



# The Worry Habit By Cephas Shelburne

Accosting me, a gentleman said: "I wish you could preach a sermon on Worry. I will worry over my work." The sermon is unpreached, but it is a faithful and profitable theme for pulpit discussion, supported by many beautiful texts—for instance the sixth chapter of Matthew and the fourteenth of John. Mr. Beecher was wont to say to his people: "It is not work that kills men; it is worry. Work is healthy, worry is killing. It is the rust on the blade. It is not the revolution that destroys the machinery, but the friction." This is eminently true of Americans. They are slaves of the worry habit. It has become our national vice. So truly is the disease, worry, American that it has been called "*Americanitis*." Business! Business! the one predominant and all-consuming thought of the American, has led to brain exhaustion and nervous prostration.

Life has become so complex, business so feverish, social duties so multiplied! Everything in modern life breeds worry and anxiety. Going into a lawyer's office I read: "Be back in three minutes. Phone No. 312 will reach me." Passing into a doctor's office were the instructions: "Gone to dinner. Be back in ten minutes." These are not extreme cases. So alarming is the disease, "*Americanitis*," that our wisest physicians are beginning the study of diseases from their mental causes as truly as they reckon with microbes; and our authors, such as William George Jordon, Theodore F. Seward, Newell Dwight Hillis, Ralph Waldo Trine, are giving us books on "Don't Worry." These authors and medical authorities tell us that worry is the enemy of health, that it is the rust that consumes the blade, the moth that cuts into the vital threads of life, the worm that grows into the heart of the tree and strips it of its vitality and leaves. "The time has come for us to recognize that worry can poison the mind as fatally as prussic acid can poison the body."

Mr. Hillis tells us in his characteristic way that "The average householder of to-day has double the income of Shakespeare when he wrote his *Ira*mas; fourfold the income of Dante when he wrote his "*Paradiso*"; ten times as much to live on as had Socrates when he perfected his great arguments and essays; a score times larger income than Homer, and two score that of Milton, when these gentlemen wrote their immortal poems." Even the simplicity of life for children has been destroyed. There is more of dress, flurry, parties, plays, presents at one Christmas time than our good and great grandmothers experienced in a lifetime. Children's toys have so accumulated that they have become sources of worry on Christmas eve. A lady remarked, pointing across the

street from her window, "There is a family that will get so many presents that they will hardly appreciate them, and the children will be so loaded down with toys and things that they will hardly look at them." Yet you can, some of you, look back to the blessed time when a tin toy, a little china doll and a stick of candy made you happy.

Business, this feverish desire to get on, is the Alpha and Omega of American life. Profit is the one standard of the American; he exists only for business; he is rated as worth so many dollars.

Even in religion, we have come to discuss matters and hustle and push things from the American standpoint. Organizations have increased, meetings multiplied; and there is no longer that quiet, calm, reposeful worship, with the "peace that passeth understanding;" but the "day of rest and worship," like all the rest of the days, tends to develop and increase worry and anxiety. We no longer sing

"When peace like a river  
Attendeth my soul."

We are told that at the World's Parliament of Religions in Chicago no one could fail to be impressed with the calm, reposeful manner and dignified carriage of the oriental delegates in contrast with the nervous, intense, high pressure personality of the Americans. Whether in the home, the church, social circle, business, on the stock exchange, in halls of congress—everything is flurry, hustle, worry, anxiety. Like the bidders on stocks, both hands are up, and we are on tip-toe, with necks craned and two fingers up, and shouting at the top of our voices, as if heaven and earth depended upon the next moment's issue. Certainly it is not larger income, better houses, finer equipage, horses and carriages, stalled ox and servants, spiced wine and all that that we need. But what we need is plainer living, the "dinner of herbs" with less worry and anxiety. With wealth, fame, honors, power, influence, prosperity and triumph—the greatest statesman of the nineteenth century closed his days of eighty-three years on earth with this sad strain: "During my whole life I have not had twenty-four hours of happiness."

It were better by far to reside in the "Cabbage Patch" with the calm, sweet philosophy of Mrs. Wiggs: "If you want to be cheerful, jis set yer mind on it and do it. There ain't no use cryin' and frettin' over things. There ain't no hole so deep can't somebody pull you out, and there's always somebody ready to give you a hist. Can't none of us help what traits we start out in life with, but we kin help what we end up with. When things first got to goin' wrong with me I says: 'O

Lord, whatever comes keep me from gittin' sour!' The way to git cheerful is to smile when you feel bad, to think about somebody else's headache when yer own is most bustin', to keep on believin' the sun is shinin' when the clouds is thick enough to cut. Some people appears to enjoy bein' low spertered; but since the Lord took me and I give myself to him, I've made it a practice to put all my worries down in the bottom of my heart, thin set on the lid and smile."

That is the philosophy of the Sermon on the Mount—take no thought saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? Or the fourteenth of John—let not your heart be troubled, ye believe in God. And as a philosopher, Christian and man of faith, that ought to settle the matter of worry, close

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## SURE

The Robust Physique can Stand More  
Coffee Than a Weak One.

A young Virginian says: "Having a naturally robust constitution far above the average, and not having a nervous temperament, my system was able to resist the inroads upon it by the use of coffee for some years, but finally the strain began to tell.

"For ten years I have been employed as telegraph operator and typewriter by a railroad in this section, and until two years ago I had used coffee continually from the time I was eight years old, nearly twenty years.

"The work of operating the telegraph key is a great strain upon the nerves, and after the day's work was over, I would feel nervous, irritable, run down, and toward the last suffered greatly from insomnia and neuralgia. As I never indulged in intoxicating liquors, drugs or tobacco in any form, I came to the conclusion that coffee and tea were causing the gradual break-down of my nervous system, and having read an article in the Medical Magazine on the composition of coffee and its toxic effect upon the system, I was fully convinced that coffee was the cause of my trouble.

"Seeing Postum spoken of as not having any of the deteriorating effects of coffee, I decided to give up the stimulant and give Postum a trial. The result was agreeably surprising. After a time my nerves became wonderfully strong, I can do all my work at the telegraph key and typewriter with far greater ease than ever before. My weight has increased 35 pounds, my general health keeping pace with it, and I am a new man and a better one." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for the famous little book, "The Road to Wellville."



## India Letter.

This is the campaigning season in India, and though we cannot show as a result of our labors any meeting whose fruit is the addition of a hundred or more converts to the church, still we are doing something. Brother Adams reports four more converts in Bilaspur. Six had been reported previously, so that the total is now ten for the last few weeks. These last baptisms were in a village about ten miles from Bilaspur.

Bilaspur has been threatened with plague, and there have been a few imported cases, but so far it has not become indigenous there. It has been very bad in Kamtee, a city on the railway to the west of Bilaspur. A short time ago some persons affected with the disease came to Bilaspur from this place, and presented themselves at the Mission Compound. Though the ladies had never seen plague before, they recognized the disease, and had the people sent to the government quarantine, where the entire family of seven persons subsequently had the disease. It was quite a narrow escape for the orphanage.

Brother Gordon has had fifteen baptisms lately at Mungeli. The Christian community there is making steady and constant growth. The most of these converts were directly from heathenism, though a few of them were the children of Christian parents. There is a farm in connection with the work at Mungeli, on which a small number of orphan boys are employed and taught in agriculture. This is reported to be doing nicely.

Brother Elsam reports seven baptisms lately at Jhansi. They were all people who had been living at Bina, Brother Elsam's station, or the servants of persons who had formerly lived at Bina, and so were acquainted with our work and the gospel as we present it. An interesting case reported by Brother Elsam is that of an inquirer who has been in the employ of the native king of Indore state. He is a Mohammedan, and when in Bina on some work connected with Indore, he for the first time heard the gospel preached in the Bina bazaar. He immediately became interested and asked to be baptized. He is now under instruction preparatory to being immersed. Just now he has gone to his home to resign his post that he may become a Christian, for he cannot hold his present position after entering the church.

Damoh is at present experiencing some trouble and change. Mrs. Rambo has been ill for some time, and it seems that she cannot hope for ultimate recovery until she returns home. Along with her illness, Brother Rambo too has been having fever, and in consequence the orphanage, of which they have been in charge, has had to suffer. It was thought best to put Brother Rioch in charge of the orphanage. To do this he had to be recalled from his work at Hatta. This is not only a distinct loss to the work in that part of the field, but is a severe blow to the hopes of Brother and Sister Rioch. They had only got fairly started in their new work at Hatta, which they had come to love very dearly. People were listening readily to the gospel. Many were coming to Mrs. Rioch to be treated for their diseases, and at the same time to hear something of the word of life. The field promised well. But it had to be sacrificed to provide for the present needs of the orphanage, for in it is wrapped up the welfare of over 300 boys. Oh that we had more workers here who might help us to take advantage of the opportunities and open doors which are offered!

Dr. Longdon is not keeping well at Deoghur. Her work is a large one, and there is never any rest or slack season for a physician. The evangelist finds certain seasons of the year when the people simply will not listen to him, but the doctor is always in demand.

Brother Menzies has his new bungalow at Rath about completed. I have not yet seen the bungalow, but judging from the photograph which I have seen, it is not only a good substantial one, but the most handsome one in the mission from an architectural standpoint.

Brother Grainger has had one more baptism

in Harda lately. Here we are in the midst of Christmas festivities. Nearly all of our native helpers and their families are in spending Christmas week. As is customary, we are having picnics for them. This is the only time in the year when they are all together in this way. On New Year's day we are to have in the Hindustani Church a special Thanksgiving service. The English congregation celebrated Thanksgiving on the same day that our American brethren did. Plague has about ceased in the town here, but is very bad in the villages, interfering seriously with the evangelistic work.

There are now four young men in the evangelist's training class in Harda. When the fund for the new Bible College is completed, and the new and larger school opened, we hope to have many more. When our number of evangelists is properly increased, then we may hope to conquer our share of the country.

Harda, Dec. 31, 1903. GEO. W. BROWN.

## An Interesting Conference.

The conference of the field workers of the First District International Sunday-school Association has just closed a two day's session in the city of Portland, Maine.

The First District of the International Sunday-school Association is a big district. It is composed of the six New England states, and the Canadian Provinces of Quebec, Prince Edward Island, New Brunswick and Nova Scotia. All of these states and provinces were, I believe, represented in this gathering. Visitors from outside territory were present also. Some of the brightest and most devoted and useful men and women of the different religious bodies led in the instructions.

It has not been in my power in the last few years to attend the meetings of the International Convention as I formerly did. I observed the proceedings of this body, therefore, closely, to see whether there has been any advancement in the methods of doing things. I was gratified in a high degree to note a marked progress beyond the ideals, forms of speech, methods of work, etc., which prevailed up to a short while ago. This is as it should be. Every other great agency of Christian effort is advancing; why not the Sunday-school also? The exercises of this conference displayed a purpose on the part of the present leaders of this work to deal with the problems of Bible study, teacher training, etc., in a scientific way. This could not always be truly said of the old regime. Let us thank God for the better day.

The workers who had this conference in charge are peculiarly well fitted to develop the scientific tendency in Sunday-school work, being many of them, the heads of departments in the International Association: Marion Lawrence, International secretary; our own W. C. Pearce, of Chicago, secretary of Teacher Training; Mrs. Flora V. Stebbins, of the Home Department fame; Dr. Frank Woodbury, Halifax, N. S., who presented one of the most feasible schemes for supplemental graded lessons I have ever heard of, and many others no less worthy of mention.

The work presented fell into the following groups: Educational work; organization; departments; the International Association—its purposes, methods and evangelism. A session of the conference was devoted to each one of these subjects with competent instructors and under the direction of the proper leaders. All the territory covered by the great Association is divided into districts similar to this First District, and conferences of the same kind have been, or will be held in each of the districts for the consideration of the above subjects. The results ought to be tremendous in the betterment of the Sunday-schools everywhere. If such efforts are kept up, a great change for the better must be seen before many years. These leaders ought to be cheered on in their good work, by every earnest heart and voice. I send this notice to tell of the great pleasure and profit this conference has been to me, and to call the attention of my brethren to a great work in which they ought all to have a part.

Boston.

J. H. HARDIN

## Program of the Sixth Congress of the Disciples of Christ,

TO BE HELD AT CHICAGO, ILL.,  
MAR. 22 24, 1904.

TUESDAY, MARCH 22.

- Chairman, W. F. Richardson.  
9:00 A. M. Address of welcome, Pres. W. R. Harper, the University of Chicago.  
Response, W. F. Richardson, President of the Congress, Kansas City, Mo.  
9:30 A. M. Paper, How far is Primitive Christianity an authoritative precedent, I. J. Spencer, Lexington, Ky.  
10:30 A. M. Review, J. M. Lowe, Galesburg, Ill.  
Review, Jabez Hall, Irvington, Ind.  
11:00 A. M. General Discussion.  
Chairman, Hon. Oliver W. Stewart.  
2:00 P. M. Paper, What should be the relation of the church to social reform movements, S. M. Cooper, Cincinnati, Ohio.  
3:00 P. M. Review, F. G. Tyrrell, St. Louis, Mo.  
Review, Bruce Brown, Chicago.  
3:30 P. M. General Discussion.

- Chairman, J. H. Garrison.  
7:30 P. M. Paper, The Need of a new apologetic, Prof. George B. Foster, the University of Chicago.  
8:30 P. M. Review, Prof. B. J. Radford, Eureka, Ill.  
9:00 P. M. Questions in writing answered by Prof. Foster.

WEDNESDAY, MARCH 23.

- Chairman, Pres. R. E. Hieronymus.  
9:00 A. M. Paper, The relation of the interpretation of Scripture to the problem of Christian union, H. D. C. MacLachlan, Shelbyville, Ky.  
10:00 A. M. Review, Prof. Sherman Kirk, Des Moines, Iowa.  
Review, Prof. Geo. A. Peckham, Hiram, Ohio.  
10:30 A. M. General Discussion.  
11:15 A. M. Session of the American Christian Education Society.  
Chairman, Pres. E. B. Wakefield.  
2:00 P. M. Paper, The doctrine of retribution in the light of New Testament teaching and modern thought, A. B. Philpott, Indianapolis, Ind.  
3:00 P. M. Review, G. B. Van Arsdale, Peoria, Ill.  
Review, Geo. Darsie, Frankfort, Ky.  
3:30 P. M. General discussion.  
4:30 P. M. Business.  
6:00 P. M. Joint reception and banquet of the Disciples' Social Union of Chicago and the delegates to the Congress.

THURSDAY, MARCH 24.

- Chairman, Z. T. Sweeney.  
9:00 A. M. Paper, What is the distinctive mission of the Disciples of Christ? T. W. Grafton, Anderson, Ind.  
10:00 A. M. Review, C. H. Winders, Columbia, Mo.  
J. E. Lynn, Springfield, Ill.  
10:30 A. M. General Discussion.  
11:45 A. M. Business.  
Chairman, H. O. Breeden.  
2:00 P. M. Paper, The present state and outlook of the union movement among Protestants, M. E. Harlan, Brooklyn, N. Y.  
3:00 P. M. Review, Pres. T. E. Cramblett, Bethany, W. Va.  
Review, L. E. Batman, Philadelphia, Pa.  
3:30 P. M. General Discussion.  
W. F. RICHARDSON, Pres.,  
B. A. JENKINS,  
J. H. GILLILAND,  
W. E. GARRISON,  
ERRETT GATES, Sec.,  
Program Committee.

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## Missionary Notes.

Miss Emma Lyon reports the baptism of six of the girls in the school at Nankin, China. P. A. Davey reports two baptisms at Tokio, Japan.

Walter M. White, pastor of the West Side Church, San Francisco, is hoping to enter their new building at no distant day, and the day they enter they hope to make that church a living link church in the Foreign Christian Missionary Society by supporting Dr. A. L. Shelton in Tibet. This is a brave step, and we congratulate the church and minister.

At the last monthly meeting of the executive committee of the Foreign Society, D. E. Dannenberg, late graduate of Hiram College and now secretary of the student volunteer movement, was appointed a missionary to China to go out next September. It is believed that he is one of the best equipped men for the foreign service ever appointed by the Society.

The evangelization of the world is the supreme Christian purpose for which every other Christian purpose exists. It is the only adequate object for so amazing a life and death as that of Jesus Christ. It is the only result that will give Christ to see the travail of his soul and be satisfied.

Foreign Missionary Rallies, March offering supplies and missionary sermons are now the order throughout the churches. Great preparation for the annual offering is being made. Let the good work go on until every church is enlisted.

A. McLean, president of the Foreign Christian Missionary Society, reports the attendance at the Missionary Rallies much larger this year than ever before. He believes the missionary sentiment among our people is widening and deepening.

F. M. Rains, corresponding secretary, conducted a Missionary Rally in New York, January 15, and also one in Washington, January 17. The attendance was larger than in the past and the interest and enthusiasm was boundless. From every source comes words of encouragement concerning the growing interest in world-wide evangelism among our people.

If you have not ordered March offering supplies, do so at once. A postal card to F. M. Rains, Cincinnati, O., will bring all needed helps.

A quarter of a million dollars for Foreign Missions this year is the least with which our people will be satisfied. And even double that amount would not impoverish us.

## Missionary Methods and Motives.

"A dash for the pole" described the old method of reaching that goal of the world's explorers. The new plan has less dash, but more surety. It contemplates a chain of stations from civilization to the pole itself.

Such seems to be God's plan for evangelizing the world. When the Jerusalem church was persecuted into missionizing, stations were established in radiating steps from the mother church. When the Spirit moved Antioch church took up God's supreme work, Paul's method was to cordon Western Asia and Southern Europe with depots for propagating ever expanding circles of evangelism.

If this method be the true one, then each congregation is not self-centered. Its ultimate purpose is not self-preservation. It is not the center of a circle, but a link in a chain. Its force is not centripetal, but centrifugal. It is not a Dead Sea, but a Jordan-fleeting Galilee.

For its purpose four things are necessary: a field, time, men and money. The field is supplied; the time will be; the men wait upon the money. The problem is one of money-getting. This again resolves itself into methods (which are many) and motives. This latter is vital.

"Reaction is always equal to the action and in the opposite direction," is just as true in money-raising as in shooting a shot gun. I mean that if one of the two co-ordinate purposes of the church is Christly character-building, and character depends supremely

## All Stuffed Up

That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headache, impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional—alterative and tonic.

"I was afflicted with catarrh. I took medicines of different kinds, giving each a fair trial; but gradually grew worse until I could hardly hear, taste or smell. I then concluded to try Hood's Sarsaparilla, and after taking five bottles I was cured and have not had any return of the disease since." EUGENE FORBES, Lebanon, Kan.

## Hood's Sarsaparilla

Cures catarrh—it soothes and strengthens the mucous membrane and builds up the whole system.

upon motives, then a saint may be eternally injured by the "why" he gives.

This being true, can we appeal to anything less than the purest motive? But dare we appeal to that? Has the love for Christ among his saints sufficient power to move them to the greatest things? Is it (basely put) worth \$250,000? In comparison to His priceless love, does not such a comparison shame us? And yet our March offering for the cause in which he sacrificed all, will be the exactest measure of our love for him.

A. HOLMES.  
Philadelphia, Pa.

## Hiram College Annuity Fund.

I believe that Hiram College was the first to pay annuities among the benevolent associations of the Disciples of Christ. For fully thirty years it has received gifts on this plan, and during its whole history of fifty-four years, it has never defaulted a dollar. All told it has received in this way fully a hundred thousand dollars, and the largest single gift on this plan ever given among the Disciples of Christ. Peter Butts, who was familiar with the workings of the college from the time of its incorporation, gave to it on this plan nearly thirty thousand dollars, and thus became the executor of his own will. The endowments of the college have been conservatively managed, and less than a thousand dollars of principal has been lost in the history of its funds. No banking institution in the country can claim a better showing. The Board of Trustees are business men of the highest commercial honor and business integrity, many of whom are known throughout the brotherhood, and some have a national reputation. The college owns more than a hundred thousand dollars' worth of real estate, and has fully two hundred thousand in endowments and no debts. It can therefore offer gilt-edged security for all moneys received on the annuity plan. These annuities are paid semi-annually, the college giving a bond through its Board of Trustees for the payment of the same. Seven different states are represented by those who have contributed to this fund, and one gift of ten thousand comes from a Presbyterian, and another of two thousand from a Baptist, and these were given chiefly as investments, and because the parties knew the men connected with the financial management.

Let the following considerations be fully weighed: The law of self-preservation demands that the church shall provide itself with the best leadership possible, and that it provide the young people of the church the best opportunity to qualify themselves for success in life, whether in the ministry or other callings. No Christian people have ever survived that did not foster education and a thoroughly trained and equipped ministry. The pioneers of the Disciples of Christ planted Bethany, Hiram, Lexington, Chris-

tian, Eureka, Butler and other schools. The same zeal for the college with our increased wealth, and numbers would endow every college among us in five years. Our colleges should be radiating centers of influence and power, and receive the support of all the churches and papers of the brotherhood. They are the source of supply for the ministers and missionaries of the church, and through these channels their voice has gone out throughout the world. The college is a great propaganda, and is the mightiest missionary force extant. It is the ground floor in Christian benevolence, and the people who ignore the college will perish. The philanthropists have wrought through educational forces, and have blessed the world and won for themselves the gratitude of the people, and built enduring monuments. There will always be young people to educate, hence the college will always be a necessity. The endowed college is the longest lived corporation in the world's history. The college should be tied to the church by an indissoluble bond, the church furnishing both students and money, while the college should train its minister and missionaries and Christian workers. It is a great missionary work to prepare the missionary, and this was the first and most important work that Jesus did while on earth. When we have selected and trained the right men, our churches will become strong, and readily support all of our missionary enterprises.

O. G. HERTZOG,  
Hiram, Ohio. Fin. Sec. Hiram College.

## Helps the Preachers.

DEAR BROTHER GARRISON:—Thirty five years an editor! Can you measure the great and good influence you have had during all these years? Can any one tell what influence has gone out from thousands of written pages on whose lines and words the minds of our preachers and leaders in the churches have dwelt from week to week? Because of the nature of my work I presume that I have been in more preachers' and elders' homes than any man among us during the last 15 years. Hundreds of our preachers and elders have told me that they read the editorials in the CHRISTIAN EVANGELIST on Saturday night to get themselves into a good frame of mind for the work of the Lord's day. They have doubtless written you the same thing many times, but, I wanted to tell you this for your encouragement. It will make you stronger for your future work to know this. It will help you to measure the good you have done in developing spiritual life in a great and swiftly growing brotherhood. For, what does great numerical strength count for if this strength be not of the Lord? As a great leader of thought among the ministers of our congregations you have been, through these pastors, preaching to millions. The influences for Christ and his church which you have set in motion will go on and on as long as the church militant shall stand. This power, militant, will move on in silence even when God has called you hence.

And it will almost be useless to express, for our Board of Church Extension, what you know so well. You have given your space freely to the building up of this young missionary enterprise. Nearly every week of the year some good word appears in behalf of Church Extension. You have had great joy and satisfaction in doing this, and you have done it without money and without price.

No one has been helped by you more than I have, and I claim the right to say no one loves you more. May your last days be your best days, and may they be many. I pray that the snows of age which never melt shall rest lightly on your brow.

Faithfully and affectionately yours,  
GEO. W. MUCKLEY.

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## The Sunday-School.

Feb. 21.

JESUS AND THE SABBATH.—  
Matt. 12:1-13.

Memory Verses 6-8.

GOLDEN TEXT.—It is lawful to do well on the Sabbath Day.—Matt. 12:12.

The healing of the paralytic who was let down through the roof was a picturesque and striking event which doubtless greatly increased the fame of Jesus among the common people, while His significant utterances in that connection about forgiveness of sins and the distinct claim that He had power on earth to forgive sin, marked the beginning of the hostility to Him on the part of the priests and scribes. Whatever may have been the case before, they now saw that it was impossible to use this strange and wonderful Teacher for their own purposes. His language was becoming more unequivocal. They could no longer believe that He would be serviceable to them in stirring up the common people against Rome, or in effecting such a revival of religion as would include a revival of the priestly authority.

The events which followed the healing of this paralytic, showed quite as clearly as His statement about forgiving sins had done, that Jesus was quite independent of the old order, and that the effect of His teaching would be not an increased punctiliousness in the observance of the precepts of the law, but something new and strange and dangerous—a transfer of emphasis from the value of the law to the value of man, from outward observance to the disposition of the heart. No wonder the scribes and priests looked askance upon Jesus. Would it not discredit the idea of scribes and belittle the function of the priests to have one going about proclaiming his ability to forgive sins without sacrifice and without the mediation of the priests? Would it not reduce all religion to a nebulous nothing if the emphasis were shifted from overt and visible deeds to the desires and passions of the heart? So it seemed to the scribes and pharisees.

The question of fasting came up (Mark 2:18-22; Matt. 9:14-17). In explaining why His disciples did not fast, Jesus hinted at the wide difference between the old order of things and the new which He had come to establish, in His words about the new patch on the old garment and the new wine in old bottles.

The observance of the Sabbath was even a more vital matter than fasting, and when the suspicions of the pharisees were aroused—the idea had become current among them that Jesus was not quite "sound" on questions of Jewish ceremony and practice—they watched Him carefully. And, as usual, those who were seeking evidence of unsoundness soon found them. The disciples passing through a field of grain on the Sabbath day, and being hungry, plucked some heads of wheat or barley, rubbed them in their hands to separate the

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grain from the husks and ate. The pharisees were upon them in a moment upbraiding them for this breach of the law of the Sabbath. The answer which Jesus gave is wonderfully comprehensive. There are four distinct arguments in six verses, beginning with one which even the most loyal Jew could not well controvert, and ending with one which would be convincing only to those who admitted His claim to authority. This was the argument:

(1) David, when he was hungry, ate of the sacred shew bread, although this was contrary to the letter of the law, and yet God was not displeased with him. Surely one cannot be blamed for following so good an example as that of David.

(2) The law of the Sabbath is not universally binding, because the priests in performing their duties in the Temple on the Sabbath are compelled to do things which are usually considered a profanation of that day.

(3) If it is allowable to set aside the law of the Sabbath merely for the sake of sacrifice, as the priests do, how much more is it allowable to set aside this law in the interest of a work of mercy like feeding the hungry, since the old prophets themselves declared that Jehovah preferred mercy to sacrifice. Mercy is more important than sacrifice; sacrifice is more important than the Sabbath; therefore, mercy is more important than the Sabbath.

(4) In addition to these arguments from precedent and from the law itself, this great truth is enough to justify all that Jesus and His disciples had done: "The Son of Man is Lord of the Sabbath." This statement was probably not expected to be convincing to the pharisees, but it at least let them know what He thought about His own authority.

Whether or not the pharisees made any answer to these arguments, we are not told. Probably they did not, but they followed Him when He went into the synagogue, as was His custom. There was a man there with a withered hand and this offered an opportunity for renewing the discussion. They knew it was the custom of Jesus to heal the sick, even on the Sabbath day. He had done it on that notable Sabbath in Capernaum and no one had offered any criticism. But now they ask, Is it lawful to heal on the Sabbath day? His reply was: Your law permits you to lift a sheep out of a pit on the Sabbath. Is it not right then, for Me to lift a man out of the pit of misfortune, "how much then is a man of more value than sheep?" This utterance was highly characteristic. It was in fact a large part of the mission of Jesus to show the worth of a man. He saw the divine image in man, marred and mutilated, but not destroyed. He saw in the worst sinner a child of God who might be brought back to the Father's house. He estimated the value of men, not by their possessions or their worldly position, or by any of the other accidental things, but by the essential qualities that made them men. Because he placed so high a value upon men, He was willing to sacrifice the old law whenever man's interest required it, and more than that, was willing to sacrifice Himself for man's salvation. There can be no true understanding of the work of Jesus, and no real enthusiasm for carrying on that work in the saving of men, until we have learned from Him rightly to estimate the value of men.

## Midweek Prayer-Meeting.

Feb. 17 1904.

THE GODLY AND THE UNGODLY.—  
Psalm 1.

This Psalm emphasizes the eternal distinction between the righteous and the unrighteous, or the godly and the ungodly. It is characteristic of the Bible that it treats of individuals, not from the point of view of their wealth or position or talents or accomplishments, but of their relation to God—their characters.

1. *The Godly.* The godly man is pronounced *blessed*, both because of what he does *not* do, and of what he *does* do: (1) He walks not in the counsel of the ungodly; (2) stands not in the way of sinners, (3) sits not in the seat of the scornful. But the godly man not only abstains from that which is evil, but he cleaves to that which is good: (1) he delights in the law of the Lord; (2) he meditates on it day and night; (3) therefore, he is like a tree planted by the river—fruitful, enduring, successful. The godly man is planted by the river of God, the streams whereof render fruitful, beautiful and enduring, the life thus lived.

2. *The Ungodly.* "The wicked are not so." There is a distinction between right and wrong, and between the right-doer and the wrong-doer. Let no one deceive himself with the thought that all are alike, and that the end of the wicked and the righteous is the same. The wicked "are like the chaff which the wind driveth away"—they lack weight and enduring qualities. "They shall not stand in the judgment, nor in the congregation of the righteous." Their character is not such as to meet the approval of God or of good men, nor bring them into the councils and fellowship of the righteous. "The Lord knoweth the way of the righteous, but the way of the wicked shall perish." The word "know" here seems to be used in the sense of *approval*. It frequently has this sense in the Bible. The Lord approves the way of the righteous, but the way of the wicked shall perish, because He condemns it. What the Lord approves will endure. What the Lord disapproves must perish. That is an eternal law of conduct and of character. Not what man approves, not what the world applauds, but what God approves, that it is that makes a man blessed, and crowns him with immortality. On the other hand, no amount of learning, or energy, or effort can make that permanently succeed which has the disapproval of God.

*Prayer.* Oh God, our Father, we thank Thee for the line which Thou hast drawn in Thy Word between the righteous and the unrighteous, and for the light which Thou hast shed upon the way of the righteous, that we may walk therein all our days, and be glad. Give us, day by day, strength to do as Thou wouldst have us do, and to avoid what Thou wouldst have us avoid, that we may find at last eternal fellowship with Thee and with the righteous, through Jesus Christ our Lord! Amen.

## A CHANCE TO MAKE MONEY

I have been selling "Non-Alcoholic-Flavoring-Powders" for the past six months, and have made \$815.00. Every family buys three or four boxes. The flavoring-powders are better in every respect than the liquid extracts, and are lovely to sell. I do not have to canvass. People send to me for the powders. Any intelligent person can do as well as I, and average \$30.00 per week. I get my flavoring-powders from the California Fruit & Chemical Company, St. Louis, Mo. Write them, and they will start you in business. E. C.

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1000 Rare Lucious Radishes,  
1000 Gloriously Brilliant Flowers.

Above seven packages contain sufficient seed to grow 10,000 plants, furnishing bushels of brilliant flowers and lots and lots of choice vegetables, together with our great catalog, telling all about Flowers, Roses, Small Fruits, etc., all for 16c in stamps and this notice. Mammouth 140-page catalog alone, 4c.

JOHN A. SALZER SEED CO.,  
R. La Crosse, Wis.



## Christian Endeavor.

By H. A. Denton,  
Feb. 21.

SOME GOOD WAYS OF USING THE SABBATH.—Mark 1:21-34.

### For the Leader.

"Sabbath" is a term taken from the Jewish Scriptures, the Old Testament. It is used so often in the New Testament because the New Testament is a history of things that transpired in a Jewish country and among Jews. It is a shallow fallacy to argue that, since the Sabbath is mentioned so much more frequently in the New Testament than the Lord's day, therefore, there is more warrant in the New Testament for keeping it than the Christian's day, the Lord's day, or Sunday, using the secular designation. The New Testament references to the Sabbath are historical statements of what the Jews were doing, and not doctrinal injunctions of the Lord's will. The Sabbath was the religious rest day of the Jews, and it perished with the Jewish economy. It expired by limitations when Jesus nailed the statutes that made it binding to the cross. Not that we are without a day. We have a day, and a better day. Because it has a better meaning. It was appointed under a better covenant. It is the Lord's day, or Sunday. It is a day of religious activity, not rest. A day of good service. Jesus used the Jewish Sabbath in this way, and it was for this that He got into trouble. Let us see into this more fully tonight.

### For the Members.

1. We call the Christian's day the Lord's day because it is the day established by the Christian's Law-giver and Leader, Jesus, or the Lord, as He is often called in the New Testament. The record of the vision seen by John as recorded in the book of Revelation says, 1:10, John was "in the Spirit on the Lord's day." The plain reference here is that the spiritual occupations of that day and holy meditations put him into a fit condition to see the beautiful things God had in store for His people.

2. We get the proper distinction between the Sabbath and the Lord's day by properly distinguishing between the Old and the New Covenants: the Jew's Scriptures and the Christian's Scriptures. We are not living under the Law of Moses, but under Christ. That means nothing else than that the way of God through Moses has been abrogated, and that the way of God through Christ has taken its place. We are not under the law, but under the gospel. Paul spent a large part of his time given to writing trying to get the Jews to see this, not only with respect to one ordinance—the Sabbath—but with respect to them all. The old is gone—all gone. The new is perfect. It is to all intents and purposes an independent plan of salvation.

3. Now am I to jump at once to the dangerous conclusion, that, since the Sabbath is gone I no longer have any restraints placed upon me as to the one day in seven? By no means. There is no sense in that. Nothing at all has happened. The Gentiles—the non-Jews of the world—were never under the Law of Moses, and hence never under the Jewish Sabbath. I have only found out my Master; my Savior; my Lord; He to whom I must render the service of my heart and my life. What is His day? What does it mean? How did the Christians keep it? The first day, not the seventh, is His day. He arose from the dead on that day. The Christians of the New Testament times met on this day to celebrate the Lord's Supper, to preach, to make their offerings to the Lord's work. See Acts 20:7; 1 Cor. 16:2; Gal. 3:24-29; 5:1-4.

4. If we would get a hint of how Jesus would have us use the Lord's day, let us look at the way He uses the Jewish Sabbath as recorded in our lesson. If the followers of the Lord are to do anything after the religious service of the day, let the deeds be religious, benevolent, humane, as were the works of Jesus on the Jewish Sabbath. I would not go

# ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU, Every Reader of the Christian-Evangelist May Have a Sample Bottle sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are getting better they will help all the other organs to health. A trial will convince anyone.

I was a constant sufferer for a number of years with weakness of the kidneys and back and frequent desire to urinate, but after using Dr. Kilmer's Swamp-Root, I am entirely cured and cheerfully recommend this wonderful remedy to any who may suffer from these common complaints. Most truly yours,  
W. C. Baily, 2d Lieut. of Police,  
Columbus, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue, much suffering with *fatal results are sure to follow*. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

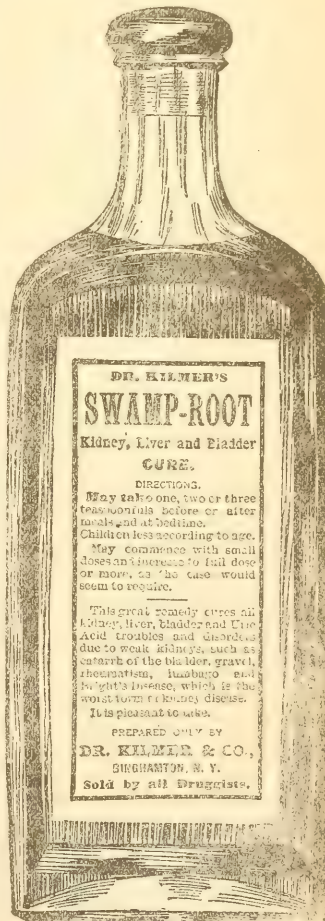
If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

If you are already convinced that Swamp-Root is

**SPECIAL NOTE**—You may have a sample bottle of this wonderful remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

skating on Sunday. I would not go fishing on Sunday. I would not go on an excursion on Sunday. I would not attend base ball games and such sports on Sunday. I would cut all this out. Why? Because they are not in keeping with the significance of the day. They make me think *less*, not *more*, of my Master. I feel out of place there. I would not want the angels that the Lord will send to gather together from the four corners of the earth His chosen to find me at such a place on Sunday. And that is enough.



(Swamp-Root is pleasant to take.)

what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address—Binghamton, N. Y., on every bottle.

### Quiet Hour Thought.

Am I worthy of the exalted plane upon which my Master places me when He rules me by love instead of law?

### DAILY READINGS.

M. The Sabbath Commanded. Exod. 20:8-11.  
T. Jesus and the Sabbath. Matt. 12:1-12.  
W. Lawful Work on the Sabbath. Lu. 13:10-17.  
T. The Sabbath Observed. Mark 15:42-47.  
F. The First Lord's Day. Mark 16:1-13.  
S. The Lord's Day at Patmos. Rev. 1:9-20.  
S. The Sacred Sabbath. Matt. 12:9-13.



# News From Many Fields

## Ohio's Capital.

The citizens of this town have been leading a rather strenuous life the past few weeks. First came the opening sessions of the 76th General Assembly of Ohio. The occasion was much like its predecessors. At ten o'clock on the morning of Jan. 4 the work began. There were very few visitors in either the Senate or the House. The real lively times came on the day of the inauguration of Governor Myron T. Herrick. This was on the 12th.

By a resolution of the Ministerial Alliance, pastors in the city, were chosen to act as chaplain for one day in the Senate and the House, instead of having a scramble for this position, and also saving the state the salary of one elected. It fell to my lot to be chaplain of the Senate on the 12th. After discharging that duty I remained to witness the vote on United States Senator. Judge Shellenbarger, of Cleveland, in a speech of great brilliancy, nominated Marcus A. Hanna. Another one of the senators, in a short but eloquent address, nominated Judge Clark, of Cleveland. When the roll of the Senate was called by the clerk, the vote stood 29 for Hanna and four for Clark. In the House the vote was 86 for Hanna and 21 for Clark.

Adjournment was then had in order to witness the inauguration of the governor, which took place in the magnificent rotunda of the State House. This had been most artistically decorated with smilax, reaching from the top of the dome to the floor, while plants, palms, ferns and cut flowers were everywhere, the temporary platform where the governor, his staff and invited guests were seated, being banked with American Beauty roses, carnations, etc. Thousands of electric lights, in the form of stars, together with American flags, gracefully festooned about the dome, made a lasting impression.

Shortly after twelve o'clock the ceremonies began, the band playing patriotic airs, and the Apollo Club singing appropriate songs. After an invocation the oath was administered to the Governor by the Chief Justice, and then came the inaugural address, brief, but in good taste and highly complimented. Promptly at 1:30 P. M. the inaugural parade began, and it was said to be the most gorgeous ever seen in Columbus at an inaugural. It was two and a half hours in passing the reviewing stand, on which were ex-Governor Nash, ex-Governor Bushnell, whose sudden death the next day cast such a gloom over the city, the new Governor Herrick, and many others.

Two of our churches are in protracted meetings, the Franklin Avenue Church, Brother Dodd, the minister, doing the preaching and singing, with a number of valuable additions to date, and the Central, with Sister Princess C. Long helping the preacher in song, and with 28 additions to date. The meeting will go on until the last of the month, and many more are expected to unite with us. Brother Wesley Hatcher, of Chicago Avenue, is to begin next week, himself doing the preaching, and he will have a good meeting.

Bro. Samuel H. Forrer, of the West Fourth Avenue Church, has taken hold of that work with vigor, and already several additions have been gained and a new auditorium, to cost about \$8,000, will be built this year.

A temporary organization of the brethren at Linden Heights will be effected the third Lord's day in February. When this work is placed upon a permanent basis, giving us the fifth congregation in the city, we will turn our eyes toward the south part of town, where we have about thirty or forty brethren, start a Bible-school there and let it grow into another church. We hope to have at least four new churches in this rapidly growing city within the next four or five years.

The writer expects to help Brother Harp in a meeting at Springfield during February, going over and preaching on week nights, and returning to Columbus for his work on the Lord's day. We anticipate a good meeting.

We are to have a foreign missionary rally

here in the Central Church on the evening of Feb. 2. Brothers McLean, Wharton and Bentley will be here and others will speak, and we cordially invite preachers within reach of Columbus to come to this meeting. Free entertainment will be given to all who come.

Will the CHRISTIAN-EVANGELIST please to accept my most hearty congratulations on the rounding out of such a long and honorable period of time in the service of the brotherhood? I need not say how thoroughly I enjoy reading the paper. For twenty-five years it has been coming to my table, and there are many things I would do without before I would cut it from the list of my necessities. May the Lord bless its editor, its managers, its business affairs, and may it long be what it always is—an inspiration to higher, better and more Christ-like living!

Columbus, O. WALTER SCOTT PRIEST.

## Northern California.

In my travels I run across various kinds of weather. Occasionally a fog or a frost causes one to hear complaints from those who have never experienced blizzards or 40-below-zero weather. Beautiful sunshine, green fields, grazing cattle and sheep appeal to our sense of gratitude when we pick up the papers and read of the frigid weather east.

Writing this at Vallejo, thirty miles from San Francisco, where I have just picked and eaten a half-dozen pears, sweet and nice, from a tree in the dooryard this the 26th day of January.

Bro. S. S. Murphy, at Vallejo, is doing good work in a hard field.

Brother Stafford, of Lexington, Ky., is to take the Hanford work, exchanging with Bro. A. P. Finley.

Bro. R. L. McHatton begins a meeting at Red Bluff, Feb. 7, which promises well. Bro. D. A. Russell, the efficient pastor there, is working faithfully.

Chico is getting ready for a meeting soon and the evangelist should be a strong man. This is one of the important cities of California.

Marysville will soon be ready for a meeting. Sutter City, an outlying point, is also about ripe for an ingathering.

By the way, I visited a point on one of our trunk lines of railroad last Lord's day, a community of 500 people where no Sunday-school nor any religious services are being held. I advertised myself and in the morning spoke to nine women and four girls and "broke bread." At night we spoke to thirty-five people. Three to one in this community I am told are in sympathy with the Christian Church. What a ripe field! Wonder if Brother Raines or McLean couldn't send a foreign missionary to such a place, and if it wouldn't be money well spent?

I might tell you that I was on a ten-acre alfalfa field last week which produced one hundred tons of hay in 1903, and the crop sold for \$1,500, but I fear my truthfulness would be questioned, so I won't tell it.

Gallahann and Carroll begin a meeting at Galt this week, having just closed at Paso Robles. They have need of the Lord's help in these difficult fields that have been well nigh abandoned, but which are rejuvenating again.

Since last state meeting 17 meetings have been held and concluded; four are now in progress and twelve more are arranged for before next state meeting, and still we are negotiating. This is a long step in advance. Twelve ministers have been imported, and yet we have some vacant pulpits. Four more will be vacated Feb. 1. Of this number two go to southern California, one has not decided where to go, and one leaves the ministry.

We look for a feast at San Francisco Feb. 2 and 3, when the Evangelistic Conference, Bay District Convention and northern California ministers meet in a joint session.

J. P. DARGITZ, Cor. Sec.

Healdsburg, Cal.

## Iowa.

Roy Polly, late of Larrabee, will preach for the churches at Kent and Cromwell.

Lewis Goos, of Illinois, will preach for the church at Long Grove instead of L. W. Spayd, as was stated in my last notes. Brother Spayd was at Brooklyn last Lord's day and it is hoped that he will remain there during the year. Brother Spayd is one of our worthy ministers and deserves a good field.

Evangelist C. G. Stout closed his meeting at Redfield with 97 additions. His next meeting will be at Collins.

Evangelist M. L. Anthony is expected to go to Castana for his next meeting.

John H. Swift is in a meeting at Akron and is expected to hold his next meeting at Manning. Brother Swift has made an excellent record as an evangelist and should be kept busy in Iowa.

There were 28 accessions in the Kellerton meeting held by Jesse Coffin, and the meeting still continues.

P. H. Green is in a good meeting with his home congregation at Oakland.

J. L. Smith held a good meeting at Mondamin resulting in five additions to the church. He is now at Lossing.

Loren Howe and pastor, A. L. Criley, held a meeting at Sheldon in which 34 were added to the church.

T. A. Lindenmyer, late of Goldfield, has gone to Pawnee City, Neb., to accept the pastorate of the church.

I would like to have a list of the churches in Iowa that are in need of meetings. I have the names of good evangelists that can be secured at reasonable figures. I also have the names of competent singing evangelists and will be glad to do anything in my power to help have a meeting held in every church in Iowa. I can help a few good men secure locations as pastors. Pastors desiring locations will save time by being explicit as possible in the letters of inquiry.

I was at Jefferson last Sunday and preached both morning and evening. The evangelist Sunday union meetings were followed with a two weeks' campaign by Brother S. G. Griffith in which 91 new members were brought into the church; about 70 of the number were converted in the union meeting. I was entertained at the pleasant home of Brother and Sister John Downing.

The new church at Atlantic is nearing completion and your secretary has an invitation to assist in the dedicatory services February

## ARE YOU AGEING?

Dr. Holmes used to say he was "seventy years young." Some men are old at half that figure.

Age is not in years. It is in the blood. Scott's Emulsion helps to keep you young by keeping your blood young; by supplying it with an abundance of rich, pure, vital nourishment; carrying constant life and renewal to every fibre of your body. It will help you to rob advancing years of half their sting.

We'll send you a sample free upon request.  
SCOTT & BOWNE, 409 Pearl Street, New York.



21. I have dedicated 45 churches in the last five and one half years.

Our state convention will be held at Albia, June 20-23. Before that time we hope to have statistics and an offering from every church in the state, and the sooner the better. We were never doing better work than now and we are needing money badly.

B. S. DENNY, Cor. Sec.



## Maryland, Delaware and District of Columbia.

While your correspondent now has his address at Waynesboro, Pa., it is just over Mason and Dixon's line, and he is still corresponding secretary for the Christian Missionary Society for the above territory. Waynesboro is a mission of the American Society and our state society. We closed a meeting here last night. W. S. Hoyl preached eight days and the writer nine. Two were added from the First Church, Hagerstown. Tracts were distributed and our position taught from platform and through the city papers and in private conversation. We met in a hall; did not have a large hearing at any time.

German Baptists, Mennonites, River Brethren, Lutherans and Reformers are strongly entrenched, and they do not change rapidly. When the people of the community do take a stand they are not easily moved. So we hope for the future and are planning for another siege in the spring or summer with a regular evangelist.

H. C. Kendrick held his own meeting in Hagerstown. In two weeks he had eighteen baptisms, one from the Dunkards, two received who had been previously baptized and one yet to be baptized.

J. Murray Taylor's work is starting well at H. Street, Washington; large attendance, one confession Jan. 17.

W. L. Harris had eight confessions recently at Whitney Ave.

W. R. D. Winters has been seriously ill and unable to attend to his work at Fulton Avenue, Baltimore. J. A. HOPKINS.

Waynesboro, Pa., Jan. 29.



## Indian Territory.

The writer began the first of February the work of corresponding secretary and evangelist of the Indian Territory. As this is the third of the month, we have not had time to learn much respecting the situation, other than in a general way. From what we have learned, it appears that the outlook is most hopeful, and we are encouraged and led to look forward to a great work.

We traveled over the Indian Territory about 19 years ago, visiting many villages in the Choctaw, Creek and Cherokee nations. Even at that time, though a youth of 18 summers, and the country little more than a wilderness, we felt that at no distant day the Indian Territory would become the garden spot of America. We are now more convinced of that fact than ever before. The development of the past few years have been marvelous, and the future is big with promises. Now is the time to lay the foundation in this rapidly developing territory. Much has been accomplished through the liberality and wise management of a few consecrated brethren. But the time has come for a *forward move*. We must plan greater things. It would be criminal for us to fail to do this. With a broader foundation, a larger membership, increased funds, years of experience, the simple truth of God, and last but not least, the help of the American Home Board, we would be unfaithful stewards, and unworthy of our high and holy calling, did we not plan greater victories than we have yet undertaken. We have established headquarters at South McAlester. All correspondents will address us at this place,—and don't fail to enclose stamp for reply.

We trust we may have the sympathy and co-operation of all the brethren, for "we covet your fellowship in furtherance of the gospel."

S. R. HAWKINS, Cor. Sec.

## Texas.

The writer of these notes recently held a meeting in Bay City resulting in 21 additions, a Sunday-school and ladies' aid society organized and a lot secured on which to build a church house in the near future. Bay City is a beautiful city of some 2,500 inhabitants, situated in the heart of perhaps the best rice growing country in the south, and is growing rapidly. Bro. J. W. Gates preaches for this church one-fourth of his time, a young man of promise, full of energy and enthusiasm, and no doubt will soon place our church there in the front rank.

At this writing I am engaged in a meeting at El Campo, another new town with perhaps 1,500 inhabitants, situated in the western portion of Wharton county. The chief industry of the surrounding country is the cultivation of rice, which has proven quite profitable to the farmers. During the meeting there have been 29 additions, a church has been organized, also a Sunday-school and ladies' aid society, a lot has been secured on which to build a church house, a building committee appointed and about \$800 has been raised for the building fund. The committee has gone to work in earnest and have set the 19th of June to dedicate their new church house. Brother Gates has been employed to preach to this church one-half time and will make El Campo his home as soon as he can build a residence.

Bro. M. M. Davis has recently held a successful meeting at Corsicana where J. F. Quisenberry ministers. Bro. Davis is not only one of our most successful pastors, standing at the helm of the largest church in the Texas brotherhood, but give him a chance and he proves himself one of our most successful protracted meeting men also. He is good any where he works, and never fails in anything he undertakes. Texas needs many more such men.

The church at Greenbury, where V. R. Stapp ministers, has recently built a new church house out of the old one, and the church and pastor are happy over their success. Our corresponding secretary, Bro. J. C. Mason, preached the sermon at the dedication, and like he always does things, it was well done.

The church at Ladonia, where V. R. Spicer ministers, is taking steps to rebuild their church house which was destroyed by fire a few months ago. The church will be rebuilt, though at quite a sacrifice on the part of the members.

G. W. Terrell has done a fine work at Hillsboro, and through the protracted meeting recently held, the church has taken on new life, and every department of work is prospering. Austin, Tex. B. B. SANDERS.



## Dedication at Weatherford, Oklahoma Territory.

The congregation of Disciples in the new and growing city of Weatherford, O., T., has just completed an elegant house of worship. On Lord's day, Jan. 17, it was formally opened for worship, and dedicated to Almighty God.

The house is a beautiful pressed brick edifice; is modern in all of its appointments, and will make a beautiful and convenient home for the church for many years to come.

Weatherford is the seat of the Southwestern Oklahoma Normal College, making it an important point for a congregation of Disciples. Several of the teachers in the college are members of the Christian Church. With this new and commodious house, many of the students will attend services there, and no doubt will accept Christ and obey the gospel, and go to their respective homes carrying with them the truth as it is in Jesus Christ our Lord, so that it will be a great missionary church. Brother Frank L. Van Voorhis is the pastor of the church. He is a man of sterling worth, great piety, and thoroughly devoted to his chosen work. Bro. J. M. Monroe, of Oklahoma City, the territorial evangelist, was at the dedication, and rendered valuable assistance. He reports that there are fourteen

## WHAT SULPHUR DOES

### For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

other churches in the territory that have houses nearly ready for dedication, and that the Christian church is in the lead of all other religious organizations in the territory.

The rich, fertile soil of Oklahoma seems to be congenial for primitive Christianity.

The brethren had all paid very liberally on their beautiful house. But they asked us to try and raise \$2,000 more. During the day and night service the full amount was raised, and the next morning a good brother-in-law, who could not be at the dedication, came around and gave another hundred dollars; so they all felt that the work was well rounded up, and the dedication a great success.

It was a brave and noble thing for these people to do, but they are brave, noble Christian men and women.

The Oklahoma country is an exceeding beautiful and rich one. It will, no doubt, soon be admitted as a state, and will rank among the best in that part of our great country.

Our visit was a very pleasant one. We will not soon forget the great kindness of these brethren.

L. L. CARPENTER.

Wabash, Ind.



## Our Budget

—A quarter of a million for Foreign Missions this year.

—This means the enlistment of many non-contributing churches and individuals in the March offering.

—It means, also, that all the "occasional" contributors shall be heard from this year, and that the "regulars" will be a little above their best.

—Let there be no delay in sending in subscriptions to the World's Fair building. The work should be begun soon, and the money ought to be in sight to pay for it. In no other way is it possible for the Disciples to do as much profitable advertising for the same amount of money.

—Brother Hoffmann says the agents and preachers are responding nobly to his appeal to them to assist in that 10,000 increase in the circulation of the CHRISTIAN-EVANGELIST. A united effort will win the day. Let every friend of the paper join in the movement and lend a helping hand.

—Carl Barnett has been called to succeed O. E. Tomes at Rockville, Ind.

—Louis A. Hopkins has been called for half-time each to Broad-Ripple, Ind., Christian Church and to Manilla.

—Orlando E. Tomes has resigned his work at Rockville, Ind., to accept the pastorate of the Olive Branch Church in Indianapolis.

—C. B. Newman, the popular pastor of the Third Christian Church, Indianapolis, left last week for a tour of Palestine.

—Stacey Phillips, of Independence, Mo., visited the church at Golden City, Mo., Jan. 31 and accepted the call for three-fourths time.

—L. E. Murray read a most excellent paper before the Indianapolis Christian ministers' meeting on the subject of Authority in Religion. An interesting discussion followed.

—John T. Owens, after four years of mission work in Oklahoma, has accepted the pastorate at Chandler, O. T., a thriving county-seat of 4,000 inhabitants.

—Miss Eliza Williams, of Arkansas, has just given our National Benevolent Association \$200 on the annuity plan. Geo. L. Snively, 903 Aubert Ave., St. Louis, will gladly answer all inquiries concerning the annuity plan.

—R. A. Smith, for three and a half years pastor of Kensington Christian Church, Philadelphia, Pa., and now doing post-graduate work in Butler College, has been called to the pastorate of Hillside Avenue Church, Indianapolis.

—Samuel H. Farrer has completed his work in Boston, Mass., and accepted the pastorate of the West Fourth Avenue Church, Columbus, O. The congregation is in good condition and expects to build its auditorium in the spring.

—T. J. Legg has just organized a new church in Terre Haute, Ind., to be known as the College Avenue Church. It starts with 50 charter members from a Sunday-school mission. A house of worship will be built this year. Brother Legg goes shortly into another meeting at Epsom.

—"Most heartily I join my congratulations with the great host of friends who have expressed their appreciation of the CHRISTIAN-EVANGELIST as one of the best among the religious papers of our country."—E. B. SANFORD.

—J. M. Rudy's recent sermon at the First Christian Church, Sedalia, Mo., on "Young Women in their Relation to Young Men," attracted considerable attention, and was published in the Sedalia Sentinel.

—"Twenty-four hours out of St. Louis," the Editor writes from his south-bound train, "and lo! the winter is past! Instead of snow, a warm sunshine bathes the land, and the negroes and the mules are in the fields doing their spring plowing. The grass is looking green, and everything wears a spring-like appearance."

## "To Err is Human"— Not to Err—Elgin.

The man who is always  
right on time is the man  
who carries the

## ELGIN WATCH

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—A friend in Missouri turned over a thousand dollars to the Foreign Society on the annuity plan.

—A. McLean, president of the Foreign Society, makes a contribution of \$500 for the India Bible College.

—The churches of St. Louis have decided to support three missionaries on the foreign field the current missionary year, making three living links.

—The church at Mayfield, Ky., Roger L. Clarke, minister, has determined to link itself to the foreign field by supporting a missionary.

—The officers of the Central Church, Youngstown, O., have decided to make that church a living link this year. W. S. Goode is the pastor.

—The Richmond Avenue Church, Buffalo, N. Y., and also the Jefferson Street Church, the same city, have decided to become living links in the Foreign Society by raising \$600 each.

—The Missionary Association of Drake University has decided to support Charles S. Settlemyer in China, through the Foreign Society. He is a graduate of Drake. This makes the association another living link.

—The church at San Diego, Cal., just concluded the best meeting in its history. J. P. McKnight, our evangelist, assisted the pastor, W. E. Crabtree, and 46 souls were admitted to the membership, 21 being by confession.

—H. E. Wilhite is in a splendid meeting at Glendora, where L. O. Newcomer ministers. The whole town is aroused to a study of the word. About 50 have already come into the fellowship, and the meeting continues.

—The church at Corona, Cal., served by S. W. Hawkins as pastor, has called Geo. Ringo from his busy field at Riverside, to lead them in an evangelistic campaign. Great interest is reported.

—Early in December, J. P. Ralstin was sent to Santa Maria, Cal., and the territory adjacent thereto, to call back to the activities of life two or three isolated congregations. He reports progress.

—The ladies of the Christian Church at Doniphan, Mo., will have a bazaar during the latter part of March to raise money for their church building. Donations of fancy and useful articles for this bazaar will be gratefully received. Address Mrs. J. P. Campbell.

—D. Y. Donaldson, who has recently gone to Colfax, Wash., writes: "The church here held a reception in honor of Mrs. Donaldson and myself on the evening of Jan. 28. It was a royal welcome. Over 200 friends were present, representing the various churches of the city. Very bright prospects are ours, and while we have but 50 members, they are of a chosen kind. Bro. R. M. Messick, now of Cheney, did a splendid work here during the closing months of last year, and left all in good order for our coming."

—T. B. Larimore called at this office on Thursday on his way to San Angelo, Texas. The editors regretted that their absence on that day caused them to miss his visit.

—James N. Crutcher, of Moberly, Mo., will visit all the churches in Randolph Co., during February in the interest of foreign missions. He will also conduct a Bible-class for the railroad Y. M. C. A. in Moberly. A fine pipe organ is soon to be installed in the Moberly Church.

—The Trinidad, Col., Church desires a supply for four months from March 1, during the pastor's absence in the Orient. Anyone desiring a trip to Colorado linked with work, write at once to the pastor, David Cary Peters, 116 N. Chestnut St., Trinidad, Col.

—On Feb. 1 there was \$402,578.92 in the Church Extension Fund. The receipts for January amounted to \$6,765.58, which is a gain of \$4,806 over January, 1903. There was a falling behind of \$92 in offerings from the churches, and \$102 in individual offerings, but there was a gain of \$5,000 in annuities.

—A dispatch from the daily papers says: "Logan, Ia., February 7. Fire in the First Christian Church, which broke out just after service began to-day, created a panic. The flames communicated to the bell tower, which fell in a few moments after the congregation had gotten out. None of the members were hurt, but several had narrow escapes. The loss is \$10,000."

—The church at South Chicago, where N. G. Buckley has been ministering until recently, has been hearing trial sermons and expects to be in working order soon with a settled pastor. This is a new congregation and has only 32 members and a Bible-school of about 60. An endeavor society was organized two weeks ago.

—Last week the Board of Church Extension received \$500 on the annuity plan from a friend in Detroit, Mich. This is the 105th annuity gift to the Church Extension Fund. The board pays 4 per cent on the annuities from persons from the age of 21 to 39 inclusive; 5 per cent from the age of 40 to 49, inclusive, and 6 per cent from the age of 50. Write G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

—Oscar P. Spiegel has resigned as minister of the First Christian Church in New Orleans, and may re-enter the general evangelistic work for which he has diligently prepared himself and in which he has been eminently successful. During the year the New Orleans church made a gross gain in membership of 74 per cent, a net gain in resident membership of 44 per cent, and raised more than three thousand dollars for the work. John A. Stevens, of Chickasha, I. T., has been asked to take up the work in that important city. Brother Spiegel will remain on the ground till his successor arrives and do what he can to have the work continue without a break. His address will be 1532 Camp Street



—Iowa leads in the number of contributing churches on Education Day and in the amount contributed. Some of the churches which have planned and promised to observe the day were prevented from doing so at the appointed time. Let them not fail to observe it and send all monies to Harry C. Hill, general secretary, Box 111, Indianapolis, Ind., specifying whether they wish the money to go to some particular college or to the general fund of the education society.

—The Christian Temple which is now being erected in Baltimore, Md., by the congregation of which Peter Ainslie is pastor, is to be "an every day church" with all up-to-date facilities for doing practical Christian work under the modern conditions imposed by city life. Contributions for this work have come from all parts of the country, and the enterprise has attracted favorable notice from persons and papers in Baltimore which are not accustomed to take much interest in the mere erection of a new church. The enterprise is in many respects unique and is deserving of help.

—T. Wallace, of Christian University, Canton, sends us the following item of news about the doings of Canton boys: "B. J. Revis has been called to preach at Santa Fe and Salt River Churches. Bro. Daniel Dungan will begin work first Sunday in February. He will sing and play the cornet for the Quincy Church in their revival to be held in April. We have now about 40 Bible students in the University and nearly 600 students in attendance. There will be 15 in the graduating class in June. About ten of the graduates will locate here and in the far west.—T. WALLACE.

—L. D. Andrews, of Leavenworth, Kan., writes: "Your sketch of Bro. E. L. Craig in last issue of CHRISTIAN-EVANGELIST is of peculiar interest to me. It may interest many others to know that along in the 80's E. L. Craig came from Illinois to El Dorado, Kan., in company with his brother-in-law, A. B. Young. Their home was near the city and the little band of Christians organized there were often encouraged and strengthened by each of these men. Brother Craig's mind was clear and active until dropsy caused bodily infirmities, and we laid him to rest when his patient suffering ended."

—The foreign mission rallies that have been held during the past few weeks have been exceptionally well attended and helpful. Reports of them are coming in from all quarters. The one at Akron, Ohio, was said by

President McLean to be the largest up to that time, with the exception of the one at Lexington, Ky. The rally at Columbus, Ohio, was as W. S. Priest says, "Like a section of one of our national conventions." Such gatherings as these ought to have a powerful effect in increasing the offering on the first Sunday in March. They are quite well worth while even for their educational and spiritual value to the home churches.

—On Tuesday, Jan. 26, in the Bellaire, Ohio, Christian Church, Pres. A. McLean conducted a fine rally. The awful flood here cut off the lower end of town and trains and street cars were put out of business. But McLean, Wharton and Miss Kelly managed to get here over the B. & O. The walls of the church were covered with maps and charts, eloquent and informing. These missionary experts were at their best. H. H. Moninger, Steubenville, J. N. Scholes, of Wheeling, J. M. Streater, of West Liberty, W. Va., made good speeches. About eight came from Steubenville, some from Martin's Ferry, O., Wheeling, W. Va., Cameron, W. Va., and about 20 from Bethany College. Great good will come of the rally.—SUMNER T. MARTIN.

### A Good Climate.

In this day of many ailments,—catarrhal disorder and bronchial disturbances especially, there are numerous seekers after a salubrious and congenial climate. The immeasurable importance of a proper mental and spiritual atmosphere should not be overlooked, for while physical distresses are deeply to be lamented, incomparably more serious is the soil and impoverishment of character, which is not alone for time, but eternity.

Parents earnestly desire for their children in the formative period of their lives, an environment above suspicion in the matter of character safe-guards and encouragements.

Here at University Place may be found much that is very desirable in all respects. We do not claim perfection, but can certainly maintain "without fear of successful contradiction," a superior climate and most helpful moral, mental and spiritual environment.

More than two miles from the center of the little city of Des Moines, and but a few blocks from wood and pasture lands, we enjoy the delightful combination of urban and rural advantages.

The late lamented General Drake has done great things for this community. The staff of Drake, trustees and teachers, have the interests of the young deeply at heart.

The best of homes are open to roomers. Young ladies are especially safe-guarded by the most efficient oversight of Miss Mary Carpenter, dean of women. While young enough to be delightfully companionable to the young women, Miss Carpenter is of most refined and dignified deportment, but cheery and wholesome and altogether ideal for the office she fills. The Young Women's Christian Association is well organized and carried on with enthusiasm and energy. There are various Bible classes conducted on different days of the week, providing different courses of study and sufficiently varied as to times of meeting, methods, etc., to provide ample scope for all needs. The Sunday meetings of the Y. W. C. A. are interesting and helpful.

Last, but by no means least, comes the great churches of Des Moines, principally, of course, for the students, the University Place Church. The necessity for the beloved Dr. McCash to resign because of failing health is deeply regretted. The church is to be congratulated, however, upon securing so valuable a substitute as Charles S. Medbury. He will be most congenial to the student body, exceedingly attractive in every way, and of so deep spiritual power, yet thoroughly practical withal, that parents may well covet his splendid influence for their growing children.

Surely if one's tendencies are not almost hopelessly evil, the influence of Drake and vicinity must greatly facilitate and almost insure the highest and truest development in every way. LAURA DELANY GARST.  
De Moines, Ia.

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### A Personal Letter.

We take the doubtful liberty of publishing the following personal letter which the editor has just received from Mrs. T. A. Abbott, of Kansas city, wife of the devoted state corresponding secretary for missions. Many hearts will be grieved to learn the sad news which it conveys, and many sympathetic words will be spoken. Let there be also some sympathetic acts. There is such a thing as sacrificial and vicarious suffering even to-day. All that Brother Abbott would ask of us is that we do what we can at once for the work which is as much ours as his. This is the letter:

Kansas City, Mo., Feb. 7, 1904.

REV. J. H. GARRISON, St. Louis, Mo. Dear Brother Garrison:—That which I have been dreading for some time past, has, I fear come.

Mr. Abbott has completely broken down. The work and worry of the last four months, and especially of the last two, have taxed his strength far beyond endurance. Days of unremitting toil have been followed by nights of sleepless anxiety, till nature could stand no more.

Last Friday evening he returned from an exceptionally trying board meeting, almost delirious with pains in his head. The physician was hastily called, and as the pain was relieved, he passed into a state of semi-stupor in which at this writing, Sunday evening, he still lies.

Nature is forcing that which is needed, an absolute rest. The physician says this period will be followed by one of excessive weakness, in which strong stimulants will have to be used, but I am sure that the best stimulants would be a number of letters from his brethren in the state, either containing the offering for state missions or else assurance that it would be immediately taken.

Three weeks ago he sent fifty personal letters to as many of the leading brethren in the state, setting forth the imperative needs of state work. One brother replied by sending a partial offering, three others said they would take it soon, one said he could take a better offering next November than he could now, the other forty-five ignored the letter entirely—this is what kills.

How soon he will be able to get to work again, the dear Lord alone knows. He is a very sick man. I am consumed with anxiety. Pray for us.

Yours sincerely,

3314 Charlotte St.

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CONSUMPTION



## Correspondence

### Kentucky Mission Work for January.

We had, during the past month and in December, 17 students at work: Gayle Spencer, R. L. Mobley, B. H. Duncan, U. Chase James, R. E. Alexander, Walter Carter, G. Garfield Alexander, J. S. Mill, S. M. Bedford, Lord and Wilson, C. M. Summers, J. Q. Biggs, E. S. Lewis, I. Paternoster, J. W. Conkling, S. P. Pittman, are the names of the young brethren who went out for volunteer work during the holidays. They preached the gospel to many people, added 34, and did much to help the cause in various counties. Nearly all of this was done in the mountains of Kentucky. The state board paid the expenses of these brethren.

T. S. Buckingham was at Chatham in January, and reports good results. H. K. Berry who goes to Augusta, will preach at this mission during 1904.

Robert Kirby was at work only three days in the last month of the year. Was crippled and could not do more.

D. G. Combs has been in the Big Sandy Valley 26 days, preached 27 sermons, added 15. He will hold meetings at Paintsville and Prestonsburg, two important county seats.

A. T. Felix has been at Bardstown and Springfield all the month, and reports the outlook as bright with promise of success.

J. K. Osborne was in Harlan Co., 13 days, preached 12 sermons, added six, \$25.85 for self.

H. C. Runyon was all the month at Latonia, added two, did much general work. Prospects flattering in this town of 4,000 people.

Erlanger dedicated an \$8,000 house, raising in cash and pledges nearly half that amount, and thus providing for payment of debt. L. B. Haskins is at work with this new and vigorous mission.

W. E. Sutherland in Nelson and Washington Co., was at work five days, preached two sermons. Expects good results.

W. L. Lacy half time, 21 sermons, 18 added, \$9.25 for self, \$25 for local work in Morgan Co.

A. K. Brooks began work at Jackson, Breathitt Co., for half time. He is much encouraged. Thinks they can build a stone house of worship, and plans for its completion in the summer. Good audiences and interest.

Jas. C. Ogden, at Chesnut Grove, Boyle Co., reports good progress.

Jas. E. Thomas follows Horace Kingsbury at Beattyville, an important mountain town. Preached there two Sundays in the month, and thinks the work in good condition, and that much can be done.

Ben Harris reports in Cumberland Co., three days, three sermons, two baptized.

W. F. Rogers was at work all the month. His hands are full for the year. A new building in South Louisville and one soon to be finished at Munfordville, beside other work, give him a heavy load to carry.

R. A. Hovious was at work 14 days, preached 15 sermons, added one, aided two places, located one preacher, \$2.05 for self and \$241.50 for local work. This was in Casey and Russell counties.

H. W. Elliott collected for Kentucky missions \$694.64. This exceeds the collections for January, 1903, by more than \$200, and we have gained since the convention, as compared with the same date last year, more than \$500. This kind of increase until the convention would mean much for the present and future work of our state. We beg our friends to remember that we have entered upon the most difficult period of our year. Other interests rightly demand the attention of the churches. We urge all who have taken the offering and have not forwarded same to do so at once. We ought and must keep our workers paid. We trust that some of our friends may help the work by individual gifts. Remit all money to

Sulphur, Ky.

H. W. ELLIOTT.

### C. W. B. M. in Missouri.

Holiday, one of the new auxiliaries, was apportioned \$7 by the state board, but the auxiliary pledges \$15, more than double. This is a splendid band of faithful workers.

Mrs. H. A. Denton has been requested to inaugurate a Tidings campaign. That the plans will be good is a foregone conclusion, but no one can work out co-operative plans without the co-operation of all concerned. The success of the campaign will rest with the auxiliaries. What shall it be, my sisters?

Some auxiliaries, especially old established ones, feel they need something besides the Tidings' program in order to interest their members. This is especially the case when all members are Tidings readers—that ideal condition. Our ways and means committee, at the last convention, felt this need, and one recommendation was that "our officers lay special stress upon the prayerful study of missions, our own C. W. B. M. work in detail; also the work of our F. C. M. S. and A. C. M. S. We should know all our missionaries and workers by name and location, and remember them daily in prayer." One auxiliary is trying the plan. The regular program cannot be ignored, so one woman will be asked to give a digest of the Tidings' topic, culling the telling points. Then will follow a 'study' on some other missionary topic, such as work and workers in any one field of F. C. M. S. or A. C. M. S.—the review of the biography of a noted missionary, a topic from the united mission study. If the efforts of our own church shall be exhausted, those of other religious bodies may be studied with great profit.

All auxiliaries are urged to magnify and dignify the devotional period of every program. It is the source of all strength and inspiration.

St. Louis.

MRS. L. G. BANTZ.

### Missouri Christian Endeavor.

Dear Endeavorers: Since my last letter the reports have begun to come in. Stanberry, Aurora and Independence were the first to report. They sent on the one dollar for the expenses of the state superintendent's office. Miss Mollie Sitton wrote from Stanberry, Miss Bessie A. Bagby from Aurora, and Miss Wiley Gossett from Independence. They report a growing interest in the work. New societies have been reported from Richards, Mrs. E. R. Koontz, Cor. Sec., and from Elizabeth Chapel, Miss Bertha Seelinger, Cor. Sec. Remember, any society organized since last September is a new society. If you know of any society that you think has not been reported to the state superintendent, write me at once. Always state membership, active and associate, and give the name of corresponding secretary. Tell me about your work and I will tell the Endeavorers of the state. We must report more. We must let one another know what is going on.

Are you thinking of that Carrollton convention? Several places have written that delegations were being made up already for the meeting. Get ready. It is not too early to make plans. Great things are planned long before hand. I would like to see 300 Endeavorers get acquainted at Carrollton and begin a new interest in the work of Christian Endeavor in the great state of Missouri. We are big enough in Missouri. But size does not always carry with it a succeeding enthusiasm. We must come to Carrollton thawed out. The time of year will help toward that desired end. We must practice the Chautauqua salute for our speakers. Come. Come with a zeal and enthusiasm that is contagious. It will be a great convention. It will be, properly speaking, a state meeting. All our church conventions meet and hold their sessions following each other. The date is June 17-22 coming.

The Endeavor program will be announced in due time. It is now almost ready. We want to bring a man of national reputation to Carrollton for the night address. He will be an Endeavorer who is in demand the nation over for Endeavor addresses. And he will be a member of the Christian Church. Some

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new features will be introduced into our convention work this year. Get you a note book and make arrangements to enjoy the best Endeavor convention our people ever held in the state. See that your society is represented. It would be well for you to begin in time to send some bright Endeavorer to the convention to represent your society. Then when your delegate returns hold a meeting at which the entire Endeavor convention will be reported. This will give your whole society the next best thing to attending in person, hearing from some one who was sent there to see and hear for you as well as for himself.

Missouri must head the list of societies kept by our national superintendent of Christian Endeavor, R. H. Waggoner, Kansas City, Mo., as having more, and more active societies than any other state in the Union. We are not quite at the top, but we can get there. Are you willing to help toward that end? If you are, let us hear from you.

H. A. DENTON, Supt., of C. E. in Missouri.

### Cured to Stay Cured.

Mrs. S. T. Roberts, Clinton, La., sent a postal card request for a trial bottle of Drake's Palmetto Wine to Drake Formula Company, Drake Block, Chicago, Ill., and received it promptly by returned mail without expense to her. Mrs. Roberts writes that the trial bottle of this wonderful Palmetto Medicine proved quite sufficient to completely cure her. She says: "One trial bottle of Drake's Palmetto Wine has cured me after months of intense suffering. My trouble was inflammation of Bladder and serious condition of Urinary organs. Drake's Palmetto Wine gave me quick and entire relief and I have had no trouble since using the one trial bottle."

Drake's Palmetto Wine cures every such case to stay cured. It is a true, unflinching specific for Liver, Kidney, Bladder and Prostate Troubles caused by inflammation Congestion or Catarrh. When there is constipation, Drake's Palmetto Wine produces a gentle and natural action of the bowels and cures Constipation immediately, to stay cured. One dose a day does all this splendid work and any reader of this paper may prove it by writing to Drake Formula Company, Drake Building, Chicago, Ill., for a trial bottle of Drake's Palmetto Wine. It is free, and cures. A letter or postal card is your only expense.



### Dedication at New Castle, Pa.

The Third Christian Church in New Castle, Pa., was dedicated by the writer, Lord's day, Dec. 31. The new church building is located in the Mahoningtown district in the sixth ward of the city of New Castle. It is surrounded by a population of five or six thousand people and it is in the most rapidly increasing portion of the city. A splendid corner lot was purchased some three years ago under the ministry of Bro. Earl Wilfley. Upon this lot a neat and attractive house of worship, costing a little more than \$4,000, has been erected. Thos. W. Phillips, well known to our brotherhood, has been interested in this new work from the beginning and has given more than one-fourth of the funds required to buy and erect the building. Brother Wilfley, during his pastorate, started the movement and it was seconded by a number of the good people of Park Church. To their labors is largely due the splendid outcome of the work. The house is supplied with a baptistry, is neatly carpeted, has oak pews, and, in all respects, is suited to the needs of the community. On dedication day eighteen hundred dollars of indebtedness remained unprovided for. This sum was subscribed at the services so that the new congregation starts on its career under very favorable circumstances. A. H. Chisholm is the minister in charge. F. C. Bright, our Western Pennsylvania evangelist, was present and assisted in the dedicatory services, and is following the dedication with a series of meetings and we confidently expect good results.

T. E. CRAMBLET.

### Missouri Bible-school Notes.

C. A. Baird has just begun work with Mt. Zion, near Hannibal, and the outlook can not be bettered. He gave fine satisfaction at the first service. Mt. Zion is one of the schools and congregations always ready to assist and when I told them what I had promised Belle, where R. B. Havener has done such good work, they immediately joined me in it.

No work of the church of Missouri is doing more good than Christian University in educating the youth of the state, but especially young men for the ministry, there being at this time, about forty, and all of them average way up in their work among the churches of northwest Missouri. With great sacrifice, Carl Johann, D. R. Dungan and others are doing this work. The new building is near completion and is handsome, and some good brother or sister can honor themselves and the Master, while advancing the kingdom of God by putting at least \$25,000 into this most worthy, Christian enterprise. God bless the men that are doing it and the young men thus toiling and sacrificing to prepare themselves for this great work of the Son of God.

H. R. Trickett has but opened up his work in Macon City, but all departments are beginning to quicken under his watchcare. My reception was most cordial as it always is in Macon, more so, with H. R. Trickett, and the co-operation of that school and congregation with me happiness the heart of your servant. The school means to undertake the campaign right this spring and you will hear from it.

The campaign at Memphis is now well on and the growth is wonderful. They have added the Home Department, Cradle Roll and all; having increased their button and card order three times. Some people do that way, others are too tired. J. W. Davis is on his fifteenth year with one congregation, on his fifth with another, and is held in high esteem with both.

The increase in the New Haven school was not so good as your secretary reported, but was fine for the school just the same.

The Endeavorers of the state are enjoying H. A. Denton's expositions from week to week in the CHRISTIAN-EVANGELIST, for his work is such as all enjoy and use.

R. B. Havener after doing such good work at Bland, organizing congregation, Bible-school and raising nearly \$1,000 for a new house, is now at Dixon, helping get ready for the dedication and also holding a meeting and

you will hear well from this effort. R. B. Havener is one of our worthy men.

T. J. Head, whose excellent summary appeared last week, has been in the field without a break since last November. Think of that? Not a halt during all the holiday season, but constant labors for Christ and the church.

W. A. Moore is now at Harris, doing such a work for the brotherhood as will likely result in something good and permanent and joyful. 1522 Locust St., St. Louis. H. F. DAVIS.

### The Juliette Fowler Home.

I have now been in this home for one month and we have eleven children. Two others have been accepted and others are applying, so we will soon have our house full. This institution is under control and the fostering care of the Churches of Christ in Texas. Mrs. Juliette Fowler, before her death some years ago, bequeathed about \$20,000 for the purpose of founding an orphans' and widows' home in Dallas, Tex., but nothing definite had been done until last June at our state convention. Sister Harwood, as executrix of the will of her sister (Mrs. Fowler), turned over all the property and the charter to the Home to a board of brethren chosen to take charge and found and build up an institution according to the purposes of the donor, that the helpless ones in Texas and the regions round about might be cared for. Our board have purchased 200 acres of land ten miles west of Dallas on the International Railroad, and secured a lease for three years on a large residence with orchards, barn and such other improvements as are needed for the Home. We hope to build this year at least one of our buildings. I was chosen by our board of directors as superintendent and financial agent of the Home, hence we live in the Home and hope to make this a life work. Our people seem ripe for such an enterprise.

The purpose is the establishing not only of a home, but an industrial school where all will be trained to useful labor, so that all who go forth from here will go prepared for useful citizenship. Another important feature of our work will be the placing of children in Christian homes. I believe that good, private homes which are childless are better for a child than any large orphanage can be made, but there are many children for various reasons can't be placed in homes thus, and hence the necessity of the Home. Our literary training will be equal to the public high schools of Texas. Our industrial feature will be made prominent. We desire the co-operation of all good people in this enterprise. Anyone who desires further information regarding our work and plans write me at Grand Prairie, Tex. "It's no trouble to answer questions."

A. J. BUSH.

### Through Service to Florida.

The Louisville & Nashville Railroad in connection with the Atlantic Coast Line Railroad operates a through buffet drawing room sleeping car daily between St. Louis and Jacksonville, via Montgomery, Alabama. This car leaves from the Union Station, St. Louis, at 8:45 P. M., arriving at Montgomery next evening at 7:45 P. M., and Jacksonville the second morning at 8:30 A. M., and making direct connections with through trains for all points in Florida. No route to Florida offers more attractions for the sight-seer than the route via Montgomery, traversing as it does the most populous and fertile section of the South. For rates, time tables, maps or sleeping car reservations, address, J. E. Davenport, Division Passenger Agent, Louisville & Nashville Railroad, 206 N. Broadway, St. Louis, Mo.

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### Home Missionary Notes.

The aim of our Sunday-schools is "\$15,000 for national home and state missions in 1904."

Many schools have sent in their offerings, until now the total sum is \$7,074.22. We rejoice in this healthy increase in the receipts over last year, and would urge upon those schools that have not yet remitted, to do so at an early date.

We feel sure you want to be enlisted among the schools observing "Boys' and Girls' Rally Day for America." It is not too late to observe the day now. We shall gladly supply superintendents with exercises if they will write to the home office. Come join the ranks of those who would help to win our beloved land for Christ and his Church.

J. N. Smith, missionary under the employ of the American Christian Missionary Society at Whatcom, Wash., writes as follows:

"This is my final report to you as one of your missionaries. I am glad indeed that the church here is able to relieve the board of further help. While I remain with this church, I shall do my best to keep it in close touch and sympathy with you. You will remember that this is the only church in north-western Washington. We are seventy miles from the nearest church. We must attempt very soon to establish another church or two in this county—one of them here in the port of Bellingham, which was formerly Fairhaven. We will have to do this work with but little help from the State Board. If we do it, we will be heavily taxed, but we will do the best we can."

J. Frank Green, missionary in the employ of the American Christian Missionary Society at Mt. Pleasant, Mich., sends in the following report:

"My report is a little late this time. I have been sixty-three miles north of here at Cadillac, gathering together the scattered Disciples. I found twenty-one, and they are very anxious to organize, and that I should hold a meeting for them. But no suitable place of meeting can be secured at the present time. I will make another trip to Cadillac next week. There are lots of Disciples there—a city of 8,000 inhabitants."

### Southern California and Arizona.

An urgent call from Phoenix sent the writer to the fertile valley of the Salt River for ten days' labor. He found the pastor, W. H. Bagby, in an interesting meeting with his splendid church. It was a pleasure to know and to preach to these appreciative people. Nine were added to the membership in these special meetings, four by confession. The good seed of the kingdom was abundantly sown. The harvest time will come. Let Paul plant and Apollos water, for God will give the increase.

Brother Bagby and his estimable wife are doing a great work at Phoenix. They have proved the possibility and advisability of a continuous pastorate. They have harmonized the varied elements until perfect unity prevails. They have put order and beauty and dignity into the public worship until the people delight to attend the services and go away edified. By grace, tact, fraternity and ability they have raised our church and plea to a place in a great and growing community, where it commands the respectful attention of the public. The church is small, having but about 150 resident members. It realizes its opportunities and, Atlas like, bends its back to accept its responsibilities. Phoenix is the capital of a great empire. Its resources are agricultural, mineral and climacteric. The soil is very fertile and abundant water for irrigation is found in the Salt River. This valley is the first to receive help from the irrigation legislation of the national government. Uncle Sam is putting \$3,000,000 in a great reservoir here. The Lord

also has taken a great interest in the quality of sunshine and atmosphere he provides for this valley. Invalids come from the east and the west and the north and the south and sit down to the invigorating feast of ozone and sunshine. Surely a country in which the Almighty and Uncle Sam take such a substantial interest ought not to be neglected by the Disciples of Christ.

Here I was delighted to come to know our dear brother, that choice spirit and devoted Disciple, J. M. Philpott, from New York. Accompanied by his good wife, he is spending the winter in this sunny clime. His many friends will be glad to know of his steadily gaining strength and returning health. The southwest hopes to keep him in its fellowship and service for Christ.

The regular monthly meeting of preachers in Southern California assumed the character of our evangelistic rally. It was entertained by the First Church in Los Angeles, and that is enough to say it was well done. In addition to the reports from all the churches, a splendid program held the attention of the people. L. O. Newcomer told of "A Preacher who is after a Soul;" M. J. Ferguson spoke about "The Evangel of a Christian Life;" J. P. McKnight conducted a "Round Table" upon Evangelism, and at night R. P. Shepherd addressed a large audience on the subject of "Evangelism and the Sunday school," which was followed by F. M. Dowling on "A Passion for Souls." Great enthusiasm prevails.

GRANT K. LEWIS.

### Easter Help for Our Own Poor.

Our National Benevolent Association is performing a ministry toward helpless old age and orphanhood and the friendless sick that is having immense influence in popularizing the church with the masses. A beautiful account of this ministry is given in the new Easter cantata—The Little Philanthropist—that is being furnished free of cost to all Bible-schools that will present it and send an offering to the national treasury. The world should know the church is engaged in this ministry, and we heartily commend this cantata to all our Bible-schools everywhere. For the past eleven years Easter has been the day appointed for making contributions to this department of our church work, and we note with pleasure the steadily increasing number of schools and churches having fellowship with this work so near the Lord's heart. The cantata will be sent to all applicants addressing the undersigned at 903 Aubert Ave., St. Louis.

G. L. SNIVELY.

### Program of the Missouri Christian Lectureship, Fulton, April 11-14.

#### MONDAY, APRIL 11.

8:00 P. M. Lecture, "Citizenship in the Republic," E. L. Powell, Louisville, Ky.

#### TUESDAY, APRIL 12.

9:00 A. M. Lecture, "The Doctrine of the Atonement," Dean W. J. Lhamon, Columbia.  
Review, J. J. Morgan, Kansas City.  
2:00 P. M. "Preacher Problems." W. T. Moore, Columbia.  
General Discussion.  
3:00 P. M. "Authorship of the Book of Hebrews," D. R. Dungan, Canton.  
General Discussion.  
8:00 P. M. Lecture, "Was the Ideal of our Fathers in the Current Reformation Practicable?" E. L. Powell.

#### WEDNESDAY, APRIL 13.

9:00 A. M. Discussion, J. H. Garrison, St. Louis.  
10:15 A. M. Lecture, "The New Psychology," Levi Marshall, Hannibal.  
Review, J. M. Rudy, Sedalia.  
2:00 P. M. Book Review, "Outline of Clarke's Theology," first-half, F. N. Calvin, St. Louis; second-half, L. S. Cupp, Platte City.  
8:00 P. M. Lecture, "The Ethics of Wealth," F. G. Tyrrell, St. Louis.

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#### THURSDAY, APRIL 14.

9:00 A. M. Discussion, R. G. Frank, Liberty.  
10:00 A. M. Sermon, "Deepening the Spiritual Life," B. T. Wharton, Marshall.  
E. M. SMITH,  
J. B. BRINEY,  
A. W. KOKENDOFFER,  
Committee on Program.

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## Theology Gone Mad.

(Continued from page 184.)

preacher ordinarily or even necessarily handles. The sermon is not a literary lecture. The preacher may be interested and even fascinated by archaeological inquiry, by Assyrian and Egyptian researches, and by literary criticism. It may all help, when studied in due proportion, to widen the human interest and to cultivate the intellectual powers. But the pulpit is not the lecturer's desk. The preacher is set apart to preach the Word of God, and he is primarily the preacher of a spiritual message. The preacher is occupied with spiritual, doctrinal, moral, and practical questions, not with the results of research.

It seems to me that this position is a safe one, for it is not narrow, it is not either conservative or liberal; it is simply sensible, and appropriate to the duty of the preacher, who may profitably learn whatever is actually demonstrated by any school of students and investigators, but should beware of making his pulpit an exhibition stand of brilliant but fancied hypothetical speculations. For instance, Wallace and Darwin simultaneously announced the discovery of the evolutionary doctrine. But they disagreed in toto concerning most essential conditions of that theory. Let the Evolutionists go on controverting. They will be at it for a long time. But, oh! do not let us as preachers feel that we are in the pulpit to take sides with the semi-atheistic development theory of Darwin, or with the semi-atheistic evolution of Wallace. We may be interested in listening to the contentions of each, but we have other matters to deal with.

I have been looking at the fourth monthly part of Dr. Cheyne's *Critica Biblica*, just out. It is occupied with First and Second Kings. It is truly marvelous! There was no prophet of the name of Nathan! For myself, I do not yet intend to part with Nathan, for I am surprised when I go on to read why Dr. Cheyne tells us of his conclusion. It is too ridiculous to quote. But also I read that Naaman was not a leper. As for Abana and Pharpar, it appears we have all been deluded, for "Abana is the river Jerahmeel, and Pharpar is the Ephrath that has been mistaken for Euphrates and both were in Negeb!" If any of my readers can make any sense of this, they possess real genius.

London, England.

## The Worry Habit.

(Continued from page 187.)

the door once for all against anxious thought, and in the chart and compass of your life set the soul's needle toward the polar star—the Infinite Christ who is with us in shadow as well as in sunshine. Worry can never abide where God is. God is the Infinite Father of us all. He not only forms

the crystal in the rock and snowflake; paints the lily, the violet and the blue sky above; not only guides the worlds of stars and systems. But, an Infinite Father! What a thought is this to dispel worry, care and anxiety! My Father! He clothes the grass of the field, watches the sparrows when they fall, numbers the hairs of our head, takes minute and infinite thought of us, his children; he has made us out of himself, we share his mind, we are a part of his spirit, manifest his love, live because he lives. And not alone so, but my life is a plan of God; he has a definite course for each of us to pursue. Along this way, the way he leads me, there is no room for worry and taking of anxious thought. "Let not your heart be troubled, ye believe in God." This thought is slowly but surely taking possession of the world, and leading it to deeper, profounder peace and joy,—then trust in God.

"Have you lifted anchor and hoisted sail?  
Does your ship stand out to sea?  
Do you tremble at peril and dread the gale  
Where the waves and winds are free?  
Then trust in God!

"Is your old sail salt with the frozen foam?  
And grey as the sea-gulls wing?  
Do you long for land and native home,  
When the great waves clutch and cling?  
Then trust in God!

"O, the Sea of Faith hath storms, God knows;  
And the haven seems very far,  
But he is the true child o' God who goes  
With his eyes on the polar star.  
Then trust in God!

"With his hands on the canvas, his foot on the ropes,  
Filling each sail with wind and glee,  
With dauntless courage and quenchless hopes  
Sail the ships o'er the infinite sea.  
Then trust in God!"

And the Infinite Christ who stilled the waves  
On the sea of Galilee,  
Speaks a message of peace to each troubled heart

That sails o'er the infinite sea.

Then trust in God!  
Huntington, Ind.

## As Seen From the Dome.

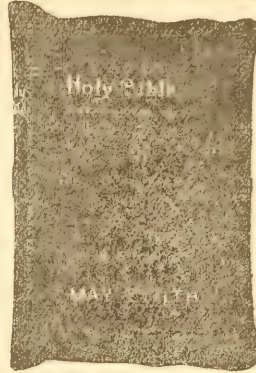
(Continued from page 185.)

federate musket." He declared it will be a hundred years before the southern states will recover from the destruction of manhood brought by the civil war. That has suffered more than anything else. The men who would be the south's leaders to-day went down in that struggle. The south is more interested in arbitration than any other country on the face of the earth. He came near being a good speaker.

Mr. Andrew Carnegie came finally as "the apostle of arbitration." The little, old gentleman speaks by his deeds. The author of "The Gospel of Wealth" and "The Empire of Business" talks like a business man and gives business reasons for things. Honor, he thought, the most dishonored word in the English language to-day. Would it not be more honorable to abolish the duel among nations and permit tribunals to settle questions of honor? There has come to the earth in this twentieth century something it never had before, a permanent tribunal for the settlement of international disputes, the high court of international peace. Let us rejoice that it was through the advice of our President that five of the principal powers now await the verdict from that court which will peaceably settle their disputes.

It was a great meeting, if there was not an orator in it, and now for the muzzling of the dogs of war. The best way is to draw their teeth.

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## SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

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FOR SALE—At a reasonable reduction, a pair of baptismal pants that have been in use only a few months and are as good as new; boot No. 7. Address J. G. Creason, Cleburne, Texas.

LEARN STENOGRAPHY—Send 50 cents to the Oliver Typewriter Company, 315 North 9th Street, Century Building, St. Louis, Mo., for self-instructor in shorthand and typewriting.

WANTED—Parties to write to me who have as much as \$1,500 to invest in a business that will pay more than 100 per cent profit. Will pay R. R. fare one way to responsible parties who will investigate this. Address F. E. Gilmore, Hills Hotel, Bloomington, Ills.



## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

### Additions Reported Last Week.

Baptisms.....	2,447
Letters and statements.....	637
Denominations.....	89

Total.....3,167

M. L. BUCKLEY.

Harrison, O., Feb. 4, 1904.

Special dispatch to the CHRISTIAN-EVANGELIST.

MCMECHAN, W. VA., Feb. 7.—Ninety-two additions in nine nights. Clarence Mitchell our evangelist.—J. W. UNDERWOOD, pastor.

ARIZONA.—Phoenix, Feb. 4.—Just closed a meeting here in which I was assisted part of the time by Grant K. Lewis with 11 additions to the local church; four by baptism and the rest by letter and statement; all fine material.—W. H. BAGBY.

COLORADO.—Denver, Feb. 1.—Highland Church.—Meeting continued three weeks. S. M. Bernard, Boulder did the preaching except last Sunday; 33 confessions, 11 by letter, etc. A splendid meeting in every way.—J. E. PICKETT, Pastor.

Longmont, Feb. 3.—Our meeting here, conducted by L. H. Humphrey, of Delta, Ia., closed last night after 23 days' duration, with 31 additions. Brother Humphrey has been engaged for the year and will commence his pastorate duties March 1. W. S. Hayden, Jr., resigned Dec. 1, 1903, and has moved to Chadron, Neb. He is a scholarly, earnest, godlike man, and our prayers follow him for great good in his new field.—BRYANT C. BEGERSTAFF.

Denver.—Highland Church.—S. M. Bernard of Boulder, assisted in a most successful revival in which 43 persons were reached, 32 by confession. Membership strengthened spiritually.

DISTRICT OF COLUMBIA.—Washington, Feb. 6.—Meeting one week old with home forces with four additions, two confessions and two by letter. Prospects bright for a good meeting.—J. MURRAY TAYLOR.

ILLINOIS.—Normal, Feb. 1.—Closed meeting at Armington, Ill., last night with 56 additions, mostly by primary obedience. Guy B. Williamson and wife led the singing. The meeting has opened the way for a new church building and the church board took the first step looking to this end before we left.—ANDREW SCOTT.

Jacksonville, Feb. 1.—There were 15 additions to the Church of Christ at Jacksonville during the month of January. Charles Reign Scoville begins a series of gospel meetings with the church here Sunday, Feb. 7.—WALLACE BROCMAN.

Windsor, Feb. 1.—There were 13 additions in my regular work in January. I have been called for the sixth year at Humbolt and for the fourth year at Oakland, for part time at each place. The churches are harmonious and we expect a prosperous year.—A. H. HARRELL.

Mt. Carmel, Feb. 1.—We closed our meeting here last night with 32 accessions. Bro. L. H. Stine, of Lawrenceville, Ill., helped us in the meeting. Brother Stine's sermons were strong and helpful and his service while here has done much good for the church. There is a very bright future for the church here.—LEE TINSLEY, pastor.

LaHarpe, Jan. 26.—We have just closed our meeting of a little more than three weeks' duration. Fine weather as we could ask; fine audiences at every service. On the second Sunday night our large building was packed; 26 additions in all—15 baptisms, 3 from M. E.'s, 1 from New Lights, 6 by statement, one reclaimed. I was assisted by Mrs. Millie Mason. At the close of the meeting she was ordained as an evangelist by the writer.—W. H. WILLYARD, pastor.

London Mills, Jan. 30.—Elder J. Orville Walton and his wife, Belle Ford Walton, of Bloomington, Ill., just closed the most successful meeting held here in years. This field is difficult, but they added 19 members, 12 of them being men and boys. And the membership is built up in a solid and substantial way. No effort was made to raise money except that the baskets were passed, but the collections amounted to \$41.90. In spite of bitter cold

weather a crowded house was the rule. Mr. Walton preaches first principles in a way which convinces and without sarcasm or bitterness. He uses the stereotypical in part of his work. Mrs. Walton's matchless voice and skill on many instruments is a great factor in reaching the masses, and her consecrated Christian spirit does much in leading them to Christ. They will be at Ellsville during February.—W. W. VOSE, elder London Christian Church.

Champaign, Feb. 1.—Our meeting one week old with excellent interest and 14 added—nine confessions, one reclaimed and four by statement of relation.—STEPHEN E. FISHER, pastor University Place Christian Church.

Monmouth, Feb. 5.—I began a meeting here Feb. 1. Good crowds and splendid interest. In my 28 days' meeting that I closed last Sunday night at East Galesburg, we had 92 additions, 80 baptisms. There were nine additions the last night. Raised about \$800 for preaching all of the time, and B. H. Sealock, who has been preaching for them half of his time, was called for full time, and will take up the work at once. He is the man for the place.—JOHN T. STIVERS.

Chambersburg, Feb. 5.—Meeting closed Monday night, Feb. 1, with 71 additions, having continued 31 days. Thomas J. Shuey, of Rock Island, Ill., who did the preaching, draws large audiences and arouses intense interest. His preaching appeals strongly to men, 34 having turned to Christ during the meeting. This is one of the greatest meetings Chambersburg ever had and is considered by many as the best.—PAUL H. CASTLE, pastor.

Camp Point, Feb. 5.—Our meeting at Eureka, Kan., which was flooded and cycloned last spring, has just been closed, resulting in 62 accessions, mostly heads of families, many of them the most representative people in the city. Bro. G. F. Bradford is making this one of the best churches in the state. Next meeting at Savannah, Mo.—R. A. OMER.

Flanagan, Feb. 4.—Our meeting here closed Feb. 2 with 19 additions: 14 by confession and baptism, five by statement. Mrs. J. E. Powell, of Wabash, Ind., proved not only an artist in music, but also a valuable personal worker. The church is in fine condition for further success.—O. L. SMITH.

INDIANA.—Attica, Feb. 1.—Meeting at Williamsport, Ind., two weeks old; 14 additions. Interest in meeting growing. Meeting being conducted by Evangelists Clarke and Stevens. These brethren may be secured for a few weeks' meeting.—ELDER AMOS K. CLARKE.

Brazil, Jan. 31.—Two added recently; one by letter and one baptism. Our men gave a banquet to men recently. Great good was done in promoting interest in the church on part of the men. Began a meeting Thursday night, H. A. Northcutt, of Missouri, preaching. He is stirring the town with his powerful appeals. We expect and pray for great things.—E. L. DAY.

South Bend, Feb. 1.—Bro. Robert Sellers, of Greencastle, Ind., was with us twelve days in a short meeting at the Indiana Avenue Chapel. There were 14 additions, although the meeting was hindered greatly by bad weather.—ROY L. HANDLEY.

INDIAN TERRITORY.—Pryor Creek, Feb. 1.—One confession at regular service last night. This makes 32 additions since beginning here last June. Indian Territory is ripe for our plea, and what we need is more reapers. Wagoner, Muskogee, and other strong churches are calling for preachers.—F. HOOKER GROOM.

Fairland, Feb. 1.—We are here engaged in a glorious revival. Have had 27 additions by confession and otherwise; five last night. Interest increasing; house just packed to its utmost capacity. We go from here to Grove, I. T., to hold a meeting.—ELD. J. S. HANER.

IOWA.—Murray, Feb. 1.—We closed a meeting of 25 days on the evening of Jan. 28. The immediate results are 11 confessions and one by statement from the Baptists.—C. E. POMEROY.

Corydon, Feb. 2.—Evangelists Hamilton and Wilkinson closed a four and one-half weeks' meeting for us last night; 42 by confession, 17 by letter and statement, three reclaimed. The greatest storm known to this country since 1864 broke upon the meeting when the interest was greatest. Otherwise results would have been larger.—F. D. MACY, minister.

Colfax, Jan. 30.—One confession last Sunday night.—THOMAS H. PAPPLEWELL.

Mason City, Feb. 1.—Mason City church has just closed a four weeks' meeting with home forces, Brother Burks doing the preaching. The church is greatly strengthened and built up in the faith of the gospel. Our pastor is a strong gospel preacher, and the old truths

presented will never lose their charm to lovers of truth. Thirty were added during the meeting, and the church is active in all departments.—H. I. PRUSIA.

Brazil, Feb. 4.—Our meeting here is one week old, 14 additions to date.—H. A. NORTH-CUTT, evangelist; E. L. DAY, pastor.

Sac City, Feb. 4.—Thirty-one added in the past month: twenty-eight confessions, one restored, two by letter, one from the M. E.—E. N. TUCKER.

Webster City, Feb. 2.—We recently closed a four weeks' meeting here with 54 accessions to the church, 47 by baptism. At a critical time the severe weather hindered much. Eight to nine hundred people were in attendance nightly up to that point. Five confessions the last Sunday night. Bro. J. P. Garmong, now of Des Moines, led the music. He is a good all round helper in a meeting. The brethren here consider the meeting a great victory from many standpoints.—J. WILL WALTERS, minister.

Anita, Feb. 3.—Bro. B. B. Burton is with us in a five weeks' meeting which began last Lord's day. Great interest is being manifested, even though but three services have been held. We are expecting great things and will not be disappointed. House filled each evening.—JOS. N. HARKER, pastor.

Boone, Feb. 4.—We began a meeting here last Lord's day with Bro. H. C. Patterson at the helm. Weather has been anything but favorable, but our audiences are continually increasing and the evangelist is pleasing so well that the other preachers are planning to get their congregations to enter into a united effort with us. The Boone Church has had a hard struggle, but was helped materially when J. M. Hoffman raised the money to build, free of debt, the best building in the city, so that for some time we have been slowly coming to the front.—S. G. GRIFFITH.

Castana, Feb. 1.—We began a meeting here yesterday with a full house at first service, 7:30 p. m. We believe we will have a good meeting, as all seem anxious for a meeting. Bro. Grant Hanni, a young man, a student at Lincoln, Neb., is their pastor, and will be with us during the meeting. We will be open for engagement after this meeting. Address me at 810 East 3rd Avenue, Oskaloosa, Ia.—M. L. ANTHONY, evangelist.

Keokuk, Feb. 3.—A fine day last Sunday. A young man reclaimed at night service. Two of our leading members move to Houston, Texas, this week, a heavy loss to the church, but the ranks will close up and move on to victory.—J. W. KILBORN.

Nora Springs, Feb. 1.—Three additions yesterday, two by statement, one by baptism.—G. A. HESS.

Villisca, S. M. Perkins, of this place, reports having closed a very satisfactory meeting at that point, with 17 additions. He was assisted by E. H. Boyd, of Creston, singing evangelist.

KANSAS.—North Lawrence, Feb. 2.—One more accession to the church here since last report. A lady from the Baptists.—F. H. BENTLEY.

Narka, Feb. 1.—Meeting at Narka three weeks' old, with 28 additions up to date.—EDWARD CLUTTER, evangelist.

Narka.—Meeting at this place continues with good interest; 28 additions.—EDWARD CLUTTER, evangelist.

KENTUCKY.—Walton, Feb. 1.—At my last appointment at Republican Church two most excellent people took membership by letter. Will preach again for these good people. All lines of church work in a fine condition.—J. W. ROGERS.

Somerset.—We have just closed a very successful meeting here, resulting in 22 accessions, 17 baptisms. Bro. F. M. Linder, of Lancaster, assisted. He is a great and good man, an excellent preacher and won the hearts of all.—O. P. MCMAHAN.

Dayton, Feb. 4.—Sixty-six additions last year, and lost three by letter and one by death.—R. D. HARDING.

MINNESOTA.—Rochester, Jan. 30.—Just closed a four weeks' meeting. We were assisted by J. H. Bicknell, Minnesota's state evangelist. There were 27 additions and the church greatly revived. The last week was not what it would have been if it had not been for the cold weather, (30-40 below) and also the illness of the pastor. We were not able to be out at all this week. Brother Bicknell begins at Redwood Falls to-morrow.—GEO. W. WILE, pastor.

MISSOURI.—Springfield, Jan. 28.—The work at Central Church appears to be in a very healthy condition at present. Quite a number have been added since Bro. J. M. Kersey became our pastor last November. Last Sunday's services were exceptionally



## DON'T EXPERIMENT!

Some experiments are necessary for the advancement of civilization; and although frequently lives are lost and much damage done, the ultimate results and benefits are the cause of much good to humanity. Others result in loss of life from no apparent cause other than the obstinacy of the experimenter, who will not heed the advice of friends, and refuses to see that his experiment is impossible or impracticable for the results aimed at or intended.

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fine, resulting in two confessions. There were also two confessions last night at prayer-meeting. Brother Kersey has endeared himself to the hearts of not only his own congregation, but likewise to many belonging to other churches in North Springfield. A public reception was given in his honor at the church on Jan. 14. A hearty welcome was extended to himself and family, and words of greeting were spoken by a number of visiting brethren, after which Brother Kersey responded in his usual happy vein. We are expecting great things as a result of a united effort on the part of pastor and people in the interests of Christ's kingdom in this part of our city.—R. FRANK MCGLOTHLIN.

Pickering, Feb. 1.—Three confessions yesterday morning; good meeting last night. Will begin our meeting Thursday, the 4th. Bros. D. W. Conner and G. A. Butler will be with us the 7th. We are expecting a great meeting. The church is in fine condition, and we are indeed ready for the harvest.—M. L. COTTRELL.

Savannah, Jan. 31.—One baptism Wednesday night; three confessions to-day. We begin our meeting next Sunday.—A. R. HUNT.

Richland, Feb. 3.—We have just closed a three weeks' and two nights' meeting at the Christian Church at this place with 43 accessions. Bro. F. M. Hooton did the preaching to crowded pews through the entire meeting, save a few stormy nights. I led the song service, and the church worked as she had not done before in a meeting for a long time. On Jan. 29 we lost our senior elder, James Lee, aged 97 years, 7 months, and 5 days, 80 years a servant of God, honored and loved by all who knew him.—J. R. BLUNT.

St. Louis, Feb. 7.—There were eight additions here to-day, five by statement, two by letter, and one by confession.—FRANK J. NICHOLS, Hamilton Ave.

Kansas City, Feb. 2.—Meeting closed at Fairview, Mo., with 26 additions, nine confessions. Church reorganized and a ladies' aid started that will help the church.—F. W. COTTINGHAM.

Bosworth, Feb. 4.—Meeting continues here with increasing interest; 18 to date, four last night. J. B. Lockhart, evangelist, Prof. G. A. Butler, of Mound City, Mo., singer.—J. M. CROCKETT, pastor.

Sedalia, Feb. 2.—Just returned home from a splendid meeting at Anadarko, Okla. We found them greatly discouraged and without a pastor; left them with 15 additions and greatly encouraged. Anadarko is a good opening for the right man.—J. C. ORRISON.

Jefferson City, Feb. 3.—We are in a good meeting with Arthur N. Lindsey, of New Franklin, as evangelist. The gospel is having a good effect upon the community as well as within the church. Lindsey is one of the clearest and most forceful preachers I have heard. Twelve have been added to the church.

Our music is led by Miss Pearle Crump, of this city. Our evangelists would do well to keep her busy in the field. She is a vocalist of rare power and has had experience in evangelistic work as a soloist and leader of song.—CRAYTON BROOKS.

NEBRASKA.—Arapahoe.—We just closed a two week's meeting with 12 additions. J. S. Miller assisted part of time. Five under his preaching.—F. S. WHITE.

Beatrice.—The church here has just closed one of the most successful meetings in the history of the church. Bros. Lawrence Wright and Lewis R. Smith, evangelists. Results, 49 additions, 44 of the number baptisms. I can most heartily commend the evangelists as true men of God, true to the gospel in life and in teaching.—EDGAR PRICE.

NEW YORK.—Buffalo, Jan. 27.—Jefferson Street Church of Christ decided at its annual meeting to-night to become a living link. We are all happy, since it means much for the future of our work in Buffalo. We had the presence of a former beloved pastor, Brother McPherson, whose work here will abide while time lasts.—B. S. FERRALL.

Buffalo.—At the annual meeting of the Richmond Avenue Church here, Jan. 13, 1903. Miss Grace Taber, chairman of the missionary committee read an interesting and encouraging comparative missionary report. It showed a total for missions from all departments of \$1,645.42. foreign missions, \$974.82; home missions, \$86.50; New York state missions, \$376.81; this was a gain over last year of \$325.71; the per cent for missions of total expenditures, 36 per cent; it was resolved to increase this to 50 per cent for 1904.—R. H. MILLER.

OHIO.—Ravenna, Feb. 1.—I succeeded Dr. Fred Kline as pastor of the Ravenna church six weeks ago. We are planning for a meeting with home forces, beginning Feb. 21. Twelve new members added to the Christian Endeavor Society. The Society has decided to support a boy in India. The church had just been frescoed, recarpeted and otherwise repaired and we now have the prettiest auditorium in the town.—M. E. CHATLEY, Pastor.

Steubenville, Jan. 27.—There have been 64 additions to date in our revival meetings. The audiences have been good and the interest splendid. Brother Percy Leach, of Iowa City, Iowa, is doing the preaching. His well trained mind, keen sense of fitness and clear conception of the gospel truths make him a man of power, Miss Blanche Harris, our leader of song, has a splendid voice and is doing us good.—H. H. MONINGER.

Steubenville, Feb. 1.—Closed three weeks' meeting here last night. There were 70 additions; 31 were heads of families; 40 by obedience, 18 from sister churches, two reclaimed, 10 by letter and statement. Miss Blanche Harris was leader of song. Brother Moninger,

the pastor here will hold a meeting for me during March.—PERCY LEACH.

Bellefontaine, Feb. 1.—We have lately closed a good meeting with sixty-eight additions, under the leadership of Brooks and Kendall, of Indiana. They have left us stronger in every way and we are sure that much of the fruit of their work is yet to be gathered in. Bellefontaine is gathering strength continually, and we are yet to be a strong congregation.—W. T. GROOM.

Shreve.—Just closed a three weeks' meeting here with 31 additions. Brother Darsie, Jr., of Massillon, assisted me the greater part of the time. We have a splendid working church of over 400. We will have a missionary rally before the March offering is taken.—E. C. HARRIS.

Akron, Feb. 5.—Closed a three weeks' meeting at the First Church, this city, Sunday, Jan. 31; 51 additions. The pastor, J. G. Slayer, preached, assisted by choir and young men's glee club. On Monday, Feb. 1, we had a grand missionary rally for this district, in charge of Brother McLean. Outlook good for a large offering, March 6. Brother Slayer goes to the Lennox Avenue Church, New York City on Feb. 15 to hold a meeting.—WILLIAM SPANTON.

Columbus, Feb. 5.—Our splendid meeting running through the month of January, closed Jan. 31. There were 29 who made the good confession, and 28 came by letter and statement. More than 25 people have assured me they are coming into the church as a result of the meeting. Many new families were reached. Sister Princess C. Long, of national fame, assisted the preacher of the church. Any church will be blessed in having her help. I have received 75 persons into the fellowship of this church in the four months and a half I have been here.—WALTER SCOTT PRIEST.

Akron, Feb. 3.—Perhaps the finest demonstration of the absolute power of the gospel, pure and simple, that has been seen for many years, was witnessed at the First Church, this city, during the last three weeks in January. The meeting was conducted entirely by home forces. This is the fourth year of the present pastorate, and the fifth revival meeting conducted by the present pastor, yet 51 were added to the fold. During the previous year 130 were added without special revival. Never have we seen a finer example of how an excellent spirit in a strong body can reflect honor upon his Creator than in our good Brother Slayer. He has been only a "voice" in our midst, but God seems to have given him a wonderful insight into the needs of the human heart, and the ability to show how Christ supplies all these needs.—B. C. CAYWOOD.

Collinwood, Feb. 4.—Our meeting which began Jan. 3, closed Sunday evening, Jan. 31. It was an excellent meeting and the church



greatly helped thereby. Bro. C. A. Freer, pastor of the church, did all the preaching. Brother Hackleman, of Indianapolis, Ind., singing evangelist, was with us till Wednesday evening of the fourth week. Total number of additions during the meeting, 30; 27 by confession and baptism and three by letter.—D. R. KING.

Harrison, Feb. 1.—I began a meeting here yesterday with Bro. M. L. Buckley. The outlook is very encouraging indeed.—BYRON BURDITT, Singing Evangelist.

Columbus, Jan. 25.—Our meeting began the fourth week yesterday. Sister Long is doing some magnificent singing. We have had audiences that pack our large auditorium, and there were 13 additions yesterday, making 41 so far. For as a difficult a field as this, and with the pastor doing the preaching, this is a fine result. There have been some substantial additions among the number. The old Central seems to be taking on new life. We will soon organize the fifth congregation in this city. I am simply building the successful foundation so well laid by the brethren who preceded me.—W. S. PRIEST.

East Palestine, Jan. 25.—Closed a three weeks' meeting last night. Bro. Walter Mansell, of Salem, O., did the preaching and did it well. Mrs. Carrie Warnock, of Elyria, O., assisted us much with her sweet gospel solos. Eleven were added to the church. Nine of these were by baptism and two by statement. The church was strengthened in all departments.—J. N. JOHNSTON, pastor.

Bays, Jan. 27.—Closed our meeting with Mungen Christian Church Sunday, Jan. 24 with four accessions, three confessions, one from the Baptists. The third week opened with great promise, but the flood surrounded us, compelling us to stop. Miss Margaret Van Winkle is a good leader of song. Churches would do well to secure her services as singing evangelist. Address her, Middletown, Ind., R. R. 3. She goes to Milton Centre, O., from here. Our new church at Cygnet, O., will be dedicated about the middle of March. I will begin a meeting there when the church is completed.—E. K. VAN WINKLE.

OKLAHOMA TERRITORY.—Ingersoll, Jan. 25.—Four confessions, one from the Presbyterians, two from the Baptists, two from United Brethren at this place.—M. B. INGLE.

Ingersoll, Feb. 1.—Six confessions, five by statement, one from Baptists, at this place since last report.—M. B. Ingle.

Perry, Jan. 28.—The church here has just closed a great meeting. Bro. C. H. White, the pastor, did the preaching, and your humble servant conducted the song service. There were 48 accessions to the church, and much good seed sown.—F. D. WHARTON.

Perkins, Feb. 1.—We had a union meeting conducted by the Oliver brothers, in which they claimed about 300 converts, about one-half of the number taking membership in the different churches of our city and country; about 43 went into the Christian church. We sent to Kansas City for Bro. T. L. Noblitt, and he continued the meeting for three weeks and closed with 83 additions to the church. He is soon to locate with us and take the pastorate of the church here for the coming year. I shall go into the evangelistic work, which will be quite a relief after a five years' pastorate.—J. W. GARNER.

OREGON.—Athena, Feb. 1.—Sixteen additions last night; 112 in all, and others yet to come.—W. A. MOORE.

Athena, Feb. 2.—Our meeting is in its eighth week, audiences good and interest great. Eleven confessions last night. One hundred and thirty to date. The meeting will continue over Lord's day. W. A. Moore is preaching the gospel plainly and lovingly.—J. W. JENKINS, Pastor.

Portland, Feb. 1.—I began work with the First Christian Church of this place, the first day of 1904. Am very favorably impressed with the field here. There is a splendid outlook. A splendid people are rallying around me. A royal welcome was ours. About forty people were at the depot to greet us. During January there were six additions to the church, two by letter and four by confession.—E. S. MUCKLEY.

PENNSYLVANIA.—Philadelphia, Jan. 29.—One baptism Lord's day, Jan. 17, at Kensington Church. Church work prospering. Sunday-school flourishing with average attendance of 150. Y. P. S. C. E. supporting boy in India; also assisting in Port Rican work. Junior Christian-Endeavor growing and enthusiastic. Election of officers was held by the C. W. B. M. auxiliary on Thursday evening, Jan. 28, with the following selections: President, Miss Nellie Austin; vice-president, Mrs. M. H. Garrigues; secretary, Mrs. Mary Sheperla; treasurer, Miss Clara Dennell. Four minute talks and papers on woman's work "In the

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Home," "In the Church," "In the World" were given by Mrs. E. Kainath, Miss Austin and Mrs. Garrigues. An appropriate recitation was given by Miss Etta Lueckel. Mrs. D. C. France, vice-president of Pennsylvania State C. W. B. M., gave a helpful and most interesting address, subject, "Why Have an Auxiliary." Thirteen new members were added.—CASPAR C. GARRIGUES, pastor.

Wilkinsburg, Feb. 4.—A baby girl arrived in our home last evening, Feb. 3. We have had 35 accessions to our church here during the month of January, all these at our regular Sunday and Wednesday evening services. Brother Tharp, of Allegheny, is preaching for us every evening of this week. He is among our very best.—L. N. D. WELLS.

SOUTH DAKOTA.—Arlington, Feb. 5.—J. K. Shellenberger, of Mankato, Minn., with Miss Pearl Wiley, of Carthage, as singer closed a three weeks' meeting for us last night. That their messages were stirring ones is shown in the fact that 63 persons responded to the invitation. Brother Shellenberger is a strong man intellectually, doctrinally, spiritually.—A. H. SEYMOUR, Pastor.

TENNESSEE.—Nashville, Feb. 1.—Woodland Street Church has authorized the purchase of a corner lot for a new house of worship. Two additions at services yesterday, one by confession. Your anniversary number of the CHRISTIAN-EVANGELIST was inspiring. It has surely been tired as by fire, and is today a monument to bravery, wisdom and loyalty to Christ.—JOS. DARDEN ARMISTEAD.

TEXAS.—Austin, Jan. 20.—Recently eighteen persons have been added to the Central Christian Church of this city. Six were by confession and baptism, one from the Baptists, two restored and the rest by letter and commendation.—J. W. LOWBER.

Fort Worth, Jan. 24.—There were five additions to the Tabernacle Church here yesterday and eleven the Sunday before; twelve confessions. There have been over one hundred additions since Dec. 1, including the seventy in the Fannon meeting. Our Sunday-school is averaging about six hundred in regular attendance.—JAMES S. MYERS.

Cleburne, Feb. 1.—We had a good day yesterday; two added by letter—a doctor and his wife. They are splendid people and are said to be excellent church workers.—J. G. CREASON.

WASHINGTON.—North Yakima, Jan. 30.—The revival here has been in progress four weeks with 50 additions to date; 34 of the 50 are confessions. The pastor, A. C. Vail, is doing the preaching. He is now in his third meeting here. Brother Vail is evangelistic in his pastoral work. Is one of the few that can keep his audiences up winter and summer. Meeting will continue indefinitely.—GEO. A. WEBB, singing evangelist.

WYOMING.—Sheridan, Feb. 3.—Our meeting closed with 14 additions; one baptized Thursday evening at prayer-meeting and one added at regular service Sunday, making 16 additions for January; six baptized, two from the Baptists and eight by letter and statement. Good word comes from New Castle to the effect that Brother Mower, of Iowa, has located there and in a short meeting had 15 baptisms besides others by letter and reclaimed.—F. E. BLANCHARD.

#### Changes.

A. M. Chamberlain from Middlesboro, Ky., to Logmont, Ky.  
Lewis Goos from Blandinsville, Ill., to Long Grove, Ia.  
W. S. Cash from Tarkio, Mo., to Tulsa, I. T.  
J. H. Jones from LaBelle, Mo., to Bolivar, Mo.  
E. S. Conner from Pomona, Cal., to Los Angeles, Cal.

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ville, Mo.  
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## People's Forum

DEAR BRO. GARRISON.—May I add my word of congratulation to the many you have received since beginning the agitation of the question of a revival of religious worship in the home? We may, it seems to me, expect that your efforts in this direction may be of as great a benefit to the cause of Christ as any one thing you have done in the thirty-five years of service as editor—and I am not disposed to value that work lightly. I expect, when the discussion has gone a little further and I am fully decided as to how to present the matter, to first preach two or three sermons on this subject, then in some way induce as many families as possible to begin the practice of regular, daily worship.

H. F. BURNS.

5488 Greenwood Ave., Chicago.

### Concerning Church Letters.

There is a growing laxity among churches in the matter of church letters. I am pastor in a railroad town. People are moving here continually. They are members in Illinois, Missouri or some other point in Kansas. Of course we want them to unite with us while here. They neglect to send for church letters. After much importunity they consent that their letters may be sent for. I write to the pastor of the church where their membership is located, enclosing a stamp for reply. About one half of such letters are never answered.

Why cannot brethren, especially preachers, be more courteous in this matter? We wait a long time. The letter does not come. The member feels an aversion towards making a statement. He feels as though his statement will be viewed with suspicion. The result is he drops out and the church loses many a valuable member.

F. M. McHALE.  
Herington, Kan.

### The Passing Years.

To-day I am forty-four years old! Rather, forty-four years young! I have rounded out nearly twenty-three years of active ministry without being out of employment a single day. I think I am good for twenty-five years more. The "dead-line" is not in sight yet. It may be just around the corner, but I'll keep it there for a score of years more I hope! I have never studied harder, read more good books, nor done better preaching than at the present moment. Never was preaching more of a passion with me than now. I can scarcely wait from one Sunday to another, indeed, I do not wait for Sundays, but preach from house to house, on the streets, in my study, everywhere that I can get an audience of one or more. One of the most effective sermons I have preached in many a day was to an audience of one during the past few weeks. A conversion resulted from that sermon, and it will be a lasting one, too! God grant to give me the bodily strength, the mental attainments and the spiritual power to preach the glorious gospel of the son of God for the remainder of my time here on the earth. The time is short. So much is to be done. No time to be wasted to-day!

WALTER SCOTT PRIEST.

Central Church, Columbus, O.

### "Sectism Among the Disciples"

Sectism among the disciples has apparently gone to seed among our English brethren in South Africa, and like a good, healthy Canada thistle, is scattering itself to the four winds of heaven. The sympathy of the writer goes out to Brother Spayd, who, actuated by a motive that stirs so few, went to that distant land, only to find himself disfellowshipped on the ground of a mere opinion. The Britisher held the reins and whip, and therefore Bro. S. was unceremoniously compelled to get out.

Wasn't that brotherly? Their action simply proves that narrowness among Disciples is just as mean and hateful as it is among

other people. Yes, yes, let them have that great field, and work it if they will. Thank God, they may go to heaven and hold their opinions intact. But how queer they will feel when they meet Brother Spayd up yonder and find that their test of fellowship debars him from nothing in the Celestial City. I admire Brother Spayd's generous spirit that will "suffer long and be kind," even to the extent of drawing upon our American missionary bank for their particular benefit. At this point I agree with Brother Garrison—not a copper from us for the dissemination of their narrow, unbrotherly sentiments. Let them paddle their own canoe. Some men make the mistake of supposing pigheadedness to be loyalty. I respectfully submit, in a fraternal spirit, that this is characteristic of those brethren in Boerland. I wish it understood that I write that ugly word, pigheadedness, smoothly, calmly, courteously, smilingly, and without a particle of venom. I much fear they are like the Pharisees of old. They have closed their eyes and ears, and hardened their hearts, lest they should become converted. In other words, they shut their teeth and, right or wrong, hold on in true John Bull fashion. The writer speaks advisedly, because he happens to be an Englishman, born on the old sod, and lived there nearly twenty-three years. Now I am not only an American citizen, but also an Americanized, civilized, Christianized follower of Jesus Christ. None of our money for them, Brother Spayd. I hope this article is not very wicked.

Goshen, Ind.

J. H. LACEY.

### "An Important Mission Field."

In the CHRISTIAN-EVANGELIST of January 14 Bro. H. A. Northcutt, alluding to his long and fruitful pastorate at Kirksville, Mo., which he has recently resigned, expresses the wish "that either the State Board or the Home Board might see the importance of this work and assist the church in employing an assistant pastor." Now, I fully appreciate Bro. Northcutt's enthusiasm over Kirksville. I have been there, and know its importance. I am in favor, too, of churches that need such, and can afford the expense, having assistant pastors. But I am sure that as long as we have whole states in which we have no congregations at all, while here in New England in a population of 6,000,000 we have only twenty-three churches, with a membership of 2,500, and some of these churches no ministers at all, and those that have ministers unable to give them much more than half a support, while good, true men are serving for \$600, \$700, \$800, etc., in order to do even the small work being done, it is almost certain that neither the Missouri State Board nor the General Board will enter very largely upon the employment of assistant pastors for churches like Kirksville. If Brother Northcutt could see the conditions here, his good heart, which I know full well, would, I believe, prompt him to ask Kirksville for from \$100 to \$500 for our Home Missionary Society, to be sent at once to help the struggling brethren in New England.

No, brethren, you in states like Missouri must learn to see the field more clearly than to imagine that our Missionary Society can furnish money to employ assistant pastors for your churches, even though they be headquarters for osteopathy!

J. H. HARDIN.

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*He died just 25 years later, in 1929.*



## Family Circle

### The Heart of the Home.

Her face is all freckled—this girl whom I know,

And her nose has a tilt in the air;  
And not even her mother, with mother-love blind,

Can truthfully say she is fair;  
Her hair is the color that may be called red,  
And straight as a ruler hangs down;

Her eyes are pale blue, and her forehead is low—

Though it never is drawn in a frown.

Her sisters are graceful and bonny young things,

And her brother is handsome and bright,  
And all of them think in their innermost hearts,

That their sister is truly a sight.  
But the soul of this girl is a beautiful thing,  
And her voice is as sweet as a bird's,

And her goodness of heart and her wisdom of mind  
Are seen in kind actions and words.

And the mother has ever a fond word and smile

For this child of her daily delight,  
And the father's eyes glisten with tenderest love

As he kisses and bids her good-night.  
And, oh! they would miss, and miss her full sore,

If out in the world she should roam,  
For the girl with no beauty of face or of form  
Is most truly the heart of the home.

—Emma A. Lentz, in *Visitor*.

### An Automobile Tongue.

"An automobile tongue is so called," observed a newspaper jester, "because it is always running people down."

If this was written to provoke a smile, it also furnishes matter for serious thought. Somehow it seems hardly fair to the awkward looking vehicle that goes blundering and tooting along our streets and roads to compare it to the mischievous member that, from Adam's time till now has been the cause of so much wreck and ruin; nevertheless, the automobile on account of the record it is making for itself as a source of danger, may, by a play of words, be made to suggest that other dangerous factor that makes mischief by running people down.

We may take it that not once since the invention of the automobile has anyone been hurt by it except through accident. Although it has been compared to the car of Juggernaut, and although its owners have occasionally been fined for exceeding the legal rate of speed, the latter are not suspected of murder when this unlawful speed has caused loss of life. In the case of a tongue that goes too fast, the excuse is often made: "Oh, she was only talking to hear herself talk. In saying what she did about this one or that one she had no intention of doing them an ill turn." For instance, there is the case of Miss A—, who, speaking to some afternoon callers of Mrs. B—'s housekeeping, remarks:

"Manage? I should say she does manage! Why, that woman can get as much work out of two servants as I could out of six. I understand that she takes Solomon's wise woman as her model in housekeeping, routing up her servants before daybreak, and keeping them at their work till late at night. And, judging by the appearance of the girl who answers the door bell, I judge that there is not much

me allowed for meals; I never in my life saw a thinner creature."

Now all this is said without the least feeling of unkindness toward Mrs. B—, whom the speaker had not visited more than twice since they became neighbors. She knows that there are eight children in the B— family, and that lights are to be seen in the house (which is just across the street from her own), sometimes late at night and sometimes very early in the morning, and that Mrs. B—'s cake took the prize at the county fair. With this to go on she made a statement which, when it was repeated to Mrs. B—'s cook by the waitress of one of Mrs. A—'s callers, who had heard her mistress repeat it at dinner, was contradicted with much vehemence.

"Why, Mrs. B— has been a mother to me," remarked that functionary, who, it may be observed, will never see forty-five again, while her mistress is ten years younger. "It's her that has had a rocking chair put into the kitchen for me, and who keeps the little children out of my way while she sends the big ones in every day to help me all they can by preparing the vegetables and such like. In most families it is just the other way; its the little ones that's always under your feet, while the big ones won't stir a step to help you. The two oldest girls take it by turns to cook their father's steaks and omelettes for him in the morning, as he has to go off early to his factory, and the missis herself sets up at night to give her brother his supper when he gets back from his printing office. As for Sarah being skinny, Miss A— ought to have seen her when Mrs. B— first took her away from her own folks. Of course, there is a lot of work to be done, with all of them children, and the washerwoman coming in only one day in the week, but all the same I

wouldn't leave a lady like Mrs. B— not to have my wages raised, and Sarah would say the same thing."

"I can't understand it at all," remarks another tongue of the same make as Miss A—'s, and one that goes quite as fast. "We all know just what salary Mr. C— receives and yet there isn't a girl in our set who makes a better appearance in public than his daughter. I only hope he can pay her bills at the dressmaker's and milliner's"

This is said in the hearing of a large circle of interested listeners, and forthwith the report goes abroad that Miss C—'s extravagance in dress is keeping her father in financial difficulties. Miss C— naturally does not wish to parade the fact that she receives her hats and gowns as a present from an aunt in a distant city, who gets wonderful bargains from the dealers in second-hand clothing, but if she knew what the automobile tongues were doing for her she would, probably, "speak up" for herself as vigorously as Mrs. B—'s cook does for her employer.

We read somewhere of a good mother, who, in helping her children to beef tongue, would remark, impressively, "Have a slice of a tongue that never told a lie." She might have added, "and one that never ran down anyone after the fashion of automobiles and human tongues."—*Christian Intelligencer*.

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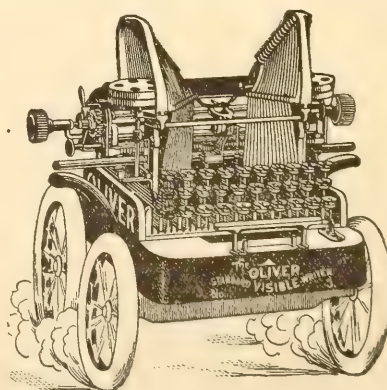
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### How the Liquor Traffic Robs Laboring Men.

In \$100 worth of boots and shoes, \$20.71 is labor.

In \$100 worth of furniture, \$23.77 is labor.

In \$100 worth of hardware, \$24.17 is labor.

In \$100 worth of clothing, \$17.12 is labor.

In \$100 worth of cotton goods, \$16.91 is labor.

In \$100 worth of men's furnishings, \$18.34 is labor.

In \$100 worth of worsted, \$13.55 is labor.

In \$100 worth of woolen goods, \$12.86 is labor.

In \$100 worth of liquor you buy, \$1.23 is labor.

One dollar and twenty-three cents as against \$12.86, \$13.55, \$18.34, \$16.91, \$17.42, \$20.71, \$23.77, \$25.17! What an object-lesson!

In the above goods, in each \$800 lot, is \$147.73 labor employed.

For one year, 30 cents a day for drinks, will make \$109.50. Call it \$100. If eight laboring men spend \$800 for furniture, hardware, boots and shoes, clothing and other good things, they and their families are made happy, but \$147.43 goes to labor. Thus business is stimulated, labor is in demand and wages are likely to rise.

If the \$800 is spent in the saloon, only \$9.84 goes for labor. The man and his family get no benefit. He is made weaker for his work. He is less pleasant and affable in his home. Comforts are not there. Wife is not cheerful. Children do not love the home. He is more likely to lose his job. Everything is against him.

Suppose 100 laboring men in a town, spending 30 cents a day in saloons, quit the saloons, and spend the money for clothing, houses, furniture and good things, how quickly would the town put on a new face. New stores and new factories would be needed. The saloon is the greatest pauperizer. Close it, and as by an electric torch the poor-houses would close also.—*National Advocate.*

### A Pause in the Prayer.

"'F I should die 'fore I wake," said Donny, kneeling at grandmother's knee, "'f I should die 'fore I wake"—"I pray"—prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away down stairs. In a brief space he was back again, and, dropping down in his place, took up his petition where he had left it. But when the little, white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin', grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie, and stood all his wooden soldiers on their heads just to see how he'd tear round in the mornin'. But 'f I should die 'fore I wake,' why—I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."



## EVERYTHING for the GARDEN

is the title of Our New Catalogue for 1904—the most superb and instructive horticultural publication of the day—190 pages—700 engravings—8 superb colored plates of vegetables and flowers.

To give this catalogue the largest possible distribution, we make the following liberal offer:

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To every one who will state where this advertisement was seen and who encloses Ten Cents (in stamps), we will mail the catalogue, and also send free of charge, our famous 50-Cent "Henderson" Collection of seeds, containing one packet each of Sweet Peas, Large Mixed Hybrid; Fanpet, Giant Fancy Mixed; Alibi, Giant Victoria Mixed; Big Boston Lettuce; Early Ruby Tomato and Cardinal Radish in a coupon envelope, which, when emptied and returned, will be accepted as a 25-cent cash payment on any order of goods selected from catalogue to the amount of \$1.00 and upward.

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"That was right dear; it was right," commended the voice, with its tender quaver. "A good many of our prayers wouldn't be hurt by stopping in the middle of them to undo a wrong—*Well-spring.*

### Merry Jibes.

Lawyer: Do you swear positively that you know more than half this jury?

Witness: Yes, sir; and now that I have taken a good look at 'em, I'll swear that I know more than all of 'em put together.

Johnny was a small boy, the son of a popular preacher. One day his teacher said to him, "Johnny, does your father ever preach the same sermon over again?"

"Yes, ma'am," said Johnny, "but he hollers in different places."

"You are in my pew, sir," said Mr. Upjohn, stiffly.

"Then I am sitting in the seat of the scornful!" replied the stranger, getting out of it with alacrity, and taking a seat further back in the church.

"Another one of those lobbyists approached me to-day with an insulting proposition," said Congressman Graphter. "O, John," exclaimed his wife, "then you can afford to buy me that sealskin sacque now, can't you?"

### Hadn't Missed It.

"There is an old negro living in Carleton," relates the Bosworth (Missouri) Star-Sentinel, "who was taken ill several days ago and called in a physician of his race to prescribe for him; but the old man did not seem to be getting any better, and finally a white physician was called. Soon after arriving, Doctor S—— felt the ducky's pulse for a moment, and then examined his tongue. 'Did your other doctor take your temperature?' he asked.

"I don't know, sah," he answered, feebly; "I ain't missed anything but my watch as yit, boss."



## Individual Communion Cups

Why do you permit a custom at the communion table which you would not tolerate in your own home? The use of the individual communion service grows daily. Are you open to conviction? Would you like to see a list of the churches in which it is used and know the satisfaction it gives?

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## AMERICA FOR CHRIST

The American Christian Missionary Society calls attention to the vast need of our beloved country. Three-fourths of the land is missionary territory to us. Ours is the plea which presents the gospel as the power of God unto salvation. There never was a time when our plea was more gladly received or more productive of immediate results. In thirteen weeks, since the Detroit Convention,

### 21,229 Baptisms Have Been Reported

through regular channels. Add to this 1,459 who have come to us from the denominations, and we have a total of 22,688 additions in thirteen weeks, or an average of 1,745 per week.

We can be said to have firmly established the cause in but eight states. In nearly all the other states our cause is still in its infancy and can not live without help. More than \$50,000 additional appropriations have been asked for already this year. This in the face of the fact that but \$56,000 of last year's income was available for mission work.

The Home Board is asking of the brethren \$200,000 (this year, for pressing needs.

The Corresponding Secretary asks that this great work shall be given its rightful place in the hearts and the help of the brotherhood. The Board is planning wisely and broadly. They ask the preachers to join with them in a mighty forward movement. May is the date of concerted action. Shall we prepare for it? Write us your heart.

BENJAMIN L. SMITH, Secretaries  
GEO. B. RANSHAW,

American Christian Missionary Society

Y. M. C. A. Bldg., Cincinnati, O.



## With the Children

By J. Breckenridge Ellis

### The Green Witch.

#### CHAPTER III. - CONCLUDED.

About eleven o'clock, he found himself in the outskirts of Burr City, whither he had driven to deliver a pound of butter, which Mr. Stoner had declared fresh and good. Mr. Stoner was naturally suspicious of men and women, but he trusted in his butter; perhaps if he had kept men and women to sell, he would have thought well of them, also. By this time the roads were extremely muddy, and the wheels sank deep and gathered great slippery, chocolate-colored heaps upon their tires. They also picked up long straws, and bits of paper, and mingled these with the chocolate, offering an everchanging view. And it must be confessed that George's eyes were upon the front wheels most of the time, because when one broods over one's slights and wrongs, he does not care to look the day squarely in the face. Presently his attention was attracted by a forlorn figure in front of him. A girl of about sixteen, tall, thin, and miserably dressed, plodded along the road,—there were no sidewalks here,—each foot disappearing to the ankle as she stepped. She did not have to hold up her skirt to protect it, as it scarcely reached her knees. George thought he had seen her before, and when she stopped and looked over her dripping shoulder, he recognized the girl whom he had seen chased by the drunken father. It was the daughter of Tuck Hootin, the former delivery-man of Mr. Stoner.

"Wait," called the girl. "Say, can't I ride to town in the end of your wagon?"

For a moment George hesitated. She was such a disreputable figure, he preferred not to associate with her, even at opposite ends of the wagon.

"I have to go to town," said the girl, "and it's a mile from here, and—can I ride?"

Her jet black hair was loose, and the pouring rain had plastered it about her back and shoulders like an inverted mop. Streams trickled from all sides of her shapeless dress, which wrapped itself tightly about her meager form. Her legs were streaked with black mud; so were her arms; so was her face, only it showed where ineffectual knuckles had sought to rub away the mire. Her face was long and thin, and high cheekbones gave it an unhealthy effect. Her eyebrows were black and heavy, and as she stared at George, she drew them down till her eyes showed only as glittering points.

"All right," said George, ungraciously.

He stopped old Poll, and the girl splashed around to the end of the wagon, put one hand and the other elbow on the endgate, leaped and caught a place of security with her knee, and said, "Go ahead!"

"I guess," said George slowly, "you'd better get on the seat, where the rain can't reach you."

"All right," said the girl. She

climbed along the edge of the wagon, and seated herself on the other side of the big green umbrella. George clucked at Poll. It would be necessary to let her go her favorite gait—which was a slow, painstaking walk—the entire mile to town. George inwardly groaned.

"I've ridden on this seat lots of times," said the girl. "Pa drove this wagon for years."

George remembered how Tuck Hootin had threatened to "get even with him," and to "trim him," because the younger had entered into the right of driving old Poll. No doubt the daughter shared the revengeful sentiments of the drunkard father. George felt more uncomfortable than ever. He knew she was watching him, and he kept his eyes fixed upon the front wheel of his side of the umbrella.

"Do you know my name?" asked the girl.

"Your uncle, Mr. Teeney, called you Maggie," replied George with careful reserve.

"My name is Marget," returned the other, "and Uncle Bob Teeney knows it. But they all hate me and they hate my very name. But if every one of 'em gets to be old gray-headed Methuselahs, they won't drive me one step."

George thought there was small credit to Marget in this peculiar phase of independence. He made no reply. They rode on for some time in silence, save for the downpour of the rain, and the sucking sound of the mare's hoofs in the yielding muck. Then Marget announced in a hard, bitter voice, "But I don't care!"

He stirred restlessly, and transferred his eyes from the wheel to his feet upon the restboard. There he discovered her bare toes also perching, her feet entirely black, with black stripes running up the legs.

"I guess you know what people call me," she said after awhile, still in the resentful voice, as if she wanted to quarrel with him.

"No," said George, taking his eyes from the foot-rest.

There was another silence and then she said, "I went to the public when you did" (she meant the public school.) "Don't you remember me there?"

"No, I don't remember ever seeing you before," said George, "except about a week ago, when—"

"You had no right there," said Marget resentfully.

"I was just passing," he retorted in justification.

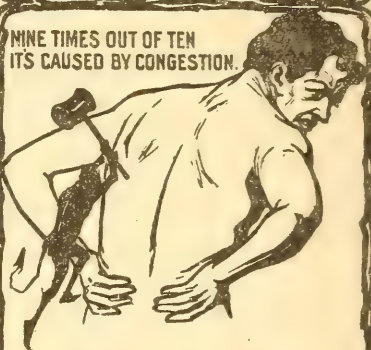
"You stopped outside our tent," said Marget, "and you stood there and watched to see it. And you wanted to see what would happen. And I can tell you, if pa ever catches you alone, when nobody else is near enough to help you, he'll pay you for taking his job away from him!"

"I am going to take you to town," said George, "because you are a girl, and you oughtn't be in this soaking rain. But I will not talk to you, and if you talk to me, I will not listen."

Still not looking at her, he drove steadily on, with an increased respect for the Good Samaritan. At last the girl spoke again, but now her voice was changed, "George Clayton,"—He started, for it sounded like a new voice,—that of a stranger. There was

## OH! THAT BACKACHE.

NINE TIMES OUT OF TEN  
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no suggestion in it of the Marget Hootin from whom he had been inwardly shrinking. He looked about quickly, thinking some one must have approached the wagon. Seeing no one but the girl on the other side of the umbrella, he looked away again, somewhat startled.

"I want you to listen," said Marget, and then she began to sing very softly.

"Ah, how I sigh to rest me,

Deep in the quiet grave.

There I will play with fairies

And in a dream-sea, in a dream-sea bathe."

Her voice was so mellow and rich, so surefooted at every step, as if conscious that nothing could shake its power—as if sure of its right to command attention and respect, that George was borne beyond his reserve and dislike. He looked at her as she softly sang the strange words. Her eyes were fixed upon the distance, and he saw no change in the forlorn, ragged creature, no dawn of beauty in the long, lean profile. But he was deeply stirred, and his impression of her was rudely shattered. He knew not what to think.

She was not singing for effect, or to win admiration, as he supposed; for as soon as the last note died away, she said abruptly, "Do you remember that tune?"

"Yes, it is from 'Il Trovatore;' but

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how you have mixed up words! Only the two first lines are right."

"Never mind the words—it's the music I'm after," she returned impatiently. "I don't get it right—there at the end, in one place."

"Yes," said George, "for the song is in 'g' and it goes to b-flat in that place."

"What is a flat?" asked Marget, eagerly. "Oh, do tell me! I have so wanted to know." Now he saw her eyes, and they transformed her face. It was no longer ugly, but, in spite of the soiled skin and wretched condition of wet hair, possessed a certain dignity which somewhat abashed him. It was the dignity of conscious power.

"I don't know how to tell it," said George. "If I had a piano here, I could show you."

"Show with your voice," she said; "sing a b-flat, and then I'll know."

"I can't sing," said George; "I never could, and I'd hate to try it after you. Oh, what a voice you have!"

"Yes," said Marget, simply, "isn't it good! It's the only good thing about me—and nobody knows but you. It's the only thing that can make me feel happy like others."

"Don't people know you sing?" asked George in surprise.

"Oh, they know it—yes; but they don't like it. That's what makes people call me what they do—children, I mean. I hate children."

"That's strange," returned George, "for are you not a child?"

"Oh, I hate myself," said Marget, "generally. Not when I am singing, but when I can't. There are times when I can't sing; whole weeks at a time!"

George began to feel very uncomfortable once more. "Well, we are getting near town," he said with relief.

"I want you to sing a b-flat," said Marget, "I beg you. I'll do what you ask of me, if you will. I don't care whether you sing good or not, I'm not caring about your voice, it's music I want to learn!"

George hummed the air from "*Il Trovatore*." She sang it after him, and triumphantly gained a b-flat. "Now," she said, with a radiant smile which startled him, for it made the face almost beautiful, "ask what you please of me!"

At first he was unable to remove his astonished gaze from her face. In the brilliancy of her smile, the high cheek bones gave an effect of refinement, and the very thinness of the face lent

spirituality. The deep glow in her autumn-brown eyes reminded him of October sunbeams straying through forest masses of colored leaves. "I have nothing to ask of you," he said, bewildered. "Oh, yes! Then—I will ask you to tell me where and how you learned that tune."

"Oh, don't ask me *that!*" cried Marget, pathetically.

"Oh! very well," said George, with sudden coldness.

"Something else!" said Marget.

"No," was the reply, "I don't care about it. It is nothing to me."

There was silence between them, and when she spoke it was in a still different tone from any he had heard her use. It was like a third Marget, neither bitter and resentful, nor calm and assured in the consciousness of a great talent, but timid and humble.

"I must do what you ask of me," she said, "since I owe you a great deal for that b-flat."

"No," said George, mollified by her tone, "I don't ask anything of you, and a b-flat is nothing to be grateful for."

"I think it is," said Marget. "It is a great thing to me; and if you don't ask me to tell you,—you *have* asked, and I am ashamed that I hesitated even for the second—it's because I am so proud that I didn't want to tell." It struck George as grimly humorous that poor Marget could have pride, but he made no answer.

"I learned that tune, and other tunes," said Marget, still speaking in a subdued, hesitating voice, "under your window. I mean the house your father sold afterwards to Mr. Stoner. It was the parlor-window. I used to come there at night in the winter-time, and listen and listen while your mother sang and played, and afterwards, while you played with her. And I have learned other tunes under other people's windows; in winter, when no one is outdoors to see me."

"If we had known!" cried George. "We would have asked you to come in."

"I wouldn't have come," said Marget, sharply. "But when the music was made, it was free. It belonged to the air it mixed with, and I had a right to it, so I took it."

"You must have got very cold!" George exclaimed.

"It was so cold and dark!" said Marget, "but I never once thought of the cold till the music stopped. Oh, I *love* music! I would love to sing forever! I would love to sing and have people hear me,—people that could understand."

"You said a strange thing a little while ago," said George, "that there are weeks at a time when you can't sing at all. That sounds real creepy,—it makes me think of witches!"

Marget's great eyes blazed. "You do know what they call me, you *do* know!" she cried out furiously. "You didn't tell the truth, and now you want to insult me. I will not ride any farther!"

"Stop, Marget," cried George in distress, catching her hand as she prepared to leap over the front wheel into the mud. "I know, now, what you meant, but I didn't before; indeed, what I said was just an accident. I've heard the boys talk about the 'Green

## EXTRAORDINARY MERIT

### Of a New Catarrh Cure.

Physicians are slow to take up new and untried remedies, until their value has been established by actual experiment, and they are naturally skeptical of the many new preparations constantly appearing and for which extravagant claims are made.

The most liberal and enlightened physicians are always ready, however, to make a fair trial of any new specific and get at its true medical value.



A new preparation for the cure of catarrh has attracted much attention in the past few months and has met with great favor from the medical profession not only because it is remarkably successful in the cure of catarrh, but also because it is not a secret patent medicine; anyone using it knows just what he is taking into his system.

It is composed of blood root which acts on the blood and mucous membrane, hydrastin for same purpose to clear the mucous from head and throat, and red gum of eucalyptus tree to destroy catarrhal germs in the blood.

All of these antiseptic remedies are combined in the form of a pleasant-tasting tablet or lozenge, and are sold by druggists under name of Stuart's Catarrh Tablets, and many recent tests in chronic catarrh cases have established its merit beyond question.

Dr. Sebring states that he has discarded inhalers, sprays and washes and depends entirely upon Stuart's Catarrh Tablets in treating nasal catarrh. He says: "I have had patience who had lost the sense of smell entirely, and whose hearing was also impaired from nasal catarrh, recover completely after a few weeks use of Stuart's Catarrh Tablets. I have been equally successful with the remedy in catarrh of the throat and catarrh of stomach. I can only explain it on the principle that catarrh is a constitutional disease, and that the antiseptic properties in these tablets drives the catarrhal poison completely out of the system."

Dr. Odell says, I have cured many cases of catarrh of stomach in past four months by the use of Stuart's Catarrh Tablets alone without the use of, any other remedy and without dieting. The tablets are especially useful in nasal catarrh and catarrh of the throat, clearing the membranes and overcoming the continual hawking, coughing and expectorating, so disgusting and annoying to catarrh sufferers.

Witch,' but I didn't pay any attention. I didn't know whom they meant. I never dreamed it was you. Marget, don't go away like that!"

She recognized the ring of sincerity in his tone and turned about, and pressed the hand which detained her. "Now that you know," she said, "you ask me not to leave you? I think the music your mother used to sing, must have got caught in your heart. But, good-bye. I will not ride with you into the town."

As George drove on, he looked down the side street she was following; her back was toward him. The charm of her wild nature was lost, and he saw only a shabby daughter of the poor, draggled, wretched, beaten by the unsparring rain. He saw her now as the world saw her,—a child to be pitied, perhaps, but to be shunned.

(TO BE CONTINUED.)

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# THE CHRISTIAN- EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLI. No. 7. February 18, 1904. \$1.50 A Year.

## THIS GRACE ALSO



**I**NTEMPERANCE has slain its thousands, but covetousness its ten thousands. This is one of the most deceitful as well as one of the most damning of all sins. It is a sin of which very few suspect they are guilty. It is a respectable sin. None the less is it a sin. None the less is it idolatry, and no idolater shall inherit the kingdom of God. Luther used to say that one needed a threefold conversion, that of his head, his heart, and his pocketbook. As a people, we have had a marvelous history. Our growth in numbers is without a parallel. Our prosperity in the future will depend to some extent upon our liberality. We may have all knowledge, so that we can fathom all mysteries; we may be able to vanquish in the arena of debate all who differ from us; but if we are not willing to give of our means as the interests of the cause of Christ may require, we cannot continue to prosper. While we seek to abound in everything—in faith, in utterance, in knowledge, in earnestness, and in love—shall we not see to it that we abound in this grace also?

*A. McLean.*

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.



## The Christian-Evangelist

J. H. GARRISON, Editor

W. E. GARRISON, Assistant Editor

F. D. POWER, }  
E. B. TYLER, } Staff Correspondents.  
W. DURBAN, }

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### What We Stand For.

For the Christ of Galilee,  
For the truth which makes men free,  
For the bond of unity  
Which makes God's children one.

For the love which shines in deeds,  
For the life which this world needs,  
For the church whose triumph speeds  
The prayer: "Thy will be done."

For the right against the wrong,  
For the weak against the strong,  
For the poor who've waited long  
For the brighter age to be.

For the faith against tradition,  
For the truth 'gainst superstition,  
For the hope whose glad fruition  
Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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When an expensive and beautiful garment has become soiled and you doubt whether the color will stand washing, don't put it away without trying Ivory Soap. If water will not cause the color to run, Ivory Soap will not. Avoid extremely hot water, hot sun and a too hot iron. Give this suggestion a trial—even experienced housekeepers are surprised.

### Canton University Notes.

We have a mission class of fifteen, and three in volunteer band.

Brother Rains has been called to preach at Salem, Ill.

Bro. Daniel Dungan began his year's work at Woodland Church last Lord's day.

Oscar Ingold preached a funeral sermon on last Monday at Lewiston of a man who was killed by a drunk man who soon after shot himself, but the saloon that sold the drink is doing business at the old stand.

I was informed that sixteen church members signed a dram-shop license at this place. If the men would help the women in the work this would not occur.

Many of our prospective graduates are being called out of the state to locate after June.  
T. W.

### Kansas Ministerial Institute.

The brethren of the state are hereby notified that the Ministerial Institute of Kansas will be held at Hutchinson, Kan., April 5-7, 1904. A. O. Breeden, of Des Moines, has been secured for a series of lectures upon church government and pastoral efficiency. T. P. Haley is expected to deliver a series of practical lectures born of his long experience as the father of our churches in Kansas City, Mo. A pleasant and profitable time will be had at Hutchinson, and it is hoped by the program committee that there will be a large attendance of the preachers of Kansas.

Send your dues at once to F. E. Mallory, Secretary, 1307 East Sixth Street, Topeka, Kan., at once. If you intend to come write and let him know, but especially inform Bro. Elmer Ward Cole, pastor of the Hutchinson Church, that you are coming.

C. A. FINCH, Pres. K. C. M. I.



# THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XLI.

February 18, 1904

No. 7

## Current Events

However tedious and protracted the diplomatic negotiations between Russia and Japan may be, events have been moving with kaleidoscopic rapidity since the beginning of actual hostilities. Within three days after recalling her minister from St. Petersburg, Japan had thrown an army into Korea and had made two spirited naval attacks upon the detachments of the Russian fleet. On Tuesday, Feb. 9, actual hostilities were begun simultaneously at Port Arthur and Chemulpo. The former, which is the Gibraltar of Manchuria and the terminus of the southern branch of the Siberian Railway, was the rendezvous of Russia's principal squadron in eastern waters. A night attack by Japan's torpedo boats upon the Russian vessels in the harbor was followed by a bombardment from the Japanese fleet on the following day. The result was the disabling of seven Russian vessels, including two battle ships and one first-class cruiser. The Japanese losses have not been definitely reported, but it is rumored that one of their vessels was sunk. The loss of life was not considerable on either side. Upon the same day a Japanese squadron blockaded the harbor of Chemulpo, which is the sea port for Seoul, the capital of Korea, and is about forty miles distant from that city. Two Russian warships which were found in the harbor were destroyed. The Russian torpedo transport Yenisin was blown up in the harbor of Port Arthur by accidentally striking a mine, and ninety-six lives were lost. The latest reports tell of a similar accident to the second-class Russian cruiser Bayarin, with a loss of 197 lives. So far as naval operations are concerned, the honors easily rest with Japan. Russia's most notable exploit by sea has been the sinking of an unarmed Japanese merchantman, which was caught and surrounded by the Vladivostok squadron. This act has aroused great indignation, as about thirty lives were lost and no opportunity was given for surrender.

The reports of fighting on land are less explicit and less trustworthy. It appears that a Japanese landing party at Dalny was repulsed with a loss of 410 men. Japanese troops have been landed at several points on the Korean coast with the intention of proceeding

overland to Seoul or engaging the Russian army at the Yalu river, or both. It is reported that there has already been fighting along the Yalu River which forms the boundary between Manchuria and Korea, but the reports are vague and unconfirmed.



Secretary Hay has requested all the neutral powers to join in a note to Russia and Japan notifying them that they will be expected to preserve the integrity of China whatever may be the issue of the war. This suggestion has been well received, and there has been added to it the demand that there shall be no fighting in neutral territory. This, however, is not to be construed as including Manchuria, although that is technically Chinese territory, and therefore neutral. Since Russia is actually occupying Manchuria, it would not be practicable to exclude hostilities from this region. This concession will not be considered as an admission of Russia's right to the occupancy of Manchuria, but only of the fact.

The fact that Japan began hostilities without a formal declaration of war has given occasion for some criticisms. The Czar's declaration of war, which was issued on Feb. 10, comments unfavorably upon this feature of Japan's course. Experts in international law, however, assert that there is no impropriety in beginning hostilities without a formal declaration of war, and that the breaking off of diplomatic negotiations is all the warning that custom requires.



Senator Marcus A. Hanna, of Ohio, died of typhoid fever at Washington Monday, Feb. 15. His condition was not considered serious until within a few days of the end, and even yet it seems almost impossible to realize the death of one who, whatever may have been his faults, was always superabundantly vital. It is well for Mr. Hanna's reputation that he did not pass away four years or even two years sooner. Until 1896 he was only a business man, able, energetic and wealthy, interested in politics only in an amateur way, and scarcely known outside of his state. In that year he entered politics in earnest, as campaign manager for his life-long friend, William McKinley. It was a campaign of unusual acrimony. As it was hard for even his political enemies to speak or think ill of Mr.

McKinley, his manager became the target for all those personal flings which seem to be essential to the discussion of political questions in this country. Mr. Hanna was portrayed as the enemy of the laboring man, with the brutality of a slave-driver, bent only on grinding the poor for the benefit of the rich. The fact that, in his own vast business, he treated his employes generously and never had a strike, was not taken into account. In the campaign of 1900 the money question was less prominent, but still Mr. Hanna bore the brunt of the battle. But the events of the past three years have gone far to remove this feeling of personal hostility. He advocated measures like the ship subsidy bill, which we believe would have operated against the interests of the country, but it is impossible to believe that he advocated them with other than the best motives. By his fairness toward organized labor and his efforts to establish industrial peace, he has won the confidence and respect of the vast majority of his fellow-countrymen. When the heat of political conflict has passed away, it will be realized by men of both parties, as it is already recognized in considerable measure, that in Mr. Hanna the country has lost not only a great political organizer, but also a great and useful citizen.



Canada has recently set up a claim to exclusive sovereignty over the waters of Hudson Bay, and now that her attempt to secure the most important part of the panhandle of Alaska has failed, she is threatening to close the strait by which American whaling vessels have for generations had access to these far northern waters. As Hudson Bay is about one thousand miles long by six hundred miles wide and the strait which forms the entrance to it averages about one hundred miles in width, it will be seen that the proposal to consider it as an inland body of water is rather strained. If custom and usage amount to anything in establishing a claim, some account must be taken of the fact that the United States began to occupy and develop this region before Canada did, and has up to the present time done far more in that direction. Of recent years there has been considerable interest in the building of railroads to Hudson Bay so that the wheat from the great northern prairies may be shipped to England by that route.

### Another Canadian Claim.



This is not a natural line of commerce, but one artificially fostered by the sense of obligation to encourage trade with Great Britain. Canada's best commercial development lies in the closest possible alliance with the United States. Only an imaginary political boundary separates the two countries, and we have no anxiety to see it removed, but it will be to the advantage of both to put into effect such treaties of reciprocity as will prevent this political boundary from being a commercial barrier.



Again there has been brought to our attention a certain publication which seems to be devoting a large amount of time and energy to disseminating the idea that, during the period of the World's Fair, St. Louis is going to be a very sink-hole of iniquity and the rendezvous of all abominations. Unfortunately, it is highly probable that there will be more than the usual amount of criminality and immorality in the city at that time. A great exposition always brings with it exceptional opportunities both for good and for evil. The people who will be here by thousands attending the Fair will, for the most part, be in that holiday mood where the conventional restraints of everyday life are thrown off and all temptations have redoubled power. There is no doubt, either, but that the purveyors of all doubtful and dangerous amusements will be ready to take advantage of this condition. A World's Fair city is no place for boys and girls to come alone, unless they have unusual maturity of character. But, although all this is true and some such warning is necessary, we cannot but believe that such highly colored statements as those in the publication above mentioned are inaccurate, unjust and unnecessarily alarming. There will be plenty of wickedness in the city, as there always is; there will probably be more than usual; but it is pure guess-work, and fantastic and hysterical guess-work at that, to say that the city is to be given over bodily to the most debasing influences. The suggestion is further being made in some quarters, that petitions should be sent to Pres. Francis urging him to put a stop to all this. Such suggestions are quite beside the mark. Mr. Francis is president of the World's Fair Company, but he is not dictator of St. Louis, and has nothing whatever to do with the preservation of order or the prevention of crime in this city. He has enough troubles without being inflicted with petitions bearing upon matters entirely out of his jurisdiction. It would be more to the point for anyone who has influence with the political leaders who control the police department of this city to exercise that influence in behalf of law enforcement.



It has been proposed to erect in Shanghai, as a memorial to the missionary martyrs who have fallen in China during the hundred years of Protestant missionary effort in that land, a building which shall serve as a home for all the co-operative work of the various boards, furnish a large hall in which great Christian assemblies can be held, and be in many ways a visible sign of the fundamental unity of the various bodies which are laboring for the Christianization of China. The building should have a central location, such as will cost probably \$100,000—for land values in Shanghai are almost as great as in New York and London—and the building itself should cost not less than \$150,000. It is believed that with the unanimous co-operation of all missionaries and their boards, this amount can easily be raised. The expectation is that half of it will be subscribed in America. We commend to our readers the following appeal which is issued by Bishop Graves in behalf of the Memorial Committee:

The Missionaries of China to their brethren of the West:

To worthily commemorate the 212 adults and children of eighteen societies, who died martyr deaths for Christ in China during the century, and also the thousands of natives who shared the same fate, not accepting deliverance, we, the missionaries of over sixty societies, desire to erect a *fruitful* memorial to the glory of God in Shanghai, the center of China. We are agreed that this should be a long and much-needed hall, in which *living* witnesses may carry on the testimony of the martyrs. Bible and Tract Societies will rent the offices attached, and so provide for many forms of Christian activity in behalf of the Chinese. This will be a centenary thank-offering, an expression of the unity of the church, and a perpetual witness at the entrance to China that China has a Martyr Church. Rev. Arthur H. Smith, D. D., the greatest living authority on China, says: "It will embody and prove that *unity* which must be the note of the triumphant missionary movement of the twentieth century. It will accomplish a maximum of good with a moderate outlay."

One hundred and twenty five thousand dollars is asked from America. Subscribers of \$10 and over will receive a specially prepared souvenir volume. Cheques and postal orders should be made payable to Rev. D. MacGillivray, 250 W. 44th St., New York, who will forward all donations to Shanghai through the Hong Kong and Shanghai Banking Corporation, 50 Wall St.

THE RIGHT REV. BISHOP GRAVES,  
Shanghai, Ch'm of Memorial Com.



We cannot too often remind our readers of the important reform measures which are now pending in Congress. The enemies of these measures have a personal and financial interest in seeing them defeated and they are fighting them with all the forces of their immense capital and compact organization. The friends of temperance have no selfish interests to serve, and there is always danger in such cases that their efforts will be less persistent than those of the opposition. The Dolliver Bill in the Senate and the Hepburn Bill in the House are,

as we have stated before, intended solely to prevent the nullification of prohibition laws in those states which have adopted them. We take pleasure in publishing the following appeal which is sent out by the Legislative Department of the American Anti-Saloon League.

WASHINGTON, D. C., Feb. 12, 1904.

To Temperance Friends throughout the country: The liquor trade has worked up a strong opposition to the Hepburn-Dolliver bill among the so-called liberal element of the country. The Turn-Vereins, Maennenchors, and other similar societies are petitioning against the measure very largely. They claim that over six thousand of these societies are to be heard from in this way. They have been at it for weeks. The Congressional Record daily gives the record of many referred to the Committee on the Judiciary. From one hundred to one hundred and fifty and more are frequently presented in a day.

By this time our friends know what this bill is, realize its importance and our need for it, and are, I trust, ready to act promptly in its behalf. We want every church, temperance society, lodge or union, etc., to indorse the bill and have the proper officers immediately send in a memorial to the House and Senate urging the early consideration and speedy passage of the bill.

In addition to this and the voters' petitions referred to, if you have not already done so, write at once a brief letter to both of the Senators from your state and to your own Congressman, respectfully urging them to aid by influence and vote in passing the measure. Let this be done everywhere, and particularly in states and districts represented on the Judiciary Committees. The following form of memorial is suggested for organizations, churches, etc:

To the U. S. Senate (or House of Representatives):

Believing in the principle of Home Rule—in the right of each state to exercise its police powers for the regulation and control of the liquor traffic in its own way—without outside interference under the guise of interstate commerce, the \_\_\_\_\_ church of city or town \_\_\_\_\_, county of \_\_\_\_\_, state of \_\_\_\_\_, and composed of \_\_\_\_\_ members, hereby respectfully urges the early consideration and passage of the Hepburn-Dolliver bill to this end by your honorable body.

All that the Hepburn-Dolliver bill will do and all we urge its enactment for is to give full scope to the legitimate exercise of the police powers of the states in dealing with this question. It will not make an unconstitutional law valid; it will not set up one policy of the state above another; it does not invade the so-called personal liberty of the people; it will simply give the states jurisdiction over liquors shipped within their own borders before as well as after delivery. It is in line with the present attitude of the federal government as expressed in the Wilson law which it is designed to amend, and in the Internal Revenue law (Sec. 5243—Edition of 1900) in which the paramount rights of the states in dealing with this subject are recognized and conserved.

Signed on behalf of the congregation:

\_\_\_\_\_, Pastor.  
\_\_\_\_\_, Secretary.

Senate Committee on Judiciary: C. F. Hoar, Mass.; O. H. Platt, Conn.; C. D. Clark, Wyo.; C. W. Fairbanks, Ind.; K. Nelson, Minn.; L. E. McComas, Md.; C. M. Depew, N. Y.; J. H. Mitchell, Ore.; A. O. Bacon, Ga.; E. W. Pettus, Ala.; C. A. Culberson, Texas; J. C. S. Blackburn, Ky.; T. M. Patterson, Colo.

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## Unconquered Land.—VI.

### The Creed, the Ordinances and the Life—3.

We come now to the third and last item in the foregoing generalization of the things we are seeking to restore, namely:

*The Life.* The reader will bear in mind that in this group of articles we are seeking to indicate in what respects there is need for a clearer grasp of what is involved in the accepted principles of our movement, and for greater emphasis upon some of these neglected features. We think it would be generally admitted that of the three cardinal features of New Testament Christianity mentioned above, the last is the most important, and on that very account, perhaps, has received least emphasis, because less questioned. We have taken for granted, too much, that the people would understand the supremacy of life, as the final test of the value of the creed and the practical usefulness of the ordinances. If it has resulted that some among us have been vastly more concerned about the correctness of doctrinal opinions, even, than about the life which men live, it is time for a change of emphasis.

In what sense are we to understand the term *life* in the above formula? It ought to be understood, we should say, in its broadest New Testament sense—in the meaning in which Christ used the word when he said, "I came that they may have life, and may have it abundantly." This is our Lord's own statement of His mission to this world. He did not come to give the world a creed, ordinances, and doctrines, but to give men *life*, and the creed, the ordinances, the doctrines, are important only as means to that supreme end. Life, science tells us, is harmony with environment. The plant lives so long as it remains in harmony or vital touch with the soil in which it is planted, and with the sunshine, air and showers. So of animal life, even of man's physical life—it continues as long as the human body, through its organs, maintains harmony with its physical environment. When this is broken up, death ensues. What does Christ mean by the life which He gives to men, but that spiritual power and activity which come to man when he is brought into harmony with his spiritual environment, which is God, "in whom we live, and move and have our being," and "who is over all, and through all, and in all?"

All man's woes and spiritual poverty have come from his being out of union with God, who is his life-source. To restore that fellowship with God, that sin has broken, and so to bring men to newness of life—to the real life of the spirit—was the purpose of Christ's mission, and the mission of the church is to co-operate with Christ in carrying forward that divine enterprise. This life of God in the human soul, waking all the dormant powers of the spirit and attuning it with the

infinite, is man's supreme need and God's supreme gift. Creeds, ordinances, systems of doctrine, organizations and institutions—all these, in the final analysis, must be tested by their relation to, and their bearing upon, this supreme consummation.

Any adequate definition of life, whether physical or spiritual, must include, not only the life-principle or power, but the activities growing out of such life-principle or power. Hence we speak of men living a good life or a bad life; an easy life, or a strenuous life. In the same way we speak of our social life, our political life, or our national life, meaning, in each case, the conduct, or actions, springing from interior life-forces. There is no way of judging the quality of this internal life so accurately as by the conduct or actions which spring from it. This is just as true of the church, and of each separate religious body, as it is of the individual. In each case, the law is, "By their fruits ye shall know them." Christ meant that his religion would be subjected to that test, and he asked for no other. Nor can we, if we would, substitute any other test of the real value of the truths we hold and teach. That is the crucial test by which many theories, systems and movements in the past have been tried and discarded. Others, no doubt, await the same inexorable doom.

Coming now from these general principles and truths to their application to our own religious movement, to what conclusions are we led as to the dominating life-force which animates it? There is much here to assure us and encourage us, even if there remain some things to be desired. The marked zeal and activity in winning men to Christ, and the remarkable success attending our efforts, argue the existence, within the body, of a good degree of that same life that marked the apostolic era. This identity of life with that which characterized the apostolic age is further attested by the fact that the same means, the same evangelistic program, used in the first century are employed by our evangelists in the present century. Only life begets life. If there were no spiritual life in our churches and ministers, there could be no spiritual children begotten; and unless it existed in a good degree, these children would not be multiplied so rapidly. This life further manifests itself in churches organized, in a growing ministry, and in ever-increasing activity in all lines of religious work.

Many other evidences could be given of the existence of a growing and expanding life in the churches of the Reformation, such as our missionary and benevolent work, and our educational interests. But these interests, especially the last mentioned, indicate a lack in the life—perhaps not in kind, but in *quantity*. It is the *fullness* of life, the *abundant* life, to use the word

of Jesus, that is needed to supply all the varied needs of the church. But this means Christian growth, spiritual culture, the deepening of the spiritual life—and this is the work that needs new emphasis now, without any relinquishment of zeal in those directions which have made us strong and victorious. This enlargement of life will bring increased zeal in the work of missions, benevolence and education, a larger application of Christianity to the problems of our time and the needs of the world, and the highest types of individual Christian character.

### National Christian Bible-School Association.

It will be remembered that at the Detroit Convention a mass meeting was held to consider the pressing problems of our Bible-School work, and to formulate plans for the organization of a National Association of Bible-School workers. At that time a plan of temporary organization was agreed upon and a Board of Managers composed of twenty-one members was appointed with power to take such steps as might be necessary, and to report at the St. Louis Convention in October, 1904, a plan for a permanent organization and a program for work.

This Board of Managers held its first meeting, in St. Louis, Feb. 11 and 12. In addition to the business sessions of the Board, three well attended public sessions were held, at which addresses on various phases of Bible-School work were delivered by visiting members of the Board, and by such eminent specialists as Prof. H. M. Hamill and W. C. Pearce.

The Board of Managers were not disposed to take up at this time the vexed question of graded lessons, but were unanimous in their agreement that the first thing was for the better training of teachers and a fuller use of those facilities which already exist for rendering Bible-Schools more effective as schools, without breaking with the International system of lessons.

Teaching is a function of the church not subordinate to preaching but co-ordinate with it. The ordinary church does not recognize its obligation to the fullest extent, nor does it take the same pains to provide good teaching as to provide good preaching. Our Bible colleges do not make any sufficient effort either to train teachers or to train preachers to be effective leaders in Bible-School work. Because the Bible-School is less effective than it should be as a school it is less effective than it should be as an evangelistic agency; and this is still true, although it is probably even now the most potent evangelistic agency in the world.

These considerations are not disparagements of the Bible-School; they are only plain statements of facts that everyone must recognize when the tremendous importance of thorough Bible teaching is compared with the



inadequate methods which we are now employing in that department of work.

As the outcome of this meeting of the Board of Managers, the following statement was prepared and adopted as the

#### Report of the Board.

'Realizing the immense importance and value of our Bible-School work, and recognizing also its present limitations and imperfections, the Board of Managers of the National Christian Bible-School Association has decided upon the following definite lines of work, and committees have been appointed to have oversight of these several activities:

1. An Information Committee is charged with the duty of collecting and disseminating all available information in regard to our organized Bible-School work in the various states; methods of work which have been tried, with notable success in local schools; the present facilities for normal courses and correspondence Bible courses; the best books on various phases of Bible-School work, etc.

2. A Committee on Reading Courses shall formulate and recommend definite courses of reading on Bible-School work, Bible study and the religious training of children, for Bible-School teachers, preachers and parents.

3. A Committee on Teacher Training and on Teaching, shall have oversight of such means as may be adopted for promoting the more adequate training of Bible-School teachers. This committee shall be expected to keep in touch with the teacher-training work which is now being done under the auspices of the International Sunday-school Association, and shall, if it is deemed wise, establish standards for teacher-training courses of our own, to be conducted either through local circles or by correspondence. It may also give attention to the preparation of supplemental courses for the pupils and to the preparation of examination questions with a view to giving of certificates or diplomas to pupils whose written answers show the required degree of excellence.

4. A Ways and Means Committee shall, by such methods as it may devise, secure the necessary funds to meet the expenses of the work of this Association. It is understood that the employment of a general secretary or superintendent to devote his whole time to these interests is contemplated.

5. A Committee on Organization shall prepare plans for the permanent organization of this body and its department of work, to be submitted to a mass meeting in connection with the General Convention of the Disciples of Christ at St. Louis, in October, 1904.

W. E. GARRISON.

G. P. COLER.

D. N. WETZEL.

Committee.

The following Committees were appointed:

*Information:* Robert M. Hopkins, Louisville, Ky.; P. Y. Pendleton, Cincinnati, Ohio; and T. J. Legg, Indianapolis.

*Ways and Means:* Howard C. Rash, Salina, Kan.; W. H. McClain, St. Louis; E. B. Scofield, Indianapolis.

*Teacher-training:* Prof. G. P. Coler, Ann Arbor; J. H. Hardin, Boston, Mass.; J. H. Bryan, Des Moines, Ia.; Burris A. Jenkins, Lexington, Ky.; B. H. Hayden, Bowmanville, Ont. Can.

*Reading Courses:* Charles M. Fillmore, Cincinnati; H. F. Davis, St. Louis; A. C. Roach, Kewanee, Ill.

*Plan of Work and Organization:* W. E. Garrison, St. Louis; Prof. G. P. Coler, Ann Arbor; and D. N. Wetzel, Footville, Wis.

### The Religious Weekly.

Luminously suggestive is a recent editorial utterance of *The Church Economist* under the head of "The Denominational Weekly." The editor does not observe in this class of papers those signs of decay which are so gleefully hailed by those who do not know or care much about religious literature. He thinks that the papers show no lack of virility, but that in many cases the pastors are failing to make the best and wisest use of this powerful agency for good.

On that point, the relation of the pastor to the religious press, the *Church Economist* says some things which are well worth quoting and equally well worth thinking about:

Just here comes in the opportunity of the public-spirited minister. If he feels that it is a good thing for a denomination to have a reasonable and vigorous organ, let him help make it so. We venture to suggest, in a quiet aside, that he will not lose his reward.

Ministers can engage in works of journalistic supererogation in two ways. They can help the paper to get circulation in their congregations and they can report matters of local moment for the news columns.

"Oh, but this is puffery, self-advertising, etc." Well, that depends. Perhaps you remember the servant that didn't advertise or hustle but hid his talent in a napkin. This, however, is another story. What we wish to say just now is that the wide-awake, go-ahead minister can yoke up with his denominational organ to their mutual welfare, and can do so with a clear conscience.

That leads us to remark that the greatest and best journalist that ever lived could not go off by himself and make a good newspaper, because a newspaper is, more than almost any other human institution, a co-operative enterprise. Its character and strength are determined by the editor and the readers jointly. The two factors must work together, each helping the other, each depending upon the other.

And if, as the *Church Economist* says, the denominations should be prompt to use and support their respective denominational newspapers, how much more ought those who have at heart a cause which they believe transcends all denominationalism be

eager to make the best possible use of the powerful agency of the press. We believe that the Disciples of Christ are doing so in increasing measure.

### Editor's Easy Chair.

The wonders of Aladdin's lamp, are discounted by the marvels of modern forces. A little water in an expansive condition, properly confined by a machine that directs its expansiveness to the turning of wheels, above which are attached elongated sitting-rooms and parlors, kitchen, dining-room and sleeping apartments, two long lines of steel rails running parallel with each other, a sufficient amount of the coin of the realm, or its equivalent to make one welcome to these accommodations, and presto! the land of snow, ice and chilling winds fades from view, and you have left winter behind while you slept! The next day you are in early spring, you see the men in the field behind their plows and hear the notes of the early spring birds. The next day it is May, with its peach blossoms, its green grass and its balmy breath. Another day, southward of course, all the time, and you have a June climate with ripe strawberries, tomatoes, and other delicacies of summer. You seek the shade, and all around you are the palm, the palmetto and the pine, with roses blooming in the gardens, and orange groves laden with their golden fruit. What did Aladdin's lamp, with the two genii which it commanded, that was more wonderful than this? But we get used to these modern miracles, and regard them as commonplace; whereas if the real facts and achievements of our day had been foreseen and foretold by some prophet of a century ago, he would have been regarded either as insane, or at best as an idle dreamer.

It is interesting to note, as one passes southward, the changes in scenery, climate, soil, occupations, style of architecture, manner of life, etc. As we were hurrying through a section of Middle Tennessee, a young man from Chicago, looking out of the window through the smoke of his cigar, remarked that he didn't see what people could do to make a living in such a country. "Young man," replied the conductor, with a pronunciation that marked him as a native of that region, "You don't seem to know that you are passing right now through the garden spot of the United States! I know what I am saying, for I have been all over this country." The young Chicagoan looked skeptical. We said to the conductor, "You were born in this region, were you not?" "Yes, sir," was his prompt reply. We quoted Walter Scott's lines: "Breathes there a man with soul so dead?" etc., but added our hearty agreement with him that this was at least one of the garden spots of the world. What a blessed thing it is that the inhabit-



ants, and especially the native population, of every section of the country, believe that their particular "neck of the woods" is the most desirable place in which to live, all things considered! How much wiser are they than the exceptional few who spend their lives roaming around the world in search of some ideal country which they never find! As we pass on into Alabama, the negroes are plowing in the fields, and the smell of burning brush and corn-stalks is in the soft spring air. In northern Florida the peach trees are blooming, the sun shines warmer, and we find the city of Jacksonville basking in a summer climate.

Two years had passed since our last visit to Jacksonville—the gateway to Florida—and these have been decisive years as to the future of that city. The question which some were asking two years ago, would the city recover from its great fire and go forward to a future of increasing greatness and prosperity? has been answered in the new Jacksonville that has arisen out of the ashes of the old, and in the increased volume of business which the city is now doing. The churches there seem to have shared in this rejuvenation. This is particularly true of the First Christian Church, of which J. T. Boone is the pastor. When we passed through the city before it was meeting in temporary quarters ill-adapted to its purpose, and was struggling with the problem of building on the foundation which had been laid, on their elegant lot, a stone structure adapted to the uses of the modern church. With the aid of their brethren from abroad through the American Christian Missionary Society and the assistance of citizens of Jacksonville outside their own membership, but especially by the liberality and unusual sacrifices of its own members, that building is now so far completed as to permit it to be used. The Sunday-school room has been used for a good while, and a few months ago they moved into the main auditorium. The doors, the sliding partition between the Sunday-school room and auditorium, the upstairs rooms for the social life of the church, are yet unfinished, and the building could not be used with comfort except in a mild climate like this. But it is an elegant white stone building, with one of the best auditoriums we have ever spoken in. We remained with them over Lord's day, and preached morning and evening to audiences that filled the main auditorium. As we sat on the pulpit, looking over the fine audience containing visitors from many states, and noted the unfinished doors, the rough board sliding partition, these seemed to us to make a mute but eloquent plea for further assistance from the brotherhood at large. It will require about \$3,000 to complete the building. They were compelled to build not for themselves alone, but for the hundreds of

visitors that meet with them during the winter and spring. We have never spoken to a more responsive audience, and greatly enjoyed the fellowship of the brethren there during the two days we were there. Bro. Boone has wrought a notable work and is appreciated by the church and community.

As many of our brethren know, we have a second congregation in Jacksonville, known as the Church Street Christian Church, of which Bro. T. H. Blenus is pastor. It occupies a small frame building on a leased lot,—leased with the privilege of buying—located five blocks from the First Church. The church has forty or fifty members, and was also burned out, with its pastor, at the time of the great fire. Brother Blenus called on us at the hotel where we stopped and we had a long interview on the situation. Our advice to him was to at once take steps to bring himself and congregation in accord with the brethren of the state and of the brotherhood at large, by inviting representative brethren of the state and of our home missionary and Church Extension boards to visit Jacksonville, look over the whole field, and advise him what course to pursue, and for him and his brethren to act on that advice. There is plenty of room in Jacksonville for two congregations, representing the plea of the Disciples of Christ, if properly located and working in harmony. Brother Blenus expressed himself as being favorable to that plan of procedure, and as being unwilling to continue to work under what he felt was a misconception of his spirit and aim. We promised to do what we could to bring about a better adjustment and understanding between him and the brotherhood. Brethren of the First Church promised, in case of such adjustment, to do all they could to assist in building up a second church in the city. We have thought it due alike to Brother Blenus and to the brethren of the First Church, that the brotherhood should know these facts, since the brethren everywhere have manifested so much interest in the success of our work in Jacksonville.

But here we are at Coconut Grove, seven miles south of Miami, the southern terminus of the Florida East Coast Railway, 366 miles south of Jacksonville, and a mile south of the village of Coconut Grove, on a pine ridge overlooking Bay Biscayne, whose calm emerald waters, seen through the tall, straight pines, present a scene of repose and restfulness which it would be difficult to excel. Here, in the home of our old-time friend, Mrs. Florence Powers Haden, whose honored husband, Capt. John J. Haden, has been mustered out of service here and called to higher service beyond since our last visit, we hope to rest a while from the rigors of winter, if not from tasks of pen, and recuperate in vital force for the work that lies ahead of us.

## Notes and Comments.

Sometimes the "intelligent compositor" makes a typo-graphical error which is not all a mistake. In an article in a recent issue of this paper the writer meant to speak of the influence of the church upon "legislation, the press and education." The printers put "purse" for "press." Well, the church ought by all proper means to control the press and make it truly an agency for enlightenment and an instrument of civilization, but ought it not also to have more influence over the purse than it has? We think it ought. It ought to teach men to spend their money for the things of real value, and that means for the advancement of the kingdom of God. It ought to teach them not to worship the God of Mammon, nor to worship God *and* Mammon, but to worship God *with* mammon. We still stand with the compositor on that point.

Was Jesus a carpenter? According to Mark 6:3, the people said of him on one occasion, "Is not this the carpenter, the son of Mary?" The parallel passage in Matthew (13:55) says: "Is not this the carpenter's son." Justin Martyr says that Jesus "was deemed a carpenter, for he was in the habit of making plows and yokes." A writer in the *Craftsman* suggests that this was perhaps the work of a farmer rather than of a professional carpenter. The argument is, as Bacon would say, "rather ingenious than substantial," but it is not without interest for it calls attention to the method which our Lord employed in his teaching and to his use of familiar things in enforcing spiritual truths. If, in his illustrations and parables, he showed more familiarity with the details of one calling than of all others, it may be agreed that this was the occupation which he followed in his early years. The writer above mentioned says:

Jesus in his sayings shows familiarity with domestic, commercial, professional and agricultural life. The grinding of grain, the making of bread, the mending of clothes, the washing of dishes, are used by him as illustrations. He knows the ways of the banker and the money lender, of judges, lawyers, policemen, criminals and physicians. But the references to these things are rather those of an observer from the outside than of an expert from the inside.

But when we come to the farmer's, fruit grower's and shepherd's life we have details that show the expert. The works of sowing and harvesting are described with minuteness. So is the work of the vineyard. So is especially the work of the shepherd. Furthermore, he knows the signs of the weather. In fact, everything indicates that Jesus in his early life had kept sheep and worked on a grain-growing farm, and also in the vineyards and about fruit trees, especially the fig.

On the other hand, allusions to building operations of any kind are almost entirely wanting. In only one place does he offer any comment upon the work of architecture. That is when he goes forth from the magnificent temple of Herod at Jerusalem and replies to the invitations to admire it with a prediction of its overthrow. He tells of the building of a tower, but only to point the moral of counting the cost in advance, lest it be left unfinished. In the parable of the houses built on the rock and on the sand no details are given of the work of man. Attention is fixed upon the forces of nature, which preserved one house and destroyed the other.



# As Seen From the Dome

By F. D. Power

Our neighboring city of Baltimore has been sorely stricken. The hearts of all men have gone out to her in sympathy during the past week. The glare of her burning buildings by night and the smoke by day, have been seen far and wide. It is not in the power of language to describe the calamity which has overtaken her people. It is not measured by millions. It is one of those catastrophes which simply dazes and overwhelms. Our peaceful Washington, Sunday was disturbed by reports that the monumental city was burning, and then came the extras thick and fast attempting to tell the sad story, how the heart of the city was in flames and the fire-fighters were powerless to cope with it. For twenty-eight hours the flames had their way through one of the world's greatest marts of trade and at last were checked by an army of firemen from many cities aided by a foul-smelling and muddy little stream known as "Jones Falls" which has always been thought an eye-sore and a disgrace to the city and which to-day deserves the most splendid and enduring of all its monuments. The end of the horror shows seventy-five blocks burned over, or a hundred and forty acres, and over \$100,000,000 gone up in smoke, and a city of over half a million staggered as by the blow of a giant.

This ranks among the great conflagrations of history. We think of the burning of Rome and of London of Moscow, and of Chicago. Any reader of John Evelyn's quaint and delightful diaries will remember his story of the Great Plague and the Great Fire. It was in September 1666. The Great Plague broke out in December, 1664, and ravaged the city through the year 1665 and until September 1666, destroying 100,000 people in London alone, and then came the Great Fire which raged from September 2-6, which began in a baker's shop in Pudding Lane and destroyed 89 churches, including St. Paul's and 13,200 houses, laying waste 400 streets, covering 438 acres; and rendering 200,000 people homeless. "Oh the miserable and calamitous spectacle! such as happily the world had not seen the like since the foundation of it, nor be outdone till the universal conflagration of it. All the skie was of a fiery aspect, like the top of a burning oven, and the light scene above forty miles round about for many nights. God grant mine eyes may never behold the like, who now saw above 10,000 houses all in one flame; the noise and cracking and thunder of the impetuous flames, the shrieking of women and children, the hurry of people, the fall of Towers, Houses, and Churches, was like a hideous storm, and the air all about so hot and inflamed that at the last one was not able to approach it, so that

they were forced to stand still and let the flames burn on, which they did for neere two miles in length and one in breadth. The clouds also of smoke were dismall and reached upon computation neer 56 miles in length."

So writes Evelyn. The United States holds the record for destructive fires in modern times. New York in 1835 had 52 acres burned over with a loss of \$15,000,000; and ten years later 300 acres were laid waste at a loss of \$7,500,000. San Francisco in 1851 suffered a ten million dollar blaze. Portland, Maine, in 1866, lost by fire over half the city, and Boston in 1872 had 65 acres of brick and stone business houses destroyed, valued at \$75,000,000. Seattle in 1899 suffered a loss of \$30,000,000, and Jacksonville in 1901 had a fire which cost \$12,000,000. Chicago in 1871 had the greatest, when Mrs. Leary's cow caused a conflagration covering 2,124 acres entailing a loss of many lives and \$106,000,000 in money. That was the year I graduated at Bethany and I well recall the thrill of horror which went through the land. Since then there has been no such fire as we have seen from the dome in our sister city forty miles away.

It has always been a passion with me to run to a fire. If the bells ring when I am in the pulpit a mighty impulse comes over me to follow the engine with the other small boys. It may be a little streak of the old Aryan blood that calls for the recognition of the Agni of our forefathers. Any way I went over to see the stricken city in the hands of this mighty force of nature. It was a sickening spectacle to view the ruins and an appalling one to witness the still raging conflagration. No words can picture it. All business suspended and the streets thronged with thousands of anxious people. Block after block, where once stood palatial, up-to-date, so-called fire-proof structures, showing nothing but a chaos of smoking ruins, twisted wires, warped beams and tumbling walls. A great metropolis desolate. A mighty people paralyzed. The whistle of engines, the thunder of falling walls, detonations of dynamite, roar of the flames, great columns of smoke rolling up toward the heavens with vivid tongues of fire leaping as with an air of triumph from the gloom, the sun like a great red ball as seen through the smoke, the ceaseless throngs of silent troubled faces—all united to make a thrilling and harrowing scene that could never be forgotten. It was a battle royal between nature and human agencies.

We hurried along the densely packed streets. At every opening to the fire zone stood a police officer or a soldier with gun and bayonet. We viewed the fireswept territory from every corner. Scores of engines were still play-

ing upon the ruins, but both men and machines seemed worn out with the long struggle. We made our way past the post-office and city hall and across the despised little sewer-like stream known as Jones Falls, into Old Baltimore, through the Ghetto and past the old Shot Tower, the thickly settled eastern part of the city toward which the fire was making gigantic strides to lick up the homes of our people. Here was "the firing line." A hundred fire companies were fighting to keep the destroyer on the western side of the dirty little creek which is about one hundred feet in width. Great lumber yards lay along this stream and beyond them the thousands of homes. This was strictly the last ditch, Hongomont, "Little Round Top," and unless the awful element was beaten here, the city was indeed doomed. Again and again, the fearful heat or flying fire brands driven across the Falls ignited buildings and lumber piles. Furious hand to hand encounters occurred which fortunately were won by the firemen. For hours the fire-fighters watched every ember. Bucket brigades were formed to prevent the flames from leaping across the little stream and men with hose were throwing great streams everywhere on the lumber piles. We stood upon the lumber and watched until it seemed as if no power on earth could hinder the onslaught of the fierce element, but at last it yielded, and the rest of the city was saved.

The lessons of this calamity are many. There are reasons for thankfulness that it came on Sunday, when the section which fell a prey to the flames was depopulated, and that with all this vast destruction of property not a single life was lost. Chicago's recent theatre horror cost nearly seven hundred lives, but here there is not one person even dangerously injured. Not a single home was burned. Merchant princes lost millions and thousands of men and women are out of employment, but not one life is sacrificed, nor one man, woman or child made homeless.

We see how important after all is man in the contest of natural forces. With all his genius for invention by such conditions he is baffled. He builds his cities: the earth trembles and Lisbon and Charleston yield before it; the volcano pours forth its lava floods, and Herculaneum and Pompeii and St. Pierre are buried; cyclone strikes, and St. Louis and Kansas City are helpless under its blow; flood comes, and Johnstown and Galveston are swept away; the blizzard smites with its icy breath and New York and Washington are powerless in its grasp; the flames are let loose, and Rome and London centuries ago, and Chicago and Baltimore with all our modern de-

(Continued on page 235.)



## The Dignity of the Missionary Enterprise.

Richard W. Wallace.

He who enters the school of the Great Teacher not only has as his fellow-disciples the best and noblest of earth, but he also adopts, as the paramount enterprise of his life, the most important work to which men have ever been called upon to devote their attention and their talents. There is that adhering to the mission of the Christian appealing to him as being worthy of his highest thought and most consecrated effort.

The true dignity of the missionary enterprise—which is but another expression for the Christian's mission—is impressed upon us when we consider the fact that it derives its chief authority from the will of Christ. For the Christian there is no incentive to action half so great as the simple commandment of his Lord.

One of our own preachers has truly said: "Although the subjects of this empire have never seen the face of their Emperor, they face his presence; they hear in the quiet sanctuary of the soul the music of his voice; they respond to his commands as soldiers to the blast of bugle, or the roll of drum, they are sustained by his spirit, and count it joy to die in his service." It was of this enterprise that Jesus spoke when he said, "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."

Only by bringing to all men the good news of salvation, are we making possible the accomplishment of the purpose of Christ. His coming into the world; his life of suffering and sacrifice; his death of unequalled ignominy find their explanation in the great commission.

And if our Lord commands us to undertake the conquest of the world, our hearts respond with gladness to his injunction. The Christian conscience—the voice of God in the soul—makes missionary work a necessity. The demand within is as imperative as is that from without. It is as true of Christians to-day as it was in the apostolic age that "we *cannot* but speak forth the things which we have both seen and heard." If we preach the gospel, we have nothing to glory of. On the other hand, necessity is laid upon us.

The essential dignity of the missionary enterprise is perceived again when we think of the character of its aim. Although the heralds of the gospel enter lands where they are not welcome and seek to bring their message to hearts which are not open to its reception, yet they go as friends and not as enemies. Love—the noblest of motives—is the constraining influence of their lives. The gospel which they proclaim is "profitable unto all things having promise of the life which now

is, and of that which is to come." In his "Outline of Christian Theology," Dr. Clarke says, "So far as religion becomes a vital and uplifting experience, it becomes such because the living God himself meets the religious nature of man and manifests himself to it according to man's ability to receive him." It is the glory of the religion of Christ that it comes to men who are seeking God, "if haply they might feel after him and find him," with the object of their anxious quest—the revelation of God's true nature, and the assurance that "He is not far from every one of us."

This beneficent mission of the Christian is world-wide in its scope. Herein is seen another indication of its greatness. Paul declared that the reason for his not being "ashamed of the gospel of Christ" was that it is "the power of God unto salvation to every one that believeth." The servant of Christ is called upon to give himself to the doing of a work which concerns itself not with a certain portion of men only, but with the whole world. If his Master declared that if he were "lifted up from the earth," his magnetism would be boundless, the true Christian would fain convey to all a knowledge of this love divine and of its crowning proof.

Surely, also, that is an enterprise clothed with supreme dignity, upon which the favor of God has ever rested, and to whose advocacy the noblest and most heroic of men have gladly consecrated their lives. It is to the support of no insignificant work that the churches are called upon to rally on the first Lord's day in March. The evangelization and conversion of the world is the paramount enterprise of the age.



## Greater Things Than These.

By W. A. Bellamy.

Is it not imperative that we do greater things than these? We may congratulate ourselves that we have done fairly well. You say, "Is not \$200,000 a large offering for foreign missions?" That is very good and a glorious harvest of eternal souls will be reaped with its wise distribution. But how much better ought we to do when we consider that three-fourths of the members of the Christian Church are doing nothing and many of those who are doing something are doing very little. A few large-hearted people are giving generously, while the many are giving a mere pittance. Among those who do give, what, think you, is the average given for all missionary purposes? Just one penny a week. We can't palm off on the Lord the widow's two mites, for he knows where we dwell, how we live, what we eat and what we put on.

We ought to do greater things than these because we're amply able. We often plead poverty; yet, if the truth were known, would not the shameful fact be revealed that at the glad

Christmas time more money was spent for needless things, for luxuries, for worthless pretty nothings by the Christian people than was given all last year to evangelize the world? It is estimated that \$38,000,000 are laid away annually by the Disciples of Christ after all living expenses are paid. We cannot worship God *and* mammon, but we can worship God *with* our mammon.

We ought to do greater things than these because of the greatness of our plea. What a noble plea we have: The restoration of primitive Christianity, the returning to Scriptural names, Scriptural practices, Scriptural guidance, and the union of God's people. Do not these worthy themes call forth our heartiest support?

What do ye more than others? The Old South Church (Congregational), Boston, Mass., recently took its annual offering for foreign missions which amounted to more than \$9,000. Last year the St. Bartholomew Church (Episcopalian), New York City, gave \$280,000 for missions. It spent only about \$34,000 on its local work. That is, it gave more than eight times as much for missions as it spent on itself. Almost all our churches spend ten times as much on themselves as they give to missions. Some of them spend four or five times as much for music as they give for missions.

We ought to do greater things than these out of gratitude. Are we to be the recipients of all God's blessings, are we to enjoy his boundless love, his matchless grace, his tenderest mercy, and do little or nothing in return?

I have heard of misers. I knew one once, a mean, little, shriveled-up soul he had, his fingers like the tentacles of a devil-fish, always taking in, greedy, grasping, accumulating, but never giving out. Yet there is something worse than a money miser, and that's a spiritual miser. A man who comes to the church and enjoys the services, takes in the gospel with its message of love and peace and good will, takes in the blessed news of a Savior born who can save from sin and redeem from death, the shedding of whose blood will atone for his sins, takes in the thrilling stories of the blood of martyrs shed for their Christ and the stirring tales of the adventures of missionaries who have left wife, children, home, friends, to carry the joyous gospel to them that sit in darkness, takes in all of this, and yet in his little, niggardly soul gives out nothing in way of service, of love, of talent, of money. What base ingratitude is that! In view of the untold blessings in a Christian land, is a quarter of a million too much to ask? Let us make a noble, earnest, persistent, faithful effort to do greater things for our Master to the end that the gracious gospel may be heralded "to every creature," that "all may know him from the least to the greatest," that "the knowledge of the Lord may cover the earth as the waters cover the sea."



# The Christian Church in China

## W. Remfry Hunt

The present status of the Christian Church in the far East, its general standing with the native faiths, and its relations to the home churches total up into a volume of interest and variety compared with which the early days of Christianity are as promise to fulfillment and as shadow to substance.

Staggered at the audacity of the Christian propaganda, and indignant at its universal claims, those who were once its coldest critics and fiercest assailants are now won to admit the fact and force of its divine origin. Even among the most conservative devotees of pagan religious science are those who, if not arrested and fascinated by its doctrines, declare its fruits to be in harmony with the "will of heaven" and the highest ethical teaching of men.

The present attitude of Chinese newspapers towards Christianity is diametrically opposite to what it was before the rise and fall of the "Boxer" movement. A recent leading article in the vernacular press, comparing the religions of the east and west says: "These nations are opulent, their armies powerful, their populace well instructed, and wealth abounds; and all this without any idea of dependence upon gods and ghosts. . . . Who can really know anything about these gods and ghosts? What proof is there in prayer to them? . . . . Westerners with their science investigate everything to its ultimate causes."

Was it not China's ablest statesman, H. E. Chang Chih-Tung, who recently sent out a circular remonstrating with a patriotic league known as "The Shanghai Parliament," ended his warning with these words: "Don't cause our China to become like Judaea."

These represent but a fragment of what is expressed day by day in the street, court, temple, school, and tea-shop alike concerning the new life which is showing itself even among the debris of fallen systems and dead religions. It is the consensus of opinion among the leading missionaries that at no previous time has the mind of the Chinese nation, in its best representatives, been so accessible to instruction as to the character, aims and exhibits of Christianity as at the present hour.

Aided by national, civil and moral ministrants there has been a peril lest the church should forget its high spiritual place and its temporal limitations. Lured to the dignity of "official status" and imperial recognition, the Romanists have well nigh gone to ruin on the quicksands of so-called temporal power. The lesson, warning and demonstration is our endowment.

Not less interesting and instructive has been the flirtation of the Confucian coterie with the missionaries. "Come

into an alliance with us and we will give Jesus a place among the immortals," is the oriental offer, couched in the most chaste and condescending language! From all over the land come the most inviting calls to the missionaries to teach in the new schools, control new schemes and push new industries.

The work before the missionaries in China to-day is no mere "excursionist business." We need and demand the strongest and best equipped men. A merely pious man on pagan battlefields is like a western yacht in an eastern typhoon. It needs the fire of spiritual life and the dynamic and moving power of knowledge to enable a man or woman to be a burning as well as a shining light in these nightlands of heathendom.

It has been asked, and not prematurely, "Will there be danger lest the Chinese churches may develop forms of organization with too much of orientalism and too little of New Testament precedent?" This is a very vital question. While we cannot expect the new converts to apprehend at a bound all that is required of them as disciples of the Lord Jesus Christ, it is still true that they must be taught sincerity, righteousness and the beauty of speaking the truth. Under the recent baptism of blood and fire the church did not come out of the catechism unscathed, but it did emerge purified of much of its dross.

The new impulse which is now energizing the entire missionary enterprises of the church is surely the inspiration of the Spirit of God. What is the significance of the new movement among the missionaries in China calling in a united effort among all the Christian homelands for continued and united prayer that in the "three years' enterprise" *the entire missionary force in the field will be doubled?* This is surely a grand and glorious purpose, and one which is a worthy crown with which to greet the first centenary of missionary achievement in Sinim.

Viewed from the high vantage ground of the field of missionary conflict, it is universally agreed that the work of the evangelization of China, Japan, Manchuria, Mongolia, Korea and isolated Thibet must be regarded chiefly as an Asiatic enterprise. In order to bring about this splendid consummation, the native church must have leaders. Several wise and able native leaders could at this present moment, if they were in evidence, render noble and lasting service to the cause by emphasizing the necessity of good citizenship, and proving to the government that they are not "dangerous revolutionary cult."

After a century of heroic effort in

the hardest and costliest fighting-ground of all the Christian centuries, there stands to-day a church of two hundred thousand native Christians, pleading, praying and looking for a man—an apostle, born of their own people, who will champion the faith in China as did Ulfilas, Augustine, Columba and Boniface, whose service among the Goths, Saxons and Angles supplied the western world with its basic principles of religion, prestige and civilization.

The field of operations in China is unlimited. Four hundred millions of people are about to embrace a new religion. The attitude of the imperial government is becoming more and more tolerant, and this by conviction rather than by force. The development of the internal resources of the country is aiding its external influence. The whole empire is being thrown open by railways. Science is utilizing the wing of fire and showing the masses that what they worshiped as a god is now their letter-carrier. International relations are better understood. The mutual relations of missionary, merchant and magistrate are clearer and afford the most efficient guarantee against commercial antagonisms, political jealousies and religious animosities.

"Ply the lever, pioneers!  
Many a waiting angel cheers;  
Christ above is interceding,  
Here the Holy Ghost is pleading,  
And the promise of Jehovah  
Stands upon his blessed book!"

### FOUND AT 70 The Power of Food.

An Illinois lady who never knew what health was until she reached her 70th year, presents an unusually convincing case of the power of proper food. She says:

"I am 74 years old this fall, and I never had good health that I can remember since I was a child until I commenced to use Grape-Nuts four years ago.

"From the very first I could feel a vast improvement, and now in four years I have gained so that I do all my own work, and feel I cannot say too much in favor of Grape-Nuts and what this grand food has done for me as old as I am.

"I have recommended Grape-Nuts to several and they all have been benefited by it." Name given by Postum Co., Battle Creek, Mich.

The power of proper food (which means food that the stomach will digest and at the same time yields the all necessary nutriment) is almost unlimited, and that's the reason 10 days' trial of Grape-Nuts often works a wonder.

Look for the famous little book, "The Road to Wellville" in each package.



## Opening Doors.

By Anna M. Gordon.

Three weeks ago came an urgent call to attend a woman in a town twelve miles away. The history of the case was pathetic. Six long days of pain and suffering without any intermission and I felt I must go although it meant much physical discomfort not only to myself, but to my "wee daughter" who is always by my side.

We started in our tonga, and after a drive of three hours we saw the outline of the houses in the distance. As we neared the village I left the tonga and little Doris under a grove of trees and having crossed the river in a boat was soon at the side of my patient. I had to find my way through about fifty men in the first room and then met the inquiring gaze of a dozen women before I reached the sick one. The room in which she lay was dark and dismal, so dark that I could not see her face—there was no window in that heavy mud wall and my heart went out to that little woman who was in such great pain. I felt her warm hand and knew by her flagging pulse and weakened frame that there was no time to lose. She was quickly carried to an adjoining room and we did our work. A child was born, a beautiful boy who never breathed. The woman was relieved. The last directions were given and then we walked out to face the anxious crowd—such a sea of faces. The whole town had gathered to hear the result, for the patient was the daughter of the leading man in their midst. It required nerve to do the work inside and it required nerve to find our way out of that crowd, but they treated me with great respect and one man of the town thanked me publicly in a loud voice for having hurried to render assistance. A fee of twenty-five rupees was handed to me, for the family was wealthy.

It was refreshing to meet Doris who had waited so longingly for my return on the other side of the river. But she was tired and hungry. It was near noon so we started for a ride of two miles to our out-station and had our breakfast at Pendridih. I rested here for an hour, for I was very exhausted after the morning's work. Just as I was stepping into the tonga to go home there came another call to see a woman in a similar condition of distress. Unconsciously I sighed at the thought of delay and further exertion. One of our Christian men standing by said that it was a cause for gratitude that I was sent for to this house as the woman was a bigoted Hindu and had tried in vain to get aid from her own people.

As I sat in the tonga going over the rough roads homeward, I pondered the remark of that Christian who expressed gratitude at the open doors on account of the help we can render physically. Yes, indeed, I praise God that with the help of Western science we can open heathen doors. I praise

God that the opportunities are so great and that there are now "no doors closed except by our own hands, no limiting horizon of vision except to eyes that are shut or short sighted." But if God writes opportunity on one side of these doors he writes responsibility on the other side. In what spirit shall we go up to enter in. With oneness of heart and lovingness of thought and word let us enter these open doors in India. Let the enlightened ones in Western lands give of their means and sympathy. Let us who work give of our strength and lives, till that great day comes when every one shall know Jesus from the least to the greatest in this beautiful but darkened land of India.

Mungeli C., P., India.

## Books Worth Reading.

By W. T. Moore.

Shall we encourage the reading of our own literature? Perhaps some one will answer this query by saying that our own literature is not worth reading. I have heard this cheap wail until I am somewhat tired of it. Considering the origin and progress of the Disciples, it is rather remarkable that they have produced a literature as respectable as that which now exists.

The time was when the books that are worth while of their making could be counted on the fingers. But that day is past. We have not yet reached the scholarly period, where writers produce works of permanent value in certain special departments of literature. But for freshness, vigor, insight and practical value some of the books written by Disciples will compare favorably with any books of their kind to be found anywhere. For instance, "The Life of John Smith," by the late John Augustus Williams, is a classic among biographical works. It is Boswellian in style, and is, in some respects, as entertaining as a novel. "The Life of W. K. Pendleton," by F. D. Power, is another example of interesting and valuable biography. The best commendation of the book is in the fact that it enables every old student of Bethany College to live over the scenes of his college days. It is a lifelike picture of "days that are no more," and yet of days that may be revived by reading this volume.

It also has a value for all classes of readers. W. K. Pendleton was a typical man, representing a class which is rapidly passing away. He was an old time gentleman. He belonged to a school which will soon live only in memory. Modern commercialism is rapidly destroying the possibility of the growth of gentlemen of the Pendleton type. Certainly the least we can do is to enshrine their memories in books so that our children may not entirely lose that ideal of manhood.

Another book of a different character is not only worth reading but worth study. I refer to "Helps to Faith," by J. H. Garrison. It is not altogether

easy reading, if one will read the book so that it will be profitable. Its chapters are short, but in this age of rapid transit, both in matter and in kind, the shortness of its chapters will not be generally regarded as an unpardonable fault. But these short chapters are decidedly suggestive. They do not exhaust the subject, nor the reader's patience. They leave room for *thinking*, and certainly stimulate a very high class of thinking. It is a book to be read chapter at a time, with a considerable interval between. It not only supplies helps to faith, but also helps to profitable reflection.



## THE OLD PLEA.

He "Didn't Know It Was Loaded."

The coffee drinker seldom realizes that coffee contains the drug Caffeine, a serious poison to the heart and nerves, thereby causing many other forms of disease noticeably dyspepsia.

"I was a lover of coffee and used it for many years and did not realize the bad effects I was suffering from its use.

"At first I was troubled with indigestion, but did not attribute the trouble to the use of coffee, but thought it arose from other causes. With these attacks I had sick headache, nausea and vomiting. Finally my stomach was in such a condition I could scarcely retain any food.

"I consulted a physician; was told all my troubles came from indigestion, but was not informed what caused the indigestion, so I kept on with the coffee and kept on with the troubles too, and my case continued to grow worse from year to year until it developed into chronic diarrhea, nausea and severe attacks of vomiting so I could keep nothing on my stomach and became a mere shadow, reduced from 159 to 128 pounds.

"A specialist informed me I had a very severe case of catarrh of the stomach, which had got so bad he could do nothing for me, and I became convinced my days were numbered.

"Then I chanced to see an article setting forth the good qualities of Postum and explaining how coffee injures people, so I concluded to give Postum a trial. I soon saw the good effects—my headaches were less frequent, nausea and vomiting only came at long intervals and I was soon a changed man, feeling much better.

"Then I thought I could stand coffee again, but as soon as I tried it my old troubles returned and I again turned to Postum. Would you believe it I did this three times before I had sense enough to quit coffee for good and keep on with the Postum; the result is I am now a well man with no more headaches, sick stomach or vomiting and have already gained back to 147 pounds." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."



## The Sunday-School.

Feb. 28.

HEARERS AND DOERS OF THE WORD.  
—Matt. 7:21-29.

Memory Verses 24, 25.

Golden Text: Be ye doers of the word, and not hearers only.—James 1:22.

### The Period of Organization.

The first period of the Galilean ministry of Jesus has been largely preparatory. It has been devoted to miscellaneous preaching through the cities and towns of Galilee, the announcement of certain fundamental principles, and the working of miracles which gave him wide reputation and popularity among the people. There had as yet been scarcely any attempt to gather a body of disciples, except the four who had been called from their boats by the Sea of Galilee, and there was nothing which could in any sense be called an organized movement. We come now to what may be called the beginning of organization. It is marked by the calling of twelve men (including the original four) who are to be the chosen companions of Jesus through the remainder of his ministry, and the medium through which his teaching is to be communicated to the world; by an increased announcement upon the kingdom; and by a clear announcement of the spiritual qualifications which are essential to participation in it.

### The Calling of the Twelve.

The calling of the Twelve (Mark 3:13-19; Luke 6:12-16) was the overt act which marked the beginning of this new period. Henceforth the most important part of our Lord's work was to be the training of the Twelve. He knew that his own earthly ministry would be brief, and that he must rely upon these men to carry his message to the world. The two years of their discipleship had need to be crowded full of the wisest teaching and the most apt eager learning to fit them for this great task.

### The Sermon on the Mount.

The Sermon on the Mount, the most wonderful and comprehensive statement of moral and religious truths ever uttered, was delivered shortly after the calling of the Twelve, and was addressed primarily to them. It is a sermon which defies analysis, not because it is disorderly in its arrangement, but because it is so comprehensive and concise. It states all the fundamental principles which Jesus came to teach: the paradoxes of the spiritual life in the beatitudes; the true nature of righteousness; the importance of a right heart as distinguished from mere perfunctory correctness of conduct; the duty of love to all men as the mainspring of all right conduct; the relation of men to God; the way to pray; the comparative value of things material and things spiritual; and fruit-bearing as the criterion by which men are to be judged.

### The Test of Discipleship.

In the closing paragraph of the Sermon on the Mount, we find the words of the lesson. Their purpose was to assure his hearers that if they wished to follow him on the basis of the principles which he had been laying down, no half-way allegiance and no mere nominal discipleship would be permitted. It was not enough that they should admit the truth of what he said. It was not enough that they should be willing to hail him as Lord and concede all that he claimed in regard to himself. There must be an actual embodiment of these principles in conduct. Perhaps some of his hearers, who sat under the spell of that wonderful discourse, were ready on the spot to acclaim him as Lord. To such he would say: Think a moment. It is not enough to feel a momentary enthusiasm. It is not enough to confess with the lips a faith which does not take hold of the life. The kind of discipleship that is needed is the kind that is strong enough to build on. Faith is not an ornament or a luxury; it is a foundation, a necessity.

### The Two Builders.

And then, to illustrate, Jesus told the story

## Aching Joints

In the fingers, toes, arms, and other parts of the body, are joints that are inflamed and swollen by rheumatism—that acid condition of the blood which affects the muscles also.

Sufferers' dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather.

"It has been a long time since we have been without Hood's Sarsaparilla. My father thinks he could not do without it. He has been troubled with rheumatism since he was a boy, and Hood's Sarsaparilla is the only medicine he can take that will enable him to take his place in the field." Miss ADA DOTY, Sidney, Iowa.

## Hood's Sarsaparilla and Pills

Remove the cause of rheumatism—no outward application can. Take them

of the two builders. One built his house on the sand, or without a foundation, as Luke says. It was a good-looking house, no doubt. No fault was found with its symmetry or its decorations. The builder congratulated himself that he had gotten such a showy house at so little expense. The other builder spent more money on the foundation of his house and less on the frescoing. It took more expense and more effort to make his house look as well as his neighbor's. But presently a storm came. The houses were in the valley. The rain came with tropical violence. The little stream that ran through the valley became a torrent. The first house was swept from its frail underpinning. The second stood safe upon its firm foundation.

### Faith and Life.

So, said Jesus, faith is like a foundation. A house cannot stand without it, and it is of no value unless a house is built upon it. One may, under the spur of sudden impulse, or from prudential motives, or through mere compliance with current customs, profess to be a follower of Christ and hail him as Lord. But the only way to make that faith count is to build it into life and to build life upon it. That may require some radical changes in the plans of our lives, for the house must fit the foundation. The changes may cost us something. But the result is a life established upon a foundation which cannot be moved, even in the day of storm.

## One of the World's Vexed Problems

Solved by  
Mina Thomas' splendid work:

## "The Reality and Evil of Spiritualism."

This great book, the result of years of labor and research, with its wealth of information, will prove invaluable to the student, while it furnishes the church the most powerful weapon with which to assail Spiritualism, the most dangerous foe to Christianity. An extensive reading of the book is highly recommended by the following distinguished clergymen of St. Louis:

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Rev. Dr. W. F. McMurray, Rev. Dr. F. W. Luce,  
Rev. Dr. Michael Burnham, Rev. M. Rhodes,  
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At home by mail. This book "Home Bible Study" free if you enroll now. Terms easy. For free catalog write C. J. BURTON, President Iowa Christian College, Oskaloosa, Iowa.

## Christian Endeavor.

By H. A. Denton.  
Feb. 28.

CHRISTIAN HEROISM.  
Acts 14:19-23.

### For the Leader.

Heroism has won the important victories of the world's wars. Heroism makes the histories of the peoples of antiquity readable. Heroism is the flavor of the literature of the past. It is the theme of ancient poetry no less than love. The two—love and heroism—have gone hand in hand. Yet heroism unbridled has done some bloody things. The best things put to the wrong use often do the greatest harm. So it will not do to trust to natural heroism. The heroism of paganism is not ideal. But the heroism that God has given to every person—some more, some less—supplemented and directed by the Christian spirit, furnishes us with the noble deeds. The stories of ancient Greece are inferior to the stories of the Christian Martyrs. The sufferings of those who never knew Christ lack what he supplied the Christians who suffered. The heroisms of the Christians among the Chinese during the recent Boxer uprising has furnished us with a modern example of Christian heroism.

### For the Members.

1. Paul, who is the first subject of the heroism of our lesson, was on one of his missionary tours of Asia Minor. He was planting the gospel in many places for the first time. He was braving the dangers attendant upon the same as a labor of love, not in the hope of gain, such as led men to brave the low temperatures and eternal snows of Alaska during the gold fever in the Klondike country.

2. In the case of Paul, Christian heroism is called upon to endure not only the opposition of paganism to the gospel he preached, but the envy and instigations of those who were of an opposing sect in his own nation, and, for practical purposes, one might say a sect of his own religion. The Jews came from neighboring towns and stirred up the people against him. The Christian heroism of Paul was called upon to endure suffering from within and from without; the cruelty of paganism and the treachery of Pharisaism.

3. Christian heroism stands its ground. It does not flee from the field of danger. The "disciples" stood around Paul. They could have denied the faith. This would have been a splendid time for them to have concluded that Christianity was not worth the sacrifice. Christian heroism furnishes a circle of comfort within the fellowship of the persecuted. As Paul comes to himself after that cruel stoning, the first sight that greets him is the group of fellow sufferers looking down into his face.

4. Concerning the heroism of the native Christians in China during the Boxer uprising Amos R. Wells says: "A day was set for the killing of all Chinese Christians who would not recant. The next Sunday the attendance of one society was 90. Out of one Chinese society of forty only twenty were left. Out of another sixty-five only twelve were left alive. When the Boxers sent for one Chinese Christian, he put on his best clothes, for he said he expected to be taken that day to the palace of his King. After his head was cut off, they cut out his heart to see where he got his courage. A Chinese society of forty-four members in San Francisco gave in one year \$1,500." Should not such examples forever silence our complaining over our hardships?

### Quiet Hour Thought.

The heroism of the Master and of his first followers in pagan lands: do they not put me to shame?

### DAILY READINGS.

M. David's heroes.	1 Chron. 11:17-19.
T. David's heroism.	1 Sam. 17:33-51.
W. Jonathan's heroism.	1 Sam. 14:1-14.
T. Paul's heroism.	Acts 18:5-10.
F. Jason's loyalty.	Acts 17:1-9.
S. Two sufferers.	Acts 19:23-32.
S. Christian heroism.	Acts 14:19-23.



**Midweek Prayer-Meeting.**

Feb. 24 1904.

**MISSIONARY HEROES.**

—Mark 16:15.

"Go ye into all the world and preach the gospel to the whole creation"—Mark 16:15.

1. *The First Missionary.* The author of this command, and of the sublime conception which it embodies, was Himself the first great missionary, sent of the Father to manifest His love to a sinful world. Love lay behind this enterprise. "God so loved the world that He gave His only begotten son that whosoever believeth on him should not perish, but have everlasting life." John 3:16.

2. *The Apostolic Missionary Heroes.* The Apostles to whom Jesus gave the above commission, and to whom He also gave the Holy Spirit, were missionary heroes, most of whom gave their lives to seal their testimony in behalf of Christ. They are sent forth as lambs among wolves. The whole world lay in sin, and many were hostile to the gospel which they proclaimed; but they were commanded to deliver the message to all nations. They allowed neither hardships nor privations nor dangers to hinder them from carrying out their Lord's command.

3. *The Missionary to the Gentiles.* Among all the missionary heroes of the world none has done so much to endear himself to the church universal, as Paul, the missionary to the gentile world. In afflictions, in poverty, in perils, in stripes, in imprisonments, in shipwrecks, in persecutions and in martyrdom he proclaimed the unsearchable riches of Christ. The motive of his great life work, we learn from his own words: "The love of Christ constraineth me." The same divine compassion which moved Christ to come unto the world and to give his life a ransom for men prompted his servant Paul in his abundant labors.

4. *Modern Missionary Heroes.* Who does not know of the wonderful story of Carey, of the Judsons, of Moffatt, of Livingston, of Morrison, of Paton, "the apostle to the Hebrides," of Bishop Taylor and others whose names we can not here mention? Among our own missionaries we have men and women who are truly missionary heroes, and whose names will be held in honor among us for their unselfish and arduous labors in the mission field. We cannot mention their names, here, but they should be as familiar as household words in our homes. Every church should be ambitious to have some representative from its members devoted to the work of world-wide missions. Parents should be glad to have a son or daughter volunteer for service in the foreign field.

5. *The Obligation is Universal.* We must not think of the work of missions as belonging to a few consecrated spirits who are willing to go to the foreign field. We may have and must have the missionary spirit in our churches. If we cannot go we must help to send. In some way we must have partnership in this great enterprise. There are missionary heroes in this country, who by their work and sacrifices for the cause of missions deserve to rank with those on the field.

*Prayer:* O Lord, as Thou hast commanded Thy disciples to go into all the world and preach the gospel to the whole creation, we beseech Thee to so endow us with Thy Spirit, that we may willingly and gladly do what we can to further this divine enterprise. Send forth more laborers into the field, and if we may not go, lay it upon our hearts to assist those who can. Bless our missionaries and their work, and bless the churches abundantly that have fellowship with them in carrying out Thy great command. For Thy name's sake. Amen!

A compulsory voting law has been introduced in the New York legislature. If they don't get out the full vote in a lot of those Northern States we'll have to reduce their congressional representation.—*The Atlanta Constitution.*

# IT IS TOO BAD

## That So Many of Our Homes

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# News From Many Fields

## Baltimore Letter.

Our city of more than half a million people is overwhelmed in the greatest fire disaster in the history of America, save that of Chicago in 1871. Starting a few minutes of eleven o'clock Sunday morning, Feb. 7, in one of the largest wholesale houses in the city, it raged unchecked for thirty hours, sweeping out seventy blocks in the heart of the city. In addition to our own well equipped fire department, five engines came from Washington in 31 minutes, from Philadelphia in 105 minutes, from New York City, from York, Pa., from Altoona, from Harrisburg, from Wilmington, Del., and half a dozen smaller towns, but instead of being checked the lust of devastation seemed to increase every moment.

Great fire-proof buildings, twelve and sixteen stories high, would be smitten by sheets of flame first on one side, then the other, and the next moment great volumes of smoke and forks of flame would burst forth from every window and swell into a sheet of fire above the roof several hundred feet high. Thus it leaped and raged and smote art, wealth and the fortunes of thousands into ashes, until the winds changed and drove it back toward the harbor when it ran for a mile along the water's edge.

Our daily papers are now being printed in Washington, for all the newspaper buildings, save one, were burned to the ground, also nearly all the banks, trust companies, nearly all the wholesale stores, many of the retail houses, office buildings, warehouses, wharves, several churches and some residences are now lying in the smouldering debris. The origin of the fire is unknown and the loss is estimated anywhere from \$100,000,000 to more than double that figure. The mercantile life of Baltimore is paralyzed and the churches must necessarily feel this keenly. Martial law has been declared for ten days and the whole city is appalled.

None of our own church buildings were in the path of the fire, but many of our brethren were burned out. While messages of condolence have been flashing over the wires from all parts of the country and Europe to the mayor of our city, it is gratifying that our brethren at a distance have not forgotten us in this calamity, and we appreciate their good words and prayers.

This disaster will doubtless effect the Christian Temple, which is now in course of erection and we may have to suspend operations for a while if we not do receive outside aid sufficiently large to go ahead with the completion of the building, but we are going to stand by our post. Everything here now is nervous and critical and our prayer is that God will make this calamity a blessing to our entire city.

PETER AINSLIE.

537 N. Fulton, Ave., Baltimore, Md.

## New England.

W. J. Wright, evangelist, from Washington, D. C., is holding a meeting in the Danbury, Conn., church, of which E. Jay Teagarden is pastor. Previous to his coming, there had been 24 additions within six weeks at the regular services, and since his coming, the revival continues with deepened interest.

E. F. Randall has left Swampscott, Mass., and is now pastor at Tonawanda, N. Y. Bro. Randall is a good man and an able preacher, and we were sorry to lose him from New England.

Bro. Hall L. Calhoun, pastor of the Haverhill church, will complete his special studies at Harvard University this June and return to Kentucky. The Haverhill church will then be in need of another pastor. We wish we could keep such men as Brother Calhoun in New England.

The Boston church is still pastorless. Harvard students are supplying the pulpit. The attendance at the services continues to be good and the interest excellent.

Charles Forster and A. J. Wilson are the

only two pastors representing our movement in Vermont. The first is pastor at West Pawlet, the second at West Rupert. They are graduates of the School of Evangelists, of which H. S. Johnson is president. They are earnest, intelligent, consecrated, and have a firm grip on the truths of the gospel of Jesus' Church.

The Springfield, Mass., church is enjoying the best audiences in its history. During the month of January there were five additions.

Frank H. Bailey, superintendent of the Bible School of New England, a member of the Danbury church, is supplying the pulpit at Bridgeport, Conn. The brethren at this place for years have had a hard struggle for existence. At times it seemed as if they would have to give up, but the "faithful few," with hope born out of their faith in God, have held on, and with the assistance of Brother Bailey, it is hoped that the Lord will open ways to develop, strengthen and establish the work.

J. H. Hardin is meeting with success in his endeavors to plant a church in Portland, Maine, one of the most beautiful cities in New England. We are constantly receiving appeals from scattered Disciples to enter new fields—fields ripe for the harvest, but our forces are weak and our means limited; we cannot respond. It is heartrending to feel that we cannot answer these Macedonian appeals. However, we believe in God and in our brotherhood, and have confidence that it will not always be so.

G. A. REINL, Cor. Sec. of New Eng.

## South Dakota.

J. K. Shellenberger, of Mankato, Minn., recently held a meeting for the church at Arlington of which A. A. Seymour is the pastor. At the last report there were twenty-five additions. This is a very successful meeting in South Dakota. This is one of our best churches and its present condition is largely owing to the efficient ministry of Brother Seymour who has been pastor of the church for over six years.

Word comes to us that the work at Highmore is prospering under the leadership of Brother Thompson. The brethren are greatly encouraged and report the outlook hopeful.

The church at Verdon has been prospering under the ministry of Harry Walsen. It is becoming a great missionary church which speaks well of its pastor. They are now in a meeting with C. W. Worden as evangelist. Brother Worden is enthusiastic and successful. We are looking for great results in this meeting.

The work at Sioux Falls is moving steadily forward. The pastor, E. A. Orr, is delivering a series of lectures before the students of the business college which are much appreciated.

O. E. Palmer, of Armour, is in a meeting with the church at Oacoma, the only New Testament church west of the Missouri river. During the summer Brother Dodge held a meeting in this new town which resulted in a congregation and a new house of worship. Brother Palmer will find in Brother Dodge an earnest companion in the gospel work.

R. M. Ainsworth has located with the church at Platte. They report additions at most every service. All floating indebtedness has been paid and the congregation enthusiastic and hopeful.

J. F. Ainsworth accepted a call to the church at Alexandria for the second year. The church has lost a number by removal, but have had a number of additions. They report an increased interest and the prospects brighter than for some time.

There have been six additions to the church in Aberdeen since last report. They expect soon to begin a meeting.

The church at Armour is justly proud of their new pastor, O. E. Palmer, recently from Indiana. South Dakota brethren will gladly welcome him to our ranks.

M. B. AINSWORTH, Cor. Sec.

Aberdeen, S. D.

## Hiram House.

'All friends of the Hiram House Social Settlement in Cleveland will rejoice to learn of the unexpected surprise that came to the warden, Mr. G. A. Bellamy, a few days ago. Mr. Bellamy has been suffering lately from overwork and insomnia and the directors sprung a surprise upon him by holding a secret meeting and voting him a "purse" of \$300 and two months leave of absence, together with a substantial increase in salary. From the smallest beginning this work has grown with ever-increasing proportions until now the present imposing house attracts the attention of every passer-by. And more than that it has come to hold a large place in the lives of the people in this "down town" district of Cleveland. The Hiram House playground and the Hiram House spirit are known and prized by thousands of the young people that swarm in this neighborhood. All this work and equipment is mainly due to the painstaking and persistent efforts of Mr. Bellamy.

During the last year an entire new story was added to the already large building, greatly facilitating many features of the activities carried on. Of, perhaps, even more importance was the addition of a 52 acre farm—the Horseshoe Glens—to the material equipment. This farm is located several miles from the city on the Chagrin Falls car line and is a beautiful wild tract of land—and ideal camping place. On this farm a very large cottage was erected at a cost of \$6,000 and fitted with accommodations for 40 children. Here in this shady and sequestered nook the children of the poor and their tired mothers can be sent during the sultry days of mid-summer.

Already there are evident and definite results in sight as the harvest of Hiram House work, and I, for one, wish this enterprise may continue to find a hearty support and that my old time friend of the Hiram days, may return from his vacation renewed in strength and thus be able to continue the enlargement of this work with his wanted enthusiasm and energy for many years to come.

H. L. ATKINSON.

## Nebraska.

W. W. Divine just closed a short meeting at Overton with 26 additions to the church, 19 of them by baptism. They are seeking a pastor. Brother Divine is missionary for the Board at Kearney.

Brother Ogden added 10 to the church at North Platte. There were two other baptisms. The church has bought a lot, and is planning to build as rapidly as possible. C. F. Swander is the missionary in charge under the State Board.

W. B. Harter held a two weeks' meeting at Plainview church where E. M. Johnson ministers. No additions.

J. H. and Mrs. Reeves have been in a meeting at Norman. One baptism, one reclaimed and one by statement. The church has been set to work again, and hope is on the ascendancy again. This worthy couple minister at Minden and Norman.

O. A. Adams reports 70 enrolled in his young people's class at Valparaiso, with 59 in attendance last Lord's day. This class is in a contest and is pushing things. Melvin Putman and Miss Egbert will begin a meeting on the 14th.

E. V. Forell has been holding a meeting with the fragments of the Hampton church. No work has been done there for some time. He had two additions, reorganized the church, and arranged to preach for them on Lord's day afternoons. The church is greatly encouraged and will prosper.

J. E. Wilson has been in a meeting at Firth. Eight added to last report, six by confession and baptism.

D. M. Sayles has been called half time at Giltner. He needs one other point for half time.



S. J. Epler will preach half time at Lowe Center. This is the Cotner student that walked ten miles through the rain and snow to his appointment.

C. P. Evans is preaching regularly at Bartley.

Walter S. Hayden, Jr., has located with the Chadron church, beginning Jan. 12. We are hoping for a steady advance of this work under his direction. This is another mission of the State Board. W. C. German has taken the McCook work, and this, too, is a mission.

H. A. Lemon and Frank McVey are still at work at Waco. Additions are not numerous, but the interest is excellent, and the church desires the meeting to continue.

Brother Austin's meeting at Irvington will close with this week. He has been met with a most unusual condition. The hall was occupied overhead by lodges that met often, and the noise was not edifying. He had to dismiss on account of other things in the hall he was using. There seems to be a spiritual deadness almost unparalleled. He will be at home for a few days for a needed rest.

Frank Emerson Janes preached at Omaha First Church on the 7th. One evening a young lady came, the next her mother, and the third, her grandmother. Truly "A little child has led them."

Brother Janes has been called for another year at Fremont with large increase of salary. The church is in a thriving condition. The meeting, with over 60 additions, has strengthened the church.

J. S. Holley has taken the work resigned by Elmer Ward Cole at Falls City.

We are approaching the annual offering for foreign missions. Our churches should make unusual preparations for this work, and make it a generous offering. There should be a distinct advance in all our missionary enterprises this year, as our reports are likely to be scrutinized by more people of other faiths than common. But above all, our Master asks us not to be content with what we have done, but to do larger things. Remember the first Lord's day in March. W. A. BALDWIN.

Lincoln, Neb.

## Virginia.

D. E. Hanna, of Kentucky, who has preached so acceptably at Ocala, Florida, has begun work in Goodsonville, Va., and adjoining churches. He is highly commended and will, we believe, do a splendid work in this important field.

R. H. Jones, of North Carolina, recently a student at the College of the Bible, Lexington, Ky., has begun work at Corinth, near Richmond, and will take two or three other churches soon. The lamented L. A. Cutler preached at Corinth for some years.

C. O. Woodward continues to have large congregations at Manchester. Recently a heater was put in the baptistry, and the baptistry itself was relined. Brother Woodward gave a lecture to pay for this work. There are accessions at this church continuously. A purse of \$25 for a Christmas present is a good testimonial as to his hold on the hearts of his brethren.

G. W. Remagen, a minister of the German Reformed Church, who was baptized by B. H. Melton in October, has accepted a call to the churches of Mathews county, Va.

Robt. E. Elmore, who resigned at Tazewell, has, at the urgent solicitation of that good church, recalled his resignation. While he remains with the church, he is to have the right to devote more or less time each month to mission work under the direction of the Virginia Christian Missionary Society. This is a good example for our stronger churches.

Since Jan. 1, seven new men have begun preaching in Virginia, and there are yet two or three vacant fields. We are in correspondence with other men and hope to have every church supplied by the advent of summer.

The churchhouse at Blacksburg, recently purchased by our brethren, is soon to be remodeled and painted. A parsonage will likely be erected this summer.

We have heard that H. H. Moore has re-

signed at East Newport News. Do not know where he intends going.

P. A. Cave is now in a meeting at 30th Street Church, Newport News, which began Feb. 8. Brother Cave is a good evangelist, and will no doubt hold a splendid meeting in this good church.

The Park Place Mission has its house nearly done, and expects to use it by April.

Virginia is getting ready for foreign missions. She will very likely make the largest mission offering in her history in March.

H. C. COMBS, Fin. Sec. V. C. M. S.

## In and Near Buffalo.

The Richmond Avenue Church, at its annual meeting, re-elected the old board of deacons, adding thereto Brothers C. S. Phillips, A. B. Clark and George Randolph. Brother Miller, the earnest and efficient pastor, has been in a meeting during the past three weeks, doing the preaching himself and doing it admirably. The meetings have resulted in only a few accessions, the reasons for which lie apart from the preacher and pastor, and need not be discussed. On Feb. 22, a grand missionary rally is to be held in the church, over which Bro. A. McLean will preside, and at which addresses will be made by returned missionaries and others. A glorious time is anticipated. The Richmond Avenue Church has now under discussion the question of becoming a Living Link church with a good outlook for an affirmative decision.

Jefferson Street Church is flourishing under the discreet and energetic guidance of Bro. B. S. Ferrall. The church has just enrolled itself among the Living Links.

Bro. E. O. Tilburn commenced his pastoral labors with the Forest Avenue Church at the beginning of the year.

Bro. Lowell C. McPherson, our missionary in Cuba, was in the city last week, and spoke in his old church, the Jefferson Street.

Bro. Charles A. Young, of Chicago, has been holding a meeting with Brother Hull's church in North Tonawanda, resulting in five accessions.

The church at East Aurora is still pastoralless, and the church in Fredonia is in like condition.

Bro. G. W. Randall, of Swampscot, Mass., has entered upon the pastorate of the South Tonawanda Church, which is to be congratulated upon the fact of having secured his efficient services.

The church in Williamsville has secured the pastoral services of Bro. D. C. Tremaine, last of West Rupert, Vermont. It is understood that he is acceptable to the entire membership, a fact which argues a long and successful pastorate.

ANSON G. CHESTER.

Buffalo.

## Ohio Letter.

The moral forces of Ohio are deeply stirred just now over the Brannock Ward Option bill before the legislature. This bill gives to wards in cities the same opportunity to vote out saloons that is now enjoyed by the township and municipality. But the politicians, and especially Senator Hanna, says it would not be wise to pass any temperance legislation the year before a presidential campaign! But in the mean time the saloons will still press into the residence districts of our cities. The thing to do now is to address personal letters and petitions by the hundred to your representative and state senator urging the passage of this bill. The thing to do later if the bill is not passed, will be to retire all who become obstructionists now. The Republican party, so dominantly in power in the Ohio legislature, will suffer far more by not passing this bill than they will if they pass it. Write to your representative now, the time is short.

Grant E. Pike has the deep sympathy of the brotherhood in the loss of his wife. Brother Pike and his children were also afflicted with scarlet fever. He has been preaching at Kent for some time.

H. L. Atkinson has entered Oberlin College for 12 weeks of special work, and will preach

## NATURE'S GREATEST CURE



An interesting letter to our readers from Hon. H. L. Dunham, Ex-Mayor of Dover, N. J.

Dover, N. J., Nov. 12th, 1902.

I had both kidney and liver trouble for over three years. I tried the best physicians in Washington, D. C., Pittsburg, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change, which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles; by this time I noticed such a marked improvement in my health, in every way, that I felt satisfied I was cured. But, to be positive beyond a question or doubt, I was in Chicago during July, 1902, and went to the Columbus Medical Laboratory, No. 103 State St., and had them make a thorough and complete microscopical examination which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory, which is recognized as one of the best in the country.

Very truly yours,

H. L. Dunham

Ex-Mayor of Dover, N. J.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you, a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

for Chesterland and Fowler's Mills. When his school work is done the parsonage at Chester will be remodeled and Brother Atkinson and his new bride will occupy it.

J. P. Meyers and J. Walter Wilson, a preacher and singer, are with W. F. Rothenberger and the Ashtabula Church in a successful meeting this month.

Another Ohio preacher has gone the way of all the earth, and taken unto himself a wife. This time it is T. E. Winters, of Greenwich. The happy bride was Miss Lena Luce of Charleroi, Pa. The Greenwich Church gave the bride and groom a delightful reception upon their arrival. Brother Winter is now in a meeting assisted by John Joyce as singer.

The Cleveland and vicinity preachers will



have a universal exchange of pulpits Feb. 28, in the interest of foreign missions. Sixteen churches will thus hear a missionary sermon from an outside pastor.

T. A. Fleming is doing things at Miles Avenue, Cleveland. A meeting with home forces has resulted in over 100 additions. The house will be repaired and all things seem to be revived.

G. F. Assiter is in a meeting at Martin's Ferry. He speaks very encouragingly of the work there. He refers to the excellent work of Bros. Dew and Moffett, who have preceded him in this field. They builded wisely, and he is entering into their labors.

J. G. Slayter closed his meeting at High Street, Akron, with 51 additions. Brother Slayter goes to New York City for a meeting beginning Feb. 15.

Chas. Darsie has been at Paulding two years. In that time 130 have been added to the church. \$3,700 have passed through the treasurer's hands. Of this \$600 went to missionary offerings. The Paulding Church now has 350 people on its roll who live in the community, and 100 who do not. The absent ones receive at least one letter a year to keep them in touch with the work. Beside all this the church conducts a country Sunday-school and has recently organized a new church near by. A meeting with C. R. Oakley, of Wauseon, as preacher, resulted in six accessions. C. A. FREER.



### Illinois Notes.

Memorial services were held in the College Chapel recently in remembrance of two important lives which were in close touch with Eureka College. They were very different yet each in his way devoted his life to the honor of God and service to his cause. H. K. Swisher was old, full of years, ripe for the reaper; an industrious farmer, devoted to the church and to the cause of Christ. He was quiet, reserved and true. He generously remembered the college in his will and will hereby speak the message of life around the world by the men and women which his means will help to educate in Eureka College.

Brother S. M. Thomas, a graduate of Eureka College, and a young preacher of rare promise, was called home in the very morning of usefulness. The churches of Chandlerville, St. Augustine and Lanark were blest by his ministry and many souls, which he led to Christ, are left to represent his sweet spirit and life.

Earnest prayer was offered in behalf Sister Swisher and Sister Thomas, that the grace of God may comfort and bless them in their loneliness.

Education Day has come and gone. It is coming more and more to be known that the education of the ministry and leaders in the church must be considered, if we are to continue to grow as we ought. If the college is not supported, our whole cause suffers. Jesus trained his ministers, Paul trained evangelists and pastors, so must we. Tuition helps, but will not support a college. It is too early to predict what Education Day has meant in our state, but reports are in from 36 churches in Illinois and more to follow. A representative of the college was present at several of these places. More than one hundred names were added to the Illinois Education Association. Cash and pledges have been received to the amount of \$1,076.72. This includes some dues on membership and answers to special letters. We are grateful for this liberal response and we believe the amount will be materially increased when the returns are all in. This means much for our great work at the very foundation of all our growth. May the Lord bless every giver, and every preacher who worked for the offering.

Lewistown is one of our older churches which has been a recruiting station for other and more destitute portions of our great country. This often unduly discourages many of our churches. They, however, should consider that those who remove are so many missionaries trained for the Master's use sent out into the wide world. It also enlarges the hearts and liberality of those who remain in

giving them additional opportunity to sacrifice for the Master.

Would it not be well for each church to keep a list of missionaries, thus sent forth, and get reports from them occasionally especially for annual meetings? Would it not stimulate the absent, encourage the old church and inspire it to prepare its people better for their possible future? Lewistown has been negotiating with Bro. A. P. Aten, of Roseville, to become their minister.

Ifava has recently grown into a good, strong church. W. G. Battenfield has just resigned as minister and is open to engagement. This is the home of Dr. J. H. Breeden, for many years a valued trustee of Eureka College, and the father of H. O. Breeden, of Des Moines, Ia.

Astoria has recently closed an excellent meeting, held by an able evangelist. H. C. Patterson. It has a neat modern house of worship and has a large proportion of excellent people. It has been preacherless for many months, but J. W. Keefer from Indiana, has just taken up the work. Welcome to our state, Brother Keefer.

Baders, Browning and Frederick, on the St. Louis line of the C. B. & Q., all have rather small memberships, but good territory and good church buildings. None of them have any regular preaching. They are near together and another preacherless church, Pleasant View, is only about seven miles away. This would be a fine field for the right man. There are many good people in these churches, ready to do their part in the Lord's work.

Vermont is another old church. G. W. Ross, a graduate of Eureka College, has ministered to it for eleven years. It is needless to say that it is a strong and useful church. We will learn by degrees, slowly perhaps, but surely, that long pastorates make strong churches. In order to this, however, some conditions must obtain. Preachers and people must not expect either to be angels. There ought to be mutual love and admiration, but the church that raves over a newly installed preacher is apt to weep little at his early departure. There must be genuine godliness upon the part of both and a fervent desire and co-operation to build up the kingdom of God. J. G. WAGGONER.



### Iowa.

G. A. Gish has not been employed by the church at Nevada.

The Kellerton meeting that is being held by Jesse S. Coffin is nearing 100 additions.

That was a great meeting that Bro. C. D. Hougham held at Grant Center near Zealing, in which 65 were added to the church; 41 of the number were by confession and baptism. It was a fitting close of Brother Hougham's three years' successful pastorate.

We rejoice in J. Will Walters' great meeting of 54 accessions at Webster City.

Sixty-two accessions in the Hamilton-Wilkinson meeting at Corydon.

Lawrence Wright and Smith are in a meeting at Dallas Center. They just came from a meeting of 49 accessions at Beatrice, Neb.

M. L. Anthony is having a fine meeting at Castana. He had only about 12 members to begin with, but the first week resulted in eight confessions, all grown people and all but two married.

Bro. M. L. Buckley reports 3,167 additions last week.

Friday, Feb. 5, your secretary was at Clinton. Friday evening being the time for the midweek service, and with a little extra effort by the use of the telephone and messenger I had the opportunity of meeting almost the entire membership. I found the church still wrestling with the lot problem. Whether to secure a cheap lot in a poor location or an expensive lot in a central location is the question. The matter will be determined soon. Victor F. Johnson is the pastor and is doing an excellent work. He is one of our most successful young preachers. His first year will expire in March, but at the evening service on Friday while I was there he was called for another year.

I was at Olin over Sunday and spoke both

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The healing process begins immediately with the first application and continues rapidly till the sufferer is perfectly cured. The pain ceases at once and you go about your duties without further inconvenience.

This is much more sensible than being cut and tortured with a knife. It is much more satisfactory than a humiliating examination by a physician. It is much cheaper than paying a big doctor's bill for an operation. It is a certain, safe and painless cure for piles.

Write Pyramid Drug Co., Marshall, Mich., for free trial package which will be sent in plain wrapper. After that is used, you can get full-sized package from us or any druggist for 50 cents.

morning and evening. The congregation at Olin is pastorless and somewhat discouraged. They want to employ a good man for half time.

Our board had its regular monthly meeting on Tuesday of this week. Among other things considered was the time for holding the next convention. The time set was June 20-23. The sessions will begin Monday night, and not Monday afternoon as heretofore. The program will be wrought out in full soon.

There remains only four months until the convention. These will be busy months for all and we hope to come up to the convention at Albia with a report that will make all hearts glad. In order to do this every congregation that has not done so should send in the offering. If your congregation has not sent in the offering, I trust that it will be done soon. B. S. DENNY.

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## Kansas.

At Oakland, a suburb of Topeka, Neal Overman, one of our state evangelists, is in a splendid protracted meeting. This is one of our new congregations, with a new building. The meeting is nearing the close of the fifth week with just 100 additions, 79 baptisms, 18 reclaimed and three by statement. A good many of those baptized are from other churches.

Of course the entire town is stirred over this large ingathering. Brother Overman is preaching the gospel with power. The meeting goes on indefinitely.

J. Ira Jones, our pioneer state evangelist, with Bro. Bert Bentley as singer, is nearing the end of the fourth week at La Cygne, with 33 additions. This is a very hard field, but the meeting is creating a deep interest and the town is aroused. The good work continues.

At Perry, C. C. Atwood and wife are laying siege. Meeting at the end of eleven days resulted in 11 additions with crowded houses. The new church is to be dedicated about the 21st.

C. A. Hill and wife are starting a promising meeting at Smith Center. Several added and interest growing. W. S. LOWE.

Topeka, Kan.

## Founders' Day at Eureka College.

The students and friends of Eureka have learned to expect the utterances of Founders' Day to be characterized by sanity of judgment and breadth of view. The program this year did not disappoint them. The speakers were men well acquainted with the educational situation and they spoke their minds freely. The opening address, on Friday evening, Feb. 5, was delivered by Dr. Nathaniel Butler, of the University of Chicago. His subject was, "Some Present Day Ideals in Education." He drew clearly the distinction between the college and the university. The college aims to develop the student physically, intellectually, socially and spiritually. The university fits men for special work. The place of the college in our system of education is, therefore, not doubtful. The university is demanding of those who seek to enter its technical and professional schools that they come with the training which the college gives. Time spent in the college is time saved. Success comes to those who have made thorough preparation.

The first address of Saturday, Feb. 6, was delivered by President Thomas McClelland, of Knox College. He spoke on "Education, Old and New." Dr. McClelland welcomes the changes through which the college has passed within recent years. Athletics, the elective system, and the new methods of discipline are all for the best. It is well that the scope of education has been enlarged and that the material equipment of the college has been correspondingly enlarged. But a note of warning is needed lest we lay "disproportionate stress upon quantity to the neglect of quality." There is no lack of men with the power of large achievement. The cry is for men of the right fundamental qualities.

"The Small College" was the subject of J. E. Bangs, assistant state superintendent of public instruction of Illinois. "We must look, in the future, to the university for the specialist, the scholar, the man especially learned in his profession, but, I think, we will continue to look to the small college for a goodly proportion of our practical men of thought and action, of character and devotion, men so vitally necessary to our national life. If we are to continue a Christian nation, then the Christian college, carefully administered, is a necessity."

W. J. Ford, whom the people of Eureka delight to honor, paid a worthy tribute to the memory of John Darst, the good man who for so many years was the friend of the college.

W. J. Whetzel, our county superintendent of schools, showed the advantages to the community which the college brings. As a financial investment, the community could afford to give the college four thousand dollars a year for the next five years. B. H. Sealock represented the students. He reminded the students of their responsibility to the college and urged them to meet this responsibility with enthusiasm. The claims of the Illinois Christian Educational Association were presented by Mrs. Maude Conklin in a paper of exceptional merit.

We turn our faces toward Feb. 6, 1905. At that time we shall celebrate the fiftieth anniversary of the college. The spirit with which the friends of the college come to its support during the year will have much to do with the character of the celebration. The trustees have planned for larger things. They believe the churches of Illinois will endorse their plans in a substantial way. SILAS JONES.

## Re-dedication at Fairview, W. Va.

Fairview, West Va., is one of the oldest towns in the Pan-handle of West Va. For a number of years it was the county seat of Hancock county. A Christian church was organized in this town thirty years ago. It has had a prosperous existence ever since. During the past summer this church building was thoroughly repaired and refurnished, and it is now one of the neatest village churches in this part of the country. Geo. B. Evans, a graduate of Bethany College of the class of '92, is the beloved pastor of this congregation. The writer was invited to be present and to conduct the re-dedicatory services. All the money needed to meet the indebtedness incurred by the improvements was secured on the day of dedication. T. E. CRAMBLET.

## Would We Do Likewise?

When the "Friends," often called Quakers, heard through Mr. Garland, the Y. M. C. A. secretary, that I was to speak in Portland, Maine on a certain Sunday evening, in the Y. M. C. A. hall, and that I probably had no engagement for the morning service, and as they were without a minister, they invited me to preach for them. I accepted the invitation. I was a perfect stranger to them all. I had never before been in a Friends' meeting. I found the order of service very little different from most Protestant religious meetings. I found the people to be highly intelligent, spiritual and devout, with a keen relish for the rich things of God's word. They invited me to preach the next Sunday, which I did. One of the members then suggested that as I had no place to hold services week nights, why not use their vestry or large, beautiful lecture room? This was at once arranged. They then asked me to speak in their pulpit at third Sunday, which I did, meantime speaking in the vestry week nights to such of our brethren and the general public as would come in. At the close of the third Sunday's services, though they had remunerated me for filling their pulpit, and I requested to be allowed to pay at least their actual outlay for the use of their vestry, they would receive nothing. Remember that I was an entire stranger to these people and very few of them knew anything of our people when I went among them. I think their simple-hearted, Christian hospitality and courtesy worthy of report. It did me great good, and I believe I was able to do them good. In bidding them good-bye last night, I gave them a brief sketch of our movement, complimenting them on the fact that while we preach Christian union, I had found them ready to practice at least a part of it. I told them that I had heard of Quaker meetings all my life, but had never enjoyed the privilege of attending one till I came to them; but that if theirs were a fair sample, I heartily believed in Quaker meetings.

I wonder how many of our churches would thus welcome a stranger, allow him to use their church house freely to further the interests of his own body of people, and send him

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on his way with earnest prayers for God's blessing to attend him. Some would, I am sure, but I fear many would not. Would it be right for us to act thus? Would it controvert our plea if we should?

At the end of these services, ten persons met at a private house and covenanted to assemble every Lord's day for the breaking of bread and study of the scriptures. I am to return in the spring to help them still further along. J. H. HARDIN.

5 Fountain Hill, Boston.

## Through Service to Florida.

The Louisville & Nashville Railroad in connection with the Atlantic Coast Line Railroad operates a through buffet drawing room sleeping car daily between St. Louis and Jacksonville, via Montgomery, Alabama. This car leaves from the Union Station, St. Louis, at 8:45 P. M., arriving at Montgomery next evening at 7:45 P. M., and Jacksonville the second morning at 8:30 A. M., and making direct connections with through trains for all points in Florida. No route to Florida offers more attractions for the sight-seer than the route via Montgomery, traversing as it does the most populous and fertile section of the South. For rates, time tables, maps or sleeping car reservations, address, J. E. Davenport, Division Passenger Agent, Louisville & Nashville Railroad, 206 N. Broadway, St. Louis, Mo.



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## Our Budget

—A people who are a million and a quarter strong, ought to have enough missionary spirit to give a quarter of a million for foreign missions.

—Carry on the canvass for the ten thousand new subscribers. Every regular reader of the CHRISTIAN-EVANGELIST is a friend of all our missionary, educational and benevolent enterprises.

—Have you sent in your pledge for the pavilion, or exhibit building of the Disciples of Christ at the World's Fair? There is no room for delay, now, if we are to be on time.

—The Committee on World's Fair Exhibits, of which the Editor of this paper is chairman, would be grateful for information concerning historic pictures, papers, letters or other articles which should have a place in our exhibit. They will be carefully guarded and returned to their owners at the expiration of the Fair. All should feel an interest in making the exhibit as historically interesting as possible.

—J. C. Reynolds, Macomb, Ill., who is steadily recovering from his late illness, writes in a personal letter to the editor, as follows: "I have received quite a number of letters that were called out by what you have said about me recently in the CHRISTIAN-EVANGELIST. These letters are very precious to me. They are from persons whom I taught in former years, whom I baptized, whom I married. I did not know before this, that I have so warm a place in the hearts of good people. They do not wait until I am dead to tell me." We are glad that there are some people who do not reserve all their flowers for the graves of their friends, but scatter a few along their pathway to cheer them on their pilgrimage. One forget-me-not, used judiciously in this way, is worth more than a cart load of roses piled on the coffin or on the new made grave.

—L. F. Fuqua is now preaching half time for the church at Stroud, Okla.

—R. M. Bailey has left Brooklyn, Iowa, to become pastor of the church at Martel, Iowa.

—The Church Extension Board received \$500 in annuities from friends in San Jose, Cal., last week. This is the 106th annuity gift to the Church Extension Board.

—W. S. Hayden has resigned the pastorate of the Christian Church at Longmont, Col., and has gone to Chadron, Neb. The church at the former place was loath to give him up.

—L. A. Chapman, of Grand Valley, Ont., began his third year with that church Feb. 1. During the past year the church has raised over \$1,850 for all purposes, which is more than it ever raised before.

—J. C. Dickson has resigned his work with the First Church, Tyler, Texas, after a four years' pastorate. The church has doubled its membership during that time and the debt has been almost entirely paid.

—The missionary rally held at Youngstown, Ohio, Jan. 29, was a great success. Many of the churches in the Mahoning Valley were represented and the attendance was excellent. Brothers Wharton, Bentley and McLean delivered inspiring addresses.

—Alex. McMillan, pastor of the Christian Church at Winnipeg, recently read a paper before the ministerial association on the "Development of Protestantism." It was a strong plea for the unity of Christians upon the fundamental truths as being the goal of the development of Protestantism.

—The Second Christian Church, Cedar Rapids, Ia., in planning for a roll call and reception to all its members on Wednesday evening, Feb. 17, sent out an invitation with a perforated coupon attached, which all members were requested to fill out and return, stating whether or not they would be present, and if not, why not.

—Mary A. Byram, of California, has just given her second sum of annuity money to our National Benevolent Association. This shows her appreciation of the work done by

the society for the relief of children and the aged and friendless sick, and her satisfaction with the business methods of the association. Write Geo. L. Snively, 903 Aubert Ave., St. Louis, for information concerning the annuity plan.

—E. L. Powell recently preached at Macaulay's Theatre in Louisville on "The Lights and Shadows of a City." He took occasion to rebuke the municipal government for permitting gambling to go on unmolested in Louisville, and spoke forcibly against the bill now pending in the Kentucky Legislature to reduce the offense of operating a slot machine from a felony to a misdemeanor.

—Our National Benevolent Association has prepared a beautiful Easter concert exercise that it will furnish free of cost to all Bible-schools writing to Geo. L. Snively, 903 Aubert Ave., this city. It portrays the association caring for its hundreds of aged Disciples, dependent orphans and friendless, indigent sick. That the church is doing this practical work should be widely known.

—Cephas Shelburne writes: "Bro. G. L. Wharton was with us on Sunday, Feb. 7, and spoke to us on the tithing system of giving. My people were delighted, and we believe it will result in great financial and spiritual good to the church. No greater good could come to our churches, missions and benevolences than having Brother Wharton deliver this address to our people. It ought to be heard by every church in the brotherhood."

—W. J. Russell, pastor of the East End Christian Church, Pittsburg, had a nocturnal visit recently from an uninvited guest who carried off the silverware and such other articles of value as could be found in a preacher's house. Shortly afterwards, on Jan. 28, which was the pastor's birthday, a group of the members presented themselves, also by night and unexpectedly, and reversed the process of the burglarious visitor by leaving the pastor an ample supply of plate and many other articles of interest and value.

—Prosser, Wash., is a strategic point in a new and growing country. The church was organized there about a year ago by W. F. Cowden. The congregation is not strong enough to do the work unaided and appeals for help to provide means for securing a suitable location. In this rapidly growing western town, everything depends upon promptness, and a dollar wisely expended now may save five next year. Brother Cowden endorses the appeal. Remittances should be made to Josiah Burchett, church treasurer, Prosser, Wash.

—South Bend, Ind., had a successful missionary rally on Feb. 9, which was attended by delegates from neighboring churches in northern Indiana and southern Michigan. Mrs. Princess Long, who is now singing in a meeting at the First Church, South Bend, in which the pastor, J. P. Rice, is doing the preaching, contributed by her songs to the success of the rally. The churches at South Bend and St. Joseph county are planning to become a Living Link county for foreign missions. The work at the Second Church, South Bend, is prospering under the ministry of Roy L. Handley.

—The Akron Missionary Rally held in High Street Church of Christ on Feb. 1 was the most inspiring and best rally ever held in the 15th district in the interest of missions. There were about 500 people in attendance at the services through the day. Representatives from nearly all our churches were present and large delegations came from many. The program was of the first order. Every delegate went home a better Christian, with the determination to be an instrument in God's hand to help raise a quarter of a million dollars for foreign missions the first Sunday in March."—A. W. PLACE.

—I desire to commend and endorse your courageous confession quoted below from your Anniversary Number and to assure you that it expresses the sentiments of a large and rapidly increasing number of your brethren:

"But this I do confess, that after the manner which some interpret our plea for New

Testament Christianity, I am not sound. That interpretation is too narrow, too partisan, too unspiritual and altogether too unlovely in its spirit and method, to meet my idea of the great, broad, Christian plea, which I fell in love with in my young manhood, and for the sake of which I left the church of my fathers that I might devote my life to its advocacy. To that ideal I have tried to be true."

For Christ and the liberty wherewith we have been made free by him.

Phoenix, Ariz.

W. H. BAGBY.

—"A very interesting and helpful foreign missionary rally was held at Wayne Street Church, Lima, O., Feb. 5. Many unique missionary maps showing the statistics and the field were used. The maps were made of ribbon. Living link churches were connected with the point of foreign contact by silken cords. The addresses were inspiring and full of meat, worthy of any platform. Bro. A. McLean presided as he alone can preside. Brother Wharton, missionary from India, and Brother Bentley from China, gave addresses that stimulated to effort. Brother Kempfer spoke of the pastor as a missionary leader. Brother Reiter of Prayer for missions. G. H. Sims on the watchword, and Brother McLean on several statistical and deeply interesting features. It was a fine gathering and comes again by invitation next year. Have you had a rally? If not, write McLean and have one."—G. H. SIMS.

## A Good Man Has Fallen.

Word comes to me from New York that James Carr is dead. He was a good man. I knew him well; I loved him. He was my friend. I am grieved to think that I will see him no more. He had lived more than four score years. He was a member of the Church of Disciples, now meeting on West Fifty-sixth Street, New York, I should say, for a full half a century. He was steadfast in his devotion to the church from first to last. He believed in his church; he believed in and loved his brethren. For many years he was an elder in the church. His time, strength, money, were always at the service of the church. There are only a few men like James Carr in his devotion to the church. He was born and reared in England. The average religious Englishman believes in his church; but our Brother Carr surpassed the average Englishman in his attachment to the church of which he was a member. In the now long distant past this particular church in New York had its full share of troubles, and the men might go, and other men might come, but James Carr never abandoned the church. Some preachers he did not like; but he remained during all these years loyal to the church and supported it by his personal presence and money. He was liberal with his money, too, when his financial resources are considered.

My acquaintance with James Carr began in New York City in 1868. He was the first man in the city to write to me about becoming pastor of the church—then meeting on West Twenty-eighth Street. My reply was a refusal to even consider such a proposition. But Brother Carr could not be disposed of so easily. He continued the correspondence. By and by it fell into the hands of another. The result was thirteen years of work in New York.

My conception of the Christian religion and James Carr's conception were not always in perfect accord. He had an impression that I was inclined to be broad gauge. He was a strict constructionist; I was not so strict; but this made no difference. There never was an unkind word between us, nor an unkind thought, of which I have knowledge. He was inclined to the fellowship of the anti's. He was a frequent contributor to the Christian Leader. He was a great admirer of J. F. Rowe. He was a steadfast friend of J. S. Bell—the successor of J. F. Rowe as editor of the Christian Leader. He was far more in accord with their teaching than he was with mine; yet I never had a more steadfast supporter in my work, in any place, than James Carr. He was genuinely and truly liberal.



Some who pose as liberal are narrow, bitter, sectarian.

I was told that the treasurer's books show that James Carr was not absent from the church a single Lord's day in forty years! But, as a matter of fact, he was at one time absent by reason of illness three months. At another time he was in Europe eight months—while I was in New York; but the books of the church treasurer do not show that he was absent. His contribution was placed in the basket even when he could not himself be present. Some member of the family *must* represent him, and place his contribution in the basket. How much better the church would be if all its members were like James Carr!

"What sort of a church would my church be if every member were just like me?"  
*Denver, Colo.* B. B. TYLER,

### Anniversary at Weston, Mo.

On the last day of January, the church at Weston observed the 50th anniversary of occupancy of their present house of worship. The congregation was organized a little more than two years prior to the opening of the house of worship. Oliver C. Steele, of Platte Co., and A. H. F. Payne were present at the organization. The congregation met for worship for these two years in private houses, except on occasions when they could borrow the use of a meeting house. John M. Railey, the Weston banker for so many years, and son-in-law of Oliver C. Steele, was the first elder and continued in the office until his death only a few years ago. John M. Railey, Col. John Doniphan, nephew of General Alexander Doniphan, Dr. Thos. Beaumont, with perhaps two others were the building committee authorized to secure the money, secure the lot and erect the house. This they did, and completed what is even yet a commodious house, at a cost of more than \$4,000.

Oliver C. Steele, and that prince among preachers, Moses E. Lard, of Missouri, conducted the services on the day of the opening. It was a day of great rejoicing. The small company of disciples were proud of their achievement, especially in view of the larger and better facilities for the preaching of the gospel and the worship of the church. Special mention is made of the songs of that day when in the observance of a supply of hymn-books, the preacher "lined out" the words two lines at a time.

For fifty years (excepting a short time during the civil war when the house was occupied by soldiers,) this house has been opened, and the large and deep-toned bell has called the worshippers together. For the greater part of the time they have been able to sustain regular preaching or have met for social worship.

The following are the names of some of the preachers who have served them: O. C. Steele, M. E. Lard, Dr. J. W. Cox, James Henshell, W. J. Pettigrew, Josiah Waller, John C. Howell, David I. Burnet, A. H. F. Payne, Jas. A. Meng, John T. Riley, B. F. Reeves, R. A. Aife, J. C. Howell, now of Oklahoma, R. A. Thompson. The following have held protracted meetings: T. M. Allen, Alex. Procter, T. P. Haley, M. M. Goode and others.

T. P. HALEY.

### Ministerial Exchange.

J. P. Davis, Golden City, Mo., is open to a call as pastor, or to hold meetings. He has a series of three lectures as follows: "Martin Luther," "Three Great Reformers," and "Tongues."

Byron Burditt, singing evangelist, is open for an engagement after Feb. 22. Address Lafayette, Ind.

B. B. Burton, 1109 26th St., Des Moines, Ia., is open for engagements during March, in Iowa, Missouri or Kansas.

W. H. Applegate, of Camp Point, Ill., says of Miss Rhoda M. Early, leader of song: "She has a rich voice and sings to the hearts of the people. She is also a good personal worker and in every way worthy of the confi-

dence of Christian people." Address Miss Rhoda M. Early, care of Charles Bloom, Le Roy, Ill.

E. L. Frazier, Marion, Ind., is open for engagements as evangelist after March 30.

O. D. Fournier, of Yale, Mich., closes his work with that congregation March 20. During his pastorate of two and one-half years, there were added to the church, 35 by baptism, one by letter and ten by statement. He is now open for correspondence with any church desiring his services.

Harold E. Monser, Speed, Mo., is at present employed by the First District Board of Illinois to try and organize four new churches in northern Illinois. He will be open for engagements after July 1. Prefers work in larger cities.

The Miami (Mo.) Christian church desires, to extend a call to some good man to serve as pastor. Man of family preferred. Address Chas. H. Hitchborn, Clerk Church Board.

Wm. Mondy, of Kirksville, Mo., is employed half his time at Bible Grove and Greensburg, and would like the balance of his time taken by country churches in that vicinity.

C. H. Altheide, singing evangelist, is open for engagements in March and April. Address Bloomfield, Ia.

Thos. J. Thompson, formerly of California, Mo., has located at Carthage, Ill. He is preaching at Adrian half of his time. Is open for a call.

M. L. Anthony, evangelist, will soon be open for an engagement. Address 810 E. 3rd Ave., Oskaloosa, Ia.

The church at Hamilton, O., is looking for a good man to succeed G. O. Black, who closes a seven year pastorate with the Hamilton church April 1. Salary, including parsonage, is equal to \$1,500. Splendid church building, modern parsonage. Apply with references to Geo. A. Bachelor, 107 Heaton St., clerk of church.

### Jottings:

The "Fortieth Anniversary" number of the CHRISTIAN-EVANGELIST is simply superb, and how many precious memories does it awaken in our hearts. I have personally known nearly all its editors: J. C. Reynolds, J. W. Karr, B. J. Radford, Dudley Downs, (my father in the gospel) O. A. Burgess, A. F. Smith, J. H. Smart, J. H. Garrison, B. W. Johnson, D. P. Henderson, G. T. Carpenter, Allen Hickey, J. M. Mathes—the names and faces of all these have been familiar to me.

I also had a finger in this pie! For many years I was a regular contributor to its columns, and when the CHRISTIAN-EVANGELIST was moved from Oskaloosa to Chicago I was one of its editors. I have done a vast deal of work for the paper, not only with my pen; but in the way of subscriptions, and without the hope of any pecuniary reward. I have had the honor of the largest paid up subscription upon the books of the Christian Publishing Company. The paper has not failed to make its weekly visit to my home for thirty years.

The CHRISTIAN-EVANGELIST is a great paper. Upon what meat has this Caesar fed that it has grown so great? It has devoured the Gospel Echo, Bible Advocate, Christian Herald, The Christian, Christian Pioneer, Christian Messenger, The Evangelist, Christian Record, The Faithful Witness and The Church Register. All this was such wholesome food that it was readily assimilated and no fit of indigestion followed!

The writer has entered the evangelistic field again and he is in a meeting at Edina, the county seat of Knox county, Missouri. We are having fine audiences and good interest despite the bitter cold weather.

Since the first of the year Edina has been without a preacher.

Several churches in this part of Missouri are now without preachers. Among these I mention Kahoka, Winconda, Knox City, La-Belle, Novelty.

Kirksville has just employed a Brother Thompson from Oklahoma to succeed H. A. Northcutt.

J. W. Davis, of Kirksville, preaches for Cherry Box, Hazel Dell and Illinois Bend. He has served these churches many years and

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they largely owe their life and prosperity to his labors.

Brother Nicoson has been employed for another year at Memphis and his salary is increased to twelve hundred dollars. The church has had many additions recently.

H. R. Trickett reports an improved condition in the church at Macon City.

My home is yet in Clearfield, Iowa.

SIMPSON ELY.

### C. W. B. M. in Missouri.

We are rejoiced to hear of our colored sisters. The state president, Mrs. D. M. West, of Kansas City, reports the organization of an auxiliary in the home church, with 12 members. Tidings not reported, as Mrs. West, who organized the auxiliary, is anxious to have it start right—with every member a Tidings reader—and is working to that end. The officers are: President, Mrs. Lena Scott; vice-presidents, Mrs. Annie Lewis and Mrs. Belle Pierce; secretaries, Mrs. Birdie Neal and Mrs. Maude Brown; treasurer, Mrs. Emily Mott. An auxiliary also exists at Osage City.

The secretary organized at Maplewood on Jan. 20, with 10 members. Officers are: Mrs. Susie Gregory, Mrs. W. G. Stewart, and Mrs. Mary Weidmer. Bro. G. A. Hoffman is the pastor.

I quote from a letter from one of our live Missouri pastors, "Wonder no longer, my sister in Christ, but know, that I have found the auxiliary at —, and will see that it does not stray into the darkness of indifference, and become lost; it is doubtful if I would have accepted a call to this church, if there had been a live C. W. B. M." More and more our pastors are talking like this one, and many churches are losing opportunities to get first-class men, because it has no C. W. B. M. auxiliary.

If any one can spare a November, 1903 Tidings, will she please send it to

MRS. L. G. BANTZ.

5738 Vernon Ave., St. Louis.

### Dedication at Indianapolis.

Yesterday, Feb. 7, the North Park Church of this city dedicated its remodeled building, the pastor, Austin Hunter, preaching the sermon. Short addresses were also made by A. B. Philpott, D. R. Lucas, F. W. Norton, G. M. Anderson, C. W. Harvay, A. L. Orcutt, B. L. Allen, C. M. Martz and others. Singing Evangelist F. C. Huston was also present and contributed to the services by his sweet singing. The attendance throughout the day was large. Over a thousand dollars was raised.

The capacity of the building is doubled. There is a large lecture room downstairs and Sunday-school room upstairs. This is a young church, not quite seven years old. One of the interesting features is a Business Men's Bible Class with over fifty. During the last two years our membership has doubled. With our enlarged equipment, we now enter upon an era of greater growth.

A. H.



## Correspondence

### Our Western Letter.

Yellow journals probably have their uses and possess a value; but what their uses are, and what their exact value is I am not able, at this moment, to divine. But the paper with startling headlines, printed in red ink, sometimes in blue, is with us and present indications are that for some time it will remain. Thomas Jefferson must have had papers of this character in mind when he said: "Nothing can be believed which is seen in a newspaper. Truth itself becomes suspicious by being put into that polluted vehicle. The real extent of this state of misapprehension is known only to those who are in condition to confront facts within their knowledge with the lies of the day." The same now, Mr. Jefferson!

In this part of the world an interesting discussion is on, precipitated by definite charges concerning the low state of morals in our public school pupils, made by a third or fourth rate daily paper. This irresponsible purveyor of "news" avers that seventeen school boys were found, on a recent Sunday afternoon, in a vile resort in Denver. Later, in a sheet of similar character, there was an intimation that these boys attended Sunday-school and church in the morning before going to "the row" in the afternoon. The purpose, of course, was to reflect in the first place, on the public schools and, in the second place, on the Sunday-schools and churches.

I am decidedly skeptical. In respect to this story, I am an honest doubter. Boys are sometimes silly, and now and again reckless. Girls ditto. As a rule boys are not bad. When they are bad they are not totally depraved, nor are they utterly destitute of sense. Generally girls are good. The morally bad boy or girl is the exception. It is not at all like a boy who is starting in the way of immorality to join himself to sixteen other boys animated by a similar purpose. On its face the story is, to say the least, of doubtful credibility. For myself I give the boys the benefit of a doubt.

Good, however, comes from the story in this respect and to this extent:

Our interest is awakened and a discussion has been started concerning the present moral discipline, or lack of moral discipline, of our young people; a subject of tremendous and far-reaching importance. Upon the moral character of the American people depends the stability and perpetuity of our free institutions. Government of the people, by the people and for the people cannot exist among those who are ignorant and immoral. Virtue and intelligence are essential to the stability and perpetuity of the American Republic. It was because there was a large degree of in-

telligence and virtue on the part of our fathers that this free government came into existence. For the same reason it continues to this day, i. e., the people, as a rule, are intelligent and moral. Shall this condition continue? This is the question now before us.

How to train the rising generation in the principles of morality is a problem. The old time domestic discipline no longer exists. The family altar has almost entirely disappeared. The catechetical method, on the part of the Christian ministry, has fallen into innocuous desuetude. The Sunday-school has taken the place of the home in the moral training of the young—so far as the place has been taken. The Sunday-school is far from perfect. The work of instruction in our Bible schools is almost entirely in the hands of untrained and inexperienced persons. Here and there, now and again, are found in the schools competent men and women—competent for this task—but they are the exception. The pupil is not, generally, didactic. Within recent years there has been an improvement at this point; but perfection has not been attained. To this proposition there will doubtless be a general, if not universal, agreement. I know of no denomination, and I am not wholly ignorant of the customs and usages of my brethren in the various Protestant denominations—I know of no denomination in which the children are carefully and catechetically trained, unless it is the Lutherans.

In our public schools something is done in the inculcation of general moral principles; but the moral instruction in schools supported by the state, is, of necessity, divorced from the doctrines of the Christian religion. In the true and full sense of the expression Christian morality is not taught. It is not safe to affirm that a high plane of moral life can be maintained apart from religion. What then? We are face to face with a serious problem—a problem, as I have said, affecting the continuance of our national life.

There are two organizations in existence which are, at this moment, I think, looking toward the solution of this grave problem. I refer to the "National Congress of Religious Education," of which the Rev. J. E. Gilbert, D. D., of Washington, D. C., is General Secretary, and the "Religious Education Association," organized in Chicago one year ago, of which the Rev. Dr. Ira Landreth is General Secretary. I acknowledge allegiance to both of these organizations. I am not, however, sanguine as to satisfactory results. I see no reason why there should be two such organizations. One ought to be sufficient. It is not easy to free one's self from the impression that some person has an ax to grind. Is this suspicion destitute of foundation? So mote it be.

The Bible is the text book of morals. But the Bible, generally, has no place in our schools. The only authoritative text book is ruled out. When it is used it is used in a perfunctory or mechanical way. The formal reading of a few verses and the speaking of a few words of prayer in the presence of the pupils possesses a zero value. It is safe to affirm that the Bible will not, in the present generation, be made a part of the curriculum in our schools, primary, secondary, advanced, supported by taxes collected from the people. If the Bible were more recognized and used, the teachings in our public schools, with an exception here and there, are not sufficiently intelligent in its contents to use it with ethical advantage.

Two principal schemes have been proposed. The first is the selection of reading from the Hebrew and Christian Scriptures. Concerning this proposition it may be said that if selections were made satisfactory to the supporters and patrons of the public schools, for the reasons above given, they would possess but little value. The present teachers are, generally, incapable of bringing out the ethical teachings of the selected readings.

The second is the use of The Ten Commandments given to the Hebrew people at Sinai by Jehovah, through Moses. It is said, and with truth, that the ethical teaching of the commandments, as far as it goes, is satisfactory to Jews and Christians, to Romanists and Protestants, to Agnostics and believers.

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Everything he ate seemed to sour and create gases in the stomach. He had pains like rheumatism in the back, shoulder blades and limbs, fullness and distress after eating, poor appetite and loss of flesh; the heart became affected, causing palpitation and sleeplessness at night.

"I gave him powerful nerve tonics and blood remedies, but to no purpose. As an experiment I finally bought a 50 cent package of Stuart's Dyspepsia Tablets at a drug store and gave them to him. Almost immediately relief was given, and after he had used four boxes he was to all appearances fully cured.

"There was no more acidity or sour, watery risings, no bloating after meals, the appetite was vigorous and he has gained between 10 and 12 pounds in weight of solid, healthy flesh.

"Although Stuart's Dyspepsia Tablets are advertised and sold in drug stores, yet I consider them a most valuable addition to any physician's line of remedies, as they are perfectly harmless and can be given to children or invalids or in any condition of the stomach with perfect safety, being harmless and containing nothing but fruit and vegetable essences, pure pepsin and Golden Seal.

"Without any question they are the safest, most effective cure for indigestion, biliousness, constipation and all derangements of the stomach, however slight or severe."

I am not certain, however, that the saying of The Ten Commandments by rote, day after day, would possess any special value. The saying of the commandments in church, as a part of the worship, is one thing; their citation in school, separate from acts of devotion, and apart from the solemnities and sanctions of religion, is a different matter. What would be the ethical value of the Decalogue used in the manner suggested in our public schools? This is a legitimate and almost necessary inquiry at this point.

A distinguished Denver minister says: "Teach morality in the same way that arithmetic is taught. Make it a definite part of the curriculum. Drill into the children the rules of morality. Can arithmetic be taught without rules? The rules of morality are The Ten Commandments."

To this position my reply is, Morality is much more than a merely verbal mastery of rules. True morality is a spirit. Persons are not made moral by learning a form of words. I have never heard, for instance, the Lord's Prayer recited more accurately and fluently than by prisoners in jails and penitentiaries. They know the words; they can "say" the prayer. In it and in "The Ten Words" they have been carefully drilled. But are they

### LAMP-FITS.

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Your grocer tells you.

How does he know?

He don't.

Do you then?

That's about how lamps are fitted with chimneys by people who don't use my Index; and they complain of bad chimneys! Lamp-Fits indeed! Do you want the Index? Free.

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moral? Rules are important; I do not say essential, in the inculcation of morals. But rules are not sufficient. They may be "on the tip of the tongue," as we say, and the master of the rules of morality in this sense be a scoundrel. Rules may be sufficient in learning arithmetic, but not in learning morality—of course I mean *practical* morality.

The personality of the teacher is of far more value in the generation of a moral spirit, temper, state of mind, than any book or set of rules. If the teacher possesses a high moral sense and is a pattern of moral deportment the pupil will unconsciously imitate the spirit of the preceptor and come to move on a higher plane than can be attained by memorizing and reciting stately the best possible rules—merely as rules.

Have I said enough to cause you to see, if you did not see before, that the moral discipline of the rising generation is a very great and an exceedingly grave problem? Then I am, for the present, satisfied.

Meantime, let it be understood that the work of training the young in Christian morality—and this is the only true morality—is in the hands of the church. It is pre-eminently and specifically the work of the church. This work must be done by the church from the pulpit, in the home, from house to house and through the Bible-school. The pastor and his helpers must be the leaders. Methods ought to be considered. The ways of doing the work *must*, if possible, be improved; special attention ought to be given to the training of teachers for our Sunday-schools. The need is not so much improved lessons as improved teachers. Done by the church, moral training will not be divorced from the Christian faith, nor ought it to be. When the church through any of the channels indicated, or through unnamed channels, does the work, it will be so intimately associated with religion that no person can tell where the one terminates and the other begins, and this is as it should be.

Denver, Colo.

B. B. TYLER.

### Jottings by the Way.

We have long cherished a desire to see California and the Pacific slope. The opportunity has come this winter during convalescence from a fever. This is not the season of the country's greatest beauty, but we have seen enough to understand the charm of this favored region for the thousands who flock thither every year. The welcome of the people is as genial and generous as the blessed sunlight that bathes mountain and plain. Perhaps this is one reason for its popularity.

We entered the state by way of San Francisco and were surprised to find such a truly magnificent city on a spot which a few years ago was covered with desolate sand dunes. Her splendid water facilities are not exceeded even by New York, and we have never seen such mammoth ferry boats, commodious railroad stations and perfect equipment for handling large crowds of people.

Going south from San Francisco on the train, we had the company of the Presbyterian state evangelist. He said: "Your people are getting a great hold on this state. I know personally many of your ministers. They are good men, and I am proud of their friendship." We were ready to believe this after seeing some of our churches in southern California.

We had the pleasure of speaking to Brother Smither's congregation in Los Angeles, and also that of Brother Dowling in Pasadena. Brother Smither is just starting his fourteenth year with the First Church. The right kind of a man gains momentum with each succeeding year. One of the most encouraging things in our work is this increasing tendency toward longer pastorates. It takes a man three or four years in a city to get his bearings and lay the foundations for permanent good. Short pastorates in the cities are often a waste of time. Brother Smither's wide influence in southern California is due not only to the sterling qualities of the man, but much more to the fact that these qualities have been brought to bear on the same people through so many years.

Bro. F. M. Dowling illustrates the same principle in Pasadena. His influence is not confined to his church where he is so greatly beloved. He is one of the best known men in the whole city, and his personality touches the public life at many points. In this way a man multiplies his influence. Pasadena is greatly in need of a new church building. The location of some constables opposite the present church interferes greatly with the services. Besides, the congregation has outgrown its present building. Here is an opportunity in this rapidly growing and world-famous resort to build a structure worthy of our people and our plea. We ought to have here a building whose very appearance would be an index of the growing power and importance of our people in the religious world. Pasadena as a great thoroughfare is a strategic point, and it would be a mistake to erect here a building that would be dwarfed and overshadowed by the splendid churches around it. Some of our wealthy people ought to help Brother Dowling do this service to our cause. His congregation cannot do it of themselves. With the help of a few thousand dollars, our influence in this city could be doubled.

We had also the pleasure of worshipping with Bro. B. F. Coulter's congregation in East Broadway, Los Angeles. He is doing a large and important work. Most of the churches in southern California have received assistance from his generous hand. Bro. R. P. Shepherd, late of East Orange, New Jersey, was in a meeting with this church when we left California, and people were turning to the Lord.

We had the pleasure of meeting with the brethren of southern California in their monthly ministers' meeting, and speaking to them on "City Evangelization"—a theme of immense practical importance just now in Los Angeles, a city of 140,000 souls, which doubles its population every ten years, and in many other centers which are rapidly becoming cities. It was an inspiration to meet these brethren. The spirit of evangelism is strong with them. They are wide-awake, up-to-date, and are grappling manfully with their problems. The convention of 1905 will be surprised to find what a strong front California is presenting in our work.

The trip to Santa Catalina, a lovely island eighteen miles out in the Pacific, will linger in memory as a delightful dream. One is always tempted to try to describe such a marvel of natural beauty, but it cannot be done. It must be seen in order to be appreciated. We had the good fortune to run across Bro. Geo. Vandervoort, of North Tonawanda. How pleasant is the face of a friend in a strange place! Catalina is a paradise for fishermen, and Brother V. has a story to tell of a "catch" that would make the apostle Peter want to "go a-fishing" again.

Another rare treat of this visit was ten days spent at Martin's Camp up in the Sierra Madre Mountains. Brother Dowling drove us out seven miles from Pasadena to the foot of the trail. There we mounted burros and began the ascent. The trail zigzags up the mountain side for nine miles amid such beauty and sublimity of scenery as we have never seen before. The foot-hills are barren, but soon we reach the wooded slopes, the prospect widens, precipices yawn beneath, and every advance is a surprise and wonder. The camp is nearly 6,000 feet high. One has a splendid view of the cities below, the blue Pacific in the distance, and Santa Catalina and Santa Barbara 75 miles away. Here 40 of us sat down to a sumptuous Thanksgiving dinner, every article of which had to be brought up on the backs of the faithful burros. It is good to be in such a place, to listen to the eternal stillness, and have communion with God amid these mighty works of his hand.

In December we came on to Phoenix, Ariz., a Mecca for so many afflicted ones. The climate here is supposed to be a specific for sthma, rheumatism and all sorts of throat and lung troubles. If people come in time, they are benefited or cured, but many come too late. Phoenix is a thriving little city with most of the modern conveniences of life and

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fully as much culture as one would find in any northern city of its size. Just now the city is full of people who have come to escape the blasts of the northern winter. They get what they come for. Eternal sunshine reigns supreme, and no breath of blizzard ever reaches us. It seems as if we were in another world. These sheltered valleys are a natural sanitarium, and increasing multitudes are destined to come to them every year. Just now the territory is greatly exercised over the matter of joint statehood with New Mexico. It would be a pity to join together those whom God has separated by race, religion and political sentiments. The two territories should be permitted to remain as they are. Neither is yet ripe for statehood.

Our church here, under the faithful ministry of Bro. W. H. Bagby, with Sister Bagby as most efficient organist, is doing a good work. They are now in their second year and already have a strong hold on the community. The church has had to surmount many difficulties to reach its present efficiency: The constant coming and going of members, inevitable in a place like this, is a great drawback. There is, however, a strong nucleus of earnest and devoted resident members, and they are the mainstay and hope of the church. Bro. Grant K. Lewis, of Long Beach, Cal., recently assisted Brother Bagby in a meeting which resulted in 11 additions.

After my illness of last winter, my physician recommended a year of rest from pastoral work. The time is now about up, and I bless God for returned health and fitness for service. It has been hard to keep quiet so long, but the year has taught me much not to be learned in the schools. My ministry ought to be stronger and richer, and come from a more grateful heart for all the mercies of the past.

Phoenix, Ariz.

J. M. PHILPUTT.



## More Complimentary Words of Our Anniversary Number.

The Christian-Evangelist is growing in favor with its readers. E. J. LAMPTON.

The more I read your paper, the more I think it ought to be in every home. GEO. O. NEWCOMB.

I assure you nothing gives me more pleasure than to work for the Christian-Evangelist. R. E. MCKNIGHT.

The Christian-Evangelist ought to be in every home. It inspires one to nobler and better living. MRS. F. F. JACKSON.

I don't want to miss an issue. We think that the Christian-Evangelist is the best paper published anywhere by our brethren. We are anxious for its weekly visits. S. K. MERRITT.

I congratulate you upon the splendid success and the high standard to which you have brought the Christian-Evangelist and wish you abundant usefulness for 1904. E. M. MARTIN.

I have taken the Christian-Evangelist since 1855. I have taken it so long I cannot give it up now. I took it when the Creaths wrote for it and it was no larger than Ayer's almanac. M. F. LITTLE.

I feel that I cannot do without the Christian-Evangelist. I am 62 years old, but read almost every bit of it and find something good on every page. May it live on after 40 years and always be as good. MRS. SARAH A. GARDNER.

Allow me, also, to speak my enjoyment of the patient, sympathetic and broad-minded tone of your paper in dealing with differences and disputes, both internal and external, of our brotherhood. A. HOLMES.

I find the Christian-Evangelist very helpful in many ways. It is uplifting to the soul and tells so much of what the brotherhood is doing for the cause of Christ. Success to you and the Christian-Evangelist. J. C. REYNOLDS.

I enjoy reading the Evangelist very much. It has such a good spirit and is so helpful. May our Father in heaven give many years to the editor and multiply the readers of the Evangelist with each passing year. WM. JACKSON SHELBURNE.

The anniversary number of the Christian-Evangelist is of special interest to those who have known and loved the paper so long. I assure you I shall do all in my power to aid in securing the 10,000 additional subscribers. MRS. J. M. HENRY.

I have subscribed for one or more numbers of the Christian-Evangelist for thirty or forty years. May you long continue to furnish spiritual food that we are privileged to send to our absent children and ministers who are not able to subscribe. H. C. JACKSON.

Nineteen years ago when we first established our little home we sat down one evening to decide what papers we must have. The Christian-Evangelist was one of them, and during all ups and downs of these nineteen years it has been with us a welcome friend among strangers in a new country. MRS. W. P. RICE.

It is my abiding conviction that the least thing I can do for any church member is to get him to subscribe for and read the Christian-Evangelist. It never fails to give them a deeper interest in religious matters, and particularly to support the officers in their efforts to strengthen the local church. W. H. SHANKS.

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I like the Evangelist very much and hope you editors who differ will not divide the church over your differences. A. C. ATEN.

[Our good brother will always find the Christian-Evangelist true to the gospel of Christ, and will always work for, not division, but the union of all God's people.—EDITOR.]

I have been reading your anniversary number. I congratulate us on the distinguished ministry vouchsafed to us by the Christian-Evangelist under your leadership. It is but a fitting token of our appreciation that we should ask the Lord for yet thirty years more of the same ministry. I. J. CAHILL.

I have been taking your paper for more than 20 years. I do not know how you can make it any better, unless you put a little more prohibition in it this year. I endorse all the good things, especially Brother Lamars. May you have health and strength and wisdom from above to continue your work many more years. J. M. IRVINE.

When the writer of these lines removed from Ohio to Bedford, Ind., in the fall of 1876, J. M. Mathes was one of the editors of the Record and Evangelist. Before college opened, when we had been there only a few days, he said: "You will want to take the paper?" I replied, "Yes." I have been a subscriber and reader ever since. I rejoice in its work and prosperity. J. A. BEATTIE.

I have just spent an hour or two reading your inspiring Anniversary Number. How it rejoices my heart, and how earnestly I pray you may be given many more years of fruitful editorial labors. I have read the Christian-Evangelist for more than twenty years, and I shall never be able to put into words the gratitude I feel for its service to my personal and ministerial life. SUMNER T. MARTIN.

Permit me to thank you for your great Fortieth Anniversary number of the Christian-Evangelist. The congratulatory expressions from so many world-renowned editors, authors and ministers show most conclusively that your influence has been very wide among leaders of thought and expression. I wish you many years of growing usefulness among an appreciative people, both within and without our fellowship. OSCAR P. SPIEGEL.

I have taken the Evangelist ever since it, as "The Christian," was published in St. Louis, and was a stockholder at one time. I was taking both the "Evangelist" and "The Christian" when they were united, and have worked for the paper ever since. I have gotten what subscribers I could and have paid for from four to six subscriptions and I expect to take the paper while I am here. I was an admirer of Brother Johnson, loved to read his editorials and I love the mild, Christian spirit of Brother Garrison through all the adverse criticisms that he has passed through. I enjoy your Anniversary Number very much indeed. It brings to me so many pleasant memories of early days of this reformation. For I am almost a pioneer of the movement. My first Christian paper was the Christian-Messenger, published by B. W. Stone and D. P. Henderson, in Jacksonville. Have taken the Millennial Harbinger, Bible Advocate, The Gospel Echo published by E. L. Cralg, at Carrollton, Ill., in which was written the obituary of my husband, H. S. Savage, in 1865. MRS. S. F. SAVAGE.

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## AMERICA FOR CHRIST

The American Christian Missionary Society calls attention to the vast need of our beloved country. Three-fourths of the land is missionary territory to us. Ours is the plea which presents the gospel as the power of God unto salvation. There never was a time when our plea was more gladly received or more productive of immediate results. In thirteen weeks, since the Detroit Convention,

### 21,229 Baptisms Have Been Reported

through regular channels. Add to this 1,459 who have come to us from the denominations, and we have a total of 22,688 additions in thirteen weeks, or an average of 1,745 per week.

We can be said to have firmly established the cause in but eight states. In nearly all the other states our cause is still in its infancy and can not live without help. More than \$50,000 additional appropriations have been asked for already this year. This in the face of the fact that but \$56,000 of last year's income was available for mission work.

The Home Board is asking of the brethren \$200,000 this year, for pressing needs.

The Corresponding Secretary asks that this great work shall be given its rightful place in the hearts and the help of the brotherhood. The Board is planning wisely and broadly. They ask the preachers to join with them in a mighty forward movement. May is the date of concerted action. Shall we prepare for it? Write us your heart.

BENJAMIN L. SMITH, Secretaries  
GEO. B. RANSHAW,

American Christian Missionary Society

Y. M. C. A. Bldg., Cincinnati, O.



## Marriages.

**HUNT-SPINSBY.**—Married, at the parsonage of the Hamilton Ave. Christian Church, St. Louis, on Monday, Jan. 25, 1904, Mr. Edward J. Hunt and Miss Irene Spinsby, both of this city, F. J. Nichols officiating.

**McREYNOLDS-TAYLOR.**—Married, at the minister's residence, 1532 Camp St., New Orleans, Feb. 8, 1904, Mr. Samuel Westley McReynolds and Miss Bessie Hackney Taylor, of Carthage, Mo., Oscar P. Spiegel, officiating.

**VAN NATLA-KELLY.**—Married, at the home of the writer at 1027 Farrar St., St. Joseph, Mo., on Jan. 25, 1904, Mr. Jas. D. Van Natla and Mrs. Edith M. Kelly, both of St. Joseph, N. Rolla Davis officiating minister.

**WAGNER-GARRETT.**—Rev. Clarence E. Wagner and Miss Myrtle M. Garrett were married Feb. 3, 1904, at Burlington, Kan.

## Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

### ALLEN.

Lucy Frost Allen was born July 6, 1857, at Plattsburg, Mo., and became a member of the Church when 14 years of age. She was married to Dr. Chilton Allen, Jan. 1, 1877, and removed to Winchester, Ky., in 1882, where Dr. Allen died October, 1895. She returned to her home with her son Webster and daughter Katharine, and in 1891 they removed to St. Louis, where she died Feb. 3, 1904. Dr. J. Ellis preached her funeral here. She lies at rest in Woodlawn Cemetery near our city.

Plattsburg, Mo. J. W. ELLIS.

### CASADAY.

After long suffering from dropsy Wm. Casaday passed away Feb. 4, and was buried the 6th; was born in Indiana May 31, 1829. Eight months ago we buried his dear old wife. Both were members of the church and died in the faith. Two noble sons and one daughter survive them.

Milton, Iowa, Feb. 8. IRVIN T. LEBARON.

### COOK.

On Jan. 24, 1904, our youngest son Carroll left us for the "better land." He was near 12 years old; a loving, affectionate child, that always made glad our hearts and home. Now our hearts are filled with crying and bitterness, and our home is oh, so lonely. But we find comfort in the promises of God, and the hope of the gospel, and in the many many tokens and expressions of love and sympathy of our kindred in Christ Jesus.

S. M. AND M. A. COOK.

### DOYLE.

J. J. Doyle on the 10th day of January, 1904, in the 91st year of his age, at Quincy, Ill., passed into the Great Beyond. Bro. Doyle was a true type of the honest Christian gentleman; firm in his convictions of right and justice, fearless of criticism in his life efforts for the welfare and happiness of his friends and loved ones. Though full of energy in business pursuits, he was never able to do more than provide a sufficiency of this world's goods for his family, from whom he demanded respect and obedience as its head. Mr. Doyle was no pessimist, but while in health looked ever on the bright side of life. His last illness was brief and possibly painless, as he quickly passed away after being stricken with paralysis. He leaves five sons and two daughters, Miss Mary H. Doyle of Quincy, Ill., and Mrs. R. T. Leake of Hannibal, Mo. The sons reside in the States respectively, J. Q. in Colorado, J. L. in Utah, C. W. in Arkansas, F. F. in Nebraska, and the writer, W. H., is a resident of St. Louis. Many friends mourn the demise of J. J. Doyle as a man who was in possession of many good qualities and a true Christian character.

Sisters and brothers!  
Nor weep nor bow thy heads in anguish;  
Accept as good the will of God,  
His soul has fled to fields elysian!  
His body rests beneath the sod.

Life on earth to him no longer,  
Gave of pleasure, health nor gain;  
Cease thee, then, to grieve, but ever  
Strive to chant the sweet refrain:

Keep in peace and love eternal.  
Precious God, our father's soul:  
Grant us strength to tread unflinching,  
Paths which lead to heaven's goal.

4412 Castleman Ave. W. H. DOYLE.

### FRY.

James M. Fry was born March 28, 1843; died in Kansas City, January 27, 1904. October 6, 1869, he married Miss Lampton, of Platte county. He became a member of the church at Todd's Creek, Platte county, Mo. His body was brought to Plattsburg, Mo., for interment. The writer preached the funeral sermon. An aged Christian mother, two brothers, a sister, and a son and daughter, with their mother, survive to mourn their loss.

Plattsburg, Mo. J. W. ELLIS.

### GREER.

Martha L. (Campbell) Greer, familiarly called "Aunt Patsy," passed into the beyond Jan. 29, 1904, in her 85th year. She was born near Georgetown, Ky., came to Illinois at the age of 12 years, and has lived in and near Rushville for 72 years. She became a Christian in early life and was the last one of the charter members of the church at Rushville.

### LEE.

Louise Janette Morse, beloved wife of Hezekiah Lee, died in Santa Ana, Cal., Jan. 26, 1904, aged 44

years. She was the daughter of Horace and Lydia S. Morse, professed faith in Christ at the age of 12 years, and lived a devoted Christian life. At eventide, when the gorgeous rays of the setting sun, overflooded the western sky and waters, her spirit sped away to that eternal world which far surpasses any earthly splendor.

MRS. L. S. MORSE.

### MOORE.

Mary J. Moore was born near Cincinnati, Ohio, Jan. 22, 1844. Suddenly died with congestion of lungs at the home of her daughter, Mrs. C. E. Drake, Jan. 31, and was laid to rest Feb. 2, the writer conducting. She was a faithful member of Christ's body 44 years. A most lovable sister and friend.

Milton, Iowa.

### MORRISON.

Mrs. Anna Jane Morrison, wife of Hugh T. Morrison, Sr., departed this life at Springfield, Ill., Wednesday, Feb. 3, 1904, in her 57th year, from an attack of pneumonia. She was ill only a few days. The shock came to her family and friends like a bolt of lightning from the clear sky. So sudden was the summons that members of the family in Chicago did not have time to reach the bedside before death came. Before it was realized how severe was the attack she fell into a deep sleep from which she did not awaken. The funeral was delayed until the husband could arrive. The services were held in the First Christian Church at Springfield, Sunday afternoon, Feb. 7, and were in charge of J. E. Lynn of the West Side Church. Brother A. McLean, who is an old friend of the family came from Fort Wayne, Ind., to speak words of comfort and consolation. Judge Charles P. Kane spoke for the church, how it had come in a brief time to love Sister Morrison for her devotion to her family and the church. Her maiden name was Anna Jane McDonald, and she was born in St. Johns, New Brunswick, Canada, May 19, 1847. While she was yet a child her father died and several years later her mother remarried. Grown to womanhood's estate she met and married Hugh T. Morrison and her hand followed where her heart had been given. Her husband was just entering his eventful career as a minister and evangelist. They came to the United States, first settling in Cincinnati, and later living in Indiana, Michigan, Wisconsin, Minnesota, Iowa and for the last few years in Illinois. Their residence in Iowa was for about 18 years, the greater part of which was in Des Moines. Four years ago the family removed to Chicago, and for a year and a half have resided in Springfield. The husband together with four children survive. The former has for a number of months been pastor of the church in Dayton, Washington. The children are Russell A. and Louise C. of Chicago, Charles Clayton and Hugh T., Jr., of Springfield, Ill. The latter two have for the past 18 months been co-pastors of the First Christian Church of Springfield. She is also survived by three sisters, Mrs. Alonzo Ludy, of Winchester, Ind., Mrs. Harry Dobbie and Mrs. Arthur Archer, of Salida, Col. She has two brothers, Edward and Charles Chandler, living in Charlottetown, Prince Edward Island. A mother in Israel has been taken. Her life has been a poem in which not a single discord has spoiled the perfect rhythm. The world is better that such women live, and their memory is a benediction. For such as she the grave has no victory and death no sting.



## How to Enjoy Breakfast.

"Just a roll and coffee, is all I ever eat for breakfast." How often you hear this statement, especially among women. Some men talk the same way. What's the trouble? Breakfast should be one of the best meals of the day. It is needed to get up steam for the body and nerve for the daily toil. When a person doesn't enjoy breakfast, there's something wrong with the stomach. In the majority of cases it is tired out and weak in the morning from working overtime trying to digest things which should never have been put into it and in fighting to get rid of poisonous, catarrhal waste matter. While this rough and tumble goes on in the stomach, the brain is made unnaturally active by weird dreams, some of them frightful in nature. Result—mental and physical exhaustion in the morning.

The stomach of a healthy person rests at night, so does his brain. If your appetite is bad, if you are restless at night, if you have bad dreams, if you are distressed after eating, if your breath is bad in the morning, if you are troubled with catarrh, if you are bilious, if you are constipated, if your kidneys do not act properly and if you are generally run down, you need Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine). Only one dose a day is required. Take it on going to bed. You will have perfect rest at night, a good appetite for breakfast and enjoy all your other meals. You can get it at all drug stores. If you want a free sample bottle, to try before you buy, send us your name and address. It will be promptly, postpaid. Vernal Remedy Co., 506, Seneca Building, Buffalo, N. Y.

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## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

Special dispatch to the CHRISTIAN-EVANGELIST.

**McMEHEN, WEST VIRGINIA.**—One hundred and thirty-one additions. Handicapped for lack of room. Clarence Mitchell is a great evangelist.—J. W. UNDERWOOD, pastor.

**JACKSONVILLE, ILLINOIS, Feb. 14.**—Scoville and Helm are here. Church crowded every night. Went to opera house to-night. Both galleries crowded; hundreds stood up and hundreds turned away; 22 added. Brother Thrapp, our pastor, preached for Brother Scoville at Chicago to-day.—J. B. WHARTON.

**ARKANSAS.**—Springdale, Feb. 10.—Ten days' meeting by E. C. Browning, state evangelist; four added by letter. Brother Browning's sermons were uniformly dignified deep and impressive (as well as spiritual).—DANIEL TRUNDLE.

**CALIFORNIA.**—San Diego, Feb. 10.—I desire to report a successful meeting which the San Diego congregation has just closed. Forty-three persons were added to our membership, and three others were baptized holding membership elsewhere. Jesse P. McKnight, who came to the coast last November from Oskaloosa, Ia., did the preaching. He and his family have united temporarily with this congregation. Our people were so well pleased with him as man and preacher we invited him to lead us in this meeting. He proved to be the very kind of evangelist we longed for. His sermons were direct, scriptural, convincing, persuasive, and his delivery pleasing. His contribution to the success of the meeting was very large. Specially attractive were his children's sermons. Would that more of us had the gift of preaching to children. The church was well organized for the meeting and the co-operation was all that could have been demanded. The meeting was twenty-two evenings in length. We rested Saturday evenings. There were two Sunday afternoon meetings. Twenty-eight sermons altogether. We have a membership now of between 350 and 400. Our Sunday attendance is over 200 and has been for a year. There is a spirit of hopefulness in the church and in the city. San Diego is on the eve of great prosperity, and the church is expecting to feel the effect. Friends in the east who contemplate removing to this state would better look into the merits of San Diego.—W. E. CRABTREE.

**Vacaville, Feb. 10.**—We have just closed a very interesting union meeting, participated in by the Baptist, Methodist, Presbyterian and Christian Churches, the pastors preaching in turn. No conditions or restrictions

## GROWING LENGTHWISE

You want the children to grow, but not all lengthwise. When they start that way Scott's Emulsion will help them to grow right—with due plumpness and outward proportion, and with inward vigor and good spirits.

The Emulsion increases digestive power and strengthens the vital organs to get the best and make the most out of all the other food. It gives a kind of help that every growing child ought to have.

We'll send you a sample free upon request.

SCOTT & BOWNE, 109 Pearl Street, New York.

were imposed but brotherly love prevailed, and deference to the customs of others shown whenever possible. All fell in with our way of taking confessions. Other kind of invitations were sometimes given, but no others were accepted. Sixteen made the good confession just as in our own meetings, and nine of them came into the Christian Church.—J. E. DENTON.

**COLORADO.**—Florence, Feb. 11.—Two have united with the church and four have been baptized since last report.—WARD RUSSELL.

**ILLINOIS.**—Mackinaw, Feb. 8.—Eleven additions at Mackinaw since Jan. 1.—H. H. PETERS.

**Cerro Gordo, Feb. 10.**—Preached my first sermon here after moving the last Lord's day of January. Began a meeting with home forces the first Lord's day of this month. Meeting here three days old. Three confessions last night.—S. H. GIVLER.

**Scottville, Feb. 8.**—Am in a meeting here since Jan. 31 with three added, two confessions. Good outlook for success. Will hold a meeting with home church, Carlville, Ill., in March or April and want a good song leader and personal worker. Fancy soloing not required. Write me at Scottville.—E. O. SHARPE, pastor Carlville, Ill.

**Chandlerville, Feb. 9.**—Meeting nine days old and two confessions. Pastor T. L. Young, recently from Mississippi, is the preacher in charge. We have charge of the music.—GUY B. WILLIAMSON AND WIFE, Waverly, Ill.

**Chambersburg, Feb. 8.**—Five added last night at regular service. All men, heads of families. One confession, four reinstated. Many good results of our meeting yet to be realized.—PAUL A. CASTLE.

**Petersburg, Jan. 27.**—We closed a meeting of 24 days yesterday with 20 accessions: 16 baptisms, four by letter and statement. Bro. H. A. Northcutt, of Kirksville, Mo., did the preaching and did it well. He has built us up spiritually and made us stronger in the faith. Three other churches in the city were holding meetings at the same time.—W. M. GROVES, pastor.

**Polo, Feb. 5.**—Have closed a meeting in Polo, Ill., and organized a church with 44 members. I was sent here by the first district board. Three of these were formerly members of the Christian church, but only 20 were actually working members. These held their membership in Pine Creek, a country church seven miles away. So 12 were practically a gain to the church. In addition to these there were 12 others divided as follows: Six by primary obedience, two from Baptists, one from United Brethren, one from Lutheran, one from German Baptists, and one from the M. E. An aid society with 25 members and a Bible-school with an enrollment of 62 were organized and \$45 per month was raised toward a preacher's salary. The Baptist Church has been rented for a year and the Baptists will nearly all work with us. A good feeling toward the Christian Church has been left in the town and there is a fine prospect for a good church in Polo in the near future. Meade E. Dutt had charge of the singing and was a great help in the meeting. I begin a meeting in the opera house in DeKalb on next Sunday.—HAROLD E. MONSER.

**Arcola, Feb. 9.**—On May 31, last year, Chas. Reign Scoville was called here to dedicate our new church. He left such a wonderful influence upon our community that we prevailed upon him to come and assist us in a meeting. He was with us 22 days, being here only two Lord's days, as he had to be in his own pulpit one Lord's day during the meeting. There were 141 added to the church and many others we believe will follow. A number of these came from the foremost workers of the Presbyterian Church, among them being one of their elders; others from the Methodists, Baptists and Congregationalists. The city never was so stirred religiously. This has always been considered a hard place to hold a meeting. When the Methodists and Baptists closed their meetings without success, they said they hoped we would be able to do something, but it was not long until we were doing too much to please them. I have never known a man more able than Brother Scoville to stand against such allied forces as opposed us. Infidelity and sectarianism had to go down before the powerful sermons of the evangelist. The result of this meeting puts the Church of Christ by far the strongest in this little city, and there are nine churches here. We reached some of the best and most influential families in our community. Three years ago we had 150 members, now we number 400. Such a plea as the Bible furnishes us with such an evangelist as Brother Scoville, is sure to win. L. T. FAULDERS, pastor.

**Jacksonville, Feb. 12.**—Have just begun a two weeks' meeting and have 13 added—seven

## THE VALUE OF CHARCOAL.

### Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly every body knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but, simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath, and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I got more and better charcoal in Stuart's absorbent Lozenges than in any of the ordinary charcoal tablets."

confessions last night.—CHAS. REIGN SCOVILLE.

**Charleston, Feb. 12.**—Allen Wilson is preaching every night to a full house; 11 accessions since Sunday.—WILL F. SHAW.

**INDIANA.**—Kendallville, Feb. 3.—Started a meeting here Jan. 3. The pastor, Brother Bass, was to do the preaching, but was taken ill after the third night of the meeting. During the three weeks of the meeting we changed preachers three times. Two nights we had no preacher, and I did the preaching, singing and conducted the Bible reading. Yet with these obstacles in the way, we were blessed with 13 accessions, 10 of which were the results of personal work; one young brother who wishes to begin studying for the ministry next fall.—H. S. SAXTON & WIFE singing evangelists.

**New Richmond, Feb. 11.**—Closed two years with the church here last Sunday with five confessions. Four made the good confession the Sunday before when A. L. Crim, a former pastor, preached here; 11 to be baptized to-night. Can be secured for one meeting this spring.—GEO. W. WATKINS.

**Brazil, Feb. 11.**—Our meeting here has been in progress two weeks; 33 additions to date. H. H. Northcutt, evangelist.—E. L. DAY, pastor.

**Martinsville, Feb. 8.**—We had a delightful day here yesterday. One baptism last evening, and one addition by letter. No one could ask for a better hearing than we have had here during this bitter cold. Prospects for our March offering are very bright.—M. W. YOCUM.

**Shelbyville, Feb. 12.**—Bro. H. O. Pritchard, pastor of the church here, is conducting a protracted meeting. So far about 25 souls have been added to the church.—J. E. MASTERS.

**IOWA.**—Castana, Feb. 10.—I came here one week ago. Four additions last night; eight in all to date; look for more to-night. The church at this place has no Sunday-school, no prayer-meetings, no Christian Endeavor. We shall try to set things in order.—M. L. ANTHONY, evangelist.

**Keokuk, Feb. 8.**—Great audience last night.



## A Letter of Interest.

The Fillmore Bros. Co., Cincinnati, O.

Gentlemen:--I have had charge of church choirs and have done special choir work for the past seventeen years. The past ten years I have used your 'Praise Hymnal,' and I can say without reserve that it is one of the best all-round collections of hymns that I have ever used or seen. It has in it the qualities that live, the music of the better class, and very little of that worthless 'logwood' so commonly used to fill up. After ten years of constant use, my church is not ready for a change. I do not know of a book in the market which could take its place. Its music is as dear to me as when the books came crisp and new from the bindery. Allow me to congratulate you upon the great success you have had with this excellent collection.

Yours respectfully,

J. P. Lowry.

Chorister, Christian Church.

Gibson City, Ill., Jan. 20, 1904.

Rather a good testimonial that. THE PRAISE HYMNAL receives many of them. It is the book for the churches to use. Write us about this, or any other musical matters.

## THE FILLMORE BROS. Co., Cincinnati, O.

Two young men responded to the gospel invitation. This is a fine work.—J. W. KILBORN.

Dallas Center, Feb. 6.—Meetings at Beatrice closed Sunday night; 44 confessions, two by letter and three by statement. We found in Brother Price a true "yoke-fellow." It was a pleasure to work with such a loyal pastor and congregation. We just arrived and begin at once with Prof. Lockhart. His work in Drake prevents his being with us only on Saturday and Sunday of each week. The membership here comes largely from the country. Much will depend upon the kind of weather during the meeting. Our next meeting will be in Montana.—LAWRENCE WRIGHT AND SMITH.

Zearing, Feb. 10.—The writer closed a two and a half weeks' meeting recently at Grant Center, our new country chapel north of town. Church organized; 65 added, 41 by confession and baptism. We begin our third year with the Zearing Church next Lord's day.—CHAS. D. HOUGHAM.

Stanhope, Feb. 11.—Ransom Cole recently closed a four weeks' meeting in Stanhope, where I have been laboring since Oct. 1, 1903. This special effort resulted in nine additions, eight confessions, one reclaimed. Our meeting closed with large attendance and splendid interest.—W. C. COLE.

Lake City, Feb. 13.—Last night closed a remarkable meeting here. Evangelist H. E. Van Horn has preached the gospel for five weeks in its simplicity, and with force and power. We had no pastor during the meeting. Brother Arney, our local choir leader, had charge of the music. Forty-eight were added to the church, thirty-three by confession, seven from the denominations. Almost all were adults; four were old gray-headed men, one being over 72 years old. The church has been strengthened and built up by the splendid sermons of Brother Van Horn.—G. L. SMITH.

KANSAS.—Lyndon, Feb. 9.—One confession last Lord's day.—J. F. POWERS.

Caldwell, Feb. 10.—I have accepted the work at this place, and will begin March 1. Visited them Feb. 7, and there was one confession.—LEE H. BARNUM.

Moline, Feb. 5.—We began a meeting with home forces Jan. 3, and closed Feb. 1. Present results 15 added to the church, eight baptisms, two from the M. E. Church and five otherwise. All considered this was a good

meeting, as this is a hard field. More will come as the result of the meeting.—E. L. POSTON.

Humboldt, Feb. 8.—Our meeting in this important city began yesterday. The interest is intense from the first. House packed and two added at second service. Brother and Sister Hensly are fine workers, and have all things ready. My health is greatly improved and am growing better every day. Brethren will address me hereafter at Oklahoma City, O. T.—D. D. BOYLE, evangelist.

South Haven, Feb. 10.—Last night we closed the greatest meeting in the history of this town. Many of the best business men of the town who had seemed indifferent to religion confessed Christ and put him on in baptism. Whole families came, until 78 had been added. Fifty-three of these were by baptism, 11 by letter and statement, four reclaimed and 10 from the denominations. Several more will unite at almost the first opportunity, as they were hindered by sickness. We more than doubled our membership and all are full of joy. This, with the grand meeting held at Hunnewell, in which Sister Hazelrig did the preaching (previously reported), makes about 150 additions in this field in the last two and a half months.—J. W. MORRIS, pastor.

KENTUCKY.—Lexington, Feb. 10.—The writer's twelfth year of service with the Broadway Church, Lexington, Ky., recently closed. During that year there were 194 additions to our membership; \$8,441.11 was raised for expenses and repairs; \$1,576.97 for missions and benevolence—\$10,018.08 in all. Every department of our work is in a most healthy condition, the church is united and earnest, and we enter upon our new year full of hope.—MARK COLLIS.

Vanceburg, Feb. 10.—Five additions here at regular services during the past month: three by letter and two by confession and baptism. One of the latter was from the Presbyterians, the other from the world. Both were baptized the same hour of the night they made the good confession. Christian Endeavor day offering for Damoh, India, work was \$10. Our society here also supports a boy at this orphanage.—ROY LINTON PORTER, minister.

MICHIGAN.—Yale, Feb. 8.—One confession on Lord's day, Feb. 7.—The work here is in good condition.—O. D. FOURNIER.

Saginaw.—Meeting here 15 days old; 21

added. Continue with large audiences.—RAUM & SEXTON.

Ionia.—Our meeting closed last Sunday evening with 72 additions, nearly all by conversion or from the denominations. Considering the very severe weather of the last two weeks, the meeting was remarkable. Robt. M. Hopkins, of Louisville, Ky., aided in the song and personal work. Our large auditorium was always well filled and on good evenings and Sundays it was crowded. We have had over 100 additions within the year, besides the organization of the new church at Belding with over 100 members.—W. B. TAYLOR.

MISSOURI.—Downing, Feb. 1.—During the year 1903 there were 45 additions under my ministry, 37 by confession and baptism, one from the Baptists and the remainder by letter. There were five Sundays in the year on which I held no service on account of sickness. Officiated at ten weddings and conducted nine funeral services.—W. H. COLEMAN.

East Prairie, Feb. 9.—Bro. Jesse T. Craig, of Poplar Bluff, closed a three weeks' meeting here last night. Ten confessions, two by statement, one reclaimed and the church much strengthened are the visible results of his labor. Brother Craig is an able preacher, and his plain yet honest and loving presentation of the truth won for him the love and respect of all who heard him.—A. L. HUFF, minister.

Edina, Feb. 9.—We have just finished a most enjoyable sixteen days' meeting in Edina. There were nine additions—two by letter and seven conversions. I am engaged to help in a meeting at Virginia, Ill., beginning Feb. 21. J. W. Carpenter is the pastor there.—SIMPSON ELY, Clearfield, Ia.

Bowling Green, Feb. 4.—The churches at Frankford and New London have employed Bro. J. S. Clements. He is a good, strong preacher, whom I have known for a number of years, and I am glad to welcome him to this part of our state.—E. J. LAMPTON.

Spring Garden, Feb. 5.—I held a week's meeting at this place; will close Sunday night. Church revived and meetings well attended. Two confessions, prospects fair.—B. McDONALD, evangelist.

Marshfield, Feb. 9.—1 assisted Bro. J. R. Blunt in a meeting of twenty-two days at Richland, Mo., last month. Result, 25 con



fessions, four from Baptists, one from United Brethren who had been baptized and 13 by letter and statement—43 in all. Blunt is beloved by everybody. He is a capital fellow to work with; an excellent pastor.—F. M. HOOTON.

Isadora, Feb. 9.—Nineteen additions to congregation—nine by primary obedience, ten from statement and denominations, result of meeting by J. H. Coffey at Pleasant Ridge schoolhouse. Brother Coffey has been a successful and faithful minister for over forty years.—C. F. W.

Kirkville, Feb. 8.—I have accepted a call to the churches at Bible Grove and Greensburg for this year. The work at both places is starting off nicely. A better class of people cannot be found anywhere than at these two churches. I would be glad to visit any churches that want preaching one-fourth time or I can hold meetings. The church at McFall is needing a good meeting; they are worthy; an able man ought to go there.—WILLIAM MONDY.

Jasper, Feb. 13.—We had three additions here last Sunday, one by baptism, two by statement.—O. W. JONES.

Kirkville, Feb. 11.—There were four additions here Sunday and two at last night's service, one young lady making the good confession. If any of the churches in the vicinity of Kirkville need a preacher for half-time, I can place them in correspondence with same.—G. W. THOMPSON.

Butler, Feb. 13.—I resigned the work at Adel, Ia., to take the work at Butler, Mo., where I take charge Feb. 14. Had a most pleasant pastorate at Adel. That people is consecrated and loyal and progressive. Our work there was quite successful, there having been 43 accessions since June, 1903: 23 baptisms without the aid of evangelists. They will need a pastor at once. Prospects at Butler are bright.—H. JAS. CROCKETT.

OHIO.—Newark, Feb. 8.—Two confessions yesterday. This makes five since last report. Recently organized a brotherhood of I. C. A. with 88 members.—H. NEWTON MILLER.

Cleveland, Feb. 8.—Twenty-nine additions at the Dunham Avenue Church yesterday. Twenty-eight by confession and one by letter.—M. J. GRABLE.

Steubenville, Feb. 8.—Two additions yesterday and two Wednesday night at prayer-meeting. Three confessions and one was from the Baptist Church.—H. H. MONINGFR.

Van Wert.—One from the Presbyterian by baptism, Feb. 4. In January the church gave its annual report which showed the most money raised, the greatest number of additions and the largest Sunday-school in its history.—H. E. STEVENS.

Cleveland, Feb. 9.—Miles Avenue Christian Church of this place has just closed a very successful four weeks' meeting, conducted entirely by its wide-awake pastor, T. Alfred Fleming, resulting in 130 additions, mostly by confession. Brother Fleming is doing a great work here, and his ability and zeal cannot be too highly commended.—E. E. HEALY, Elder.

Toledo, Feb. 10.—Things are going nicely here. There have been 30 added to the church since we came here four months ago. I began my meetings here last Sunday. Three additions so far in the meetings. J. W. Kerns, of Crafton, will be here next Monday night to continue the preaching for me.—W. D. VAN VOORHIS.

Portsmouth.—Have been here 12 days with 127 added.—HARLOW AND REIDENOUR.

OKLAHOMA TERRITORY.—Oklahoma City, Feb. 8.—I have just closed a short meeting at Hebron, Neb. There were fifteen additions, R. A. Schell is in the sixth year of his pastorate. He is doing fine work. He is loved and respected by all the people of the town. Good church and a good preacher.—S. D. DUTCHER.

Geary, Feb. 8.—We closed the Spring Creek meeting last night. Held near the Mayent postoffice, Woodward county for three weeks with 40 additions; baptized 11 yesterday. Of this number, there was one reclaimed, one from the Presbyterian, one by letter, 11 baptized and 26 by statement. We received two dozen Gospel Hymns No. Two, as a present from the Christian Publishing Co., which did good service in this meeting. We would like to hear from brethren in Woodward, Day, Woods and Beaver counties. Address us at Geary.—R. S. SMEDLY, Living Link Evangelist.

Stroud, Feb. 11.—We have a membership of about 50 members. A good little house and preaching two Lord's days in each month. A good Sunday-school. But with the entire force of all the churches the saloon element is in the majority. It is a hard move for us here.—REV. L. F. FUQUA, Box. 432.

## TOPIC CARDS FOR 1904

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### AND ALL OTHER CHURCH SUPPLIES

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OREGON.—The Dalles, Feb. 2.—During the past six months the membership of The Dalles church has been doubled; 17 having united at regular services and 47 in our recent meeting held by our state evangelist, Brother Holmes. In addition to this splendid gain in numbers over \$700 was raised in pledges. This money when paid will clear the church of all indebtedness and leave enough on hand to repaint the building. We all praise God from whom all blessings flow.—F. ELMO ROBINSON, Pastor.

Athens, Feb. 10.—Closed with 152 additions. J. W. Jenkins is very close to my ideal pastor. The congregation is one of the best I have known. The people know how to make an evangelist long to see them again. Sixty people gave a dollar each to have Mrs. Moore visit us from Iowa and to return with me. I go next to Harris, Mo.—W. A. MOORE.

PENNSYLVANIA.—Washington, Feb. 8.—A very profitable and successful meeting has just been closed with the historic First Church of Washington, in which E. W. Thornton, of Pittsburg, did the preaching in a most attractive and winning manner. Thirty-nine were added, 26 of them by confession and baptism.—E. A. COLE, pastor.

TENNESSEE.—Nashville, Feb. 8.—Four additions to Woodland Street Church Sunday: one by letter, two by confession, one reclaimed.—JOS. DARDEN ANNISTEAD, minister.

WASHINGTON.—Mount Hope, Feb. 2.—About three months ago Bro. Melford W. Smith, of Fullman, Wash., and Bro. F. O. McColly, singer, of Teco, Wash., held a four weeks' meeting in Mount Hope, the result being the organizing of a church of 45 members, about one-half by confession and baptism. Then they went to Waverly, seven miles south of Mt. Hope, and had a three weeks' meeting, organizing a church with 28 members. Then on Jan. 8 they began a meeting in Rockford, five miles east of Mt. Hope, which closed Lord's day night, the 31st, with the following result: organized a church with 43 members. There was only one member of the Christian Church in Rockford when the meeting began. Mt. Hope and Rockford have hired Brother Dean, of Spokane, for full time, one-half at each place.—JOHN FISHER.

WISCONSIN.—Milwaukee, Feb. 9.—Meeting closed last night; large audiences, 29 additions, nearly all adults and heads of families. Enlarged territory for future work. Meeting conducted with home forces.—C. M. KREIDLER, pastor.

Waitsburg, Feb. 9.—Our revival meetings have been running three weeks and there have been 39 additions. We will continue at least another week. I am quite sure others will come ere we close. The interest is fine and attendance good. There have been additions every night for nearly two weeks. We are using home forces.—W. T. ADAMS.

Pomeroy, Feb. 8.—Meeting closed at Davenport, Feb. 4. Brother Gist, the pastor, began the meeting a week before we arrived and had four added; there were 21 after we began, making 25—16 baptisms, four from the denominations, five restored. Brother Gist is doing a good work at Davenport. The church now numbers about 140; the Sunday-school averages 100. We are now at Pomeroy with Brother Sanders.—T. F. STEPHENS AND WIFE, evangelists.

Rosalie, Feb. 8.—The work at Rosalie starts off well. Commenced here Jan. 1; have had seven additions by letter and one confession. We assisted our brother, W. T. Adams, of Waitsburg, two weeks. He is having a good meeting; 19 additions to date. We begin a meeting here with home forces to day.—A. J. ADAMS, pastor.

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### SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

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WANTED—Parties to write to me who have as much as \$1,500 to invest in a business that will pay more than 100 per cent profit. Will pay R. R. fare one way to responsible parties who will investigate this. Address F. E. Gilmore, Hills Hotel, Bloomington, Ills.



## Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

**The Atonement and The Modern Mind.** By James Denny, D. D., Professor of New Testament Language, Literature and Theology, United Free Church College, Glasgow. (A. C. Armstrong & Son. \$1.)

This work, as the author tells us, in the preface, was suggested by certain criticisms on, and questions raised by, his previous work, "The Death of Christ." These objections arise, as he thinks, from two sources: (1) Certain tendencies or moods of the modern mind which are naturally unfriendly to the central truth in the atonement, and (2) certain misconceptions as to what the New Testament doctrine of the atonement is. Broadly speaking, the first two chapters of the book deal with the former, and the closing chapter with the latter. The book will have a wholesome effect in counteracting certain loose views concerning the atonement, and in modifying some of the older views which are responsible in part for the reaction to an opposite extreme. The author rightly magnifies the atonement as that by which God mediates forgiveness to the human mind. Not only is it such a revelation of God's love as to bring men to penitence and faith, but it also declares God's *righteousness* in his attitude toward sin and the sinner. On the whole we find ourselves in sympathy with the author's view of the atonement as against the "modern mind" which opposes it, but there is a disposition to maintain some of the old theological terms which stand for theories that have been abandoned, and which, we think, should be abandoned with the systems to which they belong. The author seems to us to belong to that class of scholarly, evangelical writers, who are able to understand the modern mind, to appreciate what is true and praiseworthy in it, and to mediate the truth of the gospel to it. May their tribe increase!

**Ultimate Conceptions of Faith.** By George A. Gordon, minister of the Old South Church, Boston. (Houghton-Mifflin & Co. \$2 net.)

This is rather an audacious title for a book, but its author is an audacious thinker. Audacity, however, is not the chief quality of Dr. Gordon's thinking. Strength and clearness, with a faculty for getting at the heart of things, are the controlling characteristics of his books. This work is the ablest of those which have been put forth by this vigorous thinker. It contains the lectures delivered in the autumn of 1902 in Yale University on the Lyman Beecher foundation, except the first and third chapters which are deemed essential to the author's course of thought. Chapters one, two and three, deal with the preacher as a theologian, pointing out the relation between religion and theology and the value of theology to a minister of the gospel, and the advantages which the minister enjoys of testing the value of his theology in preaching. All this leads up to the main line of thought, that of ultimate conceptions. According to the author's treatment, the individual ultimate is personality; the social ultimate, humanity; the historical ultimate, optimism; the religious ultimate, Jesus Christ; the universal ultimate, the moral universe; the absolute ultimate, God. A chapter is devoted to each of these ultimate conceptions.

It will not be denied that these are, indeed, ultimate conceptions, and when one has followed the author carefully through his studies, he will not fail to be impressed with his reverence for the past, with his spiritual insight, which discerns the errors as well as the great truths of the past, and with his courage in denouncing these errors, no matter how hoary with antiquity, and his em-

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phasis upon the old truths in spite of their age. His explanation of the doctrine of the Trinity will no doubt clear difficulties out of the way of many minds, proceeding, as he does, through human nature to interpret the nature of God. One may withhold his assent here and there from a conclusion of the author, but one cannot but feel that the reading of his book is both a spiritual and an intellectual tonic, well-fitted to key the mind up to do its highest and best thinking. We commend its reading, especially to ministers of the gospel.

**THE CHRIST IN MODERN LITERATURE**, by George Hamilton Combs, one of our Kansas City preachers, is easily one of the best books turned out by the Christian Publishing Company, St. Louis, Mo., in a long time. It is beautiful in diction, comprehensive in its scope, touches a vital subject and draws a splendid conclusion. — *Colorado Christian Herald*.

257 pages. Handsomely bound, price \$1.00 postpaid. Christian Pub. Co., St. Louis, Mo.

### As Seen From the Dome.

(Continued from page 216.)

vices and our model structures are licked up in a moment and our best powers of resistance seem pitifully weak. Man boasts of controlling natures, but he is still like Carlyle's Minnow, knowing the crannies and pebbles of his little Creek, but ignorant of ocean tides and periodic currents, trade winds, monsoons, and moon eclipses by which the condition of his little creek is regulated and may from time to time be quite overset and reversed. He should learn humanity.

We see also how unstable a thing is wealth. Here are men who were millionaires on Sunday morning and in one short day have become poor. "Riches," the wise man tells us, "take unto themselves wings and fly away." Accumulations of thousands in a lifetime of labor go up in smoke, which a single spark is responsible for, and men who had climbed to the top must begin again at the bottom. It is the old story. Croesus, whose name is the synonym of great wealth, is taken captive, stripped of his treasures, and in old age supported by the charity of Cyrus. God alone is great. The things that are unseen are the eternal things. Cornelius Vanderbilt, worth \$100,000,000, asked them to sing, as he lay dying, "Come you sinners, poor and needy." Blessed are they that do his commandments for they shall enter into the city that hath foundations, the city which no fire can ever destroy.

## The Quiet Hour

The man who keeps busy in the service of the Lord does not have time to be afraid of public sentiment.

Keep your conduct abreast of your conscience, and very soon your conscience will be illumined by the radiance of God. — *W. M. Taylor*.

He who lives for others will have friends, but he who lives for himself must not complain when he finds the world forsaking him. — *Earthly Discords*.

Say not, "The days are evil, Who's to blame?" And fold the hands and acquiesce—Oh, shame! Stand up, speak out, and bravely in God's name. *Mallbie D. Babcock*.

Always remember, that sincerity is the very soul of religion. A single intention to please God and to approve ourselves to him must animate and govern all that we do. — *Doddridge*.

The world o'erflows its cup of woe,  
Each heart has felt the knife of pain,  
But I would have my soul to know  
That all is best, that God doth reign.  
— *Visions and Other Verses*.

Put a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade and say nothing about it. Love hides even from itself. — *Drummond*.

Each day comes as a fresh gift from the hand of God. In it are just the experiences his loving wisdom has ordained. Meet with a brave heart all that is in the day's portion, but shrink not from phantom's lions, or shadows that seem to blot out the sun.

Amid the maddening maze of things,  
And tossed by storm and flood;  
To one fixed trust my spirit clings—  
I know that God is good.

I know not where his islands lift  
Their fringed palms in air;  
I only know I can not drift  
Beyond his love and care. — *Whittier*.

Insufficiency, all-sufficiency, efficiency—these are the three keynotes of this strong and striking Scripture and of every strong and efficient Christian life. We must start at the deep sense of our utter insufficiency, but just as firmly must we be assured of Christ's all-sufficiency. Humility is paralyzing when it leads to discouragement, but stimulating when it throws us upon Christ. Then comes efficiency, and the consciousness of our divine equipment for everything that God expects of us. We have no right to expect to fail; and, while utterly sensible of our nothingness, "we can do all things through Christ who strengtheneth us." — *Christian Missionary Alliance*.

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## Family Circle

### Hymn of the Vaudois.

For the strength of the hills we bless thee,  
Our God, our fathers' God!  
Thou hast made thy children mighty  
By the touch of the mountain sod.  
Thou hast fixed our ark of refuge,  
Where the spoiler's foot ne'er trod;  
For the strength of the hills we bless thee,  
Our God, our fathers' God!

We are watchers of a beacon  
Whose lights must never die;  
We are guardians of an altar  
'Midst the silence of the sky:  
The rocks yield founts of courage,  
Struck forth as by thy rod;  
For the strength of the hills we bless thee,  
Our God, our fathers' God!

For the dark resounding caverns,  
Where thy still, small voice is heard;  
For the strong pines of the forests,  
That by thy breath are stirred;  
For the storm on whose free pinions  
Thy spirit walks abroad;  
For the strength of the hills we bless thee,  
Our God, our fathers' God!

The royal eagle darteth  
On his quarry from the heights,  
And the stag that knows no master  
Seeks there his wild delights;  
But we, for thy communion,  
Have sought the mountain sod;  
For the strength of the hills we bless thee,  
Our God, our fathers' God!

The banner of the chieftain,  
Far, far below us waves;  
The war-horse of the spearman  
Cannot reach our lofty caves;  
The dark clouds wrap the threshold  
Of freedom's last abode;  
For the strength of the hills we bless thee,  
Our God, our fathers' God!

For the shadow of thy presence,  
Round our camp of rock outspread;  
For the stern defiles of battle,  
Bearing record of our dead;  
For these snows and for the torrents,  
For the free hearts' burial sod;  
For the strength of the hills we bless thee,  
Our God, our fathers' God!  
—Mrs. Felecia Dorothea Hemans (Browne).

### A First Sight of One's Mother.

A minister living in an Indiana village received a call once from a parishioner:

"Will you go to Indianapolis for me?" he asked. "We have decided to send Johnnie there for an operation. We have received encouragement that he might yet be made to see."

Johnnie had been born without sight, and now a lad of six, bright and sunny, and hardly realizing that he lacked anything to make life happy, he was facing a future of darkness, little hope having till now been given to his parents that anything could be done for his eyes.

"Go with my wife and Johnnie," said the father. "I cannot go; I dare not go. But stay with her until it is over, and either rejoice with us or comfort us, and send me word as fast as the lightning can fetch it."

The minister went and stayed with the lad. The oculist, not overconfident, began his work and preserved till, with a thrill of triumph in his tone, he said:

"The boy will see."

The glad wire tingled with the message to the father. The minister, with the overjoyed mother, retired to wait for the time when the bandaged eyes could bear light enough for the first look at the beautiful world.

At last came the notification of the



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expected test. In the dimly-lighted room the mother and the minister stood breathless, while the doctor carefully raised the shade. The little lad, overwhelmed by the sudden possession of a new sense, cast a bewildered look from one to another of the three.

"Johnnie," said the minister, "this is your mother." The little arms went up and clasped her neck, the happy boy verifying this new sense by those already tested. Caressing the loving face he saw leaning above him, he cried, "O mother! Is this really you, or is it heaven?"

"I felt," said the minister, "as if I witnessed something of the glad bewilderment of a newly translated soul in its first sight of the face of our heavenly Father."—Ex.

### Suggestive Saloon Signs.

"High-Grade Liquors"—for low-grade men on the down-grade of life.

"Majestic Rye"—will ensure a majestic gait to the consumer, and a majestic dwelling for the dealer.

"Pride" Whiskey—goeth before destruction.

"Pale Beers"—warranted to make the wife pale with anxiety and suffering, and the children pale for lack of food and clothing.

"El Dorado Wines"—make a fool's El Dorado for their victims, giving a moment's exhilaration in exchange for a lasting weakness.

"Happy Days Rye"—after drinking it, no more happy days for you.

"Reliable Family Liquors"—may be relied upon to break up the family, separate husband and wife, driving boys from home as soon as they can walk, and sending girls into the mill instead of to school.

"Old Glory Saloon." We will lose our country's battles for her, run her ships aground, corrupt her officials, and ruin her boys. May "Old Glory" long protect us in our war against her.

"Importers and Rectifiers." Importers of foreign stupidity, brutality, lust, and murderousness. Rectifiers of what? Surely not of the home or society or the nation. Ah, it must be a misspelling of *Wreckifiers*, Makers of Wrecks; wrecks of manhood, with tottering limbs and silly brains; wrecks of womanhood, with all beauty and refinement gone; wrecks of childhood, even before their launching.

"That's All"—and full enough. It

only represents waste, want, ignorance, degeneration, and death. That's all.—H. A. Fellows in *Christian Endeavor World*.

### "Keeps" for the Children.

These "keep texts" are all in the Bible. Find them and learn them, and so make them yours:

"Keep thy heart with all diligence, for out of it are the issues of life."

"Keep thy tongue from evil, and thy lips from speaking guile."

"Keep thee far from a false matter."

"He that keepeth his mouth keepeth his life."

"Take heed to thyself, and keep thy soul diligently."

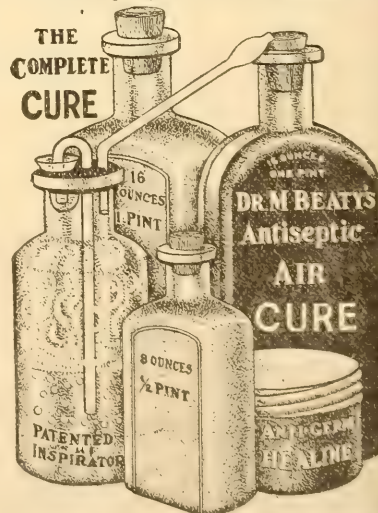
"Little children, keep yourselves from idols."

"My son, keep thy Father's commandments."

"My son, keep sound wisdom and discretion."—*Church Intelligencer*.

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You can now have an opportunity of convincing yourself **FREE** that I have a positive and permanent cure for all Nose, Throat and Lung diseases. To introduce and prove beyond doubt that my great Antiseptic Air Cure treatment will cure Consumption, Bronchitis, Asthma, Catarrh and Weak Lungs, I have decided to make a test offer of a **Full Month's Treatment, Free**, including Inspirator and all medicines complete, as shown in illustration.



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**My Mother's Faith.**

The fire upon the hearth is low,  
And there is stillness everywhere.  
Like troubled spirits here and there,  
The firelight shadows fluttering go;  
And as the shadows 'round me creep,  
A childish treble breaks the gloom,  
And softly from a farther room  
Comes, "Now I lay me down to sleep."

And somehow, with that little prayer  
And that sweet treble in my ears,  
My thoughts go back to distant years  
And linger with a dear one there;  
And, as I hear the child's amen,  
My mother's faith comes back to me;  
Crouched at her side I seem to be,  
And mother holds my hands again.

O for an hour in that dear place!  
O for the peace of that dear time!  
O for that childish trust sublime!  
O for a glimpse of mother's face!  
Yet as the shadows 'round me creep,  
I do not seem to be alone—  
Sweet music of that treble tone—  
And "Now I lay me down to sleep."  
—Eugene Field.

**Boys, Please Don't—**

Show the surly side of your disposition when at home.

Take advantage of the generous impulses of your mother.

Say things which make father wish you would take a back seat.

Think it appears smart to become excessively taciturn when at home.

Talk back to your father with the thought that it is smart.

Expect your mother and sisters to give you as much attention as though you were a child.

Fail to extend your family a pleasant greeting on going home.

Think it unmanly to once in a while bestow a caress on your mother.

Make your family smile at your vain-glorious boastings.

Do things which will necessitate a humiliating explanation. — *Philadelphia Bulletin.*

**The Heart's Desire.**

A beautiful story is told of Rudyard Kipling during a serious illness a few years since. The trained nurse was sitting at his bedside on one of the anxious nights when the sick man's condition was most critical. She was watching him intently and noticed that his lips began to move. She bent over him, thinking he wished to say something to her. She heard him whisper very softly the words of the old familiar prayer of childhood, "Now I lay me down to sleep." The nurse, realizing that her patient did not require her services, and that he was praying, said in apology for having intruded upon him, "I beg your pardon, Mr. Kipling; I thought you wanted something." "I do," faintly replied the sick man; "I want my heavenly father. He only can care for me now."

In his great weakness there was nothing that human help could do, and he turned to God and crept into his bosom, seeking the blessing and the care which none but God can give. That is what we need to do in every time of danger, of trial, of sorrow—when the gentlest human love can do nothing—creep into our heavenly father's bosom, saying, "Now I lay me down to sleep." That is the way to peace. Earth has no shelter in which it can be found, but in God the feeblest may find it.—*J. R. Miller.*

**Don't Worry.**

Don't start nervously if a child makes a noise or breaks a dish—keep your worry for broken bones.

Don't sigh too often over servants' short-comings.

Don't get excited if the servant has neglected to dust the legs of the hall table; neither the welfare of your family nor the nation is involved.

Don't exhaust all your reserve force over petty cares. Each time that a woman loses control over herself, her nerves, her temper, she loses just a little nervous force, just a little physical well being, and moves a fraction of an inch farther on in the path that leads to premature old age.

Don't go to bed late at night and rise at daybreak and imagine that every hour taken from sleep is an hour gained.

Don't eat as if you only had a minute in which to finish the meal.

Don't give unnecessary time to a certain established routine of housekeeping, when it could be much more profitably spent in rest or recreation.

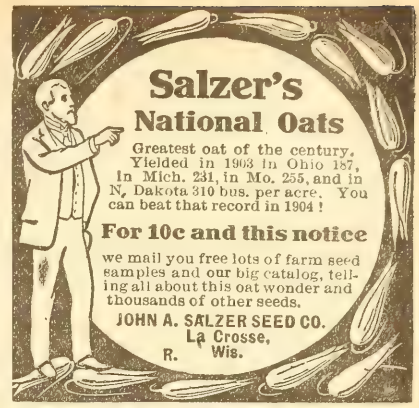
Don't always be doing something; have intermittent attacks of idling. To understand how to relax, is to understand how to strengthen nerves.

Don't fret and don't worry are the most healthful of maxims.—*Selected.*

**Pay the Freight.**

A New York lawyer tells the following story of a darkey preacher in North Carolina, who prefaced the passing of the collection plate with "Salvation's free, brethren, salvation's free! It don't cost nothin'! But we have to pay the freight on it. We will now pass aroun' the hat, an' collect the freight charges."

An English paper reports the discovery of a real Mrs. Partington. She walked into the office of the judge of probate, and inquired, "Are you the judge of reprobates?" "I am the judge of probate," was the reply. "Well, that's it, I expect," quoth the lady. "You see, my husband died detested, and left me several little infidels, and I want to be appointed their executioner!"



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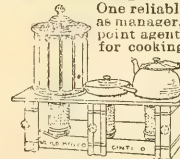
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Wis.

**Why He Didn't Pay.**

A Missouri preacher, at the conclusion of one of his sermons, said: "Let all in the house who are paying their debts stand up." Instantly every man, woman and child, with one exception, rose to their feet. The preacher seated them and said: "Now, every man not paying his debts stand up." The exception noted, a careworn, hungry-looking individual, clothed in his last summer's suit, slowly assumed a perpendicular position. "How is it, my friend," asked the minister, "that you are the only man not to meet his obligations?"

"I run a newspaper," he meekly answered, "and the brethren here who just stood up are my subscribers, and —."—*Selected.*

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### A Limit to All Things.

He had been away on a long journey, and upon his return his wife was detailing to him a number of reforms and improvements which she had successfully engineered during his absence.

"And you know," she said, "that closet that was locked for over a month, and which you said couldn't be opened except by a locksmith? Well"—triumphantly—"I opened it."

"Well, well, how in the world did you do it?"

"With a hairpin."

"And the furnace door," she continued, "has been slopping around on one hinge just because you were too lazy to fix it, but it's all right now."

"Well, I'm glad you had it fixed."

"Had it fixed! I fixed it myself—with a hairpin."

"And then there's that crayon portrait of mother that stood in the corner for almost six solid weeks because you never would bring me any picture-hooks—"

"Well, I intended to, but—"

"Oh, 'but!' Well, it don't make any difference now; I got it up with a hook I made myself—out of a hairpin."

"And there's Willie; you've been coaxing him for a year, trying to break him of biting his nails, and I broke him in a week."

"With a hairpin?" he inquired weakly.

"No!" she snapped, "don't be a goose! With a hair-brush!"—*Lippincott.*

### Uncle Sam's Bank.

"Let's get up early and pick all the pond lilies," said Everett.

"Yes," said Richard, "and get ahead of Uncle Sam."

"But he sells them; and all we do is to put them in a bowl of water and forget everything about them," objected Anna.

"I don't care. They're no more his than ours," said Richard. "Our cottage is on this pond just as much as his old shanty."

So the next morning the trio were up earlier than usual, and left their mother only beginning to get breakfast, while they went out in a row-boat.

"There he is already," exclaimed Everett.

Sure enough, in an old, flat-bottomed boat, a colored man was making his way toward the patch of lily pads.

"We'll steal in on him quietly," whispered Richard, and they followed close to the shore.

Now he was leaning far over to pull in the white flowers. "Good ketch dis mawnin'," they heard him say. "Heah dar, ma beauty, come in heah; fo' yo' gwine help sen' Unc' Sam's boy to de school, you are. Got ter hab clo'es, he has; an' you got ter help furnish 'em. Seems like dis pon' was Unc' Sam's bank, whare de Lawd put sabins in fo' him ter jest come 'long an' draw out. So don' min' bein' picked, ma beauties; fo' you an' de fishes what swin round below dar, you all help sen' Unc' Sam's boy to de school."

"S-sh," said Richard. "Let's get out of this without his seeing us."—*Every Other Sunday.*

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I was deaf from infancy. Eminent doctors, surgeons and ear specialists treated me at great expense and yet did me no good. I tried all the artificial appliances that claimed to restore hearing, but they failed to benefit me in the least. I even went to the best specialists in the world, but their efforts were unavailing.

My case was pronounced incurable!

I grew despondent; my deafness tormented me. Daily I was becoming more of a recluse, avoiding the companionship of people because of the annoyance my deafness and sensitiveness caused me. Finally I began to experiment on myself, and after patient years of study, labor, and personal expense, I perfected something that I found took the place of the natural ear drums, and I called it Wilson's Common Sense Ear Drum, which I now wear day and night with perfect comfort, and do not even have to remove them when washing. No one can tell I am wearing them, as they do not show, and as they give no discomfort whatever, I scarcely know it myself.

With these drums I can now hear a whisper. I join in the general conversation and hear everything going on around me. I can hear a sermon or lecture from any part of a large church or hall. My general health is improved because of the great change my Ear Drums have made in my life. My spirits are bright and cheerful. I am a cured, changed man.

Since my fortunate discovery it is no longer necessary for any deaf person to carry a trumpet, a tube, or any other such old-fashioned makeshift. My Common Sense Ear Drum is built on the strictest scientific principles, contains no metal, wires, or strings of any kind, and is entirely new and up to date in all respects. It is so small that no one can see it when in position, yet it collects all the sound waves and focuses them against the drum head, causing you to hear naturally and perfectly. It will do this even when the natural ear drums are partially or entirely destroyed, perforated, scarred, relaxed, or thickened. It fits any ear from childhood to old age, male or female, and aside from the fact that it does not show, it never causes the least irritation, and can be used with comfort day and night without removal for any cause.

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On the triple doorways of a great cathedral in Milan, Italy, there are three inscriptions spanning the archway.

Over one is carved a beautiful wreath of roses, and underneath are the words: "All that which pleases is but for a moment."

Over another is sculptured a cross, upon which we read: "All that which troubles is but for a moment."

But underneath the great central entrance of the main isle is the inscription: "That only is important which is eternal."—*Christian Leader.*

A little girl of our acquaintance has a particular fondness for Bible stories. On one occasion she was being told the story of Jonah and the whale. When the climax of the tale was reached, and Jonah had been thrown upon the shore, the little maiden was asked, "And what do you think Jonah did then?" To which the ready response came, "I dess he goed home and changed his fins."—*Church Union.*

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## With the Children

By J. Breckenridge Ellis

The Christian Church Record, published by O. M. Pennock, Chetopa, Kans., had, in the January number a good notice of our Advance Society, for which we are grateful. It's fine to have people talk about us, when they say good things. Let's resolve not to talk about people, except in that way. I have had five families to apply for Little Joe, wanting to adopt him into good homes. It's good to find so much kindness in the world. We want a home for our orphan, but the Orphans' Home doesn't give any money to the family who takes one. So whoever gets Little Joe must take him for love. Our money supports him now in the Home, but if he is taken away, we will immediately adopt another orphan somewhere. I understand he can't be legally given to any family until next August, but perhaps this is a mistake. In the meantime, I ask those who have applied for him to wait patiently till the Orphans' Home board decides the question. I sent them \$5 last month, and I am sending \$5 now; so there goes \$10 of our \$50. If you are taking *The Philanthropist* (913 Aubert Ave., St. Louis, 25 cents a year) you read how the orphans passed Christmas, and you saw that Little Joe got our present. Didn't they have a fine time? And a continued story began in *The Philanthropist*. It's good, and I didn't write it either. Next week we'll have more "Green Witch."

The matron of the Orphans' Home, Miss Williamson, writes: "Joe received his letter, and understands as a little boy would, about his many friends (the Av. S.). Through the kindness of the society he was the happy owner, also, of a toy—a rolling bell—and a money bank. The bell is destroyed, of course, but the little bank sits on the nursery sideboard. He was a very happy little boy Christmas, and his bright eyes sparkled with fun. He has gone to stay three days with a little boy who has learned to love Joe like an own brother. Joe loves Clifford, also. Clifford started to the Home with his precious pair of bantams to give the children, but on the way he decided he would rather they would be just for Joe. Clifford's mamma was surprised, but she knows how Little Joe has crept into the heart of her own reticent boy. Joe went on his visit so sweet and clean and rosy, it would have pleased all the Av. S. to have seen him. . . (Later:) Joe came home yesterday after a nice visit with Clifford, and is now up in the nursery playing with the other children. Like the others, he received his Christmas in a basket, Christmas morning. When the rising bell rang, each jumped out and hunted his basket under the bed; then shouts of gladness filled the house. . . Yesterday, I took 90 to the Zoo. Joe went and saw things wonderful to the small man. After such a happy afternoon I got home to find a boy with pneumonia failing very fast. He died last night. He was 11. His death was very sudden. This is such a busy life with its changes in one day from gladness to

sadness, and this morning the matron of this Orphans' Home is, oh, so tired! Pray that God may uphold my hands, strengthen my heart, and continue my health and strength until my work is done." (Will not each member of the Advance Society say a little prayer for her? We know our prayers are answered. We prayed that \$50 might be raised for our orphan, and \$70.53 is the result so far. This shows how God answers prayers even in dollars and cents, when the prayer is in His cause.)

May Speece, Bucklin, Mo.: "I have just heard some very good news. Josie Lineberry called me up to say I have won 'Adnah' for the four best Av. S. reports. Our mail box is a quarter of a mile from the house, but Mr. Lineberry's is right in front of his door, so they get their CHRISTIAN-EVANGELIST first. I have been sick a long time. I have been gripped rather firmly; but the news that I have won 'Adnah' has done almost as much for me as quinine pills. I wonder what Josie has told on me now? She said she proved in her letter that I was a coward. Now, whatever else I am, I am not that! Everybody knows a school teacher can't be a coward. Oh, I do hate to stay indoors these pretty days! I know my skates are getting rusty. So the money for Little Joe is raised and I didn't have a hand in the pie." But it wasn't my fault. I was sending some money when I got sick and my letter wasn't mailed. But I suppose we'll want \$50 for him next year." (Indeed we will, or for some other orphan equally needy, and I am glad the little pieces keep coming in. I hope the stream won't dry up, but run all year. It wouldn't hurt us if we had \$100 and two orphans, would it? By the way, three more Plattsburg girls, withholding their names, give a quarter a piece, and a Plattsburg boy gives 50 cents. That makes \$8.05 raised right here at home, and I didn't ask for a cent of it; not one cent! And yet, everybody knows me here! I think it's wonderful. And my Kentucky cousins gave \$2, and my Kansas City aunt 50 cents. I don't mean my rich cousins, either!)

Josie Lineberry, St. Catherine, Mo.: "Perhaps my last letter was lost, as it wasn't printed." (Did it tell about riding in the Ferris wheel? That one was printed; if not, it must have been lost.) "I don't want Sidney Chastain to judge me by himself and think me too lazy to keep the rules, so I write again. Like Nannie D. Chambers, I forgot my Bible verse after keeping seven weeks on the next quarter. I can't tell how bad I felt! May Speece said she would have cried, so you see she isn't much braver than I, if she did run away and ride on the Ferris wheel." (I remember now, it was May who wrote that account.) "I began again the next day.

I didn't lose anything, only delayed my report, which I now inclose with 50 cents for Little Joe. When I see the praise given us from so many states, and even England, I feel so proud to be a member of the Av. S. I wish I could send more. Nothing could compensate for the loss of my parents; it must be so with Little Joe; but by loving kindness and cheerful giving, we can make his life brighter and happier."

Lois Percy, Thomas, Okla.: "The money mamma and I sent for Little Joe was so little we were almost ashamed of it, but it was all we could spare: I must go and feed and water my bird." (When you send what you can spare, if it's only a penny, I want you to feel that you are doing as much for Little Joe as if you were a millionaire sending \$1000. And indeed, you will be sending a penny more than any millionaire has sent so far!) Jessie Underwood, Boyd, Ore., forgot her history the fourth week, but began again. She says, "I hope you will hurry up and get that new coat with nine fur tails. We have no snow, but I think there will be before you could get here." (Sounds like she's trying to scare me away, doesn't it?) Eva Hawkins, Ozark, Ark., says she is glad to think she has a part in our Av. S. orphan work. Mrs. Emma Kelso, postmistress of Putnam, Ill., sends 50 cents. The Mantion, Cal., branch society sends five new names: Cornelia, Ethel and Eva Pritchard, and Ella and Claude Randall. Hurray! Mary Rice, of Harrisonville, Mo., who sent 25 cents for Joe, says, "This afternoon mamma was telling my two little brothers about Little Joe. They became interested and emptied the pennies from their banks. They with mother and father send 60 cents. I wish all a happy new year." Grace Read, Christiana, Ont., brings Canada into line for Little Joe with 25 cents. Kind greetings come to us from La Mision Christiana, Monterrey, Mexico. Flossie Davis, Des Moines, Ia., remembered us with a Christmas card. Great stack of letters—Honor List, etc., before me—must go over till another time. But don't stop writing; don't be uneasy about the money you sent. If you sent it, I received it.

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*By Thomas Curtis Clark*

To bear the burdens that befall my life,  
    With courage strong;  
To greet the woes with which my lot is rife,  
    With gladsome song;  
To thwart temptation's power to wreck my soul,  
    With purpose true;  
To see, beyond the clouds that o'er my vision roll,  
    Bright heaven's blue.  
  
To see in every flower and tree that grows,  
    A God of love;  
To hear in every breeze that gently blows,  
    Notes from above;  
To feel for every human heart that beats,  
    A brother's care;  
To know whatever lot the hand of fortune metes,  
    My Lord doth share.

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For the weak against the strong,  
For the poor who've waited long  
For the brighter age to be.

For the faith against tradition,  
For the truth 'gainst superstition,  
For the hope whose glad fruition  
Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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No. 8

## Current Events

The second week of the war has not been marked by any such striking events as the first. The first thing to be done, according to the Japanese plan of campaign, was to get control of the sea, and that Japan has apparently done with all necessary completeness by the remarkably prompt and brilliant movements at Port Arthur and Chemulpo last week. The next and far greater thing to be done is to get similar control of the situation on land, and that will be a matter not of days, but of weeks and months. All dispatches reporting the movement of troops are necessarily rigidly censored, and it is impossible to do more than guess at the time and place where the land forces of Japan and Russia will first come together in considerable numbers. An unconfirmed report says that the clash has already occurred, and that Russia has lost 2,500 men. Other reports tell of small Japanese losses in skirmishes along the Yalu River. The Russian military headquarters have been transferred from Port Arthur to Harbin. With the Russian squadron at Port Arthur partly destroyed and the harbor completely blockaded, and communication with home depending entirely upon a long line of railroad which is difficult to protect, the situation of Port Arthur was far too dangerous for a base of supplies. Harbin, several hundred miles farther north, is the junction of the Vladivostok branch and Port Arthur branch of the Siberian Railroad. Reports of a Russian invasion of Korea and a Japanese invasion of Manchuria are not lacking, but they are vague and contradictory. It is probable, however, that Russian troops have crossed the Yalu River near its mouth and occupied the Korean city of Wiju.

The act of the Czar in abolishing the censorship upon dispatches sent to foreign papers by correspondents in Russia, is hailed as "the most important event since the emancipation of the serfs." Perhaps it is scarcely that, but it marks a step in the growth of liberal ideas and will not only enable the world to get truer ideas of what is going on in Russia, but will give Russia the benefit of foreign criticisms based upon knowledge of the facts. This abolition of censorship of course does not apply to the scene of war.

Russia has replied favorably to Sec-

retary Hay's note and has given assurance that the war will be confined within the narrowest possible limits, and that neutral territory—including China, but not including Manchuria—will not be invaded.

Some students of international affairs profess to find in the present situation adequate grounds for anticipating a war which will involve all the important European powers. The seriousness of the situation arises from a complication of the sympathies and animosities growing out of the far eastern embroglio and a peculiarly acute phase of the standing Balkan problem. There is apparently danger that Turkey, seizing the opportunity when Russia is preoccupied, will attack Bulgaria and attempt to win back one of her lost provinces. Just what provocation Bulgaria is giving for this action, it is impossible to say, but it is reported that, while preserving the forms of diplomatic propriety, she is encouraging more Macedonian uprisings and otherwise provoking the enmity of Turkey. An attack by Turkey on Bulgaria would be a spark in a powder magazine. If the impulses and affinities of twenty years ago hold good, it would mean that Great Britain and her allies would be plunged into war on behalf of Bulgaria, while Russia and the Triple Alliance (with the possible exception of Italy) would take the side of Turkey. The Russian-Japanese war has had the effect of rendering international friendships and estrangements more acute. England is drawing closer to Japan; Germany and Austria are showing a warmer friendship for Russia; while France, whose enthusiasm for the Russian alliance has been cooling for some time, is becoming still less enthusiastic. All this would make it easier for the powers to line up for a general war if a disturbance in the Balkans should seem to require it. And yet we do not believe that there will be a general European war. It is pointed out by those who take the contrary view, that in some respects the situation is like that in the time of Napoleon. But there is a great difference—there is no Napoleon now, and without some masterful and irrepressible personality demanding war, it will scarcely be possible for all Europe again to become involved in a general conflict. Besides, however one may make light of the Hague Tribunal, it is a fact that the

spirit of peace is growing and it is harder for nations to go to war than it was a generation or a century ago.

The committees appointed by the general assemblies of the Presbyterian (North) and Cumberland Presbyterian Churches to prepare a basis upon which the two bodies might unite, held a harmonious and successful session in St. Louis last week. The nineteen members of the two committees came to a unanimous agreement, not only as to the desirability and feasibility of union, but in regard to the basis upon which union should be effected. The basis of union which the joint committee has prepared will be submitted to the general assemblies of the respective churches which meet during May. It is recommended that the question of union shall then be submitted to the three hundred or more presbyteries of the two churches, and if there is a substantial majority in favor of union, the two churches shall, at their general assemblies in May, 1905, be declared reunited. The following statement, which we quote from the proposed basis of union, will show the general tenor of the document:

We believe that the union of Christian churches of substantially similar faith and polity would be to the glory of God, the good of mankind and the strengthening of Christian testimony at home and abroad.

We believe that the manifest providential development and leadings in the two churches since their separation, together with present conditions of agreement and fellowship, have been and are such as to justify their reunion.

The Presbyterian Church in the United States of America and the Cumberland Presbyterian Church shall be united as one church, under the name and style of the Presbyterian Church in the United States of America, possessing all the legal and corporate rights and powers which the separate churches now possess.

The union shall be effected on the doctrinal basis of the confession of faith of the Presbyterian Church in the United States of America, as revised in 1903, and of its other doctrinal and ecclesiastical standards; and the Scriptures of the Old and New Testaments shall be acknowledged as the inspired Word of God, the only infallible rule of faith and practice.

In adopting the confession of faith of the Presbyterian Church in the United States of America, as revised in 1903, as a basis of union, it is mutually recognized that such agreement now exists between the systems of doctrine contained in the confessions of faith of the two churches as to warrant this union—a union honoring alike to both. Mutual acknowledgment also is made of the teaching and defense of essential evangelical doctrine held in common by these churches, and of the divine favor and blessing that have made this common faith and service effectual.



It is also recognized that liberty of belief exists by virtue of the provisions of the declaratory statement, which is part of the confession of faith of the Presbyterian Church in the United States of America, and which states that "the ordination vow of ministers, ruling elders and deacons, as set forth in the form of government, requires the reception and adoption of the confession of faith, only as containing the system of doctrine taught in the Holy Scriptures."

It was the part of wisdom to base the reunion upon the present substantial agreement of the two churches, and to leave untouched the question as to how this agreement had come about. If there was a disagreement half a century ago, and if there is agreement now, it would seem that one body or the other must have changed. When the Presbyterians found it expedient to amend their confession of faith, they took pains to explain that this action did not indicate a change of faith, but was only meant as a further explanation of the things they had always believed. The non-Presbyterian world has never been persuaded to take this view of the matter quite seriously. It thought the changed creed must indicate a changed faith. So in the present instance it will be prone to insist that the reunion indicates a change on the part of one or both of the uniting churches. But if the high contracting parties look at it differently, we shall be satisfied to accept their view and congratulate them on having discovered, after three quarters of a century of separation, that they are both occupying the same ground and have been doing so all along. One of the wisest paragraphs of the whole report is that which says: "It should be regarded as the duty of all our judicatories, ministers and people to study the things which make for peace, to guard against all needless and offensive references to the causes which have divided us, and to avoid the revival of past issues."

Mr. Murphy, the leader of Tammany Hall, has reproved some prominent members of that organization who publicly hailed Judge Parker as Tammany's candidate for the Democratic nomination for the presidency. His own personal choice, he says, is Mr. Cleveland, but he urges that delegates to the nominating convention should not be hampered by positive instructions from their respective states. This may mean that the Tammany leader wants to keep open the door of hope for Mr. McClellan, the Tammany mayor of New York, who might conceivably get the votes of the majority of delegates on a compromise, but could not possibly hope to have very many delegations instructed in his favor in advance. But, McClellan aside, there is some practical sense in Mr. Murphy's appeal for uninstructed delegations. It looks now as if there would have to be a good deal of give and take in the con-

vention, and perhaps only by compromise will it be possible to get a majority in favor of any candidate.

City people who live in flats have discovered that an uproar in the apartment above or below may be almost as unpleasant as if it were in one's own house. The governments on this western hemisphere are very close to each other in this day of rapid transit and international interests, and the United States finds some of them very noisy neighbors. The little republic of San Domingo, always turbulent, has been making more than her fair share of disturbance during the past few months, and last week American interests and forces were so directly involved that it may become necessary for us to take a hand more seriously than we have done heretofore. The United States consulate at Samana was broken into by a band of insurgents. A launch from the gunboat "Yankee" was fired upon and Machinist Johnson was killed. The Clyde steamship "New York" was fired upon while entering a harbor convoyed by the United States war ship "Newark." A group of men from a United States gun boat were fired upon, although they were carrying a white flag. In return for these outrages, the cruiser "Columbia" bombarded a town near the capital. The repeated rebellions and counter-rebellions of the past few months have made it apparent that there is no security for American or other foreign interests except such as can be secured by the constant presence of war ships. Even this means is ineffective, for it often means punishment for outrages rather than the prevention of them. Mr. Loomis, Assistant Secretary of the Navy, is going to the West Indies on a tour of investigation, presumably to make a report upon the exact condition of affairs so that the administration may shape its course accordingly, and it is reported as probable that the entire naval board may visit the island for the same purpose.

#### A Noisy Neighbor.

The most obvious plan that can be suggested for the preservation of order in San Domingo is the annexation of the island to the United States. It will be remembered that President Grant favored this plan in 1870 and sent a commission to San Domingo, of which Andrew D. White was a member, to report upon the resources and condition of the island. The commission reported favorably in regard to annexation, and that course would probably have been followed had it not been for the opposition of Senator Sumner. President Grant anticipated that the negro problem in the United States might become a serious one, and it was his idea that in San Domingo negro states could be organized which would be governed entirely by that race and would have

the rights and responsibilities of members of the Federal union. Whatever may have been the desirability of this plan thirty years ago, it cannot be looked upon as anything but a last resort at the present time. Of course it is not improbable that events might render it necessary for us to assume the responsibility for governing a people who have long since proven themselves incapable of self government, but such a course would be fraught with dangers and difficulties. The agricultural and mineral resources of the island are no reason why we should desire it. But something will have to be done; if not annexation, then some other form of control. If we do not feel equal to the task, we will have to recall the Monroe doctrine and turn the job over to the first European power whose citizens are maltreated and whose interests are ignored by the lawless government of San Domingo.

It has been agreed that a vote shall be taken on the new Panama canal treaty in the Senate on Feb. 23. There does not seem to be any way by which it can fail if it comes to a vote, for only fifteen Senators have declared themselves positively against it. But experience has taught us that there is nothing certain in connection with isthmian canal negotiations. General Reyes, who was elected President of Colombia before he had finished his diplomatic mission at Washington, is now in Paris trying to persuade the stockholders in the Panama Canal Company that they cannot legally sell the company's property to the United States without the consent of Colombia. The obvious reply of the stockholders will be that they can afford to risk it if the United States can.

#### Brevities.

The bill granting a loan of \$4,600,000 to the St. Louis World's Fair has been passed by both houses of Congress. The loan is secured by a lien on the gate receipts.

The election of Isador Rayner to the United States Senate from Maryland is considered a defeat for Mr. Gorman. Mr. Rayner, who will be best remembered as counsel for Admiral Schley before the Court of Inquiry, defeated both Carter, Mr. Gorman's candidate, and Ex-Governor Smith who has been the leader of the movement for the disfranchisement of the negroes in Maryland.

The latest reports from the far east (Tuesday morning) tell of the sinking of two more Russian battleships and the capture of four torpedo boats at Port Arthur by Japan. The torpedo boat is the newest, the most mobile, and the most uncertain element of modern naval warfare. In our war with Spain we demonstrated the value of torpedo boats as a means of defense.

#### Tammany's Position.



## Unconquered Land.—VII.

### Our Relation to Other Religious Bodies.

The question of relationship is so fundamental to any correct and comprehensive knowledge of duties and obligations, that it is to be regretted, though perhaps it is not to be wondered at, that there should remain some confusion of thought among us touching our relation to other religious bodies. It must be evident that we must know ourselves—what we are and what we stand for—and the other and older religious movements that are operating in the same general field, and come to a correct understanding of what relation our own movement bears to them, before we are fully prepared to accomplish the work which God has for us to do. We invite our readers, therefore, to a careful and candid study with us of this subject, without passion or prejudice, without the bias of sectarianism, on the one hand, or the easy-going indifference which regards all theories, systems and churches as equally good, on the other.

We can only reach correct conclusions on this subject in the light of history, including, of course, the inspired history of the New Testament. In this light the following general propositions would seem so clear as to admit of no controversy among Protestants.

1. Jesus Christ established His church in the world, on the rock-truth of His own Messiahship and divinity, in the first half of the first century of our era.

2. He never established but one church, and there is but one church in the world, and that church has never ceased to exist from Pentecost to the present time.

3. That church became very corrupt in its doctrine, ordinances, government, worship and its moral life, making a religious reformation essential to the fulfillment of its great mission in the world.

4. The Reformation of the sixteenth century under Martin Luther, did not aim to establish a new church, but to correct the errors and abuses in the church which Christ had established, but which had departed from the simplicity which is in Christ. Martin Luther did not see all the truth, but he saw with great clearness, and emphasized with great power and effectiveness a few cardinal truths, such as the sufficiency of the Bible without tradition, justification by faith and freedom of individual judgment from the tyranny of the pope or the church.

5. This opened the way for the successive reformations which followed under Calvin, Knox, Wesley and others in the Old World, and under Thomas and Alexander Campbell, Barton W. Stone and others in the New World. All of these reformatory movements had for their common aim the correction of errors in doctrine or polity in

the existing church, and the propagation of certain principles which they held to be important to the well-being of the church, and all of them appealed to the Holy Scriptures as the authority for what they taught and practiced.

6. Since the Protestant Reformation, and indeed since the division between the eastern and western churches, with Constantinople and Rome as the competing centers of authority, the church has existed in a divided condition. Its division walls, however, have not been built by divine authority, and how to remove them and to restore the unity of the body of Christ has been the problem of the ablest minds from the sixteenth to the twentieth centuries.

On this historic back-ground it is easy to see the necessity for such a movement as that which the Disciples of Christ represent, and which had its origin near the beginning of the nineteenth century on the virgin soil of America. It was a movement born in the fullness of time, the logical outcome of the thought and struggles of centuries. The problem was, how to conserve the unity of the church without interfering with the principle of individual liberty. It was an effort to solve this problem that gave rise to the reformation of the nineteenth century. While it had the common aim of previous reformations, of seeking to correct existing evils in the church by bringing it into closer conformity to the Scriptures, it differed from them in the comprehensiveness of its aim—the unification of the body of Christ—and in its method, which was that of *restoration*, or of going back behind all human creeds to the original source of authority, and sitting at the feet of Christ as the world's only authoritative Teacher of the things of the Kingdom of God. Latest born of the great historic movements in the church seeking its purification and its closer conformity to the divine will, it would be strange if it did not embody some conceptions of the Bible, of the religion of Christ, and of its adaptation to human needs, which have been the heritage from previous centuries of spiritual travail and progress.

But does the fact, if it be a fact, that coming later we have made an advance upon previous movements, conserving what truth they have learned and taught and adding thereto some new light which has broke forth from God's word, together with the comprehensive aim of promoting the unity of all Christ's followers, put us into antagonistic relations with the great Protestant movements which have preceded us? Many have thought so in the past, who, representing the older movements; regarded our success as dangerous to their own interests and to the welfare of the church. This awakened very naturally a similar sentiment of antagonism among us, and the war went on for many years with a fierceness that was born of the idea

that we were natural enemies instead of allies.

It is a very noticeable fact that a great change has come about in the relations between the churches and ministers of the Disciples of Christ, and those of the other religious bodies about us. We are now co-operating with them in such great interdenominational movements as the Y. M. C. A., the Y. P. S. C. E., the international Sunday-school movement and many other forms of united activity. Does this change imply any falling away from the principles of our movement; or does it imply a truer and juster appreciation of what is involved in such principles? The answer to this question we must postpone for another article.



### Dignity of the Missionary Enterprise.

There are only a few ruling ideas that control the world, and shape the course of human history. If we get firm hold of these, or rather if they get firm hold of us, and mould our lives and characters, we have not lived in vain, but have helped forward the great purposes of God. We mention some of these.

1. *This is God's World.* He created it for Himself and His children, and He has redeemed it, and intends to occupy it. There used to be an idea that this world belonged to the devil, and that the most God expected was to save a few elect souls out of the wreck and leave the earth to float forever as a moral derelict in the sea of immensity. But we have come to see that His program is something very different from that. He proposes to drive the devil out of this world as an intruder, fill it with righteousness and peace, build here among men the city of God, and make it the glorious abode of His redeemed and sanctified children.

2. *God's Self-revelation.* In order to the accomplishment of this end, God has been revealing Himself to men through the ages past in creation, in providence, in history, and in human nature and human experience. But in this process of self-disclosure, God sent His Son into the world, who, becoming man, manifested God under human conditions. He was God manifest in the flesh. Being found in fashion as a man, He became obedient unto death that He might reveal God's love for men, and so bring men to God. Existing in the form of God, he esteemed not this equality with God a prize too good to be surrendered, but emptied Himself, voluntarily assumed certain limitations, that He might, by becoming man, win all men back to God. The universe contains no greater thought, no fact so thrilling, as this stooping down of the infinite to finite conditions to save finite men.

3. *The Holy Spirit's Mission.* In furtherance of the same great end, the



Holy Spirit was sent after Christ's glorification, to carry forward the work of sanctification in the church, and to lead it on in the great enterprise of world-wide evangelization. He came to perfect us in Christian growth and to equip us for service in carrying out Christ's program of winning the world for Him.

4. *The Mission of the Church.* For no other purpose was the church established, than to further God's great enterprise of occupying this world with His kingdom. Apostles and prophets, martyrs and heroes, lived and wrought and died that God's purpose concerning this world might be carried out, and that His principles of truth, righteousness, love and mercy might be incorporated in the life of mankind.

5. *The Law of Christ's Sacrifice is the law of life.* "Let this mind which was in Christ Jesus, be also in you." In no other way can the individual soul, or the church, or the state, or civilization come to greatness, except by self-emptying, voluntary sacrifice, for the welfare of those less blessed than ourselves. In the exact proportion that men and institutions yield themselves to this law of life, losing their life that they may find it, does God enter into them and enrich and bless them. Look at the men and the women who are giving themselves most devotedly to this great enterprise of missions, whether as missionaries in the field, missionary secretaries or pastors, and note how God has enlarged and enriched them. Notice how God has blessed the churches that have entered into fellowship with Him in this Great Enterprise. We speak of it as reflex influence. But it is simply the fulfillment of Christ's promise, "Lo, I am with you always."

These are the greatest and the most ruling ideas of the world, and they are all missionary ideas. What we call the march of civilization is but the progressive realization, in the life of the world, of these great truths and principles. If we expect God to bless and use us, as a religious body, let us throw ourselves with sublime abandon into this majestic enterprise of world-wide missions.

### Editor's Easy Chair.

Morning is beautiful in any part of the world where we have been, but nowhere does it clothe itself with more gorgeous beauty than here in semi-tropical Florida. This is particularly true here on the East Coast, where Aurora, the rosy-fingered, must needs come in her chariot of light across the watery pavement of the Atlantic. This morning Bay Biscayne was a sea of glass, and we watched the kindling fires of the east from the first faint flush of white light, until it reddened into a crimson glow far out beyond the Key. Soon the dark line of Keys, eight miles out, which protect this

coast from the ocean waves, rose out of the mists, and made the bay look like a broad river. As we sit on the veranda, yet in the early morning penning these lines, the tall pines do not nod their plumes, nor do the palm branches stir in the stillness of this early hour. In an hour the trade winds from the southeast will blow a gentle breeze. The notes of a mocking bird, which since early dawn have delighted us, still continue, as if life, for that particular songster, at least, was felt to be worth the living. The whole scene as it spreads out before us this morning is one that would delight the eyes of our readers who live in the regions where snow and ice abound at this season. Palms, palmettoes, banana trees, citrons, fruits, an early garden with cabbage, lettuce, potatoes, tomatoes, beans, strawberries, and over all a soft blue sky, and a balmy atmosphere—but these are enough, we are sure to make our readers "cast a wistful eye" in this direction. But it is comforting to know that most of these things, and the best of them, will soon come to those in the north who wait for them.

Some have said to us, "I am not able to see the situation at Cocanut Grove, very clearly, from what you have written about it." It is not a very easy scene to depict with pen. Perhaps we shall be able to send a few pictures later that may give a better idea. But even these would fail to give a general view of the landscape and water-scapes of Cocanut Grove and vicinity. Imagine a pine ridge, not high, but sufficiently elevated above the sea, and a level savanna of a varying width of from one hundred to three hundred yards, which borders the shore line, to give an extensive view of the bay and of the Key Biscayne out eight miles, running parallel with the shore. In front, then, is the bay, and beyond this the ocean proper, while in the rear of this plateau of pines are the Everglades, at the northern extremity of which is lake Okeechobee. It is the theory of scientists which all the facts seem to confirm, that the Everglades was once a part of the bay, and that this plateau of pines and coral limestone, was a coral island. Cocanut Grove is an older settlement than Miami, which is now putting on airs as a seaport city. It is more aristocratic in its society, and contains more literary celebrities. The bay front for a mile north and south of the "Peacock Inn," is occupied with a good class of residences, besides Paul Ransom's "Pine-Knot Camp," a unique institution for boys whose health compels them to come to a milder climate for the winter. The place is elegantly fitted up, and elegant charges are made for admission. We are located near the southern extremity of this Bay settlement, commanding one of the finest views, as we

think, of the Bay Biscayne, of the Key Biscayne beyond, of the old light house on the southern extremity of the Key, and of the new light house further south. Here we have a little patch of ground, with some young trees coming on, and some day we may erect a small cottage on it as a refuge to which we may fly from the winter's cold.

This community has just been blessed with a visit from Miss Rebel Withers, of Ocoee, Fla., and of Lexington, Ky. She divides the year between the two states. She is traveling in the interest of the Christian Endeavor Union of Florida, and came to Cocanut Grove for the purpose of organizing a Junior Society in this place, which she succeeded in doing. The Congregational pastor here turned his morning service into a children's meeting, which Miss Withers addressed in a most interesting and profitable way, and then delivered an address at night on Christian Endeavor to a full house. She meets with a ready acceptance wherever she goes, and the best churches are put at her service. While working for Christian Endeavor she does not conceal her own church relation nor what the people she is connected with stand, for on all proper occasions. She possesses unusual gifts and tact for the work she is doing, and seems fully consecrated to it. We had a delightful visit with her during her stay here and while on a charming sail out on the bay, under the seamanship of Bro. W. A. H. Hobbs and son. This sail of about three hours was her only respite from earnest work while here. She will probably find it necessary to modify the strenuousness of her work, if she is to hold out. She has proved and is proving a great blessing to Florida. May the number of such "Rebels" increase until the whole country shall be in rebellion against the kingdom of Satan!

Speaking of *rebels* and *rebellion*, leads us to say that we have just finished reading Gen. J. B. Gordon's "Reminiscences of the Civil War." We have found it intensely interesting, and remarkably fair and non-sectional in its statements and general estimates of men and measures. It would be too much to say that his views are in no way influenced by his connection with the war, for that, of course, would be impossible, but we have never read a fairer book, nor one marked by a truer American spirit, nor by a loftier patriotism. The book is lighted up with incidents showing the heroism and magnanimity of the soldiers on both sides. The reading of the book will distinctly increase one's admiration for the American soldier, and if he be a northern reader, will increase his admiration for the undaunted heroism and sublime courage of the boys in gray, who, with privations unknown to northern soldiers, fought for a



cause they believed to be sacred. We regret now that it was not our privilege to have met and heard Gen. Gordon before his death, for to men of his spirit we must look for the cementing of those bonds of fraternity which alone can make perpetual the union of states in a supreme and glorious nationality. This was our own feeling, even during the war, and since that time, by voice and pen, we have pled for the union of Americans, on patriotic love of the Union and the Constitution, in spite of political differences, just as we have pled for the union of Christians, based on faith and in obedience to Christ, in spite of theological differences. There is a beautiful consistency in these two positions, which suggest that they are both based on the same fundamental principles of right and truth.

What important events have transpired since we left St. Louis! Who can forecast the outcome of the war in the East? The heavy battalions are with Russia, but the moral advantage is with Japan. But having received a kingdom which cannot be shaken, no matter what issue that war may have, let us bend our energies to the extension of that kingdom over all the world. Prepare well for the March offering. Let all the churches swing into line. Be swift in contributing funds for our World's Fair building. Let us "believe in God and keep the fires burning."

*Cocoanut Grove, Fla.*

### Questions and Answers.

What is the meaning of the word paradise in Luke 23:43? Where is it located?

The word here evidently means heaven or the abode of the blessed. In this utterance from the cross, our Lord was not talking about the geography of paradise, but was declaring the great spiritual truth that there is always hope for the sinner who sees his own sinfulness and, confessing his sins, trusts in Christ for salvation. The main point is that the faith of the penitent thief was counted to him for righteousness, and not that he should this day occupy such and such a spot in the physical universe.

Is it right for Christians to spend money for fire insurance and life insurance, or should we trust God's care for the preservation of life and property?

We should do both—trust God's care and carry insurance. Faith in God does not absolve us from the duty of taking all reasonable precautions to avert the calamities of life and to guard ourselves and our families against the hardships which those calamities may involve. It is as proper to carry insurance as to carry umbrellas. Both avert some of the unpleasant features of events which transpire in accordance with God's wise and beneficent laws.

When Jesus asked Peter, "lovest thou me more than these?" (John 21:15) did he mean more than these other disciples, or more than these fishes and nets? In the debate between Alexander Campbell and Bishop Purcell, the former said it referred to the fishes or earthly possessions, while the latter said it meant the other disciples. What is your interpretation?

On this point we must side with the Bishop against Mr. Campbell. The weight of scholarship is on that side. This interpretation, however, gives no support to the Catholic doctrine of the primacy of Peter among the apostles. Our Lord's question rather refers back to Peter's former profession of superior fidelity: "If all shall be offended in thee, I will never be offended" (Matt. 26:33)—a profession which was soon belied by his thrice-repeated denial. Peter had learned modesty by that experience, and now when Jesus asked him if he loved Him more than the others did, he only answered, "Lord, thou knowest that I love thee." The question implies rather a rebuke than a confirmation of Peter's assumption of superiority.

What is the meaning of Phil. 1:23? Our Sunday-school superintendent says that the expression, "the desire to depart and be with Christ" should be rendered "the desire for the returning of Christ."

There is no ground whatever for this rendering, and it would destroy the meaning of the passage. Paul is balancing the desirability of two things: life, with its opportunity for continued service, and death which would bring the immediate reward for his past labors.

Would Jesus belong to any of the fraternal orders if he were here?

We do not know. Jesus did a great many things when he was on earth, that the people of his time did not expect him to do. He ate with publicans and sinners, and took advantage of almost every opportunity of getting close to men. It is not impossible that he might use the fraternal orders in the same way if he were here now. If he did, it would not be for the sake of his own enjoyment, but as a means of social service.

1. Should we observe Easter with special sermons, songs, etc., as the annual festival in commemoration of Christ's resurrection?

2. If we have an annual celebration of the resurrection, is it in order and is it necessary to keep any more days during the year to commemorate the same event?

1. We see no impropriety in the special observance of Easter. It is a time when, by habit and custom, men's thoughts are turning toward one theme and if we can take advantage of that occasion to impress some religious truths more effectually than at other seasons, there is good reason for doing so. Every Lord's day is a celebration of Christ's resurrection, but as a matter of practice it is impossible to keep that theme in the foreground in the sermons and songs of every Lord's day service. Yet certain-

ly that theme ought to receive explicit treatment sometime, and surely the anniversary of the event is a no less appropriate time than a Sunday chosen at random would be.

2. If any congregation feels that the observance of Easter obscures the fact that every Lord's day is observed in commemoration of Christ's resurrection, then it would be better for that congregation to let Easter pass unobserved. We can see no reason, however, why an annual service in which the sermon and the songs bear upon the theme of the resurrection should in any way discount the weekly assembly for prayer and praise and edification upon the day of the week which our Lord sanctified by his resurrection.

### Notes and Comments.

No man knows what the gospel is unless he knows it well enough to see that all men need it.

The missionary spirit has been the salvation of many a church. When a church is in debt, is discouraged and knows not which way to turn, the best remedy is the cultivation of the New Testament spirit of missions.

It has been said, and truly, that the missionary offering of a church, like a mirror, reflects its real life and character. Loud protestations of orthodoxy and soundness in the faith are inconsistent if a church is not doing its part toward the evangelization of the whole world.

We most heartily endorse the suggestion of the CHRISTIAN-EVANGELIST to the effect that the editors of our papers representing various shades of thought in regard to matters about which there is some cleavage among us, meet in friendly and brotherly conference, with the view of reaching an understanding by which we can all work together as brethren in Christ. We have entertained an idea of this kind for some time, and are now in correspondence with a prominent brother who objects to the use of missionary societies, organs, etc., looking to something of this sort. It must be taken for granted that those occupying different points of view in regard to these matters, are honest and want to do right; and this being the case, the proposed conference ought to do good, and certainly can do no harm. Shall we have it?—*The Christian Companion*.

We should be glad to see a further expression of opinion on this subject, especially from our editorial brethren who do not see their way to co-operating with their brethren for the spread of the gospel through missionary societies. The Christian Companion has a strong editorial under the title, "Cleavage" which evinces a clear grasp of the principle by which these lines of cleavage may be avoided.

It is gratifying to note these clear editorial utterances from that journal, under its new editorial management.



# The Sixth of March, Remember

By F. D. Power

When I asked the Japanese minister, who lives near my church, "What is the attitude of your government toward missions?" he answered, "Every way favorable. It is our desire to adopt everything that is good in your western civilization, and we regard your civilization as founded upon the Christian religion."

That is a just tribute. Japan has made great strides in material things and in the realm of intellectual progress. It may be questioned, however, whether she has caught the deeper and richer things that belong to our institutions; nor is this possible until she becomes in the best sense Christian. We ourselves are not yet perfect examples. Our army budget carries \$70,000,000, and our navy takes this year \$96,000,000. Besides, \$150,000,000 will be spent on account of our civil war pensions. This means that America's war bill for 1904 is \$310,000,000!

How much are we giving to make our land a Christian land? Japan is fighting Russia at a fearful cost of blood and treasure. What is she doing for the moral uplift of her own people? "Give me the money that has been spent in war," one has said, "and I will purchase every foot of land on the globe. I will clothe every man, woman and child in an attire of which kings and queens would be proud. I will build a schoolhouse on every hillside and in every valley over the whole earth. I will build an academy in every town, and endow it; a college in every state, and fill it with able professors. I will crown every hill with a place of worship, consecrated to the promulgation of the gospel of peace. I will support in every pulpit an able teacher of righteousness, so that on every Sunday morning the chime on one hill should answer to the chime on another round the earth's wide circumference; and the voice of prayer, and the song of praise should ascend like a universal holocaust to heaven."

But we cannot command these wasted millions. Nation will go to war with nation until the world shall have been Christianized. Meantime the Church of the Lord Jesus Christ must sustain the work of the Lord Jesus Christ. We must give, and pray, and proclaim the message of the Prince of Peace until "He shall judge among the nations and shall rebuke many people; and they shall turn their swords into plowshares and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

One thing we may well imitate in the war-like spirit that still sways men, and that is their enthusiasm. Could we put the same ardor and intensity of passion in the missionary cause, the world would be speedily won for our great Leader. Pollard, the historian, tells of a young confed-

erate soldier, wounded in the breast, who was being carried off the field after the battle of Manassas, by his comrades, when an officer expressed his sympathy. "'Yes, yes!' was the reply, 'they have done for me now; but my father's there yet! Our army is there yet! Our cause is there yet!' and raising himself from the arms of his companions, his face lighting up like a sunbeam, he cried with an enthusiasm I shall never forget, 'And Liberty is there yet!'" And he swooned away. Fancy such enthusiasm for the conquest of the regions beyond, burning in the breasts of the soldiers of the Cross! Only one people have seemed to be thus on fire for missions, and these, the Moravians. This story is told of an old Moravian woman. A friend called upon her with sadness in his looks. "Your son," said he to the mother, "is gone." "Is Thomas gone to heaven through the missionary life? Would to God that he would call my son John!" John became a missionary, and he fell. And this time the committee were very sad; but before opening their lips, the old woman anticipated their story and exclaimed, "Thank God! Would that he would call my last son, William!" And William, too, went and fell; when the noble woman exclaimed, "Would that I had a thousand sons to give to God!" Such enthusiasm for missions is needed now in mothers and sons, and in the whole Church of Christ.

March 6 should be a day among us long to be remembered. It should be a day of holy inspirations, a day of great deeds. Beyond, sitting in the regions of darkness, are a thousand millions for whom Christ died, and yet without the knowledge of Christ. We hear our Captain's command: "Go ye into all the world and preach the gospel to every creature." As a body of Christians, more than a million strong, we have set apart this one day, out of the 366 days in the year 1904, in which to offer to our Lord the means necessary to carry out these marching orders. A little sum of a quarter of a million dollars out of the millions we possess is asked for this transcendent cause. Shall we not give it? Shall we not give it cheerfully, hilariously, with a swing and a cheer? Shall we not be forever ashamed to face our religious neighbors who give their millions, if we, with all our claims, fall short of our duty here? Shall we not forget forever the day of little things, and plan large things and perform large things, giving as Christian men would give to their Christ?

We can not all go to China, India, Japan, or Africa. We are not all called to the work of missionaries, but we may send forth laborers and sustain

them. We are all stewards of God's gifts, trustees of his gospel, and debtors to his lost world. We are not all Peabodys or Carnegies with millions to give, but we all have some means, and our combined offerings would far out-measure the bounty of these men. The devil's word is "Spare thyself," but Christ's word is "Deny thyself," and a moderate degree of self-denial on the part of a million of Christian men and women would place in the hands of our missionary society, not an offering of twenty-five cents apiece, but of one dollar apiece for this great service when the first Lord's day in March rolls around. If we can not use our feet and go at our Master's bidding, let us use our hands and give that others may bear the message. Somewhere in Africa is a lazaret-house for lepers, surrounded with walled-in gardens and fields, and within which no one in health is admitted; and the sufferers, once in, are allowed no return to the outer world. An English missionary from a hilltop once saw the inmates at work. He noticed two men sowing peas in a field; one had no hands, the other had no feet, these having been wasted away by the disease. The one with no hands was carrying on his back the one with no feet, who carried a bag, from which he dropped a pea now and then, which the other pressed into the ground with his feet. The missionary uses his feet; it is for us to use our hands, and give him the seed to drop into the soil.

Christians need a high standard. Nehemiah sent word to the men that would terrify him: "I am doing a great work, so that I can not come down: why should the work cease, whilst I leave it, and come down to you?" Great powers are not content to wrestle with trifles. Alexander had presented to him an Indian dog, as a sort of dog-Alexander. To try him, the Macedonian made various heroic or heraldic beasts to be let loose against him: first a stag, but the dog lay still; then a wild boar; he lay still; then a bear; he lay still. Alexander was on the point of condemning him, when a lion was let forth: the dog rose, and tore the lion to pieces. Any true warrior wants a foeman worthy of his steel. In the mighty undertaking of saving the heathen world, the church has a great work, the forces of Christianity are put upon their mettle, the gospel is subjected to its supreme test. As to the issue there can be no question. The great thing is to connect the gospel with the needs of men. Applied Christianity is as certain as applied mathematics. The "vast undone" challenges us. Our high calling of God in Christ Jesus is the evangelization of the whole world. Let our offering be commensurate with the magnitude of the undertaking.



# The Promise of Our English Work

By William Durban

After twenty years from the inauguration of the mission in England, undertaken by the American Foreign Christian Missionary Society, how does that enterprise stand to-day? I am bound to admit that we are still in the pioneering stage. The new number of the CHRISTIAN-EVANGELIST, which lies before me as I write, revives vivid memories of the days in the early eighties, for J. H. Garrison resuscitates these in the interesting allusions to his experiences in England. His occasion for his remarks is found in the piteous article by W. L. Spayd, written from South Africa, concerning the treatment meted out to him by the Old Brethren, as they are usually styled in this country. I am glad that Brother Garrison, in the year of his sojourn in England, gained the advantage of personal knowledge of the cross-currents of religious sentiment created by the persistent policy of the Old Brethren. I am not in the habit of criticising any good people who differ from me in theology, in theory or in practice. It is more becoming to rejoice in whatever good they may accomplish; and in this case I am glad to say that these peculiar and uncompromising Christians certainly receive much more Christian charity from our side than we do from their side. Our attitude has uniformly been one of invitation, theirs of repulsion. They are doubtless perfectly conscientious, but if they give us any credit for sincerity, they appear to do so with so cold a reserve of their sentiment that we are rarely permitted to perceive it.

The lamentation of Brother Spayd would be amusing to many of us if it were not painfully suggestive of similar experiences, such as Brother Garrison records. Yet I do not abandon all hope of a concordat, though I do not expect myself to live to see it either formulated or ratified. Some of the dearest friends and kindest helpers I have are "Old Brethren." There are at two pretty villages in the county of Cheshire two little Churches of Christ belonging to that fellowship. When during arduous years I was building up a Baptist Church at the city of Chester, these simple and loving Christians were amongst the greatest benefactors of the work. We not only gathered an important church together, but erected a costly edifice, and continually these Saughall and Mollington Old Brethren were contributing of their means, inviting me to their sweet rural homes, and pouring encouragement into my heart. I have not forgotten. And when afterwards I became one of the Disciples of Christ and worked along these lines in London, I in my simplicity assumed that the whole of the Old Brotherhood would be of the beautiful spirit of my dearly beloved Cheshire friends. I fancied I had come very much nearer

to the Old Brotherhood. Alas! I was made to feel that there were hard and sour spirits as well as gracious and lovely souls in the same communion. I found amongst the leaders of the Old Brotherhood, while I am thankful to say all were not alike, a deep and invincible animosity to the mission of the Disciples of Christ and to what is known as the American Movement.

As far as I can judge, that opposition is more pronounced to-day than ever. Here I trust I may be entirely wrong, but I write frankly according to the impressions produced. It is an extreme pleasure to mingle socially with many of the Old Brethren; but those who exercise ascendancy, and deserve to do so because of their commanding ability, appear to be rigidly fixed in their systematic rule of allowing communion and co-operation only with those who are in absolute theological harmony with themselves. I am unable to distinguish between this principle and that which constitutes the basis of popery.

## Our Present Standing.

Thus, there are in England two bodies of Christians contending for truth in its primitive and apostolic simplicity. But, unfortunately, they are also contending with each other! If some of us could have our way, they would close up into one fellowship tomorrow. The division does no good. It does not answer the purpose which the Old Brethren claim that they on their part fulfill by vindicating conscience. Conscience is an entirely individual entity. Corporations have no conscience. I never knew any committee that had any conscience, though I have belonged to committees in which each man was truly conscientious. You cannot bundle a lot of consciences together and incorporate them into a single conscience. The Church of England has no conscience. It cannot have. A clergyman of that church usually has a conscience, but it is apt to be a very singular one, which constrains him to boycott all Free Churchmen. We have heard a great deal in England about the Non-conformist conscience, but nobody understands what this means. It is a very variable moral quantity, and indeed the term was invented by supercilious High Churchmen for the sake of ridicule. Now, I know that many Old Brethren have very beautiful individual consciences. They could conscientiously co-operate with us, and have tried to do so. But somehow when these friends bundle their consciences together, then they conclude that they "cannot conscientiously exchange pulpits," etc, etc. I will give a concrete instance to show that I am

not indulging in abstract imaginings. One of the most eloquent of the younger preachers of the O. B. communion consented to exchange pulpits with one of the most influential of our preachers. The latter was very delighted, and came to me full of the pleasure very naturally thus created. I said I shared his joy, but from memories of some of my own experiences, I had my doubts within. These I refrained from expressing. In a few days I received a doleful letter. The "young Old Brother" had been interfered with. A sort of inquisition had been held. He was to be allowed to preach as arranged, but our own friend could in no wise be permitted to occupy the other rostrum in reciprocity.

## "The Disciple Conscience."

I am thankful that I was led to become a Disciple of Christ in the sense attaching to that term amongst us. I am glad to be reckoned one of the great modern communion recognized by that name, as well as to feel that I belong to all who are disciples of the Savior, whatever may be other names by which they choose to be known. After almost twenty years of affiliation with these Christians, I have a right to utter a word of testimony. I have found that in such associations I enjoy complete freedom of conscience individually. I am conservative in some directions and radical in others. I find that some of my fellow Disciples of Christ are radical where I am conservative, and vice versa. I note that some of our young American scholars, preachers, pastors and professors hold, at least to some extent, views about the Bible and criticism for which Spurgeon would have excommunicated them, and which, if I may judge by what he has said to me, Dr. Pierson would sternly condemn. Now, it is fortunate for these somewhat advanced (perhaps almost recklessly advanced) brethren, that the glorious fellowship of the Disciples of Christ is not afflicted by the frightful incubus of a corporate conscience. Spurgeon destroyed his magnificent conference because he found many of its most brilliant young men preaching and writing in accordance with their individual promptings of conscience. I was present when the tragedy happened. Some of us expected to be permitted to exercise liberty of conscience. But the great leader could not stand such a claim, and many of us had to go, and the whole conference of many hundreds was dissolved, because it was a corporation without a collective conscience. Conscience is the inward monitor of individual motive. Vinet beautifully said that conscience is "the invisible thorn planted by God in the side of the soul to admonish it

(Continued on page 262.)



# The Crises of Missions

By L. A. Chapman

Dr. Pierson has written a book on the "Crisis of Missions," but I was just thinking that another book might be written on the "Crises of Missions" with great profit.

The Church has passed through many crises in its history, and the solution to all of its various crises has turned on the pivot of missions.

Permit me to illustrate what I mean by a reference to some of the principal crises in the history of the Christian era.

The church passed through a crisis in the Apostolic era. The Judaizers in the Jerusalem church and elsewhere were determined to overthrow the work of Paul. A great conflict was raging on the inside of the church. A council was called at Jerusalem to settle the controversy. A decision was reached, but the strife went on. What was done in this crisis? Paul kept right on preaching the gospel to the heathens until at length this Jewish bigotry was burned up like ropes of straw in the fire of missionary enthusiasm. It was the missionary spirit that solved this Judaistic problem and not the council at Jerusalem.

Again, we have the crisis of the bondage of the church in the Roman Empire. The church was truly in bonds. It was compelled to endure fiery persecutions. The Roman emperors tried to stamp out the new faith. The Empire was strong and the church was weak. This was certainly a great crisis through which the Church was compelled to pass. It was the conflict of Christianity with heathenism. How did it end? The last emperor who tried to stamp out the gospel of Christ was compelled to exclaim with his dying breath, "O, Galilean, thou hast conquered!" How was this victory achieved? By the intense enthusiasm of Christians, in spreading the gospel all over the Empire.

"Great Pan is dead," and it was the missionary spirit that killed him.

The next enemy that assailed the church was the Roman hierarchy. While the Roman Empire fell in 476 A. D., Rome still lived because she had fashioned for herself a home in the bosom of the Church.

While the Church had conquered Rome, the Roman spirit had conquered the Church. But the missionary spirit was still in the church and was kept burning on the tops of the mountains. I have but to mention men like St. Patrick, St. Augustine, Columba, Aiden, Boniface and Anskar, who brought the gospel to our fierce ancestors in the German forests and the British Isles, to convince the students of history that the missionary spirit was still alive. Was the power of the Roman church broken by a decree of a council? No!

It was the burning desire to give the Bible to the people which enabled

the Reformers to break the power of Rome. The star that led them on was the supremacy of the Bible, the supremacy of faith, and the supremacy of the people. It was the spirit of Christ that burst the empty forms, and the spirit of Christ is the spirit of missions.

No sooner had the Reformation lost its first high impulse and sunken into the slough of dogmatism than there arose a new enemy in the Church—denominationalism. Our Protestant Christianity, with all its conflicting creeds, strife, hate, disintegration and death is certainly one of the greatest crises that the church has had to face.

We are not dealing with history now but with the living present, and we cannot but premise our faith. As God has guided the Church in the past so we believe He will continue to do in the future: The bonds of denominationalism will be broken. The Church will pass the crisis in safety.

As in the past it was the missionary spirit that triumphed over every difficulty, so we believe that the spirit of missions will solve our problem now and finally lead us safely to the unity and spirit of the Apostolic church.

Does any one think that denominationalism will ever be done away by a decree, or the unity of the Apostolic Church effected by an ecumenical council? Let him be undeceived at once. The past does not justify such a conclusion.

It was William Carey that lit the signal fires of a new era and inaugurated the cause of modern missions. The missionary movement of the nineteenth century, and of this the beginning of the twentieth century, is drawing all the discordant elements in the Church together. A common aim, common sacrifice, common suffering, a common purpose will draw all of God's people together into a common body as nothing else will.

Very substantial have been the gains of recent years; and in the promise of the future there may always be discerned the certain signs of the fulfillment of all our hopes. By steps which are never retraced the Church is drawing nearer to the goal; and the ideal itself is valuable, not indeed as something to be grasped by a frantic effort, but as a means of lightening by intelligent hope, the steps by which the people of God are destined to approach it.

Yes, the spirit of missions is the spirit of Christ, and the spirit of Christ is that of self-sacrifice and service. Jesus said, "Behold, I am in the midst of you as one that serveth."

Modern-missions are but an amplification of the idea of service which Jesus introduced into this world. The world cannot be converted until Christ's followers are united. Jesus prayed that his disciples might be one that the world might believe. And I,

for one, believe that when the Church on earth is united we will not be very far removed from the final evangelization of the world.

The pillar of cloud is still going before us, and who knows but that modern missions have been raised up for such a time as this.

When the higher radical criticism would destroy the Bible, God raised up the science of Archeology and caused the very rocks to cry out in favor of the inspiration of the old volume.

So when Protestantism had become split up into various fragments and entangled in theological controversies and fraternal strife, and while the hosts of infidelity, materialism, and agnosticism were sweeping over Europe and America in apparent triumph, it was then that the cause of missions was thrust upon the world to end the strife and to unite in one common effort all the hosts of God for the greatest of all earthly enterprises—the evangelization of the world.

Hail to the cause of modern missions! Let the whole wide world rejoice! "Glory to God in the highest, peace on earth, good will to men!"

Let God's people move unitedly on the first Lord's day in March, and we will go beyond our slogan.

"A quarter of a million this year for foreign missions."



## TIMELY CALLING

How the Pastor Saved a Life.

A man near Fort Gay, W. Va., made an entire failure in getting strength from the kind of food he ate, and not knowing that the trouble was with the food, kept on losing health until the doctors gave him up to die.

It was supposed to be consumption, because he was wasting away steadily and slowly dying. His minister called from time to time, and one day brought along a package of Grape-Nuts, thinking from what he knew of the famous food that perhaps it might help him. The sick man took to it at once, and from that day began to get well. In writing he says:

"I walked to town to-day 3 miles. Have gained over 40 pounds in about 2 months, and my neighbor don't know what to say. I frequently am told it was as if I am raised from the dead. Everybody here knows of my case, you can tell people to write to the postmaster or Rev. L. D. Bryan. I will make a sworn statement that Grape-Nuts saved my life." Name given by Postum Co., Battle Creek, Mich.

This is another illustration that where all other food fails, one can be brought back to health and strength on Grape-Nuts. "There's a reason."

Look in each pkg. for the famous little book, "The Road to Wellville."



## The Imperialism of Missions.

By Geo. L. Peters.

Christianity is a religion of conquest. Its plans are imperial. The prophets who foretold the gospel age saw the universal triumph of the church. "The earth was to be filled with the knowledge of the glory of the Lord as the waters cover the sea." The scion of the house of Jesse was to have world-wide and everlasting dominion.

Cæsar was the greatest of the Roman generals. He was the first to be dignified with the title Imperator; he first showed an ambition for world-wide conquest. But compared with Christ, Cæsar's vision was provincial. He was limited to a comparatively few nations, and a brief space of time; but Christ o'er-leaped all the ages, and with divine prescience sought the conquest of the race.

The spirit of the early church was imperial. Before three centuries had passed, the Roman Empire had been conquered. Political disaster did not dampen its ardor. The avalanche of barbarism from the north, which overwhelmed the Roman civilization, but added zest to their ambition for conquest, for it revealed new peoples to be evangelized. Even the Dark Ages with all of their blasting, withering blight could not quench the spirits of Christ-illuminated men like Assisi, Raymond Lull and Xavier, in whom the ambition to bring the nations to the feet of the Christ burned as an unquenchable fire. The ensign of the cross which fell from their hands was caught up by Carey, Judson and others, and handed on to us, to whom is given the most stupendous task, the grandest opportunity of all. Our world is the widest, the most populous, the most accessible of all, and our facilities for conquering it are the greatest.

Great undertakings require large means. The commercial conquest of a single empire enlists billions of dollars capital. This is business sagacity. What should its evangelization call forth? It is estimated that 500,000,000 of the earth's population have been won to Christ, while 1,000,000,000 still "bow down to wood and stone." According to the latest statistics only 1,315,544 of these acknowledge our Christ as Lord. Last year Protestant Christendom gave only \$16,310,424 to win the Christless nations, \$.016 for the salvation of a soul. We, the Disciples of Christ, a million and a quarter strong, are planning to give twenty cents apiece this year for this imperial enterprise. Have we a Christ-like vision of our task? This is no little business. It is an undertaking of the first magnitude, requiring the highest talent and the broadest liberality. May the imperialism of the gospel possess us until our plans shall reveal a proper conception of our Master's purposes.

## The Materialist and the Man of Faith.

By A. M. Growden.

In the closing month of 1903 two men passed away on the same day. One lived in England, the Scientist Spencer, the other in America, H. Clay Trumbull. They have made studies of two distinct sciences, that of the material realm and the realm of faith. H. Clay Trumbull walked by faith, not by sight. Spencer walked by sight, not by faith.

The first accepted the simple definitions of creation; "In the beginning God. In the beginning God created." The heavens and the earth were to him the expressions of God's thoughts, for "The earth is the Lord's and the fulness thereof." Spencer defined matters: "A continuous change from indefinite incoherent homogeneity to definite coherent heterogeneity of structure and function, through successive differentiations and integrations." That which lies back of the universe is not a power, principle or law, but a Beneficent Being who sees, who hears, who loves.

Herein consisted the difference between the lives of these distinguished men. One, through the power of faith, saw the real meaning of life; the other touched only the material. He knew all about the atoms, but overlooked the Jewel. Man is material, but he is also a soul; not that he has a soul, he *is a soul*. The soul is the real being, the unity.

Dr. Trumbull was once visited by a book agent, who desired to sell a set of books. "No," said the doctor, "I haven't room for it. I do not care to buy." But the agent was persistent. "See," cried the doctor, "do those books of yours tell anything of the future?"

"No, sir, I guess not."

"Well, said the doctor, "I've got all the books I want about the past. Bring me a book that tells about the future and I'll buy it."

There was good philosophy in this. And so the future is greater than the past. I look backward and I see graves and disjointed work, as well as great achievements; but, what men have not done would fill a greater book than what they have accomplished. There must be something in the vast future that will outbalance it all.

What we see of man to-day cannot be all that God intended him to be. The man who looks to the future and keeps his soul in touch with God is getting the most out of life. Spencer knew nothing beyond his own observation; he was necessarily confined within a small compass and naturally said: "For years past, when watching the unfolding of the buds in spring, there has arisen the thought, shall I ever again see the buds unfold? Shall I ever again be awakened at dawn by the song of the thrush? Now that the end is not likely to be long postponed, there results an increasing tendency

to meditate upon ultimate questions."

The question of first and ultimate importance is the kingdom of God. "Seek ye first the kingdom of God," was the injunction of the great Teacher.

Dr. Trumbull lived for two worlds: the one in which he found himself, and the one for which he prepared himself. He was a practical Christian philosopher. Too many men are philosophical at the expense of the practical. The best clause is this: I know whom I have believed.

Spencer directed that his ashes be buried without religious ceremony. But when the genial Christian worker breathed his last, just before the public funeral service, four who were near and dear to him knelt by the body, a sacred circle, and repeated:

"Now I lay me down to sleep,  
I pray the Lord my soul to keep;  
If I should die before I wake,  
I pray the Lord my soul to take."

This had been his prayer for many years.

A sweet little child touched by the act said, "Father, is this heaven?"

Verily, the memory of the just is blessed.



We reduce life to the pettiness of our daily living: we should exalt our living to the grandeur of life.—*Phillips Brooks*.



## DOCTOR EXPLAINS

His Article in the Medical Magazine  
About Coffee

One of the most famous medical publications in the United States is the "Alkaloidal Clinic," in a recent number of which an entertaining article on coffee by a progressive physician and surgeon is published. In explaining his position in the matter, this physician recently said:

"In the article in question I really touched but lightly upon the merits of Postum Food Coffee. I have had several cases of heart trouble, indigestion and nervousness where a permanent cure was effected by merely using Postum in place of coffee without any other treatment.

"In my own family I have used Postum for three years, and my children actually cry for it and will not be satisfied with any other beverage. Indeed they refuse to eat until they have had the customary cup of Postum, and as it is a re-builder and does nothing but good, I am only too glad to let them have it.

"To get the best results we boil the Postum at least 20 minutes and it is then settled by adding a little cold water, then the addition of fresh cream makes a beverage I now prefer to the very best coffee." Name given by Postum Co., Battle Creek, Mich.

Authorities are agreed that Postum is a wonderfully quick and sure re-builder. Ten days' trial in place of coffee proves it.

Look in each package for the famous little book, "The Road to Wellville."





## More Preachers Needed.

By L. M. Sniff.

For eighteen years I have been at the head of a private school. Out from this school have gone into the Christian ministry fifty-three preachers in the last sixteen years. I believe it a conservative estimate when I say that these fifty-three have added to the church twenty thousand souls. My apology for this statement is that I feel justified in the claim to be heard on the great question of supply of preachers.

F. D. Power, of the city of Washington, has said that most of our preachers must come from the country districts. That is true, and he could have added that most of them must come from the homes of the poor. The problem is to reach them and lure them into the work.

Perhaps the time will never come when the preacher's salary will draw great souls. The work itself must be made to appear so great and so honorable that great souls will be drawn to it regardless of money. I can think of no process by which a young man could be suddenly persuaded to enter the ministry, especially if he is as conscientious as he should be. But the process may be long, and surely leading toward the work, while the young man has no knowledge as to his leading.

The college is supposed to lead young men into the ministry. But a college education looks far off to many a poor young man, though he may have good stuff in him. This is a decidedly materialistic age. Young men are looking for something they call practical. A young man who is now in a state university told me ten days ago that four-fifths of the young men of that great school took up either mechanical or electrical engineering after finishing the preparatory work. These state universities claim to be the head of the public school system, and the high school graduates gravitate to the university.

As a people we are over a million strong. We need preachers badly. We have hundreds of congregations without leadership. How are we to get the preachers? Shall we say no man is fit to preach without a college education? If so, where are we to get the thousands we need who are to preach in small towns and country places for five hundred dollars a year? The problem is to be solved in our schools. In our commendable zeal for missions we have neglected the school, and hence we have not enough preachers. May I be excused if I draw conclusions from experience?

The fifty-three preachers of whom I have already spoken came here from homes of the poor. All but one, as far as I remember, came from the country. The great majority of them did not expect to preach. Most of them were not in the Christian Church. Most of them expected to be in but a

short time—wanted to get ready to teach. The president of the school would say that is all right. Teaching is a great work, and if you can make a success teaching a country school, you can succeed at most anything.

These young men were made to feel that they were doing a great work, and one by one they got glimpses of greater work, and thus they were led on and on toward higher education and broader fields. A young man comes into my office and says: "I'm entering your school to take the classical course. Then I'm going to finish at Harvard, and finally, I'll finish up in Germany." As a rule I count that it will take this man about twenty weeks to finish his educational career. Comparatively few young men, especially of the poor, expect to finish a college course. When it is suggested to them they count it "very difficult if not impossible." It is not impossible, nor ought it to be very difficult.

The important question is, how to make it possible and comparatively easy. As I see it, the *preparatory school* is the means. What a young man, who has greatness in him most needs, is *self-discovery*.

That one thing will determine his career. When such discovery is made, you can not cheat him out of education if he is great in nature. Neither expense, nor length of courses will frighten him. I know a preacher who in the last twelve years has had from eight to ten thousand converts, who in securing education acted as janitor in a school, sweeping the floors, ringing bells and carrying wood up three flights of stairs. When he entered school he had a few dollars, but he did not see a college education ahead. He counted himself a very ordinary young man, and thought an ordinary education enough for him. At that time he was not a member of the Christian Church. But before long he discovered himself and the Book, and that determined everything.

What does the preparatory school have to do with this discovery?

I say everything. The university has comparatively nothing to do with it. The university assumes that the student has his habits and course of life largely determined, and the personal element enters not into the solution of the problem. To a young man who is not ready the university is a very dangerous place.

The preparatory school can adjust its schedule of prices and courses in such a balance as to be inviting to the young man who is both poor and ignorant.

I know a school, where are ten distinct departments of work, with prices for board, furnished room in private family and tuition running from \$2.55 to \$3 per week. Let the church build and support such schools and take a pride in them. Then we can get at the young men who are to be our preachers. Put into these schools

## All Humors

Are impure matters which the skin, liver, kidneys and other organs can not take care of without help, there is such an accumulation of them.

They litter the whole system.

Pimples, boils, eczema and other eruptions, loss of appetite, that tired feeling, bilious turns, fits of indigestion, dull headaches and many other troubles are due to them.

## Hood's Sarsaparilla and Pills

Remove all humors, overcome all their effects, strengthen, tone and invigorate the whole system.

"I had salt rheum on my hands so that I could not work. I took Hood's Sarsaparilla and it drove out the humor. I continued its use till the sores disappeared." Mrs. IRA O. BROWN, Rumford Falls, Me.

**Hood's Sarsaparilla promises to cure and keeps the promise.**

able men, who are rich in education and sympathy.

Such men will be wise enough to treat students in a way to draw them out and toward self revelation. It is a mistake to urge by mouth every day, a college education. Make them feel like every day's work in school is a *great day*.

Let their education progress by the day and not by the year, and they will get a thirst for more.

Invite young men to come for a term of ten or twelve weeks.

Don't ask them to enlist for three years. Connected with such a school should be a Bible-school, not for higher work, but for beginners.

Young men should be taught the elements of the gospel, how to classify sermons and do pastoral work.

The aim of such a school should be the gathering in of a class of young men whom the college cannot reach, because of poverty and the length of a classical course. This would take in at times young married men who have limited education, but who desire to preach and who could preach if they had some training. We now could make use of a large number of men who have not a classical education. We need hundreds of earnest men to preach in our small towns and country places. I know of a place in Ohio where are eight congregations in a radius of fifteen miles with but one preacher. It will be a long time before we can supply such places with classical graduates.

By some it is feared that such schools would encourage looseness in education and defeat us in securing the best talent in the ministry. I answer that just such a school is the best means for discovering the best talent for the ministry. Such a school

(Continued on page 267.)



## Preachers Developed in Christian-Evangelist Office.

By Robert L. McHatton.

"The Christian" is responsible for several preachers—I think W. F. Richardson is one of its Illinois products. But my story will pertain to two others. It was not my purpose to be a minister. My boyish training did not point that way. My ancestry was Kentucky and southern blood, and while not sinful was quite worldly. Leaving Mississippi when but a boy, on account of sickness, I came ahead of the family to St. Louis. Home, money and everything gone save honor and pride. While a boy I was baptized by John A. Brooks in the First Christian Church, Seventeenth and Olive. I wish I had space to tell of B. S. Grant and my other Sunday-school teachers. I went as a charter member into the Central Church and received my highest esteem for the Christian ministry from my kinsman, D. Pat Henderson, but never thought of preaching.

In "The Christian" office I became very zealous for the plea of the Christian Churches and I have not outgrown my teaching. Brother Garrison was a fine preacher in those days and he is yet—only he has become cityfied. That sermon on "Life's Purpose, Plan and Prize," was grand. "Rightly Dividing the Word," was grander. Once in a while I would make a little talk. I read two little pieces I prepared at a little store house called the Gravois Mission. I had met a brother in the office and one day I hired a horse and rode to his home which was about twelve miles west of the city. His name was Daniel Booth.

We arranged to have a meeting the next Sunday in the Creve Cœur school house. Bro. Booth attended to the services and the Stevens girls led the music. I did the talking or rather the reading of the pages I had prepared. I do not call it a sermon, nor my maiden effort at preaching, but I know it was hard work and that the cold perspiration streamed down my back. The people spoke kindly to me and I went home and no one was told of my trip.

A short time after I secured Brother Henderson to preach in this house and he gathered the few brethren for miles and started a good, little church. It is gone to-day, but its work lives. I never felt such sermons, I never heard such a sweet voice and my soul was on fire for our plea and the Bible. Brother Garrison was to preach once a month. He held a short meeting and four or five converts were brought to the Central Church for baptism and one of these was Charley Young (now C. A. Young, editor of the Christian Century.) I saw him baptized and helped him in the robing room. He was a fine boy, good looking and bright. After thinking about the law, then teaching and then medicine, Charley became a preacher and he was a first-class one. He has done great good. I wish he would devote himself entirely to preaching the good, old gospel that Brother Garrison taught him. So I think "The Christian" gave us Charley Young and he was a good gift.

Now about myself. I had not been working in the office for some time. Saturday, Oct. 29, 1877, The General Christian Convention was in session in the Central Church. Brother Garrison had an appointment to preach Sunday in Walshville, Illinois. But he desired to remain in the city and sit at the Lord's table with his brethren from all parts of the Union. He wanted a substitute, but all the preachers enjoyed the same wish as Brother Garrison, and after failing to get a man to go he and Brother Brooks cornered me. The editor said, "Bob, I have never called on you in vain and now I am going to send you to Illinois to preach for me."

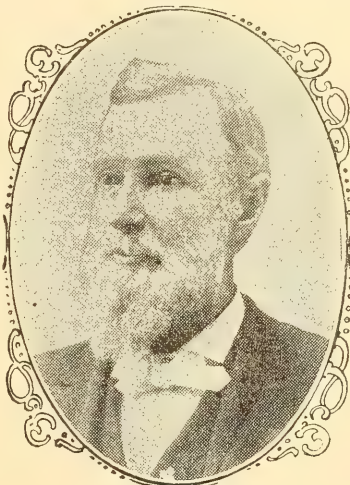
"Brother Garrison," I replied, "Don't make fun of me before these preachers."

Brother Brooks put in, "Robert you go and God go with you," and I returned, "All right, give me the money to pay my way and I will talk for Brother Garrison to-morrow." I rushed to my home and then to a late train. I cannot tell the emotions of my soul. A boy like me to fill the pulpit of the editor!

The train took me to a coal bank about a

# DOCTORS ENDORSE SWAMP-ROOT

## For Uric Acid, Kidney and Bladder Troubles.



A. J. HAILE, M. D.

East Atlanta, Ga., March 1st, 1901.

DR. KILMER & CO., Binghamton, N. Y.

GENTLEMEN:—While it has never been my habit or inclination to recommend remedies the in-

redients of which are not all known to me it seems as if I should make an exception in the case of Dr. Kilmer's Swamp-Root. My experience, so far as I have tested it in my practice, forces me to the conclusion that it is a remedy of the greatest value in all uric acid, kidney, liver, bladder and other inflammatory conditions of the genito-urinary tracts. I now take pleasure in prescribing Swamp-Root in all such cases with a feeling of assurance that my patients will derive great benefit from its use. I shall continue to prescribe it in other cases in my practice with the expectation of the best results. Very truly yours,

*A. J. Haile M.D.*

GENTLEMEN:—I have prescribed that wonderful remedy for kidney complaint, Dr. Kilmer's Swamp-Root, with most beneficial effect and know of many cures by its use. These patients had kidney trouble, as diagnosed by other physicians, and treated without benefit. Dr. Kilmer's Swamp-Root effected a cure. I am a liberal man and accept a specific wherever I find it, in an accepted school or out of it. For desperate cases of kidney complaint under treatment with unsatisfactory results I turn to Dr. Kilmer's Swamp-Root with most flattering results. I shall continue to prescribe it and from personal observation state that Swamp-Root has great curative properties.

Truly yours,

*L. Bantow M.D.*

276 9th St., Borough of Brooklyn, N. Y.

The mild and extraordinary effect of the world-famous kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, *fatal results are sure to follow.*

We often see a friend, a relative, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

EDITORIAL NOTE—If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are getting better they will help all the other organs to health. A trial will convince anyone.

## Sample Bottle of Swamp-Root Free by Mail.

You may have a sample bottle of this wonderful remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

mile beyond the town of Hammond. I walked back to the depot. No man, no light, and so I sat on the steps to ponder my situation. Alone with God. How solemn and on such an errand. How shall I get to Walshville? In the distance I heard the rumbling of wheels, and it was music to my soul. The buggy is near and a voice shouts, "Hello, is Brother Garrison here?"

"Yes," I responded, walking to the conveyance. "Brother Garrison sent me to fill his place."

"Why, you look like you would rattle in his place." (I weighed 120). "Get in here."

The driver was Doctor Davenport and I told him my inexperience and after five miles ride he located me in the room over the front door. Well, who can measure my feelings. I put myself in His care and soon fell asleep. About daylight I heard a knocking at the front door and a stout voice asking, "Did Brother Garrison come last night?"

"No, but he sent a boy."

"There will be a great crowd to-day and it is too bad to have the people disappointed." The early visitor was Brother Jordan.

That was a great day for me. But I looked for help that has never failed me. Here is my sermon made from a prayer-meeting talk by Dr. Belding in the Central. Subject, "The

Christian's Hope." For what does the Christian hope? 1. A good life here. 2. A peaceful death. 3. The resurrection of the body. 4. The heavenly home. I had a good amen corner. The good, old brethren even put their feet on the steps of the pulpit and cheered and prayed for me all the time. It was hard work, but it was a good meeting. News went everywhere that Brother Garrison had sent a boy and I went to church nearly an hour before meeting time in the evening to find every seat taken and soon the platform was full and many were standing. This time I gave them a talk on the "Glorious Gospel," getting my idea from Knowles Shaw. (I have revised that sermon and use it now). I think I did well—very well and almost filled Brother Garrison's place. My, how those people listened. It seemed as if they were helping me all the time.

After the benediction a young man stepped up to me and said, "I shall not delay longer. I want to be a Christian." I seated the crowd and took his confession. This was a supreme moment. The young man's name was Smith. The church paid me five dollars and I went on my way rejoicing. So I reckon "The Christian" had something to do with my being in the ministry.

Santa Rosa, Cal.



# News From Many Fields

## Illinois.

This has been a cold winter for ramblers, but the good Father and his children are wondrous kind, and beget in us renewed gratitude daily.

Rushville Church was largely built up by D. E. Hughes, although others have materially added to its prosperity. C. B. Dabney, a graduate of Eureka College, is now the efficient minister. He not only preaches at Rushville, but has the care of weak churches near by upon his heart. He visits Bethany, the old mother church of the country, twice a month, Sunday P. M. This is one way to save the small church, but it is hard on the preacher. G. W. Ross does a similar thing for Ray near Vermont. This is most commendable.

Virginia has a splendid house of worship, and is ministered to by J. W. Carpenter, a graduate of Eureka College. He has just edited a fine Easter exercise for our benevolent association. This is the home of mother S. V. Savage, who has been a giver to Eureka College for 40 years. Had it not been for a few such friends, we would have no college now in our great state. What a blessed reward will come to her credit, from the influence of the hundreds of preachers, whose training was made possible by her generosity. Brother Carpenter also aids the Philadelphia Church, which has decreased seriously by removals and deaths. It is taking on new life.

Pleasant Plains, for three years, was the home of H. G. Waggoner, now at Allerton, Iowa. The people speak in kindest terms of him and his good wife. The present pastor, J. H. Henderson, is recently from the south, but he and his excellent family are patiently enduring the cold which is largely counteracted by the warm hearts of the people. We hope he will enjoy his new home, and find a welcome in our large field. This church remembers all our great enterprises in its offerings, which is one of the essentials to growth and prosperity. I believe many churches die of leanness. "The liberal soul shall be made fat." So of churches.

Ashland has just paid off the indebtedness on its good house of worship, and is happy. It has been the victim of bad men, from whose influences it has been hard to recover. Bro. C. E. Smoot, of Petersburg, is the preacher for the present, and he is bringing order out of chaos. It is a great loss to us that such valuable men cannot devote their whole time to the ministry.

Chandlerville has just secured the services of Bro. T. L. Young, who has made a good beginning. He too is from the south, educated at Kentucky University. This is the home of Dr. N. H. Boone, a liberal patron of Eureka College, and a tower of strength to the church. His nephew, Dr. H. B. Boone, a graduate of Eureka College, has a very fine practice, is a deacon in the church, president of the official board, and superintendent of the Sunday-school. Does it pay to send our boys to a Christian College? Or is it better to have infidel doctors, lawyers and teachers? This is one of the best churches in this part of the state, and is at this writing in a meeting with Bro. Guy B. Williamson and wife as singers.

Cantroll is the mother church of Sangamon Co. The elder England, organized a Baptist church about 1823, and some ten years later the term Baptist was dropped and it was ever after known simply as a church of Christ. The Englands, Brittons, Lakes, Canterbury's and Cantrolls are among the old prominent families, and the Clines, Lakes, Sales and Grants are newer additions. Bro. F. C. Overbaugh has been their minister for some seven months, and is well entrenched in the hearts of the people. Through his enterprise a course of lectures was provided for the people.

Athens is the church for which Bro. G. J. Ellis ministers. He is the compiler and author of the Praise Hymnal, in connection with Bro. J. H. Fillmore. He is a man of

mature years, whose ministry is always a benediction to the church for which he ministers. He is a solid builder. A fine class of young people waits upon his preaching. This church is stronger than it knows. It is the home church of Sister Anna M. Hate, the valuable organizer and secretary of the C. W. B. M. of Illinois. The family is now under the shadows of a great affliction. May His grace sustain them.

Bro. J. M. Britton, of Springfield, a venerable and beloved disciple, has entered into his rest. He gave Eureka College \$100 last fall. His offering will enter into the strength of our ministry and leaders and produce fruit many days hence. The memory of such men is blessed. Few of us appreciate the value of money in the kingdom of God. Yet many of us can do but little, except to provide money for the maintenance and growth of the church.

Eureka, Ill.

J. G. WAGGONER.

## Northern California.

Changes are still the order of the day.

A. B. Markel left Eureka the first of February. Not sure whether they have secured his successor or not, but think they have.

W. T. Hunt has resigned at Fortuna to take effect May 1, and will seek a dryer climate. This is one of our best churches, in good works inferior to none.

H. C. Shrapshire has begun his labors with the Dinuba church and they hope to dedicate their new house in the near future.

G. E. Williams from Kahoka is on the ground at Butte City, and has entered upon his sacrificing labors.

D. Stewart has been called to Hanford and we bespeak for them a happy and prosperous relationship. This opens Tulare which is one of our good churches.

A. W. Bloom has left Bakersfield and the ministry. Bakersfield is a hard field, but we think when the right man is found it will come out O. K.

I think men will be called at both Tulare and Bakersfield by the time this is in print.

J. A. Halton, of Lexington, Ky., has been called to the College City church, and we look for him early in March.

F. L. Platt and D. W. Honn had a good meeting at Tulare in January with 31 added, 28 of them by confession and baptism.

A. L. Platt and D. W. Honn are now in a good meeting at Calusa and shaking that county seat; ten added the first week and house packed.

A. C. McKeever is assisting the little church at Sanger in a meeting.

The Hazelriggs are in a meeting at Napa, one of our good churches.

They had a good meeting at Stockton with 43 added in three weeks.

Gallahorn and Carroll are in a meeting at Galt, a dead church that we expect to revive. Brother Gallahorn has resigned as state evangelist, effective March 1. We shall continue to do what we can to open meetings for him. He has done an excellent work reviving dead churches in the past six months.

There is great room for a Christian philanthropist to do a good work in northern California. We need to bring our people coming from the east, together into communities where we can plant churches and have their assistance in evangelizing this great state. We need their help to keep from being overrun by the vast multitudes flocking to California. We need to assist them by securing good land and protecting them from the real estate shark. To do this calls for money. I have been pretty well over the state and know much about its soils. I want to turn this knowledge to account for the good of my brethren of this state and of the great cause we love; \$25,000 to \$100,000 is needed. Can make it pay a splendid return on the investment—who is the Christian brother willing to join me in this undertaking?

J. P. DARGITZ, Cor. Sec.

Healdsburg, Cal.

## Los Angeles Letter.

January was a red letter month for the First Church. She inaugurated a mission work in the southwestern portion of the city, raised in cash and pledges money enough to insure the purchase of a pipe organ, and received at her regular services thirty members, mostly by letter, into fellowship in the one month. This church contributed the charter members and most of the money that erected the building for the Eighth Street Church, and gave nearly seventy members toward the charter membership of the Broadway Church. She now surrenders about sixty persons to constitute the membership of the Southwest Church. She will soon deserve the title of a mother of churches in the Angel City.

The mission organized Jan. 3, 1904, by the First Church in the southwestern part of the city, was organized into a separate congregation Feb. 14, and elected eight deacons. This congregation is worshipping in a hall admirably adapted to such a work. Jesse P. McKnight, recently of Oskaloosa, Iowa, has been called to the pastorate, and enters upon one of the most promising fields for work in southern California. It is hoped that a house may be built during the year, upon a lot purchased for this purpose some time since by the First Church.

The evangelistic fervor has struck this section. Jesse P. McKnight recently closed a splendid meeting with forty-five added at San Diego. H. E. Wilhite has just finished a campaign for the Glendora Church, L. O. Newcomer pastor, with fifty-four additions, mostly by conversion. Of this number, thirty-five were men. Meetings are now in progress at Covina, with George Rings, of Riverside, doing the preaching; at Hollywood, with R. P. Shepherd as evangelist; at East Los Angeles, with Jesse P. McKnight in the pulpit; and at Santa Paula, with the pastor C. R. Moore doing his own preaching. These meetings all promise well. Evangelistic fervor is rising in these parts.

The new church building at San Bernardino will be dedicated Feb. 28 with the writer in the pulpit at 11 a. m., and F. M. Dowling at 7:30 p. m. This building will be a distinct contribution to our good church buildings in southern California. Covina's new building will be ready for occupancy in the early spring. This is a fine structure.

Several new men have recently been added to our ministerial forces in sunny southern California. W. B. Taylor has just entered upon what promises to be a successful work at Santa Ana. J. I. Myers, from South Dakota, has accepted a call to minister to the Downey Church, which is one of the oldest congregations in this section. Jesse P. McKnight opens up a most auspicious work with the southwest church in Los Angeles. These brethren will be distinct contributions to our ministerial efficiency.

This winter has been remarkably dry in California. In Los Angeles the rainfall till Feb. 12 has been only one and a half inches. It usually is more than 10 inches to this date. Unless heavy rains fall very soon, this country will seriously suffer. The ministers and churches are unitedly praying for rain. This dry winter and cloudless days add to our climatic attractiveness for the multitudinous eastern tourists who flash hither every year. Many of these are regular attendants at our services. Others are unconscious of the fact that we have any churches on the golden slope.

A. C. SMITHER.

Los Angeles, Cal.

## Infants Thrive

on cow's milk that is not subject to any change of composition. Borden's Eagle Brand Condensed Milk is always the same in all climates and at all seasons. As a general household milk it is superior and is always available.



## Kentucky.

I. J. Spencer, of the Central Church, Lexington, has just returned from Kansas City, where he assisted W. F. Richardson in a splendid meeting, which closed with about 60 additions.

Pres. B. A. Jenkins, of Lexington, is giving a series of lectures this week at Paducah, on Bible themes.

Kentucky preachers seem to be in demand at the present time in California. M. D. Clubb, W. B. Taylor and W. F. Stafford have recently accepted calls to that state, and now the news comes that J. A. Holton, who recently resigned at New Union, Woodford Co., has accepted a call to the same state. Next!

B. N. Anderson, of Garrison, reports 25 additions in his work since October.

S. Boyd White, of Lexington, has accepted a call to Falmouth, succeeding W. S. Willis, who recently began work with the church at Millersburg.

F. M. Tinder, of Lancaster, recently assisted O. P. McMahan in a meeting at Somerset, which resulted in 22 additions—17 confessions and five by letter.

The many friends of M. A. Hart, who has been so ill at Fulton, Mo., rejoice to know that the report published in one of our papers of his death was a mistake, and that he is much improved. He is one of "our Kentucky boys," and has a host of friends in his native state.

The meeting at Rodburn, a few miles from Morehead, which was held by R. B. Neal, closed with 31 additions.

S. R. Hawkins, of Murray, has accepted the position of corresponding secretary of Indian Territory, and has already begun work in his new field. His headquarters will be at South McAlester.

E. L. Powell, of the First Church, Louisville, is now in a meeting with the Central Church, Des Moines.

George Darsie, of Frankfort; I. J. Spencer, of Lexington, and H. D. C. MacLachlan, of Shelbyville, are the Kentucky preachers who have places on the program of the Congress of the Disciples, which is to meet in Chicago, March 22-24.

J. J. Cole, who was located last year with the church at Campbellsville, has accepted calls for this year at Butler, Flower Creek and Grassy Creek, making his headquarters at Butler.

E. W. Elliott, of Eminence, is assisting R. M. Giddens in a meeting at Mayslick.

Chas. W. Barnes will divide his time this year equally between the Tolesboro and Orangeburg churches.

W. G. Walker, of Lexington, has succeeded J. T. Hawkins at Indian Creek, near Cynthia.

GEO. W. KEMPER.

Midway, Ky.

## Texas.

Bro. T. J. Harris, pastor of the church at Martindale, recently organized a church whose members are all Mexicans. In this membership are two preachers who will preach regularly to the church. With Brother Harris to teach them the way of the Lord more perfectly, we shall hope for permanent good results from this church.

Bro. Ignacio Quintaro, our Mexican missionary in San Antonio, is doing a fine work, and building up his congregation both numerically and spiritually. The Sunday-school under his care is also doing well, and all departments of church work are prospering. Our national secretary, Bro. Benj. L. Smith, has made no mistake in standing by this Mexican work in San Antonio. Hundreds of these people are being taught the simple story of the cross through the preaching of Brother Quintaro, and these in turn carry the gospel to others. "A little leaven leaveneth the whole lump."

With a similar mission to that of San Antonio, started in El Paso through Brother Martinez who recently came to us from the Methodists, a large portion of the Republic of Mexico might be reached within a few years with the plan of the Disciples. We shall hope

that this mission will soon be established, and thereby give the Mexicans of El Paso an opportunity of accepting the simple gospel of Christ.

Bro. B. J. Waugh, who is pastor of the church at Beaumont, recently held a short meeting in Port Arthur, and established a church there. And if he can succeed in locating some consecrated minister of the gospel to labor with and for those people we can hope for a strong church there in the near future, but without which, the membership will soon become discouraged and the cause will wane, and the last state will be worse than the first. Who will go to Port Arthur and take that work? Write B. J. Waugh, Beaumont, Texas, or J. C. Mason, Cor. Sec., Dallas, Texas.

The church at Como is rejoicing over their new house of worship recently dedicated by Bro. M. M. Smith, evangelist of Dallas county district.

A new church house has recently been built at New Hope in Dallas Co., where we have not a large, but splendid membership who are alive to every good work. Bro. A. W. Lauder is the leading elder, and a good one too; in fact, he is a good preacher, but he will not let us call him by that name.

Bro. L. A. Dale, formerly of Abilene, has resigned his practice of law, and accepted the pastorate of the church at Big Springs, which we trust is a wise and permanent move, as he is too efficient in the pulpit to think of practicing law.

The program and arrangement committees of the great camp meetings to be held this year near San Marcos, Whitt, San Gabriel and Graford, are already at work to make these meetings a grand success. It is believed that at the camp meeting on the San Marcos river near the city of San Marcos, there will be the largest religious gathering ever witnessed in southern Texas. Preparations are being made for a great gathering of people, and in this we believe the committee will not be disappointed. June 24 is the day set for the beginning.

B. B. SAUNDERS.

Austin.

## Maryland, Delaware and District of Columbia.

The great fire in Baltimore is second in the United States in extent and financial loss. The great Chicago fire being larger. The 2,400 houses burned were in the heart of the business section of Baltimore. While we sympathize with those who lost so much, we are thankful that all our church buildings are out of the fire area. The jewelry store of Bro. J. J. Jenkins, an officer in Brothers Ainslie's church, was burned, and no doubt others of our brethren were losers. The city is planning to leave out some narrow streets, widen others and erect a new, more sanitary business center. The great loss will result in a blessing.

F. D. Power is to lecture at Beaver Creek Feb. 22. Mrs. Power and Mrs. Bagby have both been ill. Work in southwest Washington is growing, and Thirtieth-fourth Street is going ahead.

J. T. Watson, our active minister at Vienna, Va., writes they will dedicate their new church May 29. This congregation was organized about five months ago.

The church at Ocean View, Del., where Jacob Walters ministers, has a member in Bethany College who is studying with the desire of becoming a missionary. She is Miss Myrtle Daisy, the first one baptized at our assembly at Bethany Beach. Also a young Brother Bennett from same church we understand has gone to Bethany to prepare for the ministry. Preparations have already begun for the program for Bethany Beach next summer. We hope to make this a great evangelizing and educational force in the east.

On Feb. 1 W. S. Hoye began preaching at Fairfield, Pa., continuing nine evenings, the writer leading the songs. There were already five Disciples here. Six made the good confession—a man and wife and three noble sons and a daughter—a whole household except a five-year-old child. The Methodists kindly al-

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lowed us the use of their house. Some others in the town were not so kind. We expect to have preaching there monthly, and they may erect a church soon.

From here I went to visit York, 50 miles further northeast. It is a manufacturing city of 40,000 people, and no church of Disciples of Christ there. Bro. J. R. Gaff, our minister at Jerusalem, Md., has his home there. I enjoyed their hospitality, and, in company with Brother Gaff, hunted up "scattered Disciples." Beside his wife and daughter here are Misses Daisy and Anna Waun, members at Jerusalem, Md., J. A. Compton and wife from Baltimore, Brother Horner and wife from Parkersburg, W. Va., and Sister Fannie M. Ering, formerly from New York State. There are no doubt others. Anyone knowing of Disciples in York please send me name and address.

One evening I attended a meeting of the Gospel Worker Society. W. B. Musselman, of Williamsport, Pa., a Menonite preacher, is the head of the society, and the workers are women. There is a department of men called the Gospel Herald Society, with headquarters at Philadelphia, Rev. C. B. Brunner president. The mission at York is carried on by four young ladies. They sing, pray, preach and take the collection. If they do not get enough the first time for their needs they go around again. They also do colportage work and sell their papers in saloons. They have a neat costume of navy blue. They make use of the mourner's bench and pray for the seekers, leaving them in the dark as to what to do to be saved, as many others who employ that method, but if their zeal and apparent spirituality, could be infused into some Disciples that are wanting in these, we could shake the world with the plea of our Master.

Reached our highest attendance at Sunday-school here last Lord's day. Have now 57 enrolled. Begin red and blue contest first of March.

J. A. HOPKINS.

Waynesboro, Pa.

## A Human Life Line

If all the people who have been cured by Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) were lined up in single file, two feet apart, the line beginning at Buffalo, would extend for miles and miles, far out toward the west. In this line would be found men, women and children, representing every vocation in life. Most of them were in bad shape physically when they began to take Vernal Palmettona. Some of them owe their very lives to it. If you were to talk to them, they would give full credit to this great tonic laxative remedy. Some of them went way on up into middle life, some of them even to old age, before they began taking our cure.

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## The Sunday-School.

March 6.

### JESUS CALMS THE STORM.— Mark 4:35-41.

Memory Verses 37-39.

Golden Text: He maketh the storm a calm so that the waves thereof are still.—Psalm 107:29.

Some of the material which is between the last lesson and the present one is far too important to be relegated to the obscurity of "connecting links." It is suggested that, especially in adult classes, the lesson be considered as including the three following groups of events:

1. The second preaching tour in Galilee, (Luke 7:1 to 8:3).

2. The day of teaching by warnings and parables at the Sea of Galilee (Mark 3:22 to 4:34).

3. The day of miracles by the sea. (Mark 4:35 to 5:43 and Matt. 9:27-34).

#### Friends and Enemies.

The Sermon on the Mount, with its unequivocal statement of the principles of the Kingdom and the conditions of discipleship, and ending with its clear-cut distinction between hearers and doers of the word, must have had the effect of drawing the line more sharply between the friends and enemies of Jesus. The scribes and Pharisees who had official dignities or personal pride to maintain through the perpetuation of the old religious formalism, ranged themselves at once on the side of his enemies. But the common people, attracted by his miracles of healing and by the convincing force of his teaching, remained his friends. More and more does Jesus now appear as an iconoclast, breaking down the old traditions and even disregarding what seemed to the formal Judaism of that day to be the essential proprieties. He praises the Gentile centurion as having more faith than could be found in Israel. He proved his Messiahship in answer to John the Baptist's query, by his works of mercy and by the fact that the gospel was preached to the poor. He rebuked the haughty Pharisee who had condescendingly invited him to dinner, and showed favor to an outcast woman who anointed his feet. He warned the self-righteous Pharisees that they were in danger of blaspheming against the Holy Ghost and incurring eternal damnation. He apparently repudiated his family ties and asserted that his closest kin were those who did the will of God. All of these things were odious to the official and priestly classes who thought of religion as being essentially the observance of the proprieties. Nevertheless, the common people heard him gladly.

#### Jesus' Method of Teaching.

Jesus was pre-eminently a teacher. The methods which he used were many. Five principal ones may be enumerated, of all of which we have already seen examples:

1. *Discourse.* In teaching in the synagogues he would most naturally adopt the lecture method which was suitable to that place. It is quite possible, however, that some of the recorded discourses, such as the Sermon on the Mount, are collections of sayings which were uttered at different times and places.

2. *Dialogue.* The Socratic method of question and answer was employed with telling effect as in the cases of the woman of Sychar and of the Pharisees who came trying to entrap him with subtle questions.

3. *Parables.* This method has the advantage of making truth self-evident. It relies upon no external authority but, by its very vividness and by the fact that it deals with familiar materials, it has the effect of a first-hand discovery of truth. The concreteness of parable teaching adapts it to child-like minds, and its story quality catches the attention of those who are not at first interested in the spiritual truth.

*Miracles.* Jesus relied on his miracles to

prove two things: his power and his love. His works of healing showed that he had divine power and hence, by implication, that his teaching had divine authority. The fact that these miracles were never wrought for his own comfort or convenience but always for the relief of the suffering of others, was a proof of the love of God.

5. *Life.* The success of Jesus as a teacher is not all accounted for when one had recorded what he said and what he did. The greatest educational force in the world is the contagion of a pure and perfect character. That was his in the highest possible degree and it would have made him a great teacher if he had never performed a miracle and had never uttered a parable or discourse.

#### The Parables of the Kingdom.

In this period of his ministry, Jesus is representing himself not merely as the saviour of individual men, but as the founder of the Kingdom into which men are to be brought, and through which they are to save others. Down by the lake-side one day, he uttered a group of wonderful parables embodying this thought of the kingdom. They are: the parable of the sower who sowed good seed upon hard, stony, thorny and good ground; the parable (or figure) of the candle and the candlestick; the parable of the growing corn; and the parable of the mustard seed (Mark 4:1-34). The distinctive feature of these is that they do not present the ideal of individual salvation—as the parable of the prodigal son does, for example—but they represent salvation as fruitfulness or helpfulness and as contributing to a more ultimate goal, which is the growth of the Kingdom of God.

#### The Stilling of the Storm.

On the evening of this day of parables, Jesus and the Twelve started to cross the Sea of Galilee in a little boat. A storm arose—one of those sudden and violent storms to which nearly every mountain-girt lake is subject. The little boat was in danger of sinking, and Jesus was asleep. As a tired man he needed rest. As a sensible man he wasted no strength in anxiety and outcry while the affair was in the hands of others. Even if Jesus had had no power over the waves, is it possible to conceive of him as distracted by a danger which he could not avert? His nerves were sound because his faith and his character were sound. It is a religious duty to be calm and to waste no vitality in useless anxiety. Jesus sleeping through a storm which, as a man, he could not control, is an example worthy of imitation.

The appeal of the disciples shows at once their faith and its limitations. They had a vague feeling that if he were awake he could do something to help them, but their faith was not equal to the task of leaving things entirely in his hands. That they did not expect the stilling of the storm is evident from their surprise when it occurred. They had already learned the power of Jesus over sickness and even over death, but they were not prepared to see inanimate nature obey him. They had feared the storm, and when it was calmed they could not but fear the Master of the storm.

#### Natural and Supernatural.

We do not know what force was invoked to stop the wind and still the waves—whether the mere fiat of the divine will, or some higher and still unknown force of nature to which only the divine intelligence had access. It is not necessary to suppose that any law of nature was broken in this miracle, or in any miracle. The laws of nature are the laws of God, and God has many laws which are as yet unknown to us, some of which perhaps always will be beyond the reach of finite intelligence. But when we remember that the chemical forces transcend the physical without breaking their laws, and that the vital forces transcend the chemical without breaking their laws, it ought not to be difficult even for one who believes in the uniformity of nature and the prevalence of natural law throughout the universe, to believe that God has other forces and laws, equally natural although unknown to men, by which the storm was stilled at a word and the dead raised at a touch.

## Midweek Prayer-Meeting.

March 2, 1904.

### THE LOST WORLD.

—Luke 19:10.

For the Son of man came to seek and to save that which was lost.—Luke 19:10.

1. *What was lost?* Not the material earth, for it was then and is yet revolving in the way it was designed to revolve, and moving in its appointed orbit. Not the lower orders of beings which God had created, for these seem then as now to follow the law of their being and to fulfill their various purposes. It was man that was lost—the being created in the image of God. He alone seems to have violated the law of his being and was not fulfilling the purpose for which he was created.

2. *What is it to be lost?* The sheep was lost when it left the shepherd's fold and was wandering in the wilderness exposed to danger and without the shepherd's care. The piece of silver was lost when it was out of its proper place, and therefore of no use to its owner. We count any article lost that gets out of its proper place, so that we can not lay our hands on it when we want to use it. God regards man as lost when he gets out of his proper place and is not fulfilling the purpose of his being. Man's proper place is that of loving union with his Father, God, and obedience to him. It is in that relation to God alone that man can come to his best and be of greatest service to God and to humanity. But the whole world had broken union with God and was under sin, and hence under death, for "the wages of sin is death." It was, therefore, a lost world.

3. *Who came to the rescue?* Notice, it was the Son of man who came to seek and save the lost—a brother to the man that was lost. This would give him intense interest in the search, for it is his lost brothers he is seeking. It would also give lost men interest in their rescuer, because he is their brother. Jesus Christ was "found in fashion as a man" because in that way he could get closer to humanity.

4. *How did Jesus propose to save the world?* First, by giving his life for it, in order to reveal God's love for man and his hatred for sin, and then rising from the dead to carry forward the work of bringing men to God. This good news of his death for our sins, of God's love for us, of his triumph over death, and his offer of pardon to all who will come to him is called the *gospel*. Now, in the second place, he established his church to carry this gospel to all the world because all were lost. The plan—Christ's plan—is to have every one who believes on him to work with him in bringing others to believe on him. In other words, the church exists to help Christ in seeking and saving the lost. It has been very neglectful of this great duty in the past, but in the last hundred years it has been waking up to this great work, with glorious results.

5. *The March offering.* The first Lord's day in March has been set apart for many years as the time for the churches and all individual believers to make an offering to send the gospel to all the world. The effort this year is to raise \$250,000. If every member of this and every other church will do its duty next Lord's day, this sum will be easily raised. Let us have special prayers to-night that God's love for us as shown in Christ's death in our behalf may touch our hearts and stir us up to greater zeal in this work.

*Prayer:* Almighty God, Father of our Lord Jesus Christ, we thank thee that thou didst so love the world that when it was lost thou didst give thy Son to save it, and that thou didst in him come to seek and save the lost. We rejoice to be among those who have been found and have been brought to know thee and thy love. Oh grant us grace to help bring others to the knowledge of this great salvation for his sake who loved us and gave himself for us! Amen.



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**Christian Endeavor.**By H. A. Denton,  
March 6.**HOW CHRIST STILL THE STORMS OF  
LIFE.—Psalm 107:23-31.***For the Leader.*

There is something in a great storm that makes us feel our littleness. When the trees are blown away as if they had been dead weeds; when houses are picked up as a child would gather his toys; when the vivid lightning flashes across the sky; when the deep peals of thunder roll out in advance of the roaring of the storm, and the windows are darkened and tremble, we get a lesson in human weakness and frailty. It may be hard to tell just how it comes and whither it goes, but we are sure we have the lesson. There comes with it a lesson in the power of the Infinite who rules in the storm. But those who have gone to sea and have experienced the storm of the mighty deep, tell us that more sublime is the sight and more lasting the impression. The Psalmist says they "see the works of the Lord, and his works in the deep." But these are not mere real, nor more interesting than storms that beat upon His children while they pass through this land where every soul is tried, and where not a single ship is permitted to enter port save through the storm. How does Christ still these storms for us? Is the question we ask ourselves to-night.

*For the Members.*

1. One time when Jesus and his disciples were crossing the Sea of Galilee Jesus was resting in the end of the boat and fell asleep. A storm arose. The disciples rowed harder as the storm became more intense. It grew more threatening. Then they rowed still harder to bring the boat to land, but all of them combined could not make headway against the storm. Then they thought of the Master sleeping in the boat. They awoke him, asking him to help. He looked at the fury of the storm. The waves were rolling like mountains. What human arm could hold the oar against such strength? None. He said, "Peace, be still," and the storm was abated at once.

2. Do we not often, like the disciples of the Lord, battle alone or in our own strength, against the storms of life? Yes, we do. And we are beaten against the rocks. The strength of opposition is too much for us. The waves mount up to the sky. We go down as into the grave. Our hearts are bruised. We wonder when help will come. The night is long and

dark; the day is full of danger and trouble. Why do we not ask the Savior to help us? We need not wait and wonder. He is near; only ask Him. In the nature of things he can not help us unless we want him to do so, unless we call upon him. While he can exercise all power over nature, and while he can supply all our needs when we call, he can not save a soul without co-operation. If we will but think a moment about what salvation really is, we will see that this is true.

3. The person who lives out of Christ is cut off from the great source of help. Let him pride himself in the dignity of man. Let him praise the powers of the human will. Let him say many good things of the determination that wants to do all it can for itself. That is all right. But let him have whatever philosophy he will about it, the storms that beat upon him will bring all his hopes to the ground and blow away the last vestige of shelter from over his defenseless head. He should bring his troubles to Jesus. He should learn that he can not bear them alone. If he is not a Christian, to whom can he call for help out of the darkness and storm of the night of human weakness and sin? It takes all a man can do for himself and all his Savior can do for him to save him. Christ stills the storms of life for us by giving us peace of mind; by leading us in the quiet way; by giving us strength to overcome temptation; by giving us fortitude to hold out; by furnishing us the comforts and blessings of the communion and the fellowship of his church. He can only do this for us when we commit our ways to him. When we give the ship over to him, he will be responsible for its safe arrival in port.

*Quiet Hour Thought.*

Do we believe that Christ is able to still the storms of life, and are we willing to entrust it all to him?

DAILY READINGS.

M. Trials the lot of all. Job 3:25, 26.  
T. From our adversary. Job 6:22-24.  
W. When God seems afar. Psalm 22:1, 2.  
T. Angels afterwards. Matt. 4:1-11.  
F. Our Deliverer. Heb. 2:14-18.  
S. Paul's Deliverer. Acts 23:10, 11.  
S. How Christ stills the storms of life. Psalm 107:23-31.

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—The March offering is the annual fruitage of the churches in the department of world-wide missions.

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—The CHRISTIAN EVANGELIST solicits all the news everywhere, relating to the progress of Christ's kingdom, or the movements of any part of the king's army. Every triumph of truth and righteousness, in every community, will encourage others to fight with courage the enemies of God and man.

—Have you raised that club yet in your church for the CHRISTIAN-EVANGELIST? If not, you are not joining in the crusade for ten thousand new subscribers as many others are. Now is a much better time than later on in the year. Report to our superintendent, G. A. Hoffman, if you are raising a club, or write him for particulars if you need further information.

—It is our western civilization, the product of Christianity, that has prepared Japan to resist the aggressions of one of the most autocratic and persecuting powers of the world.

—The religion of Jesus Christ is the only power that can rightly solve "the Eastern question," and cause the Oriental nations to face the future and seek their golden age there rather than in the past.

—Last week the Foreign Society received \$500 from a friend in Arkansas on the annuity plan; also a thousand dollars from a friend in Ohio on the same plan.

—Let nothing interfere with the March offering. If you have a debt, a generous offering for missions in foreign lands will help to give the church strength and purpose to cancel it. If you have a meeting on hand, an effort to save the needy abroad will give your church purpose and interest to save sinners at home.

—The last and most important command of our Lord was "Go!" It is as binding upon us as upon the disciples who received it fresh from the lips of the risen Christ. Nineteen centuries have not weakened the imperative force of that command. This towers high above all others; it includes all others. The church that trifles with this last command of our reigning Lord does so at its peril.

—B. F. Cato, who has been at Thorntown, Ind., has accepted a unanimous call to the Central Church at New Albany, Ind.

—R. A. Omer, Camp Point, Ill., evangelist, and Lorenzo D. Spragte, singer, are with R. A. Hunt, Savannah, Mo., in a meeting.

—H. T. Morrison, who was recently recalled from his work at Dayton, Wash., by the death of his wife, will remain in Springfield, Ill., indefinitely. His correspondents will take notice.

—J. P. Davis, of Golden City, Mo., will supply the pulpit at Trinidad, Colo., while the pastor, David C. Peters, is abroad. Brother Peters will sail from Boston on March 12 for Alexandria, Egypt.

—The new church at San Bernardino, Cal., where J. R. Shie is minister, will be dedicated Feb. 28. The morning sermon will be preached by A. C. Smither, of Los Angeles, and the evening sermon by S. M. Dowling, of Pasadena.

—At Moline, Kan., the ladies' aid society gave a reception to the new members of the church. The Endeavor Society has been re-organized with an enlarged membership, and the Bible-school is the best in the town. E. L. Poston is pastor.

—Thos. J. Easterwood, of Theo, Texas, is advocating what he calls the New Testament Reading Circle, which is composed of persons who will promise to read the New Testament through at least once within a year. He asks all persons who will agree to do this to send their names to him.

—Mr. and Mrs. Stutzman celebrated their fiftieth anniversary on Jan. 26. Both of them have been members of the Christian Church

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for more than half a century, and they boast that they have received and read every issue of the CHRISTIAN-EVANGELIST since it began publication. We hope they may long continue in this fellowship.

—A. T. Hall, Atwood, Kan., writes: "I have closed my ministerial labors on account of old age and poor health, lacking but a few days of eighty years. I have spent fifty-three years in the service. The CHRISTIAN-EVANGELIST gives me such reading matter as no other paper can furnish."

—P. S. Hillman, pastor at Clinton, Mo., writes that on Sunday, Feb. 14, the church there raised \$1,150, which is more than enough to liquidate the mortgage on the building. F. O. Fannon was present and assisted in the work. Brother Hillman has resigned, to take effect March 1, and is open for an engagement to hold a meeting.

—Our Missouri readers should bear in mind the Missouri Church Lectureship which will be held at Fulton, April 11 to 14. E. L. Powell, of Louisville, Ky., will give two lectures. Other addresses will be by W. J. Lhamon, W. T. Moore, D. R. Dungan, Levi Marshall, F. N. Calvin, L. S. Cupp, F. G. Tyrrell, R. G. Frank and B. T. Wharton. The program is a splendid one and the lectureship should be largely attended.

—The Florida State Convention will be held in Tampa March 22-24. The corresponding secretary, C. W. Zaring, writes that all brethren visiting in the state at that time will be cordially welcomed. It is expected this will be the best convention ever held in Florida, and the influence of the convention will be a great uplift to the cause in Tampa.

—It was a remarkable meeting that has recently closed at East Galesburg, Ill. Almost a hundred additions in a village of 700, under the preaching of J. T. Stivers, of Knoxville. That means real spiritual power. All the great meetings are not held in the cities. Read the report of this meeting elsewhere under the head. "A Great Meeting in a Village."

—Remember the Congress of the Disciples of Christ. It meets in Chicago March 22-24. The meetings will probably be held in the magnificent new assembly hall of the University of Chicago, and the occasion will afford opportunity not only for hearing some splendid addresses and participating in the discussions, but for visiting the University and seeing something of the Disciples' Divinity house.

—R. L. Wilson, for past two years pastor at Harvey, Ill., has been extended a call by the newly organized mission at South Chicago. This is a very important center of over 70,000 people. He has not yet determined to accept, though indications point that way. This new field is under the supervision of the Chicago Mission Society and I. C. M. S., and now has a membership of about 30, and a Sunday-school of 55, and very promising.

—The church at Nevada, Mo., is now free from debt. Three years ago when G. D. Edwards became pastor, there was an indebtedness of about \$17,000 including accumulated interest. Within a year \$10,000 had been raised and paid, and most of the balance was provided for by a loan of \$5,000 from the Church Extension fund, to be repaid in five annual installments. The pastor was not contented to let this loan run its natural course, but has so strengthened and aroused the church that it has now paid off the entire indebtedness.

—Hugh T. H. Miller, of Columbus, Ind., is a candidate, according to the Indiana paper, for the Republican nomination for lieutenant governor of that state. Mr. Miller is one of elders of the Tabernacle Church in Columbus, and is now a member of the Indiana Legislature. He is a son-in-law of Z. T. Sweeney, and a son of the late John C. Miller, one of the Indiana's pioneer preachers and educators. He was until recently a professor in Butler College, as his father—a Bethany graduate—was before him. Mr. Miller is widely and favorably known throughout the state, both in educational and church circles, and has in recent years gained an honorable reputation in the field of politics.

—The church at Hot Springs, Ark., wants to borrow a tent. J. V. Updike is to be with them for a five weeks' meeting beginning the fourth Lord's day in April, and they have been unable to secure a place in which to hold the services. As our readers are well aware, it takes a big auditorium to hold an Updike meeting. The cause at Hot Springs is at a turning point, and very much will depend upon the outcome of this revival. Bro. T. N. Kincaid, the pastor, has been working there against odds for several years, and the time is ripe now for a real revival. If any church, state board, or evangelist having a tent which will hold at least 450 people (the larger the better) will lend it to the Hot Springs church, it will be doing a good work. The church will pay the freight. Address T. N. Kincaid, Hot Springs, Ark.

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## The Congress.

The next Congress of the Disciples will be held in the city of Chicago from March 22 to the 24th. The session will be held in the Hyde Park Baptist Church at the corner of Woodlawn Avenue and 56th St. The churches of the Disciples on the South Side will join in entertaining the Congress. A cordial invitation is extended to all Disciples of Christ by the Hyde Park Church, the First Church and the Englewood Church to be present at the Congress. Every effort will be made to provide entertainment for all who come. The homes that are opened freely to the visitors will provide lodging and, breakfast; other meals can be obtained readily in the restaurants and hotels. The splendid cafe and dining hall for men of the University of Chicago, will be thrown open to the delegates to the Congress where regular meals can be obtained for twenty-five cents each. There are many other restaurants and cafes in the neighborhood but none so convenient and elegantly appointed as at the University.

### Hotels.

For those who prefer to go to a hotel for entertainment the following are within walking distance of the place of meeting.

The Windermere, corner 56th St., and Cornell Ave. Rates—American plan, \$3 per day. European plan, \$1.50 per day.

The Hyde Park Hotel, 58th St., between Jefferson and Lake Avenues. Rates—American plan, \$2 per day. European, \$1 per day.

The Hotel Del Prado, 59th St., between Madison and Washington Avenues. Rates—American only, \$2.50.

The Holland Hotel, corner Lake Ave., and 53rd St. Rates—American plan only, \$2.

The Chicago Beach Hotel, 51st St., and the Lake. Rates—American plan only, \$3.

Besides these there are the well-known hotels in the down-town district near the depots, about seven miles from the place of meeting. Reservations of hotel accommodations will be made in advance for those who desire by addressing the undersigned, stating rate one desires to pay.

### Headquarters.

The headquarters and assignment place of the Congress will be at the Hyde Park Church of Christ, corner Lexington Ave., and 57th St. This is on the same block as the place of meeting. All delegates should come directly here.

### Directions.

The Hyde Park Church can be reached from the down-town district in three ways. First, by the Cottage Grove Cable line which may be taken on Wabash Ave., taking the Jackson Park cars and getting off at Lexington and 55th St. This is the most direct and the nearest way, but not the quickest.

Second, by taking the suburban trains on the Illinois Central at either Randolph St., or Vanburen St., and the Lake, and getting off at the 57th St., Station and walking seven blocks west.

Third, by taking the South Side Rapid Transit on the Elevated railroad and getting off at Lexington Ave., and 63rd St., and walking north about seven blocks across Midway Plaisance.

For those coming into the city over the Illinois Central, the Michigan Central, the Big Four, get off at the 53rd St. Station (or Hyde Park) go west to Lexington Ave., and south to 57th St. For those coming in over the Rock Island system, the Pennsylvania lines, the Lake Shore and Michigan Southern, the Wabash, the Monon, the Chicago and Eastern Illinois, the Erie, get off at the 63rd St. Station (Englewood) and take the 63rd Street car east to Cottage Grove, change and go to 55th St., change and get off at Lexington Ave. This will save the time, of running into the city and back again on the street cars.

All letters should be addressed to,

ERRETT GATES, Secretary of the Congress.  
The University of Chicago.

## Ministerial Exchange.

E. W. Bowers, who has been pastor of the First Christian Church, Springfield, Mo., for four years, wishes to change his location this spring and is open for an engagement as pastor. Address 469 E. Elm St., Springfield, Mo.

Lorenzo D. Sprague is open for engagement as evangelistic singer for a meeting in March. He is well qualified to do good service. Address for the present, Savannah, Mo.

C. M. Hughes, 114 W. 4th St., Mansfield, O., will be open for engagement as evangelistic singer as soon as the meeting in which he is now engaged at Mansfield, is concluded.

G. E. Shanklin, now at Lamont, Mo., expects to move to Marshall, Mo., about April 1. Churches within a radius of 100 miles of Marshall desiring a pastor may address him at Lamont.

W. H. Alford, who is now in a meeting at Kansas City with Clinton Aber, and after that will hold one at Clayton, Ind., with J. Wallace Tapp, of Ladoga, will be open for engagements after March 15. He is especially desirous to hold a few meetings in the south during the summer. In response to numerous calls Brother Alford resigned the pastorate at Scottsburg, Ind., to engage permanently in evangelistic work. Address him at Ladoga, Ind.



## Missionary Notes.

If the churches as churches give \$100,000 the first Sunday in March, the quarter of a million dollars will probably be raised this year. This is about \$20,000 more than they gave last year. The churches are stronger and no doubt appreciate the work more than one year ago.

The March offering should be mentioned in every church on every Sunday during the month of February.

The Foreign Society requests all the churches to hold a foreign missionary rally Sunday night, Feb. 21, as an immediate preparation for the offering.

R. F. Thrapp, of Jacksonville, Ill., says: "For every dollar we give to convert the heathen abroad, God gives us ten dollars' worth of purpose to deal with the heathen at home."

It will be well for the churches to secure the necessary March offering supplies at once and begin a general and systematic preparation for March 6.

The idea of the Living Link Church, a church supporting its own missionary, is an inspiring one. It means, too, that while the missionary is supported on the one side, that Christ, the living Lord, is the source of life on the other. May the time soon come when not only hundreds of churches, but hundreds of individual persons as well, shall be living links—or, in other words, living branches, abiding in the living Vine on the one hand, and on the other hand bearing rich and abundant fruits throughout the heathen world.

The Foreign Society has just sent to all the churches their annual apportionment for foreign missions. These apportionments are only suggestive. In the main they are the minimum of what the churches are abundantly able to give for the preaching of the gospel to every creature. No doubt the churches will carefully consider these apportionments and do all in their power to secure them.

F. D. Power says, "A Quarter of a Million for Foreign Missions by all means. We have only been laying foundations. Now for the glory of the superstructure. Forward is the word."

The Foreign Society requests all our churches to hold a Foreign Missionary Rally Sunday evening, February 21. Such a rally can be made very serviceable. We commend it.

We should remind ourselves that a lack of the missionary spirit in our churches will prove the death of the special plea we make as a people.

If we raise a quarter of a million dollars for Foreign Missions this year, each church must take special pains to reach its apportionment.

There is much to encourage us in our foreign work. During the past ten years there

## What Is Federation? And What Should Be Our Attitude Towards It?

An Address delivered before our last Congress, Des Moines, Ia., by

J. H. GARRISON,

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has been a gain of 300 per cent in the receipts. Last year the gain was nearly \$32,000, or 18 per cent.

No endowments that a preacher or a church may have will compensate for its lack of missionary zeal.



## To Missouri Disciples.

EDITOR CHRISTIAN-EVANGELIST: Permit me a little space, as President of the State Board of Missouri, to report to the brethren of our great commonwealth. First, I rejoice to say, our beloved corresponding secretary, Brother Abbott, is better, and seems now on the way to recovery from what threatened to be a very serious and prolonged illness. But it will be some time before he is able to resume his work in full. Hence we ask the forbearance of his correspondents until he is able to make fit reply. His trouble comes directly from overwork, in seeking to secure from our churches throughout the state the means to carry on the work committed to the hands of our board. He has worked night and day, and yet has seen our treasury remain depleted, and the possibility facing us of having to call some of the workers from their fields. The best medicine that can be administered to him is for our preachers and churches to rally to our state work, and send in their apportionments. Not for his sake alone, but for that of the needy places, and the loving Lord who would supply their need through us, we plead for a prompt and generous response to this appeal. Brethren, send in the apportionments from your churches, and the work of God will go grandly forward in our great state.

W. F. RICHARDSON.



## Correspondence

### Good News from Japan.

George Sidney Phelps was a member of the South Broadway Christian Church in Denver. He is now engaged in Christian Association work in Japan. The following was written by him in Kyoto, Japan, Dec. 7, 1903. It is a message of gladness from the Sunrise Kingdom. The hundred thousand readers of the CHRISTIAN EVANGELIST, I am sure, will enjoy reading what follows:

"To-day we are one-year-old Japanese. We landed in Yokohama a year ago. A few weeks ago a man landed in Kobe from America, having been brought to Japan to serve as a teacher in one of the government schools. When he reached Japan he was about the bluest person one could imagine. He was ready to return by the next boat. He was blaming himself for having been such a fool as to leave his native heath. One of his first questions was, 'Are there any Christians in Japan?' To his rather amazed listener he explained that while coming over on the boat, two men had told him that missionary work was a failure, that the missionaries were socially ostracised by the Japanese, that they did no work anyway, but lazed about, many of them engaged in money-making ventures and, to crown all, they proclaimed that there was not a prominent Christian in Japan! As one of these informers purported to have been a teacher in the Imperial University for years, and as the other had spent several years in the Far East, their words had taken such effect on our friend that he was nearly sick over the prospect which confronted him.

"Before I use this incident for my text, let me say that one of those anti missionary gentleman came directly to a missionary's home where he remained several weeks, led a prayer-meeting, made a present of money to a missionary enterprise, and was generally very voluble in his expressions of love for 'those dear old heroes of the cross,' to quote his own words. And since such remarks as were dinged into this young man's ears are current coin along the routes traveled by tourists, most of whom never take the pains to investigate the facts of the case, let me present a few facts of my own:"

"On the fourteenth of February, 1903, a committee of thirty-two Japanese was chosen to consider plans for organizing a city association. After months of careful and thorough work, this committee submitted a constitution which was adopted and used as the basis of organization on the nineteenth of October. This document, for simplicity, comprehensiveness and association orthodoxy would do credit to any association in America. A little later, a board of directors, twelve in number, being chosen, it immediately elected its officers and proceeded to solve the problems of the new association. Here again I frankly say that I think there are few boards of directors of new associations in America which would contain so many representative men or so many who quickly grasped the fundamental principles of the movement.

"Let us proceed, however, to answer our friend's question as to whether there are any Christians in Japan. Every one of the eleven Japanese on this board is a member of an evangelical church. As for their standing, the president is the principal of the Episcopalian Girl's School; the vice-president is a physician who graduated from Edinburgh University; the treasurer is vice-president of a railroad, an ex-member of the Imperial Diet, and now one of the most influential men in Kyoto. Other members include the leading physician of Kyoto, highly connected socially, a Johns-Hopkins graduate; a major of the army; a leading dentist; a professor in the government college; two professors in the Doshisha, and two merchants. One of these is an influential member of the city council, owner of the electric street railway and leader in the Chamber of Commerce. This



North Park Christian Church, Indianapolis, Indiana. Dedicated Feb. 7, 1904.

gentleman has shown great interest in planning for a new building. In a recent interview he expressed himself like this: 'Christianity has been railroaded long enough. It is time that Kyoto had a wholesale plant.'

"We are devoutly thankful for answer to prayers for a Japanese secretary. We have secured Mr. Yoshizaki, up to this time a professor in a Methodist college in Nagasaki. Mr. Yoshizaki is a graduate of the University of the Pacific. He also spent one year in the Northwestern University, and another in the University of Chicago, where he received the degree of Master of Arts. He is a fine Bible teacher. His work in Kyoto will begin January first.

"One new Student Association has been organized. It is in the Government Higher Commercial Schools where there are seven hundred students. The new association has forty members. There are two Bible classes. The other Student Associations in Kyoto are prosperous. Another will probably be organized this year.

"I have a Bible class of twenty-eight Governmental College students which is a delight to me. A class of about twenty Normal students meets at our house every Sunday morning at eight o'clock. These boys come two miles to attend this class, although not one is a Christian."

The reading of the foregoing in our mid-week meeting caused great joy among us, especially, the acquaintances of "Sidney"—as they call him. The South Broadway Church is proud of its representative in Japan. Kyoto, often spelled Kioto, is the third city in Japan in population. It is the center of Japanese Buddhism. It is a city of art and pleasure, a center of refinement. It is the seat of one of the fine higher middle schools, and the headquarters of the mission work in Japan of the American Board of Commissioners for Foreign Missions. It is a fact of no minor importance that the Christian religion is getting such a strong hold in a city of this character with a population of a quarter of a million.

"Are there any Christians in Japan?"  
Denver, Colo. B. B. TYLER.

### A Great Meeting in a Village.

We have just closed a most successful meeting at East Galesburg, Ill. In twenty-eight days 92 members were added to the church; 78 baptisms. When we take into consideration the size of the building, which would not seat over 250 people, and a village having a population of less than 700, we consider it a marvelous victory for primitive Christianity. About six months ago we secured the services of Brother Stivers, who has done a great work at Knoxville, to hold us a meeting to begin Jan. 24. For four weeks our little house was packed to the doors every night. The interest never lagged. The last evening there were nine additions, eight of these being confessions. Brother Stivers deals with no side issues, but brings a man face to face with his God. He has the faculty of converting men who have reached middle life and old age. His whole heart is in his work and the people are eager to hear him. One feature was the query box, which he conducted with great success. Our after meetings were precious indeed.

Our singing was conducted by a chorus of about twenty voices, led by Clinton Sealock, of Golcen, who was with us a part of the time.



Fifty years of success. The simplest and best remedy for Coughs and Throat Troubles. In boxes only.

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*John S. Brown*

Miss Dola Reiter also rendered us many beautiful solos. Of the 92 additions only 15 are children. The remainder are adults, and of these 39 are men, 22 being heads of families. Our new converts went right to work and were successful in bringing many of their friends to Christ. One young man who conducts a restaurant tore out his slot machine, and said he was going to be a Christian out and out. Many of the young men during the day gathered in a room downtown where they read and talked over their Bibles. Never was a town more thoroughly converted. There are many homes with new Bibles in them which are being read every day.

Much credit is due our faithful pastor, B. H. Sealock, who has served us half time for nearly a year. He has done a great preparatory work here and the field was ripe unto the harvest.

Heretofore we have only had preaching half time, but on the third Sunday of our revival Brother Stivers announced that we were now strong enough to have preaching all of the time. We raised over \$800 in subscriptions and our greatly esteemed pastor, B. H. Sealock, who graduates in June at Eureka, is called for all his time.

A year ago we were a little, weak, struggling band of 24. Five only being men. We were too poor to have preaching, only once in a while, and were much discouraged. The church at Abingdon sent their beloved pastor, D. J. Elsea, to hold us a revival, and he is really the leader in this great victory. There were 36 additions in that meeting. In one year a little band of 24, struggling and disheartened, has increased into a strong and influential church of 152. Surely this is one of the greatest meetings.

MRS. E. G. HOWARD.

### Dedication at Leon, Iowa.

Our new church, recently completed at a cost of about \$9,000, was dedicated to the Lord yesterday, Feb. 14, amid great enthusiasm and rejoicing. Dr. L. L. Carpenter, whom we had planned to have present to do the work, failed us at the last moment on account of sickness. We called Bro. J. A. McKenzie, of Grant City, Mo., who is here in a meeting, to the front at the eleventh hour, who preached a fine dedicatory sermon, then raised \$3,500, which put us out of debt and on our feet again.

Brother McKenzie shows a number of good signs which would indicate a first class dedicatory. The Methodist and Presbyterian organizations joined us in these dedicatory services. General good feeling prevailed and all enjoyed the occasion most heartily.

We are not forgetful nor do we fail to appreciate the efforts put forth by our pastor, H. H. Hubbell, in the erection of this house. This is an improvement we have needed for a number of years, and it has been within our reach all this time, but being so near the Missouri line we just needed "to be shown" a little, and Bro. H. has well and faithfully directed the work. Everybody is feeling happy to day, and we can with the true spirit sing "Praise God from whom all blessings flow."

### A Wonderful Medicine.

If you read this paper you know about Drake's Palmetto Wine for the Stomach, Flatulency and Constipation. We continually praise it, as hundreds of our readers do. Any reader of this can have a trial bottle of Drake's Palmetto Wine free by sending a letter or postal card to Drake Formula Company, Drake Building, Chicago, Ill.

One dose a day of this tonic, laxative Palmetto medicine gives immediate relief and often cures it a few days. Drake's Palmetto Wine is a wonder worker for Blood, Liver and Kidneys.

Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of this paper who writes for it.



## The Religious Education Association.

This association was organized in Chicago last year. Its second annual meeting will be held in Philadelphia, Wednesday, Thursday and Friday, March 2, 3, 4, 1904. The meetings will be held in the First Baptist Church—Ken B. Tupper, D. D., pastor. The program promises a most interesting meeting. The following general topics will be discussed: "The Bible in Religious experience;" "The Bible in Education;" "The Bible in Social and Civic Life;" "The Present Status of Bible Study in the Theological Curriculum;" "How Shall the Theological Student be Taught to Use the Bible?" "The Minister and the Bible;" "The Churches and the Bible." "The Betterment of the Sunday-School" will be considered. One of the questions to be discussed under this heading will be, "What Can the Religious Education Association Do During the Next Year for the Betterment of the Sunday-School?" "The Bible in the Public Schools" will come up for consideration. "The Present Status of Religious Education in the Young Men's Christian Association will be brought out. One of the most interesting topics will be the "Present Conditions and Influence of the Press Upon Religious and Moral Education."

There is not space to record the names of the many distinguished persons who will read papers and deliver addresses. This promises to be a great convention—not so much in the numbers in attendance, as in character.

Those who expect to attend will do well to address the Rev. C. R. Blachall, D. D., Room 419 Crozer Building, Philadelphia, Pa., that they may secure low rates for entertainment in hotels and boarding houses.

A rate of a fare and one-third on the certificate plan is being arranged for on all railroads.



## A Preaching Tour in China.

When Dr. Elliott I. Osgood went to China in the employ of the F. C. M. S., he left the pastorate of the country church in Stow, O. He wrote to one of the members here Jan. 9, 1904:

"There are many in this region now professing Christ who knew him not when we came to Chu Cheo. There are a number in the Chu Cheo Christian graveyard who died in the faith during these five years. God be praised for these many marks of his constant presence with us!

"This fall I have been traversing the region west of here, where there are several who are inquiring the 'way' and studying to see if these things are so. Not long ago I spent a Sunday there and in two farm houses congregations came together to hear the word. They are so different from those we see in the market towns. In a nearby market town, which consists of a street not more than two quarters of a mile long, there are no less than 20 opium dens. You can imagine what sort of jaundiced, thin faced, sloppy dressed fellows those shopkeepers and so-called cultivated teachers are. These farmers are on the contrary strong, hardy, and way above the average Chinese in straightforwardness. They are exceedingly hospitable. As I passed one home the old lady came out and persisted that we must come in and take tea with her. Their homes are much more cleanly than those in the towns. Since I was there this old lady's husband was taken suddenly sick and died. They will have the burning of incense and candles, the incantations of the priests, the burning of paper in imitation of money, and all the other rites. I trust that when she dies she will have a Christian burial, as also her son; for they are inquirers. The men and women in that region remind me much of Stow, as they are both very hospitable and also very great lovers of their homes.

"I gave one family a large colored picture representing the Good Shepherd. They put it up in a prominent place, and understand its meaning quite well, but we have to be careful lest the Chinese misunderstand and worship such pictures as they worship idols."

Chu Cheo, China.

## C. W. B. M. in Missouri.

Mrs. Robert Caldwell, president of Excelsior Springs writes, "We want our apportionment raised to \$15, and hope we can do more." They were asked for \$10.

Two auxiliaries have written their apportionments are too large, and have pledged smaller amounts, and another in a college town feels that to support the two orphans it has adopted is all they can do in specials, as every effort is being made by all to free the college of debt. These three leave a deficit in special work of \$80. Are there not other auxiliaries who can increase their apportionment or pledge to make up for the deficit? Excelsior Springs is good for the \$5. Holiday for \$8. This leaves only \$67, deficit, so far as heard from. Who else will help with an advance? The quarterly letters which will soon reach you are very important. They call upon executive committees to plan for the best and most efficient ways to reach the auxiliary membership with the 5 cents a month state dues. The national convention will call for a vote in October from state officers as to whether or not the payment of state dues shall be embodied in the auxiliary convention. Your state officers must vote as you instruct them.

Each auxiliary has an opportunity to cast a vote "for" or "against" it at its March meeting. Only these states were not ready to vote "yes" last October. The matter was laid over for a whole year, to give these states time to find out whether or not they are ready to take a step forward. Are *we*? Of course we are. I feel sure our sisters will never ask their officers to go before the representatives of all the states and say for them, "we are not ready, we will walk in the old way for awhile longer."

I am sending to some of the auxiliaries a leaflet on an important matter. I trust it will be studied most thoroughly at executive meetings.

MRS. L. G. BANTZ.

5738 Vernon Ave., St. Louis.



## A Month in Missouri.

Columbia is an educational and ecclesiastical center, of which any state or people can well be proud. In some respects, perhaps in most, the apparatus cannot be excelled. The personnel is of the highest and the general tone, morally and religiously in particular, is admirable. The Disciples of Christ can make no mistake in concentrating their loyalty and affection upon such places, and the position occupied by them in this Athens of Missouri is a glorious tribute to the wisdom and consecration of more than one generation of devoted souls. The Bible College has the promise and potency of unexampled usefulness and is designed and calculated for leadership in the spread of a sane and salutary Christianity; so much needed by the churches, so much wanted by the world. Christological rather than theological; evangelical rather than ecclesiastical; moral rather than mechanical. No other brand can live long, or if it

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**\$8.00 WILL BUY 100 SHARES.**

\$20 buys 250 shares—\$80 buys 1,000 shares.

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We have personally examined the entire property and honestly believe this will prove the best gold mining stock ever offered. Write for Five Bears Prospectus, Map and latest reports from the mine. Booklet, "How to Judge Stocks," free. Address,

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## WHAT SULPHUR DOES

### For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

lives, its influence for good is small, in a university atmosphere.

And how charmed have I been with Christian College: what an elysium of sweetness and light, what a home of comfort and culture, what an academy of learning! What drill, what discipline, what training, what truth, for the mothers of the next generation! And last but not least, how winsome is the voice of the minister of the Church of Christ, how subdued is the music, how worshipful is the congregation, how helpful the whole service!

Since leaving my home in Alabama on Jan. 1, I have preached and lectured at Montgomery City, at Bolivar, and at Buffalo. I went to Buffalo to visit relatives and the brethren insisted on my making myself heard. I preached one week, during which three precious souls came out and owned their Lord. A heavy-seated cold kept me from protracting further, and also from filling an appointment at Ashley on Feb. 14. It will not be long when I shall have gotten into full correspondence with my new environments and acclimated to Missouri weather. Here's my hand to the Missouri brethren.

Columbia, Mo.

CLARIS YEUELL.



## Mariages.

KNOX-GOODMAN.—Married, in Sigourney, Ia., Feb. 17, 1904. Mr. Fred Knox to Miss Mary Goodman, C. H. Strawn officiating.

McCREERY-BLAND.—Married, at the home of the bride's father, Feb. 17, 1904. C. H. Strawn officiating. Mr. Geo. R. McCreery, of near Hedrick, Ia., to Miss Nettie A. Bland, of Sigourney, Ia.



## Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

### BARNARD.

Died, at Fremont, Neb., Feb. 8, 1904, Sister Amelia Barnard, aged 56 years, 1 month and 11 days, wife of J. U. Barnard. The deceased united with the church in early life and continued faithful until death. Five sons, one daughter and husband remain to mourn the loss and counsel of a devoted mother and a faithful wife. The children, all grown to manhood and womanhood, are faithful and devoted Christians. The funeral services at the Christian church were conducted by S. A. Kopp, former pastor, assisted by Eld. Jones, pastor.

### HALE.

Alexander Hale died at his home in Athens, Ill., Feb. 14, 1904, aged 81 years, 1 month and 23 days. His wife and 12 children survive him. His was a good, honorable Christian life.

Athens, Ill. GILBERT J. ELLIS.

### MARSTELLER.

Dr. John Edward Marsteller was born Sept. 18, 1876, became a member of the church when 16 years of age, married Lula Belle Dodge June 3, 1903, and died in Albany, Mo., Feb. 9, 1904. In 1893, he entered Central Christian College and remained a faithful student for five years. In 1899 he entered the Western Dental College, Kansas City, Mo., and graduated from it in April, 1902. He first located in Albany to practice his profession, but soon removed to King City, where he soon was recognized as a prominent and skillful dentist, conscientious in his work, a Christian in his daily walk. He was the grandson of Judge Edward L. Ellis, a pioneer of Harrison County. His father, Frank P. Marsteller, is a deacon in the Albany Christian Church. Father, mother and wife survive him to mourn their loss, but not as those without hope. Dr. J. W. Ellis preached the funeral sermon in the Christian Church, Albany.

### MUNRO.

Donald Errett Munro was born at Erie, Ontario, Canada, March 12, 1892, was baptized at Des Moines, Ia., April, 1901, died at Galveston, Tex., Feb. 11, 1904.

"Who plucked this flower?" the gardener said. His fellow-servant answered, "The Master," and the gardener was silent. Jehovah hath taken away; blessed be the name of Jehovah.

GEO. MUNRO.

### THOMAS.

Durrett H. Thomas was born in Christian County, Ky., Jan. 23, 1904. He united with the Christian Church early in life, and remained a faithful member until death. For years he was one of the deacons of the church in Melburn. He leaves a widow and seven children to mourn his departure.

Chandler, O. T., Feb. 1, 1904. JOHN T. OWENS.

### WILEY.

Ella J. White was born Sept. 28, 1829 in Wayne Co., Ind., and lived there until she was married to E. H. Wiley, May 20, 1847. They came to Clarke Co., Ia. in 1858 and have since lived here. To this marriage union four children were born, all of whom are living, namely, N. E. Wiley, of Osceola, Ia.; Geo. W. Wiley, of Hutchinson, Kas.; Lizzie Newman, of Osceola, and Mrs. J. W. Canney, of Des Moines, Ia. She united with the Christian Church at the age of 20 and remained a consistent member of that church until her death which occurred Jan. 22, 1904. The funeral services were conducted at the Christian Church in Osceola, Saturday afternoon at 2:30 in the presence of many sympathizing friends. Rev. Pitcher, of Des Moines, delivered an impressive sermon upon the life of the deceased, after which the remains were interred in the Osceola cemetery.—*Osceola Sentinel*.



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## New Brunswick and Nova Scotia.

Religious progress seems to have been marking time in these provinces during the past two months. The weather has been a series of blizzards and cold waves, and the occupation of that oldest inhabitant, who was wont to regale us with anecdotes of the old-fashioned winter, is gone.

In the country places, roads have been blocked by snowstorms, and for several Lord's days in succession it has been impossible to hold the regular services. Under such circumstances there would be little of progress to report. Added to this, the mission board has been without an evangelist since Jan. 1, and bids fair to be without one for some weeks yet.

In my last note I spoke of a meeting at Nauwigewauk, reporting three additions with others expected. These expectations were realized by the addition of eleven others, and the meeting closed, leaving the church in a vigorous and active condition.

The home mission, or what you would call the state collection in February, was responded to liberally by practically every church in the two provinces, which gave much encouragement to the board, and shows plainly that the brethren are warmly interested in aggressive work. We need a strong evangelist permanently in the field, but that is a luxury we cannot pay for, so we must needs be contented with the best that we can pay for. The field is ripe unto the harvest. We need a threshing machine, and cannot even get a flail. Nevertheless we do not despair but trust, through the blessing of God, to make this year the best year in home mission work.

L. A. MILES.

Sec. M. M. Board.

## The Promise of Our English Work.

(Continued from page 249.)

concerning its motives." The person is to judge himself as to his motives. Conscience cannot teach us what is right and what is wrong; but it can and does sit in judgment within us, and decide whether we are sincere or insincere in our resolves. That is all. Now, how can any committee or conclave decide on the motives of the individual? Let each have within the widest limits possible the prerogative of acting according to the dictates of his own conscience. The Bishop of Durham, Dr. Handley Moule, about whom I have in these articles written with admiration, has just this week done a very dangerous thing. He has preached in a Presbyterian church at Gateshead, at the invitation of its minister. His conscience allows and approves such a proceeding, but the Anglican conscience will fiercely condemn the noble prelate. What is needed in these days is the complete vindication of the individual conscience. That was the privilege for which Luther contended, and liberty of conscience was the keynote of the great Reformation in the sixteenth century. Were it ruling to-day, then such an alienation as that to which I have alluded between Churches of Christ would be impossible.

### Notes on the English Work.

The new year of this mission is likely to be fruitful. At our London headquarters, Mark Wayne Williams, the bright importation from Iowa, has taken up the pastorate now for the last few months. He is gratified with happy signs of initial success. New people are not only coming to hear him as a novelty, but they are manifestly coming to stay. The tide has risen with a big wave. The same process is in operation at our mission in North London, where E. M. Todd migrated when he wished for a change after five years of strenuous and devoted labor of West London Tabernacle. He is formulating a scheme for building a permanent church in place of the iron chapel in which I had the honor of preaching for ten years. This will necessarily be a somewhat costly undertaking, but it is a vital need. It has been proposed that we should form a building fund for aiding the erection of new sanctuaries. I can perceive,

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much to my own gratification, a rising spirit of impatience in the brotherhood with the burdens of debt on the churches. The next stage in our history should witness the improvement of all these incumbrances off the face of the earth and the backs of the churches. At Cheltenham, J. H. Versey and his people have transformed and transfigured the interior of their pretty church. Brother Rapkin and his Birkenhead people are keenly anxious for the erection of the permanent church in that great town on the Mersey. We are grieved that the splendid work which Brother Mitchell has been doing in Liverpool, where there have been over a hundred additions during his eighteen months of the pastorate, is in danger of being cut short. Our Sister Mitchell is in very low health. There will be profound regret in the whole brotherhood if these two devoted workers should be constrained to return to America. To replace them adequately will be difficult, and we trust it may be possible for them to remain.

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## Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

### Additions Reported Last Week.

	Feb. 10	Feb. 17
Baptisms.....	2,111	2,628
Letters and statements.....	648	648
Denominations.....	85	174
Total.....	2,844	3,458

M. L. BUCKLEY.

Harrison, O.

**CALIFORNIA.**—San Bernardino. —Moved into our new church home yesterday and had two baptisms at the first service. Many were touched to tears; it was a glorious meeting. The building is a thing of beauty, may it be a place of perpetual joy. We dedicate Feb. 28, and immediately after the dedication R. L. McHattan will hold us a revival.—J. R. SHIE, minister.

Hydesville, Feb. 15.—I have been here now two months and 18 days. There have been a number of confessions, and on Sunday night, Feb. 21, we will have our third baptismal service. The Bible-school is growing in interest and numbers; we have 62 on the roll. All the services of the church are well attended. The ordination and installation of the pastor for a period of five years on Jan. 17 was a beautiful success, conducted by Brother Markle, of Eureka, and Brother Hurst, of Fortuna. Both of these brethren have since resigned their pastorates. Humboldt county offers a great field for planting our standard, and we pray the Lord to send into this field clean and godly men to plead for primitive Christianity.—W. HENRY WARREN, pastor.

**COLORADO.**—Pueblo, Feb. 15.—The meeting at the Broadway Church of this city ended last night after running three weeks with 35 additions, 26 of these by baptism. J. H. Mohorter did the preaching and did it well. The church was much strengthened and blessed.—CLYDE DARSIE, pastor.

Canon City, Feb. 16.—I closed my work here yesterday. There were five additions at the last service—three others not previously reported—a total of 60 additions during my pastorate here of fourteen months.—WALTER KLINE

Grand Junction, Feb. 10.—Three additions since last report; two young men confessed at evening service on Feb. 7. The longer I am here the better I am pleased with the work. Gave the annual address to the order of "Eagles and Friends" in Park Opera House Sunday 2:30 with 1,208 present; 285 members.—F. F. WALTERS.

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**FLORIDA.**—Jacksonville, Feb. 15.—There were three additions to the Church Street Christian Church at the close of our regular service yesterday morning, Feb. 14, a gentleman, his wife, and a young lady. Others are expressing a deep interest in our work, and we look for future proofs of our labors ere long. At every service we meet brethren from our northern churches. We are simply preaching the gospel.—T. H. BLENUS, pastor.

**DISTRICT OF COLUMBIA.**—Washington, Feb. 20.—At the regular semi-monthly minister's meeting Monday, 25 additions were reported by the city ministers. The writer is now in a meeting with the H Street Church—22 additions so far; large audiences and increasing interest; we continue.—J. MURRAY TAYLOR.

**IDAHO.**—Caldwell, Feb. 14.—Meeting here eight days old with 20 added and church aroused, Bro. Joel Fisher is pastor. Fifty-one were added in 23 days in our last meeting at the Dalles, Oreg.—J. B. HOLMES, evangelist.

**ILLINOIS.**—Elder H. M. Brooks recently held a two weeks' meeting at Kansas, Ill., with over 40 additions, 34 by confession and baptism. The church at Kansas is in a prosperous condition, having recently expended several hundred dollars repairing and otherwise beautifying their church building. Their auditorium is one of the nicest in the town. They have a fine Sunday-school and interesting prayer meeting. The young people especially take great interest in church work.

Charleston, Feb. 19.—Allen Wilson here 12th day with 42 accessions. Great preaching and great crowds. We hope for many more.—WILL F. SHAW.

Charleston, Feb. 16.—The meeting here by Allen Wilson grows in interest nightly. Crowded house, increasing interest and enlarged results at every service. Meeting one and a half weeks old with 30 additions.—P. W. HARDING.

Rushville, Feb. 14.—Closed a three weeks' meeting with home forces, resulting in 12 additions, 10 by confession, two by letter.—C. B. DABNEY.

Eureka, Feb. 9.—Brother Stivers, of Knoxville, has just closed an excellent meeting there with 92 additions; over 80 were adults and 85 were by immersion; about 40 men. There were eight confessions and one reclaimed the last night. I will visit them every Sunday now instead of alternate Sundays.—B. H. SEALOCK.

Roodhouse, Feb. 15.—I held a 12 days' meeting at Hamburg Bay, Calhoun county. Result, 44 added, 26 baptisms, one from Catholic, 12 reclaimed, three from Methodists and three by relation. Church troubled by "antysim," but is doing good work. Brethren greatly encouraged. Church can now pay a good man \$200 for one-fourth time. Most of this amount is already subscribed. Where is the man who will come to Macedonia and help us.—O. C. BOLMAN, minister.

Jacksonville, Feb. 12.—Have just begun two weeks' meeting and have 13 added; seven confessions last night.—CHAS. REIGN SCOVILLE.

**INDIANA.**—Oaktown.—Evangelists Eugene T. Martin, assisted by Guy B. and Mrs. Williamson, have just started a meeting here with splendid prospects for a good meeting.

Muncie (Central), Feb. 16.—One young man from the Baptists last Sunday. Our work begins encouragingly.—CHAS. E. SHULTZ, minister.

Brazil, Feb. 18.—Our meeting continues with interest; 62 additions to date.—H. A. NORRIS, evangelist, E. L. DAY, pastor.

Indianapolis, Feb. 15.—Two additions yesterday at Hillside Avenue Church. One from the Baptists.—R. A. SMITH

Shelbyville, Feb. 17.—Forty-five accessions to the church since we began our work here Jan. 1. Thirty-two were confessions; the others came by statement and letter. Our Sunday-school has increased from 100 pupils to more than 300. The Christian Endeavor began the year with an attendance of less than 20; last evening we had more than 150 young people present at the meeting.—H. O. PRITCHARD.

Logansport, Feb. 17.—Just came in to-day from a two weeks' meeting with the Carnahan Church; nine confessions and baptisms. Church greatly rejoices. Bro. T. M. Wiles, of Anderson, speaks for them next Lord's day.—A. M. HOOTMAN.

Crawfordsville, Feb. 19.—Last Monday night I closed a two weeks' meeting at Wallace, Ind., with seven confessions, all baptisms. Spent three evenings with the church at Hillsboro, Ind., speaking to large crowds and having a fine interest.—G. F. DEVOE.

Kewanna, Feb. 16.—Last Lord's day closed my first year in the ministry; 102 sermons, 29 accessions, 15 by baptism, losses by death,

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letters, removals, etc., eight, net gain 21, extra sermons and addresses four, funerals 11, weddings five. One ordination to the ministry, two to the eldership, four to the deaconship. One missionary institute, two Sunday-school revivals and a Y. P. S. C. E. organized. Small offerings were made to foreign, home and state missionary societies and to the Church Extension Board. Held a short meeting at Fairview resulting in one baptism. The first accession here by baptism was an old man 81 years of age from the M. E.'s. Have been called for another year at an increase of salary. Also am to serve afternoons at Fairview.—I. G. SHAW.

**IOWA.**—Keokuk, Feb. 16.—There were four additions here last Sunday—three from the M. E.'s, two of whom are to be immersed, at the forenoon service, and then a fine young man made the confession at our Christian Endeavor service. Let us preach the old gospel, "believe in God and keep the fires burning."—J. W. KILBORN.

**KANSAS.**—Armourdale, Feb. 18.—Brother J. Ira Jones and myself have just closed a five weeks meeting at Lacygne, Kan., with 62 accessions. Primary obedience, 38; statements, 12; reinstated, six; Baptist, three; Lutherans, one; reclaimed, two. Organized a Christian Endeavor Society with 30 members. The Sunday-school was increased from 50 to a membership of 80. We are just beginning at this place and a good meeting is expected.—BERT I. BENTLEY, Singer.

Asherville, Feb. 18.—Just closed a seventeen



days' meeting. H. W. Nicholson, of Glasco, preached four evenings and W. S. Lowe, state superintendent, preached the last week. Seven additions, two by confession, four by statement, one reclaimed. Had four additions just before meeting began, making 11 since last report.—F. A. EMERSON, Pastor.

McPherson, Feb. 16.—Began our work here Feb. 1. Wife and myself been "gripping" all the time since. Outlook fine.—W. A. MORRISON.

Dighton, Feb. 17.—I have been doing some evangelistic work. Meeting at Scott closed with 17 additions. Will begin at this place soon.—A. JAS. ELLIS.

Leavonworth, Feb. 19.—We have just closed a four weeks' meeting with 42 additions. Brother E. L. Ely, of Atchison, assisted us three weeks and J. J. Morgan, of Kansas City, Mo., one week. The meeting was well attended and very spiritual. There was no excitement, but a great deal of consecrated personal work was done.—S. W. NAY, Pastor.

Olathe, Feb. 15.—Three accessions here yesterday. Two by statement and one confession.—C. C. BENTLEY.

Narka, Feb. 15.—Meeting at this place continues, 50 added up to date.—EDWARD CLUTTER, Evangelist.

Langdon, Feb. 15.—Brother C. L. Van Dalah, our pastor, has just closed a most successful meeting with us. It lasted 17 days and there were 34 additions, 27 of which were by confession. At its close, a promising Christian Endeavor was organized.—W. M. ADAMS, Clerk.

Eureka, Feb. 15.—Our work prospers. The Omer-Sprague meeting was the greatest in the history of the church. Four confessions yesterday. The writer has been called to remain with this church at an increase in salary of \$200 per year.—G. F. BRADFORD.

Caldwell.—We had one added by confession last Lord's day. Will begin a meeting in the near future with home workers.—LEE H. BARNUM.

Herington, Feb. 16.—Nine additions by letter last Sunday. We held our first meeting in our new church. We will soon have it all furnished with opera chairs. It is heated by furnace and lighted by a gasoline system. Will seat 300. It is the largest and finest church in the city and we are in good shape to do great things for the Master.—F. M. McHALE.

Wellington, Feb. 15.—We closed a three weeks' meeting here last night with 40 additions; 29 by baptism, five reclaimed, five by letter and one from the Baptist. Brother Sorey, of Arkansas City, was with us and preached for 11 days when he was called home on account of sickness in his family. Brother Sorey is a strong preacher and contributed much to the success of the meeting. The singing was conducted by A. W. Shaffer, of Oak Valley, Kan. His work was of the highest order. Any church needing a singing evangelist will do well to secure him.—H. M. BARNETT.

Hutchinson, Feb. 18.—Our meeting of 18 days closed Sunday night last, with 34 additions; 27 confessions and seven by letter and statement. Meeting conducted by home forces and very gratifying.—C. W. VAN DOLAH.

MICHIGAN.—Saginaw, Feb. 15.—Continue another week; 32 added to date; many from the denominations.—RAUM AND SAXTON.

MISSOURI.—St. Louis, Feb. 15.—There were two accessions to the Fourth Christian Church yesterday by primary obedience.—E. T. McFARLAND.

St. Louis, Feb. 14.—There were three additions to-day to the West End Church—two by letter and one by statement. One baptized last Wednesday at prayer-meeting. J. F. Merryman will conduct a Sunday-School Institute here on the evening of March 4; all invited.—FRANK J. NICHOLS.

Springfield, Feb. 15.—One added by commendation yesterday.—E. W. BOWERS.

Kansas City, Feb. 15.—We have just closed a three weeks' meeting with the First Church of this city, resulting in sixty additions to its membership, thirty of them by confession of faith. Bro. I. J. Spencer, of Lexington, Ky., was our evangelist, and his strong and scriptural sermons and kindly and spiritual personality made a deep and abiding impression upon our church and community. His work will tell for good for years to come. Bro. J. E. Hawes had charge of the music and helped much in the good work of winning souls to Christ.—W. F. RICHARDSON.

Marceline, Feb. 15.—There were three additions here the first Sunday in this month and four last Sunday, making a total of 15 additions during the last four Lord's days.—A. MUNYON, pastor.

Maitland, Feb. 18.—One addition by confession here Sunday, Feb. 14.—T. B. DRY.

Mountain Grove, Feb. 16.—We are in a good meeting at Antler, Mo.—eight sermons, 30 additions; 13 last Sunday, seven last night. Deep interest, crowded house. Our next meeting will be at Oak Grove.—E. W. YOCUM.

Golden City, Feb. 15.—We had two come forward and make the good confession at the close of the sermon yesterday morning.—STACY S. PHILLIPS.

Huntsville, Feb. 15.—One by letter recently. Observed C. W. B. M. day and took offering for that work. Junior C. E. has average attendance of 25. Sister Grimes, wife of our lamented Brother Grimes, has charge of the Juniors. I exchange with J. N. Crutcher, of Moberly, the 28th. Randolph county hopes to do better for missions this March than ever. Brother Crutcher is visiting the county churches.—J. R. PERKINS.

St. Louis, Feb. 22.—The following churches of this city have received the following additions, hitherto unreported: Compton Heights, 10 additions in last three weeks, nine by baptism; Central, one by letter; Maplewood, four confessions; Carondelet, six additions since last report, one confession, five by letter. George B. Ranshaw, of Cincinnati, attended the ministers' meeting on Monday and spoke briefly on home missions.

NEW YORK.—Buffalo, Feb. 15.—Five have been added here since last report, four by letter, some coming from the Presbyterians. Our Brotherhood of Andrew and Philip celebrates its first anniversary to-morrow evening. We are happy in our work.—B. S. FERRALL, Jefferson Street Church.

OHIO.—Martin's Ferry, Feb. 12.—Two accessions Sunday, one confession and one by statement. Also six accessions to our mission band and two to the Endeavor Society. Quite a day of revival. Later: One accession Wednesday night, and excellent indications of further additions.—G. F. ASSITER.

Bellaire, Feb. 15.—Three persons baptized, two united by letter and one by statement here since last report. The approaching March offering is before all minds now. We hope to bring \$400. Last evening our Christian Endeavor observed Christian Endeavor day with "Our Own Boys" exercise. One of these orphan boys in India our C. E. supports. In the evening service the women observed C. W. B. M. day with an effective program and an offering of \$21.50. Next Wednesday night Brother Taylor is to give an address here on the status of our cause in Porto Rico. A movement is on foot to erect a new church house in South Bellaire.—S. T. MARTIN.

Dunham Ave., Cleveland, Feb. 15.—Three confessions here yesterday.—M. J. GRABLE.

Harrison, Feb. 15.—Byron Burditt, of Lafayette, Ind., sang for M. L. Buckley in the meeting here fifteen days, and had to leave in the midst of the meeting to fill another engagement. Meeting continues with home forces; 18 baptisms, one reclaimed.—M. L. BUCKLEY.

Mt. Healthy, Feb. 15.—The annual business meeting of the Mt. Healthy church was held on the last Wednesday evening of January. The following is a summary of the reports given: Total moneys received from all sources, \$2,192.80; receipts exceed last year's by \$328.16; receipts for missions in excess of last year's, \$145.29. The treasurer reported a balance in the treasury, Dec. 31, of \$120.82. The church has not one dollar of indebtedness. The church gave for missions last year \$682.38, or \$4.25 per member. The reports revealed the fact that those who gave most liberally for missions were the best contributors to the current expenses of the church. Membership, 160; number of additions for the year, 16—14 by baptism; enrollment of Sunday-school, 223, 90 of whom are in the home department. Refreshments were served at the close of the business session. This has been one of the very best years in the history of the church.—A. C. GRAY, pastor.

Youngstown, Third Church.—Closed our revival Feb. 7. State Evangelist P. H. Wilson assisted three weeks. Visible results, 15; total added since last report, 21—10 by baptism, eight by commendation and three by letter. The church is growing in all its departments. The Bible-school has far outgrown the house and must have more room.—L. J. McCONNELL, pastor.

Hiram, Feb. 19.—State Evangelist G. A. Ragan closed a very successful meeting in Marietta, O., the 14th inst. The meeting resulted in 40 additions and a general revival in all departments. He will continue at Marietta till a suitable pastor is located.

OKLAHOMA TERRITORY.—Ingersoll, Feb. 17.—The series of gospel meetings held by M. B. Ingle, closed Feb. 15, lasting over four weeks. Immediate results were five from the denominations, five by letter and statement, 11 confessions and baptisms; 10 of these confessions were young ladies. The at-

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## SUBSCRIBERS' WANTS.

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tendance and interest was good all the time. Brother Ingle preaches with force and goes deep into his subjects. There have been 58 additions to the church since our building was dedicated in March, 1903. Sunday-school has very good attendance.—C. F. VAUGHN, Supt. of S. S.

Perkins.—Jan. 31.—I closed a three weeks' meeting here with J. W. Garner and people. Eighty-one were added, including a prominent Baptist minister, Brother Reynolds. This was my second meeting with these people. I have accepted the pastorate here, and began work last Lord's day.—T. L. NOBLITT.

Walters, Feb. 16.—Preached at Alva Sunday with three baptisms. Good audiences. Will hold a meeting in a few weeks. W. B. Ingle is doing fine work at Ingersoll and other points. Will dedicate at Ashley, Sunday the 21st.—O. D. MAPLE.

Newkirk, Feb. 15.—Just closed a two weeks' meeting in which there were 17 accessions to the church. Bro. C. H. White, of Perry, did the preaching. This is the third meeting in which we have worked together. Our work here at Newkirk was never so prosperous as now.—F. D. WHARTON.

Tonkawa, Feb. 18.—We have just closed a good meeting. J. A. Overstreet and wife, of Chickasha, I. T., had charge of the music. Dr. Ashley S. Johnson had been secured to do the preaching, but he had no more than started when he took sick and it fell upon the pastor to do the preaching. After seventeen days of faithful work, we closed with 32 additions to the church. This is the seat of the University Preparatory School of Oklahoma, with 350 students. It is an important center, and our people are wide awake. We have about 175 members, and the largest audiences in the city. The church is harmonious, and enthusiasm runs high.—CLAY T. RUNYON.

PENNSYLVANIA.—Wilkes Barre, Feb. 14.—The Lord greatly honored his word at the morning service to-day. The little meeting was a large one in spiritual meaning. Six obeyed the Master, and one reclaimed. Of the six buried with their Lord, five were males, two heads of families. Feb. 14 will live with the First Church of Christ here in sweet memory.—E. E. C.

Washington, Feb. 15.—This historic church proposes now to become a living link on the foreign field. W. P. Bently our link. Six confessions during regular services the past week. Forty-five since Thornton meeting began. Thirty-one baptisms.—E. A. COLE, pastor.

Sandy Lake, Feb. 15.—Our meeting is still increasing in interest. Seventeen added to date; more to come.—THOMAS MARTIN.

SOUTH CAROLINA.—Sumter, Feb. 17.—W. M. Taylor, general evangelist of the south, under the American Christian Missionary Society, assisted by S. D. Colyer of the church at Orangeburg, S. C., and Albert E. Fitts, the state evangelist, just closed a successful meeting here with 20 additions, four from the denominations, three by baptism, and the rest by statement. Brother Taylor organized a Church of Christ, and the prospects are bright for a strong congregation. We organized a Bible-school with about 30 members. Brother Fitts will keep the congregation together until we can get a pastor. We need a young man, a good personal worker, who would be willing to start on a very small salary. The field is ripe for our plea, and we have the whole city stirred. We are meeting in a hall in the main part of the city, until we can get a church home.—JOSEPH W. HELMS.

TEXAS.—Seymour, Feb. 16.—Last Lord's day we organized a Junior Endeavor with 15 members. We have also organized a Senior Endeavor, a C. W. B. M., prayer-meeting, Ladies' Aid and Sunday-school.—R. H. H. BURNETT, pastor.

WYOMING.—Sheridan, Feb. 16.—One confession at regular services since last report. Last Lord's day was the first anniversary of the organization of the Sheridan Church. From the first, 142 names have been enrolled and the present membership is about 130. We start into the second year with bright prospects.—F. E. BLANCHARD.

#### Changes.

Walter Kline from Canon City to Camp Point, Ill.  
R. P. Shepherd from Los Angeles, Cal., to Pomona, Cal.  
Mary Kelly from Ashland, Ohio, to Nanking, China.  
J. H. Craig from Bellevue, Pa., to Logansport, Ind.  
Stacy S. Phillips from Independence, Mo., to Golden City, Mo.  
Lee H. Barnum from Horton to Caldwell, Kan.

H. C. Shropshire from College City, Cal., to Dinuba, Cal.  
Theo. J. Freed from Martinsville, Ind., to Princeton, Ind.  
F. V. Kearns from Des Moines, Ia., to Wadena, Ia.  
James A. Challenner from Georgetown, Texas, to Cameron, Texas.  
W. I. Thomas from Jewell, Kan., to Cheney.  
J. P. Lucas from Perry, Ill., to Chambersburg.

J. H. Crutcher from Oxford, Kan., to Muskogee, I. T.  
C. C. Hill from Richmond, Mo., to Roswell, N. Mex.  
L. W. Spayd from Algona, Ia., to Brooklyn.  
T. L. Read from Devlin, Ont., to Burris.  
Nelson G. Brown from Marion, Iowa, to Galesburg, Ill.  
T. S. Noblitt from Kansas City, Kan., to Perkins, Okla.

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## People's Forum

### With Us, But Not Of Us.

No one can read Bro. L. W. Spayd's story of his mission to South Africa, as it appeared in the CHRISTIAN-EVANGELIST recently, without being profoundly moved. It also seems to me that it is impossible to resist the conclusion that there are brethren who have been counted "with us," but who are not and never have been of "us." Men have entered the reformation movement who never really understood, or if they understood, never fully endorsed its principles. They have caught one phase of the purpose to restore the apostles' church, but they have not caught the union phase of that purpose. This movement was born in a plea for Christian union. In its very nature, it recognized the presence of Christians in all denominations. It sought to alienate the differences and emphasize the points of agreement. It proposed Christian union upon the basis of the Bible. "Where the Bible speaks, we speak; where the Bible is silent, we are silent." This was applied to matters essential to salvation and not to matters of opinion, or question of expediency. Christian union upon this basis meant simply that we would require as conditions and tests of fellowship just such, and only such things as the Bible declared to be conditions of salvation. These conditions were discovered to be "faith in the Lord Jesus Christ and obedience to his commandments." Here there must be unity. Outside of this, there should be allowed the largest liberty. To my understanding, this is the very soul and spirit of our movement. And in the light of such principles, how absurd to talk about making the use, or non-use of organs and missionary societies tests of fellowship! How absurd to set up close communion, or refuse offerings from outsiders, or make opposition to the "one man pastor system," whatever that may mean, a test of fellowship! These things have no part nor lot in the principles for which we plead. It would be far more to our credit intellectually to divide over such abstruse doctrines as the trinity, election, free grace, etc., than over these things. We had just as well divide over the use of "hooks and eyes," or the wearing of buttons on the back of a man's coat, as to set up these things as tests of fellowship. Written or unwritten, such tests constitute a human creed, and the man who seeks to overthrow denominationalism by the use of such means, is only inviting those who wear such a yoke to give up a yoke of iron for a yoke of brass. I do not doubt that there are many conscientious, pious men among these brethren. They are doing what they think is right. But they are deceiving themselves in thinking that they are advocating the "principles of the reformation." If any "sects grow out of this movement," it will not be the fault of the principles for which we plead, but the fault of men who have not fully grasped these principles, who have never fully escaped the bonds of the sectarian spirit.

What are we to do about it? Nothing, but to preach the truth in love. Nothing, but to be true to the truth and strong in the truth.

The truth will yet prevail. We need not fear for that. We should take care only that we be not turned aside from the truth. Nothing but to live up to and spread far and wide the principles of the motto, "Loyalty to Christ, liberty in Christ, unity upon Christ and service for Christ."

A. R. MOORE.

Birmingham, Ala.

▲

I heartily endorse your tract suggestion in a recent issue of the CHRISTIAN-EVANGELIST. It is in line with what I have been thinking and planning on the subject. I have planned to send out one tract per month this year to all the unconverted within the influence of our church. It is difficult to find tracts suitable for this purpose. Many of the best tracts contain out-of-date statistics. Nearly all need to be revised, and many should be re-written.

Why not plan a series of tracts, setting forth systematically and in order the principles of our restoration movement, and assign them to some of our leading brethren for writing? Let the new board of evangelization take up this work, have the tracts printed in large quantities and sell them to our preachers and evangelists at actual cost; or, if possible, create a fund for this work and distribute them free to all who will use them. In five years we ought to leaven the whole nation with our plea for union, if this work were taken up in earnest. When we celebrate our centennial in 1909, let us have the world informed as to what we are celebrating. The World's Fair this year offers a rare opportunity for a wholesale distribution of stirring literature on our movement.

I suggest also that pastors preach a "tract sermon" occasionally, and that when they are sending out missionary letters and collection envelopes to all their members, a helpful tract be enclosed. This will reach every member with several splendid tracts every year. Information begets inspiration.

Platte City, Mo.

LOUIS S. CUPP.

▲

### A Tribute to E. L. Craig.

DEAR BROTHER GARRISON: I have read the birthday issue of the CHRISTIAN-EVANGELIST with great interest. While I most heartily and sincerely congratulate you upon your great work, and the management of the CHRISTIAN-EVANGELIST, upon its splendid record during a varied history of forty years, I do not write this belated word with any special view to publication. At least, personally, I wish to pay a tribute to Bro. E. L. Craig, the first editor of the Gospel Echo. I well remember, in 1864 teaching school at Walker-ville, Ill., in Green county, of which Carrollton was the county seat, to have met Brother Craig—a green, bashful youth, "seedy as a raspberry," to use a metaphor of Mrs. Wiggs. I was trying to earn money with which to complete a college course. To the personal interest shown by this godly man, I owe the determination, then unformed, to enter the Christian ministry. I shall not forget his invitation to speak in his church, nor the delicate consideration with which he overlooked my embarrassment and weakness and gave fatherly counsel. He even asked me to write for his paper occasionally, and once or twice tolerated attempts to occupy the poet's corner, though I have long since discarded any thought of ability in that direction. I do not know his later history, but I have always revered his memory. It has been an example before me to help and encourage young men. I am sure not only the outcome of his editorial venture, but the smaller deeds of kindness are remembered by others as well as by me.

W. P. AYLSWORTH.

▲

DEAR BROTHER GARRISON: In the Sunday-school lesson in the CHRISTIAN-EVANGELIST of Dec. 31, you say of John's baptism, "Apparently it was a familiar rite, for it does not appear that much explanation of it was needed." This implies that if it had not been a familiar rite, much explanation would have been necessary. If these suppositions are true, then we ought to be able to find this much explanation at whatever time the rite originated. Can you inform me as to where I can find this explanation? If you can, we can settle the date of the institution of baptism. Furthermore, if baptism could have been introduced prior to John's time without much explanation, why should we conclude that much explanation would have been necessary to introduce it in John's day? Isn't Homer nodding a little? T. D. SECREST.

Marfa, Tex.

[Not necessarily. There is a period of several hundred years prior to the coming of



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John the Baptist, during which the rite of baptism and many observances might have come into use. We have no inspired record of anything during these silent centuries. The absence of any recorded explanation of baptism during this period therefore affords not even presumptive evidence that the rite was not introduced and explained during this time. But the absence of any word of explanation from John's discourse *when he is talking about baptism*, does, it seems to us, warrant the presumption that it was not wholly unfamiliar to his hearers. We do not feel like being dogmatic on the subject, for this is not a proof. But this and other considerations seem to establish a probability that immersion was practiced before John.—EDITOR.]

▲

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I have been selling "Non-Alcoholic-Flavoring-Powders" for the past six months, and have made \$815.00. Every family buys three or four boxes. The flavoring-powders are better in every respect than the liquid extracts, and are lovely to sell. I do not have to canvass. People send to me for the powders. Any intelligent person can do as well as I, and average \$30.00 per week. I get my flavoring-powders from the California Fruit & Chemical Company, St. Louis, Mo. Write them, and they will start you in business. E. C.

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## Current Literature

*Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.*

**Social Ethics: An Introduction to the Nature and Ethics of the State.** By James Melville Coleman. (The Baker & Taylor Company.)

Prof. Coleman discusses the phenomena of organized society from a distinctively Christian point of view. No philosophy of the social order can be truly cosmic and comprehensive which does not take into consideration the spiritual nature of man and the spiritual forces of society. The state is less a material than a spiritual fact; not a complex of specialized forces working as parts of a material organism for the supply of material needs, but a moral personality. The relations of the state to the individual and of the state to the church are dominated by this conception, and the phenomena of the social order and the methods of control employed by the state are interpreted from the same point of view. The author believes it to be a fact not only of theology but of sociology and jurisprudence that all authority comes from God through Christ. The authority exercised by the state is delegated to it by Christ and not by the common consent of the individuals within the state. He believes that there should be a social confession of Christ by an amendment to the federal constitution, which would create no entangling alliance between church and state, but would simply acknowledge the will of God as revealed in Christ as the ethical standard for legislative, executive and judicial conduct. The book was originally intended for use as a text book, but its very readable style fits it for more general circulation.

**Sevastopol and Other Military Tales.** By Leo Tolstoy. Translated by Louise and Aylmer Maude. (Funk & Wagnells, \$1.50.)

This is the first volume of what is to be a complete and uniform library edition of Tolstoy's works. These military tales and sketches were the first fruit of Tolstoy's genius. They grew out of his personal experiences as an officer in the Russian army during the Crimean war and were written very shortly afterward, before he had worked out the social and political theories which have found embodiment in his later works. He had not yet come to the point of opposing war as a matter of principle, but he saw and depicted with terrible vividness the horrors of war as a matter of practice. What Verestchagin does with paint and brush, Tolstoy does with words. Even at this early period and in the description of scenes which might seem to call for a vocabulary of thunderous adjectives, the style shows that same simplicity and restraint which marks the master in his later works. The edition is issued in handsome form, and it will be worth while for persons who are interested in securing a complete edition of Tolstoy to take note of this one. The volumes can be obtained separately, however.

**The History and Use of Hymns and Hymn Tunes.** By Rev. David R. Breed, D. D. (Revell, \$1.50 net.)

There is no other volume known to us which will give the minister or choir leader so much trustworthy information about things he ought to know about church music, as can be obtained from this volume. It presupposes no great acquaintance with musical theory, but is sufficiently explicit and technical for all practical purposes. It should be studied not only by those who wish to know the history of sacred music, but by those who are interested in developing the musical part of public worship to its highest degree of usefulness.

**Builders of the Beautiful.** By H. L. Piner. (Funk & Wagnells, \$1.50 net.)

"Humanity cannot become ugly so long as it keeps a beautiful soul." This sentence might be given as a text for the entire volume. That the soul is the builder of the body; that the body is the dramatization of the soul; that the visible form and features are a legible record of the inner life; and that it is a moral and religious duty to realize beauty of body through beauty of soul—these are the doctrines herein declared. Certainly there is a large measure of truth in them, and the author is enthusiastic, eloquent and inspiring in their advocacy.

**A Harmony of the Gospels.** By John D. Kerr, D. D. (American Tract Society, \$1.50.)

The notable fact about this harmony is that it uses the American Standard Edition of the revised Bible and is in that respect more up-to-date than any other work in its class. Otherwise it is very similar to the harmonies with which our readers are already familiar, such as that of Stevens and Burton.

## More Preachers Needed.

(Continued from page 252.)

with a powerful and consecrated faculty will discover more great men by placing expenses and course of study in reach of the poor than by offering heavy courses at heavy expense. Such a school will send out a good many men who are willing and glad to preach in small towns and country places for \$500 a year, and I say God bless them.

But of the number who would go to such a school, here and there will be found one as tall as a tree—a great soul—and such as he will not stop short of the college and university.

There need be no uneasiness about such men when once they have tasted the luxury of self-discovery.

I am urging a school where a young man with very limited education can enter and take the work just *where he is*, and maintain his self-respect—a school where such a student will not be scoffed at by students or professors,—just because he chooses for the present an English education and the study of the Bible from the point of such education.

This, I believe, can best be accomplished in a school which is wholly preparatory, so far as classical and Biblical education is concerned. But I urge that as a people we can well afford to equip a number of such schools.

Let the equipment in way of men and material be adequate and liberal, and it will solve the problem of higher education among us. The state universities are claiming our high school graduates.

From what source are we to fill our church schools? I answer from first-class preparatory schools. Apply business principles in such a way as to make expenses commensurate with the purses of the poor, then find men for teachers who *know young men*, and who love them. Such teachers should have a *two-fold* equipment—*light* and *power*. The Savior taught his disciples. They knew the message they were to bear, but he said, Go ye into

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be prompt to apply Pond's Extract—the old family doctor; its soothing and healing powers are marvelous. It cures burns, scalds, bruises, cuts, sprains, wounds, lameness, soreness neuralgia, rheumatism, sunburn, bites, frostbite, stings; stops nose-bleed, toothache, earache, bleeding lungs, hemorrhages and all pains. Keep a bottle of Pond's Extract handy and be your own doctor—there's a feeling of security about it. For 60 years your grandparents and parents

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all the world and preach the gospel to every creature, but tarry ye in the city of Jerusalem until ye are endued with power from on high

*Power!* What was it? I may not know, but somehow at sometime there overshadows the soul of a great teacher a *thought*, it may be a *thinker*, and the holy thing thus begotten is *love*, love of God and love of our kind—that is *power*, and the power that discovers great preachers.

## Through Service to Florida.

The Louisville & Nashville Railroad in connection with the Atlantic Coast Line Railroad operates a through buffet drawing room sleeping car daily between St. Louis and Jacksonville, via Montgomery, Alabama. This car leaves from the Union Station, St. Louis, at 8:45 P. M., arriving at Montgomery next evening at 7:45 P. M., and Jacksonville the second morning at 8:30 A. M., and making direct connections with through trains for all points in Florida. No route to Florida offers more attractions for the sight-seer than the route via Montgomery, traversing as it does the most populous and fertile section of the South. For rates, time tables, maps or sleeping car reservations, address, J. E. Davenport, Division Passenger Agent, Louisville & Nashville Railroad, 206 N. Broadway, St. Louis, Mo.



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## Family Circle

### What the Rich Man Gets from Wealth.

By Frank Honeywell.

"All that the rich man gets from wealth is but his clothes and board," I heard a preacher say as he advised men not to hoard  
A great amount of gold. Said he, "The surplus vast you store  
Away in vaults and banks and stocks would give to many a poor  
And needy child and mother what belongs to them by right  
Of birth, who have not strength enough to mingle in the fight  
For life and food and shelter. Oh, why should you e'er refuse  
To aid the sore distressed throng with what you cannot use?"

"Who would be great? I ask of you of affluence and lands—  
And do you know what marks of greatness judge of time demands?  
And why it is the greatest men of time have never sought  
To fill their vaults with riches, but to vault the heights of thought?—  
And here I ask you, by the way, what height of thought's contained  
In massing wealth, wherein your usefulness is all profaned?  
That man is greatest who sees best, and acts accordingly,  
Why God has given him his measure of ability."

When I was but a stripling youth, my eagerness was bent  
To save ten thousand dollars, then my mind would be content.  
All surplus that I earned henceforth to charity should be thrown;  
But my ten thousand wish, somehow, a million since has grown,  
Then met a sudden, tragic death before that preacher's sword:  
"All that the rich man gets from wealth is but his clothes and board."  
So I will wait no longer for ten-thousand-dollar times,  
But humbly be content to give my nickles and my dimes.

### A Little Knight.

Not to look at. No. He looked rather funny as he laboriously climbed the tram-car steps; for his legs were very short and he could get no help from his hands, for one carried his school books and the other held something squeezed up tight.

But the conductor knew him well and helped him up; and he appeared in the doorway smiling broadly at the passengers, who all smiled back into the round freckled face with such a mere button of a nose that it looked as if it had been pounded in.

A little friend of his, who had evidently been crying, was sitting in the other end of the car, and the little knight made his way up to where she was sitting.

"Hullo, Jenny!" he said, in his cheerful voice.

"O John," said Jenny, with a little catch in her voice, "I've lost my money, I think, down here on the floor! And now I can't go to the show. I've looked and looked for it."

"Can't you get another?" asked John anxiously, looking sharply at the floor.

"No. We are such a big family, you see, and I am in the middle of it. And people in the middle of families, I don't think ever get extras. They always take what's left."

"Yes, I've noticed that," said John.

"I'm in the middle, too, and things are always too big or too little for me. I got six-pence running on an errand for grandma," he added, opening up his squeezed-up hand and showing the moist bit of silver which meant so much to him. "I say, Jenny," he added heroically, "you take mine. Girls care more about things than—than—boys."

But Jenny was proof against this temptation. She shut her eyes and shook her head hard. "No, indeed, I won't take yours," she said firmly. "I guess I know about boys and shows. I've saved this money for the longest time, and I was so glad when the man said the school children could come for six-pence. But now!"

The tears were coming again, and John dropped down to look for the coin.

He hunted for some minutes; and a sharp-eyed woman saw him drop his coin down in the straw, then pick it up. Then he rose up.

"Here you are, Jenny," he said.

"O John, thank you!" cried Jenny, beaming, "I never can find things."

When they got off at the school house, the sharp-eyed woman got off, too.

And that may have explained the fact that John's teacher at recess handed him a square envelope. In it was a ticket to the show, a bright silver sixpence, and a tiny slip of paper, on which was written, "For the good knight, John." John did not understand that very well; the only knight he knew much about was a disagreeable time of day connected with bedtime. But he understood the money and the ticket very well; and he beamed like a small, freckled sun, as you do when you are young and in the middle of a family and delightful things happen.—*Youth's Companion.*

### A King on His Knees.

King James II. one day lost some important papers. He hunted for them until at last he got into a great rage because he couldn't find them. Then he met an old Scotch servant who had been a long time in his service, and he charged him with the loss. Gib (that was his name) said that he knew nothing of them. But the king grew very angry and said: "Gib, remember I gave them to you to take care of, what have you done with them?" Gib fell on his knees, and declared that he had not received them. Then the king kicked him as he kneeled at his feet. Gib rose and left the apartment, saying: "I have always been faithful to your majesty, and I have not deserved such treatment. I cannot remain in your service. I shall never see you again!"

Not long after the person to whom the king had actually given the papers returned them. The king was ashamed of his conduct, and sent someone after the old servant. Very reluctantly Gib came again into the royal presence when the king got down on his knees before him, and said that he would not rise until he forgave him. The servant tried to evade the matter, and begged his master to rise, but he would not, till assured that the insult was fully forgiven.

It is a maxim in a monarchy that

## EXTRAORDINARY MERIT

### Of a New Catarrh Cure.

Physicians are slow to take up new and untried remedies, until their value has been established by actual experiment, and they are naturally skeptical of the many new preparations constantly appearing and for which extravagant claims are made.

The most liberal and enlightened physicians are always ready, however, to make a fair trial of any new specific and get at its true medical value.



A new preparation for the cure of catarrh has attracted much attention in the past few months and has met with great favor from the medical profession not only because it is remarkably successful in the cure of catarrh, but also because it is not a secret patent medicine; anyone using it knows just what he is taking into his system.

It is composed of blood root which acts on the blood and mucous membrane, hydrastin for same purpose to clear the mucous from head and throat, and red gum of eucalyptus tree to destroy catarrhal germs in the blood.

All of these antiseptic remedies are combined in the form of a pleasant-tasting tablet or lozenge, and are sold by druggists under name of Stuart's Catarrh Tablets, and many recent tests in chronic catarrh cases have established its merit beyond question.

Dr. Sebring states that he has discarded inhalers, sprays and washes and depends entirely upon Stuart's Catarrh Tablets in treating nasal catarrh. He says: "I have had patience who had lost the sense of smell entirely, and whose hearing was also impaired from nasal catarrh, recover completely after a few weeks use of Stuart's Catarrh Tablets. I have been equally successful with the remedy in catarrh of the throat and catarrh of stomach. I can only explain it on the principle that catarrh is a constitutional disease, and that the antiseptic properties in these tablets drives the catarrhal poison completely out of the system."

Dr. Odell says, I have cured many cases of catarrh of stomach in past four months by the use of Stuart's Catarrh Tablets alone without the use of any other remedy and without dieting. The tablets are especially useful in nasal catarrh and catarrh of the throat, clearing the membranes and overcoming the continual hawking, coughing and expectorating, so disgusting and annoying to catarrh sufferers.

"the king can do no wrong." It is pleasant to find one who, having done a wrong, was humble enough to confess it, and beg pardon, even of a servant.—*American Boy.*

A certain young man was sent to a British theological seminary. His father was anxious that the boy's scholastic pursuits should not be interfered with by any premature affairs of the heart, and wrote to the head of the institution to keep an eye on the young man. Within a month the youth was appointed to teach a young ladies' Bible class. In reply to the father's remonstrance, the principal said that there is safety in numbers. The father answered: "You don't know the boy. The only safety for him is in exodus. Send him home."



### Belinda's Shopping.

Belinda's been a-shopping,  
She's looked at silks galore,  
And hats and hose and velvet  
Enough to stock a store.

She's asked the price of bronzes,  
And point-lace collarettes;  
She's looked at Persian prayer-rugs  
And turquoise-shell lorgnettes.

Belinda's been a-shopping;  
She says she's almost dead.  
She bought, and had delivered,  
Two spools of cotton thread.

—Washington Post.

### "Inasmuch as Ye Did it Not."

"Master, I have this day broken no law of the Ten—have hurt no one. Is it enough?"

"Child, there stood one by thy side burdened with heavy tasks of lowly, earthly labor. For a little help, a little easing of the burden, he looked to thee. Thou hadst time and strength."

"Master, I did not see."

"Thine eyes were turned within. There was an ignorant one crying from out his darkness: 'Will none teach me?' I have given thee knowledge."

"Master, I did not hear."

"Thine ear was dull. There came a guest to seek thy converse, a human friend in quest of fellowship. I marked thy sigh, thy frown. Why was thy heart not glad?"

"I was reading. I hate to be disturbed, to be called from great thoughts to trifling talk."

"The children would have had thee some few moments in their play. Without thee they went wrong—how far wrong thou wilt not know. It is too late."

"Child's play? But I was searching for a hidden truth of spiritual import."

"Thou didst not turn aside to lift that lame one who had fallen by the way."

"I was in haste to do what I had planned. I meant to help him when I should return."

"Another lifted him. And shall I question further?"—Selected.

### Good Interest.

"My son," said a banker to his son, "I want to give you a lesson in business. Here is a half-dollar. Now, if you can find any boy whom you can trust, who will take this money and pay you interest on it, you may lend it to him and if you invest this wisely, I'll increase your capital."

When night came, the banker said, "My son, how did you invest your money to-day?"

"Well, father," replied the little fellow, "I saw a boy on the street without any shoes, and he had no dinner; so I gave him my fifty cents to buy something to eat with."

"You'll never make a business man in the world," said the banker; "business is business; but I will try you once more. Now, here is a dollar to invest; see how well you can do it."

The boy laughed aloud, and then explained: "My Sunday-school teacher said giving to the poor was lending to the Lord; and she said he would return to us double; but I did not think he would do it so quick."—The Advocate.

### Troubles That Never Come.

The story is told of a lady who for a time kept a list of impending troubles. It was a relief to see them down in black and white. Some months later, in looking over the list, she was surprised to find that nine-tenths of these troubles had never materialized. They had an existence only in her imagination. The troubles that never come form the heaviest part of our daily load. The worry, the fear caused by these apprehended miseries, often work sad havoc with brain and nerves. The actual sorrows, the bereavements, the disappointments, have their comfort and cure. But there is no cure for troubles that never come. They are haunting ghosts, unsubstantial as mist, but very real in their depressing and harmful power over us. There is toil in our daily living; there is weariness; still blessed rest will follow. But the weariness of imagined burdens drags the very heart and hope out of those who indulge in these unhealthy fancies.

Each day comes as a fresh gift from the hand of God. In it are just the experiences his loving wisdom has ordained. Meet with a brave heart all that is in the day's portion, but shrink not from phantom lions or from shadows that seem to blot out the sun.—Selected.

The people of Germany have taken up the alcohol question with an energy excelled by no other people on the face of the earth. Good Templar lodges are multiplying every year. The Blue Cross has spread all over the empire. The Imperial Health office at Berlin is sending out elaborate literature against the use of alcohol as a beverage. Count Douglas, the brother-in-law of the emperor, is one of the foremost temperance reformers in the country, and, day after day, the Journal of the Imperial Parliament has contained pages of his arguments against drink.—The Universalist Leader.

A good story is told of Professor Jebb. In the class-room immediately above his own, Professor Veitch lectured on logic. One day the peroration of the professor of logic was greeted with such rapturous applause, that it brought down some pieces of ceiling in the room below. As the bits of plaster dropped about his room, Professor Jebb quietly remarked: "Gentlemen, our premises will not support the conclusion of the professor of logic."

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through regular channels. Add to this 1,459 who have come to us from the denominations, and we have a total of 22,688 additions in thirteen weeks, or an average of 1,745 per week.

We can be said to have firmly established the cause in but eight states. In nearly all the other states our cause is still in its infancy and can not live without help. More than \$50,000 additional appropriations have been asked for already this year. This in the face of the fact that but \$56,000 of last year's income was available for mission work.

The Home Board is asking of the brethren \$200,000 this year, for pressing needs.

The Corresponding Secretary asks that this great work shall be given its rightful place in the hearts and the help of the brotherhood. The Board is planning wisely and broadly. They ask the preachers to join with them in a mighty forward movement. May is the date of concerted action. Shall we prepare for it? Write us your heart.

BENJAMIN L. SMITH, } Secretaries  
GEO. B. RANSHAW, }

**American Christian Missionary Society**

Y. M. C. A. Bldg., Cincinnati, O.



## With the Children

By J. Breckenridge Ellis

### The Green Witch.

CHAPTER IV.—CONCLUDED.

As George ate his cool dinner in the kitchen—always under the cooler eye of Mrs. Binitter, the sun made his appearance, and flooded the wet earth with rich August gold. Half an hour later, there was not a cloud in the sky. Birds were singing gaily as George drove the wagon back to town. Hens with feathers already dried, stepped gingerly from yards into the road, to see what worms had been washed out of the heavens. The trees were putting out their freshly washed green dresses to dry. The smell of the air reminded the young "delivery-man" of cows coming home in the evening, and standing near the gate in high clover. It was a good world to be in, but George was using it as a place in which to think over his troubles; the sunshine, the birds, the hens, and even the memory of cows, were lost upon him. It may seem a small thing to grieve over, that he had not received an invitation to Linnie Greer's party; but nearly all troubles are small as we look back upon them from the distance of time, and the old man finds that the sorrows of middle age was no more important than the grief of childhood.

When George drove up before the platform in front of Mr. Stoner's grocery, Linnie Greer was just coming out of the door. George expected her to turn away without recognition; but he was mistaken.

"Hello, George," said Linnie with a polite smile,—she was a very ladylike little person, and she smiled by rule,— "how is the Green Witch?"

"Hello," said George, dismounting from under the green umbrella. "What do you mean?"

"You seemed very much interested by her conversation," said Linnie, slowly moving on.

"Where were you?" George asked, turning very red.

"At my window," said Linnie, still retreating. "There was a crowd of us looking out. At first I said I knew you couldn't be riding with her. But, you see, I didn't know you as well as I thought."

"Well," said George desperately, "what's the matter with her?"

"Oh, nothing!" cried Linnie, with a very grown-up intonation. She added sweetly, "Goodby."

George looked sorrowfully and indignantly after the slight form. He contrasted her bright clothes with his mean attire; her bonnet,—she often wore a bonnet when upon parade,—with his broad-brimmed workman's hat; and her shimmering blue silk parasol with his coarse green umbrella and its circle of glaring white letters to this effect: "I AM SOLD by O. P. Doffitt AND CO." But more than all, he contrasted her former with her present manner. She had been his favorite of all his associates. He had confided in her his plans, his ambitions, his failures. She had often given him encouragement, and always friendly sympathy. Yet now, every-

thing was different because he drove a grocery wagon to earn a livelihood for himself and his father. When she gave her last party, he had helped make out the list of names, and he and she had jointly written the invitations. And now!—

The Stoner household slept late on Sunday mornings. George ate with the family for the first time since his arrival. "Pa," said Spot, as they seated themselves at the table, "what do you think? George has been up two hours, studying!"

Mr. Stoner gave George a scrutinizing glance and said, "Well, its Sunday, the day's his. But studying and working don't go together."

"You forget such instances as Lincoln," spoke up old Mr. Halway with his serene smile.

"I don't want any Lincolns working for me, though," said Mr. Stoner. "A person that's always thinking about himself, and his improvements, isn't going to be a good delivery-boy. I know Lincoln split rails, and studied at night. But if he'd slept at night, I guess he could have split more rails, the next day."

"Well, pa," said Flora, "George can't do more than drive the wagon, can he? If he slept every minute from closing-time till opening-time, there would be only old Poll to switch along."

"I know this," said Mr. Stoner, looking at his second cup of coffee as if he suspected it of something, "a person with his thoughts all wool-gathering, can't keep his mind on his work. A delivery-boy should think of nothing but the parcels in his wagon, and the shortest routes. A grocer should keep his whole stock on his brain, and the prices at his tongues' end, and his customers' reliability infallibly pictured upon his mind. A man in business will succeed if he thinks of his business. It's not enough for him to be in business, and drop it when he can. No, he must think it, he must make it a part of his very heart-pumpings. Take a successful banker; his heart pumps dollars and cents with its blood. Take my heart. The very beats of it mean potatoes and canned tomatoes, and Tom Somebody's debt that should be collected, and the price of sugar that must be marked up to-morrow. That's my heart. That's why I succeed."

"Still," said his father-in-law, "according to this philosophy, you leave out a great deal in life—I mean so much of its graces and innocent pleasures. If every business man were as you describe, there would be little sympathy among them. Each would pursue his own course, and become indifferent to all his fellowmen."

"What are you in business for?" demanded Mr. Stoner, argumentatively. "Isn't it to succeed? Then you must think your business, and not other people's. Are the majority of business men successful? Certainly not. Why? Because they try to combine with their profession the graces and the pleasures you speak of. They want to have a little of everything going, and so they don't have much of anything. Listen to me, George Clayton—and you, too, Spot"—this to his son who was gazing with a bored expression through the opposite window, "if you

## RHEUMATISM



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want to succeed, tie your mind to your work, and if you feel it slipping, and trying to soar, put on another clamp."

"But, after all," said Mr. Halway, "what do you mean by success? Do you think money is success?"

"I think enough of it is," said Mr. Stoner, with great decision, as he rose. "But I'd put it a different way. Success in business means crowding other people out of business. George's very beginning illustrates the point. He has crowded out Tuck Hootin, or whatever his name is, from driving the wagon. If he proves worthy, he'll crowd somebody out of a clerkship, one day; then somebody out of a partnership; and when he owns a store, he'll crowd out men from opening stores in his town."

"George says he never expects to run a store," observed Spot, "but I do. My mind has always been fixed upon business. I've got 'er clamped."

Mr. Stoner looked suspiciously at his son, and disparagingly at George. "That's why the world is full of failures," he said, turning to his father-in-law. "Nine-tenths of business men will tell you that they expect to be in some other business when they are older, or can afford it, or something happens."

George and Spot went to their room. "Say, George," said Spot, sociably, "a lot of us fellows are going to walk out to the tank to swim. What are you going to do?"

"I'm going to Sunday-school; it's about time, now."

"Oh! Well, what are you going to do when it is over?"

"I shall stay to church," replied George; "and when it's over, it will be dinner-time."



"Oh!" said Spot. "My! Hoo-ce! But you *are* religious! Wonder to me you'd study on Sunday morning."

"Well," said George, laughing, "you know the Bible allows us to get our ox out of the ditch on Sunday, and my brain is the heaviest kind of an ox, and it's in an awful ditch, and Sunday's my one chance."

"I don't see," Spot declared, "why you're so anxious to get an education, anyway. I'll have to go to the high school when it opens, but I can tell you, I'd rather drive the wagon! You see I wouldn't mind driving the wagon, since pa owns it. Better come with us fellows to the tank. It's going to be a hot day, and the water will feel dandy; and we're going to take out a package of cigarettes apiece, and there's a watermelon-patch handy, and the owners of it always go mooning off five miles to church every week. Boy, we'll make a red day of it! Better come!"

"It's nice of you to want me," said George, "but I guess I'll stand by the old ship."

There was something peculiarly attractive about Spot with his delicate, handsome face, his aristocratic bearing, his shapely hands and feet. Like his sister, he was a blonde. His crisp dark-gold hair stood in little curls all over his shapely head. His smile was like a sudden gleam of light upon white silk. It was a smile that made people glad when they saw it; and his merry blue eyes conferred a favor when they looked upon you. His father's wealth had not made him proud, and he was openly what Flora was at heart,—friendly to all.

"George," said Spot, laying his hand playfully upon the sturdier shouldier of his room-mate, "you are going about things in a wrong way. Now, you know I think as much of you as if you were a millionaire,—I can't say more than that. But lots of fellows aren't like me. They are apt to look down upon you because—because you drive pa's delivery-wagon. And you've got to overcome that prejudice. And the way to do it is to mix with 'em, and show 'em you're a jolly boy. When you can make people miss you, you've a foothold in their lives. But if you get off to one side, you'll find that all the world is passing down main street, and nobody will notice you. Better come with us."

"Spot," said George smiling and putting his hand upon the other's arm, "I mustn't go, and the more I listen, the worse I want to. So I'm going to run away, for I'm afraid of you this morning. What you say about the fellows looking down upon me has troubled me all week, so you have me in a tender spot. Good-by!" George seized his hat, still smiling, and ran from the room. The Sunday-school lesson was about Naaman bathing in the river Jordan, and during the hour George's mind kept straying to the distant tank, where he imagined the boys sporting in the cool waters. He fancied he saw them, when weary of diving and swimming and splashing, reclining upon the bank, each with a cigarette, the smoke curling upward, and a large watermelon in the background. They were laughing, and telling stories, and thinking themselves men. What pleasure had George in exchange for these delights?

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The hour was dull because the teacher, a young substitute, had confessed "not looked at the lesson," and was obliged to keep an eye upon lesson book, and finger upon the place, and dared not venture out of the beaten road macadamized by the questions at the bottom of the page. During the interval between Sunday-school and church, every young person seemed to find a congenial companion except George. To be sure there were the usual friendless ones standing in the churchyard, but they did not belong to what George considered his social set. As he stood near the church steps, one of his old friends greeted him with, "Hi, grocery wagon! Been greased this morning?" Which was immediately followed by, "Say, George, are turnips up or down?" This was not meant as unkindness, but as sallies of wit for the edification of others. As two boys were hurrying by, one pushed against George, whereupon the other cried out severely, "Bob, quit a-shaking that wagon!" As Linnie Greer passed, arm-in-arm with Flora Stoner, Linnie said sweetly: "George, where is the little Green Witch this morning?"

"I don't know any more than you," said George gloomily.

Flora did not look at George, but when they had gone on, leaving a cloud of delicious odors upon the air, he heard her say, "Oh, Linnie! What did you mean? What is the Green Witch?"

"You'll have to ask him," Linnie retorted scornfully. "I don't know anything about her."

"George," said a passing youth, "going to Linnie Greer's party?"

"No, I'm not," said George.

Whereupon came the prompt retort, "I reckon you ain't invited, are you? Say! who hitched you up this morning?"

The unkindness and rudeness of youth differs in two important particulars from that of maturity. It is outspoken and unmistakable, but it springs from no deep-seated motive. Its very bluntness and carelessness robs it of much of its bitterness.

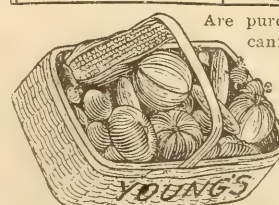
George knew that those who asked him if any of his spokes were loose, or if he had been hauled to the blacksmith shop that morning, spoke with a half-ashamed meanness that was almost good nature. What touched him keenly was not the unkind remark and gibing word, but the unmistakable fact that he was avoided.

"George," said a motherly, red-faced woman, by name Mrs. Klupertack, "I want you to come and see my Bill. He'd be awful pleased at your visit, and now that your pa is gone, you must get lonesome."

George thanked her. Bill Klupertack was a good boy, so far as George knew, he knew nothing of him except that Bill drove the 'bus. George felt in a sense lowered, at least in his own estimation, because he had been invited by Mrs. Klupertack, yet at the same time he was ashamed of this feeling. He thought she would never have invited him if she did not know that he had fallen from the position of the editor's son to a delivery boy. He could not remember that she had ever so much as addressed him before. At the same time he admitted to himself that her Bill might be more worthily than Linnie Greer's brother or Spot Stoner. He went home from church in great perplexity. He experienced the same difficulty much older people have encountered, in trying to reconcile social distinctions with differences of real moral and intellectual worth. It is like trying to ride two horses at the same time, one of which is fleetier than the other.

(TO BE CONTINUED.)

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## Echoes of Our Anniversary Number.

I have been a patron and a reader of the CHRISTIAN-EVANGELIST through all these years. I have always found a very close bond of fellowship existing between myself and the CHRISTIAN-EVANGELIST.

S. C. HUMPHREY.

DEAR BROTHER GARRISON:—The anniversary number of the CHRISTIAN-EVANGELIST was a great delight to me. Throughout the years that have gone, this paper has stood for the best traditions of the Disciples of Christ.

A. L. MARRE.

DEAR BROTHER GARRISON:—Allow me to congratulate you on the excellent presentation of your fortieth anniversary number of the CHRISTIAN-EVANGELIST. The words of praise from so many eminent sources are richly deserved.

S. T. WILLIS.

My only regret is that I have not for a longer time been a reader of your valuable paper. I like the CHRISTIAN-EVANGELIST, its broad vision, its sweet spirit, its spiritual tone, its plea for the essential and highest in religious thought and life.

ERNEST W. ELLIOTT.

The evolution of the CHRISTIAN-EVANGELIST is indeed an interesting study. I am glad you have been permitted to stand so long at its head and have guided it so wisely and successfully. It has a high place in Christian journalism, and its future ought to be one of triumphant progress. The Lord's name is to be praised for the good you have done.

F. M. GREEN.

After ten and a half years of service, and a unanimous call to continue, with an increase of salary, J. A. Holton has resigned his work at New Union, Woodford Co., Ky., his resignation to take effect not later than April 1. He leaves the church in a most prosperous condition. Any preacher of ability desiring work with one of the best churches of the brotherhood, would do well to address Ernest Dunlap, Pisgah, Ky.

There is one thought in your last Easy Chair which has been especially helpful to me. It is the lesson of patience and resignation you have learned to get from your discouragements and seeming failures. That is a lesson we all of us need to learn, yet it is one of the most difficult. You have helped me in this and in many other ways and I thank you. I wish you many years yet of usefulness with both voice and pen.

GEO. L. PETERS.

## On Two Continents.

DEAR BROTHER GARRISON:—I have known you "on two continents," and your influence on both sides of "The blue and far-stretching deep" has been the same gentle, forceful, undaunted power for good. Since first we met, almost 24 years ago, the same lofty principles have characterized your life and labors. "Love to God and love to fellowmen. These are unconquerable."

G. E. IRELAND.

St. Louis, Jan. 23.

It is commonly said that in the world of thought there are two parties, the conservative and the progressive. It is well that this should be so, but the future belongs not with either extreme, but rather to a class that may be designated as the conservatively progressive—those who are too cautious to reject any

## Fifty Years the Standard

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of the good of the past, yet are hospitable to all new truth. To this class belongs the CHRISTIAN-EVANGELIST. Such a position is the only one that is safe.

N. J. AYLSWORTH.

I have been stirred with deep emotions as I read the story of your struggles and trials in the critical days of the past. This puts an added value into the paper for me. But does not every good thing in this life come to us through somebody's suffering? My brother, I almost feel like saying, Father, you have rendered the cause of primitive Christianity a notable service through these years. Never once have those who know you doubted either your loyalty or your far-seeing vision.

W. F. TURNER.

DEAR BROTHER GARRISON:—One of the first acts of my new life in Christ Jesus was to subscribe for the CHRISTIAN-EVANGELIST. Every issue since then has been a welcome visitor to my home and it is to-day the most eagerly sought of all the papers or magazines that come to my desk. I do not believe that any other one influence, among us, has been as potent for good as this great paper. It has been the leader in presenting the only possible spirit in which the desire of our Lord for the unity of his disciples can ever be realized.

T. A. ABBOTT.

DEAR BROTHER GARRISON:—I have been a subscriber and reader of the CHRISTIAN-EVANGELIST from the organization of the Christian Publishing Co., of which I was one of the original stockholders. After reading it for so many years with much pleasure and profit, I want to tell you it is the very best re-

ligious journal ever published. All through these years it has shown the sweet spirit of the Master in all things, and as it gets older it gets better and better. God bless Brother Garrison and keep him with us for many years yet to come.

J. D. NANCE.

About twenty-five years ago William Mason came from Missouri to Eminence, Ky., to spend the evening of his life with his children, and I was preaching for the church at Eminence. He thought strange that I did not take the CHRISTIAN-EVANGELIST. I protested that I had gotten an impression that the CHRISTIAN-EVANGELIST was unsound. He urged me to take it, and judge for myself. From that day to this I have grown to think more of the paper each succeeding year. I would like to do for many others what Brother Mason did for me,—get them to try the CHRISTIAN-EVANGELIST.

S. W. CRUTCHER.

With great pleasure and satisfaction, I have read all through the fortieth anniversary number of the CHRISTIAN-EVANGELIST, and while you are having so many to thank you for the great and faithful service you have rendered the cause of primitive Christianity, I only send this note to say that no one reads the CHRISTIAN-EVANGELIST with more real delight and profit than your humble brother away over here on the Atlantic Coast. For years I have esteemed it one of the best friends in that circle of weekly visitors, who speak out of their wide learning and experience. May God spare your life to us many years.

Very sincerely,

PETER AINSLIE.



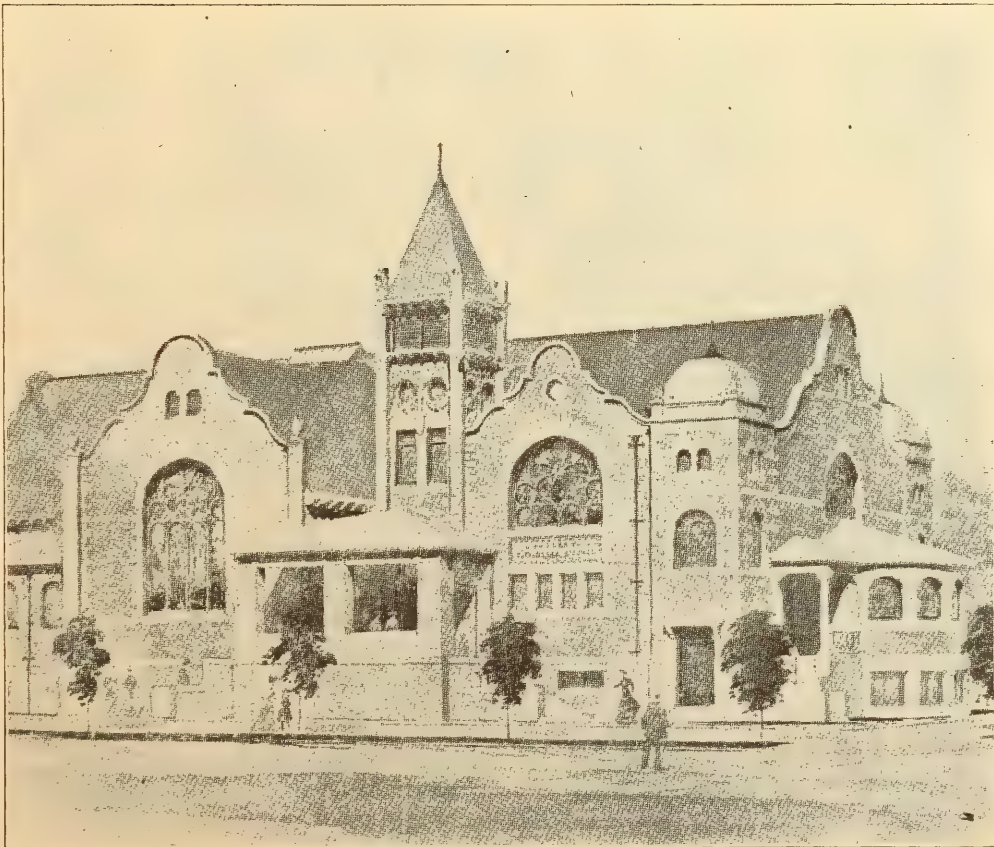
# THE CHRISTIAN- EVANGELIST

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## The Christian-Evangelist

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### What We Stand For.

For the Christ of Galilee,  
For the truth which makes men free,  
For the bond of unity  
Which makes God's children one.

For the love which shines in deeds,  
For the life which this world needs,  
For the church whose triumph speeds  
The prayer: "Thy will be done."

For the right against the wrong,  
For the weak against the strong,  
For the poor who've waited long  
For the brighter age to be.

For the faith against tradition,  
For the truth 'gainst superstition,  
For the hope whose glad fruition  
Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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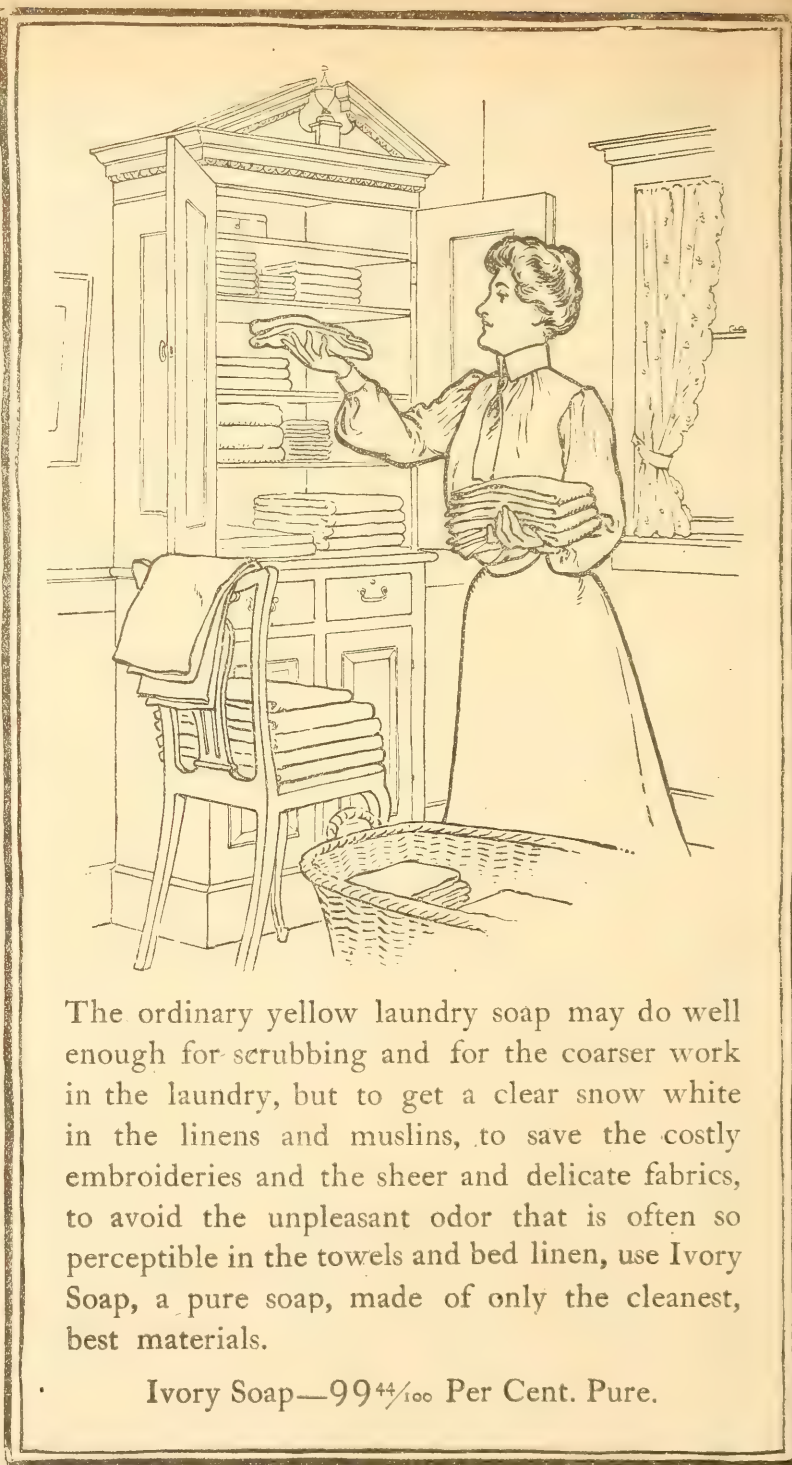
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The ordinary yellow laundry soap may do well enough for scrubbing and for the coarser work in the laundry, but to get a clear snow white in the linens and muslins, to save the costly embroideries and the sheer and delicate fabrics, to avoid the unpleasant odor that is often so perceptible in the towels and bed linen, use Ivory Soap, a pure soap, made of only the cleanest, best materials.

Ivory Soap—99 $\frac{44}{100}$  Per Cent. Pure.

### Sentence Sermons.

Talents never wear out.  
Nothing can be saved by selfishness.  
Creeds are but the clothes of religion.  
The truth we live lifts to higher truth.  
The fear of God makes no man afraid.  
The faultless man is usually friendless.  
The faith is dead that knows no change.  
Truth has many robes, but only one face.  
No man wins a crown who works for one.  
The man who sighs always enjoys sorrow.  
To be willing to be anything is to be nothing.  
They who are never weary are always weak.  
To live more we must be willing to lose much.

There is no moral light where there is no spiritual sight.

No man can be liberal to others who is not liberal to himself.

Some men preserve their principles by never using them.

The salvation of a sermon has often meant the loss of some soul.

Some preachers mistake a sluggish intellect for a spiritual heart.

When you keep one sin in the closet you may expect a brood in the parlor.

God wants men to live for their fellows rather than to die for their faith.

It is some consolation to know that when you aim at nothing you are sure to hit it.—*Exchange.*



# THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XLI.

March 3, 1904

No. 9

## Current Events

By a vote of 66 to 14, the Senate ratified the canal treaty with the Republic of Panama on Tuesday, February 23. Fourteen Democratic Senators voted with the majority. The present status of the isthmian canal affair is as follows: By resolution of the Senate and the House of Representatives more than a year ago, the President was instructed to make a treaty for the building of the canal by the Panama route and to purchase the treaty of the Panama Company for a sum not to exceed forty million dollars. After Colombia had refused to ratify such a treaty, Panama seceded and entered into a treaty with the United States. This treaty has now been ratified. It remains for the purchase of the property to be concluded and for the necessary appropriation bills to be passed by Congress. The transfer of the property will not take place until the litigation which has been commenced by Gen. Reyes in Paris to prevent the transfer without Colombia's sanction shall have been ended. This is not expected to be a serious matter. Several months will probably elapse before work upon the canal can actually be commenced. Meanwhile, however, our control of the isthmus will be complete and a regiment of United States infantry has already been ordered to relieve the marines who have been temporarily doing duty along the canal strip.

The Indians, who, according to the current theory, are wards of the government and are therefore entitled to protection by their guardian, are in danger of again getting the worst of it in a sale of the land of the Rosebud Sioux in South Dakota. A year ago, in what is known as the Lone Wolf decision, the United States Supreme Court held that our treaties with the Indians are not irrevocable and even when made for a specified term of years can be terminated by the government before the period expires. "The power exists," says the Court, "to abrogate the provisions of an Indian treaty, but presumably such power will be exercised only when circumstances demand in the interest of the country and the Indians themselves that it [the government] should

do so. particularly if consistent with perfect good faith toward the Indians." There is now pending in Congress a bill bearing the harmless title, "An Act to ratify and amend an agreement with the Sioux tribe of Indians of the Rosebud Reservation in South Dakota." Three years ago an attempt was made to persuade the Rosebud Indians to allow 416,000 acres of their land (all of it that lies in Gregory county) to be opened for settlement at the price of \$2.50 an acre. The Indians insisted that the land was worth more than this, but agreed to accept payment at this rate if the government would assume the responsibility for the whole amount and save them from the loss, annoyance and delay which would be inevitable if they received payment from the individual settlers. The government was not willing to do this, and so the "agreement" failed for lack of agreement. Since then the Lone Wolf decision has been given, and now the abrogation of Indian treaties depends not upon agreement but upon legislation. So now the act with the harmless title is introduced into Congress, proposing to amend the old "agreement" by restoring to it precisely that feature which caused its rejection by the Indians, and to ratify it by an act of Congress since it cannot be ratified by the vote of the Indians as the treaty requires.

It is not necessary to impugn the good faith of those officers of the Department of the Interior who have recommended the passage of this act, but the effect of the act, as it appears to us, would be the perpetration of a gross swindle upon those who have a right to expect from the government both honest and efficient guardianship over their interests. If the proposed price were a fair one, there might be some argument in favor of compelling them to sell. We could use some variation of the old and familiar argument about the requirements of advancing civilization, and the impossibility of allowing the ignorance and prejudice of savages to stand in the way of the onward march of commerce and industry. But as a matter of fact, there is good evidence that the price proposed is nothing like a fair price for the property. Indian Commissioner Jones has stated officially that "a considerable portion of this land is worth two or three times" \$2.50 an acre. He is said to have admitted privately that

the whole tract would probably bring an average of \$10 an acre in the open market. If this is the fact, then to take the lands away from their Indian owners and sell them at one-fourth of of their value under the guise of amending and ratifying an agreement which was never agreed to, seems to us a gratuitous and wholly unwarranted invasion of those Indian rights which even Congress is bound to respect.

The Hague Tribunal, to which were submitted the questions raised by the bombardment of Venezuelan ports a year ago by the impatient debtors of that Republic, has rendered its decision. The main question was whether or not those creditors which took steps toward collecting their claims by force should receive preferential treatment, and the Tribunal decided in favor of the belligerents, England, Germany and Italy. We can not but regard this decision as unfortunate. Since by the terms of this decision the powers which appealed to force for the collection of their debts will be paid before those which relied upon peaceable methods, it seems inevitable that it will encourage the use of threats and force for the collection of claims against weak governments. The Hague tribunal was unanimously of the opinion that the belligerent attitude of Germany, Great Britain and Italy toward Venezuela had given a certain *de facto* urgency to their claims which the tribunal was not justified in overlooking. The Monroe Doctrine has, however, come through the entire incident with undiminished force. Even if these powers have secured prompt payment of their claims by the use of force, nothing that the Hague Tribunal has said or is likely to say can justify any European power in acquiring territory on this continent under the guise of collecting a debt.

Most of the news of the war in the far east comes either by way of St. Petersburg or through neutral parties. The Japanese are making the news; the others are sending it. This fact is a guarantee that the reports, however vague or contradictory they may be, do not exaggerate the advantage which Japan has gained. All reports of important engagements on land are so far unconfirmed. Now that the Russians have been driven from Korean

Our Indian Wards.

The Week in the Far East.



waters, Japanese transports are landing thousands of troops in Korea. A large force has been sent overland to the Yalu River, and during the past week apparently several regiments have been landed in the vicinity of Possiet Bay to guard the northeastern frontier of Korea against Russian invasion from the vicinity of Vladivostok. The Japanese attack upon Port Arthur has been renewed more than once and the latest report says that the Russian vessels in the harbor have been entirely destroyed. The Japanese seem determined to take Port Arthur and it will probably be but a short time until the siege is begun. In addition to the practical reasons for desiring to control this important port, sentimental considerations may have some influence in urging the Japanese to capture Port Arthur. It will be remembered that the treaty of peace between China and Japan at the end of their war gave Japan the entire Liaotung peninsula, at the tip of which Port Arthur is situated, and that the interference of Russia compelled Japan to accept an additional cash indemnity instead of this territory. Before Japan yielded the point, she tried to get the European powers to agree that, if she could not have the Liaotung peninsula, no European power should ever secure it. But this condition was considered to be aimed indignantly at Russia and was rejected. So Japan lost this important key to Manchuria, and presently Russia seized it. It is easy to understand how Japan, with the memory of this swindle still fresh in mind, is eager to win back from Russia the territory which she has already won once from China.

It is reported that King Edward has offered to act as mediator between Russia and Japan to enable them to arbitrate their differences without further sacrifice of men and money. If so, the offer has not been accepted, and there seems little prospect in the present case that the friendly interference of any neutral power can be of much avail in bringing hostilities to an end. It is worth remembering, however, that it is not out of the range of diplomatic courtesies to make such an offer, even when hostilities are actually in progress. Hon. Oscar S. Straus, who was one of the representatives from this country at The Hague Peace Conference in 1899, says: "There is nothing now to prevent any great nation of the world from appealing to Russia and Japan and offering its good offices in bringing the present conflict before the International Court of Arbitration at the Hague for a peaceful solution." The signatory powers which joined in the establishment of the Hague tribunal expressly agreed that any one of them not interested in a dispute "shall have the right to offer good offices of mediation, even during

the course of hostilities." And such an offer is not to be construed as an unfriendly act. It would seem that the Czar, as the originator of the peace conference, would think twice before offering the first conspicuous instance of a refusal to accept such friendly offices. The cynics, who believe that war is a normal activity of the human race and that the Hague tribunal and all other devices for substituting reason for force are mere sentimental moonshine, will take no little satisfaction in seeing Russia, whose ruler made the proposals for peace, so soon plunged into war. But the cause of arbitration will not suffer in the long run. The cost and horrors of war will again shock the world into a desire to find some better way of settling international difficulties. After all, war itself is the strongest argument for peace.

The work of preparation for the erection of a building for the Disciples of Christ at the St. Louis World's Fair is being actively carried forward. A slight change has been made from the plan published a few weeks ago, and the new plan will give additional room at less expense without sacrificing anything in appearance. The Exposition authorities have been most generous in assigning a conspicuous and desirable location for this building, and the funds for its erection should be promptly forthcoming. The time from now until the opening of the Exposition is short, and work upon the building should be commenced without further delay. The total amount pledged up to date is about \$2,000. The committee which has charge of this enterprise is composed of J. H. Garrison, W. F. Richardson, Z. T. Sweeney, S. M. Cooper and J. H. Allen. All pledges and subscriptions should be sent to the treasurer of the committee, J. H. Allen, 106 S. Main St., St. Louis.

The trials growing out of the recent investigation of frauds in the Postal Department have progressed so far that August W. Machen, former General Superintendent of the Rural Free Delivery division, has been found guilty of conspiracy to defraud the government and has been sentenced to two years' imprisonment and to pay a fine of \$10,000. The same sentence has also been passed upon George E. Lorenz, of Toledo, Ohio, and D. B. Groff, of Washington. There are other cases yet to come up for trial. The verdict upon Machen and his fellow-conspirators will be an occasion for wholesome alarm to the indicted and undicted criminals in all departments of the public service. It may be said, and it has been said, in defense of the conduct of Machen, that he did only what is a common practice in private

corporations; that purchasing agents who are authorized to make purchases on a large scale expect to get a secret commission from the seller, as well as a salary from their employer. That such practices are common in the commercial world, there is every reason to believe. But this does not diminish the guilt of those who adopt the same methods in victimizing the government. It discredits their originality, but does not disprove their criminality. It compels one to look upon these post-office conspirators not as bold and inventive geniuses who have discovered a new and successful method of fraud, but as weak imitators taking their schemes of graft from the commercial world and adopting any current ideas of right and wrong which may be in harmony with their practices. The fact that such methods pervade the business world is the best reason why punishment should be meted out to those who introduce them into the public service. It is easier to detect and punish fraud in public than in private enterprises, and one of the duties which the government owes to the public is to establish and maintain right ideals of business honor.

Mr. Bartholdt, the only Republican representative from Missouri in the House of Representatives, is leading the fight against the Hepburn bill, and if the friends of the canteen decide to make a fight for its restoration he will be in the fore-front of the battle in favor of the canteen. He boasts that he will marshal the protests of three million Germans in this country against the Hepburn bill. No man who makes such a boast as that is a good American. It is hard enough at best for our Republic to assimilate the foreigners who are coming to our shores, a million a year. But the task becomes vastly harder by virtue of all such appeals to these semi-Americanized foreigners, not on the ground of their Americanism, but on the ground of their German-ism or their Irish-ism. It was an appeal to them as loyal Americans which brought the magnificent response of our German citizens to the call for volunteers to protect the Union in 1861. It is an appeal to them as *Germans* which Mr. Bartholdt is making now, and in so doing he is invoking the forces which make for disintegration and disunion in the nation. This is a bad business for a Congressman to be engaged in, whatever might be the merits of the cause for which he is working. "America for Americans"—that is, for those who are born Americans and for those of foreign birth who are willing to become Americans with their whole hearts.

It has been decided to pay Panama the \$10,000,000 provided for by the treaty, without waiting for the transfer of the canal company's property.



## Unconquered Land.—VIII.

### Our Relation to Other Religious Bodies.

Our last article closed with the question as to whether the manifestly growing disposition of all religious bodies to recognize each other as Christians and to co-operate with each other along various lines, in which our own churches and ministers are included, is in harmony with our historic mission and the underlying principles of our movement. We promised to further consider that question in another article, and to that task we now turn our attention, reminding our readers that they are thinking out this problem with us, and that our only object is to ascertain what is truth and duty.

We have already called attention to the fact that the original impulse to our reformatory movement was the purpose to promote Christian union. The plan of doing this was to ascertain from the Scriptures, and especially from the New Testament, what was the original basis of unity among primitive Christians, and to occupy that basis. It was felt that if a number of local congregations could be called together on our common Christianity, without a sectarian or denominational name, creed, or organization, they would occupy an undenominational position, no matter how few they might be, and that they would then be in a condition to consistently plead with others to make similar sacrifices for the sake of unity. To the extent that we have been true to this ideal, there can be no question but that our position is undenominational, and that, in that particular, we occupy a unique position among religious bodies, no other one of which, so far as we are informed, started out with the distinct aim of finding and occupying common ground, on which all Christians may unite without the sacrifice of truth or conscience.

We believe the leaders in this movement, under divine guidance, found the elements of unity in the apostolic church and discovered, what was new to their generation, the New Testament basis of unity among the followers of Christ. Moreover, we believe that, in the main, the leaders in our movement—the men of clearest vision and of profoundest spiritual insight—have all along been true to these principles; but truth compels us to say that many among us, including, sometimes, leaders of large influence, have erred in their interpretation or understanding of our position, and have fallen into precisely the same erroneous position from which we were seeking to lead others, namely: the confusing of matters of opinion with matters of faith. But the truer thought and wider vision have always prevailed, and will prevail in spite of any sporadic efforts by self-appointed leaders to divert our movement from the broad lines on which it was originally projected.

If we are right, then, in our understanding of church history and of our own place among the religious forces of Protestant Christendom, here are a number of independent bodies, springing successively out of the Lutheran Reformation, all of them seeking to emphasize certain truths believed to be of more or less importance to the kingdom. Our own movement is one of these, but differing from them in the distinctness of its aims to find and occupy a common basis of fellowship on which all Christians may be united, and in its method, namely, that of returning to Christ and his Christianity, in its essential principles, as the sufficient basis for such unity. It follows, of course, from these facts, if they be facts, that we are not a church, much less "the church," nor "the Christian Church," nor "the Church of Christ," but a group of Christian Churches, or churches of Christ, occupying with more or less fidelity the New Testament basis of unity, and pleading with other Christians to assume the same basis, that we may be one, even as our Lord prayed, that the world may believe. No one of the great Protestant bodies, unless we except the Anglican Church, and its counterpart in this country, claims to be "The Church." That claim is not taken seriously by other Christians, but is regarded as arrogant, exclusive and sectarian. It grows out of a figment known as "the historic Episcopate," and is based on the idea that unity is to be secured on the basis of external organization reaching back in unbroken continuity to the apostles. Other Protestant bodies claim to be churches, using the term in an extra-Scriptural, if not anti-Scriptural sense, as indicating groups of believers holding to certain formulations of doctrine, such as the Presbyterian, or the Methodist Episcopal Churches, but do not claim to embrace the entire church of Christ on earth. This absurd claim is left to the Roman Catholic Church, and to the high church wing of the Anglican Church. No recognized leader among us has ever made such a claim, and the very spirit and aim of our movement render such arrogance impossible.

It is very clear, from these considerations, that we are not departing from the principle of our movement in seeking the closest co-operation with the other Evangelical Protestant bodies, but that, on the contrary, we would be false to the aim and object which our fathers had in view did we fail to do so. The end of Christian union, which is only, after all, a means, is the perfect co-operation of Christians for the world's conversion. To the extent that co-operation is now possible for the accomplishment of common ends, there is the same obligation to co-operate that there would be if our unity were complete. Indeed, we cannot consistently pray for a larger degree of unity until we show our sin-

cerity by making a better use of the unity which already exists. In participating, therefore, as our churches and ministers have been doing, in such interdenominational movements as have come into existence from the union spirit, such as pulpit exchanges, evangelical alliance, Y. M. C. A., the union Sunday-school movement and the Y. P. S. C. E., we have been true to the purpose of our movement and have greatly profited thereby. Aloofness and exclusiveness are not qualities that win public favor and sympathy in our day.

The Christian Endeavor movement was one of the severest tests to which our Protestant Christianity has been put as regards its spirit of unity. It is to be regretted that some of the leading religious bodies were unable to abide this test, and have sought to withhold their young people from this great union movement in the fear, no doubt, that they might be won from their denominational allegiance by this intercourse in the larger fellowship and wider activities of the kingdom of God. It is greatly to the credit of our own movement that it was quick to see that Christian Endeavor was in perfect harmony with the spirit of unity which we were seeking to inculcate and to enlist in it heartily. This was a severer test, by far, of the reality of our devotion to Christian union than the later movement known as Church Federation, at which some of the brethren have stumbled. It has to do with the young people, in the formative period of their character, and brings them into contact with the enthusiasm of large interdenominational gatherings and under the influence of able representatives of the various religions. The latter is the voluntary agreement of the local churches in any community to co-operate, under certain simple rules and regulations, to promote civic righteousness and to provide the religious needs of the neglected, who have none to care for their souls. This local federation may co-operate with other local and state organization in a wider fellowship of service along common lines. As soon as our brethren become convinced that this method of manifesting such unity as already exists does not require any slightest modification of the principles of truths for which we plead, but would give us larger opportunity for applying them, they will enter enthusiastically into this form of co-operation and help to guide its future course, as they should do.

All this flows from the fact that we who are urging the Reformation of the nineteenth century, and those who represent older reformatory movements, are not enemies, but friends and allies, having the common aim of advancing the kingdom of God, owning a common Lord, Jesus of Nazareth, and seeking to bring the whole earth into subjection to Him. It is God's will that we recognize our kinship as brethren.



ren, that we each be true to the light as we see the light, until Christ, by the magnetic power of His sublime personality, shall draw us into that perfect unity with Himself and the Father and with each other, by which the world is to be brought under His benignant reign.

### The Flood-Tide.

It is well enough to criticize jerky religion and to urge that the manifestations of spiritual life ought to be continuous and not spasmodic, but the fact remains that there are times and seasons for special efforts, special observances and special manifestations of zeal. It is well enough to say that we ought to be interested in missions all the year round, but *now*, on the first Lord's day in March, is the time when the missionary spirit of the Disciples of Christ ought to reach its high tide.

The moon pulls constantly upon the earth, but the tides answer this constant force with their ebb and flow. The Spirit of God draws upon the hearts of His people unceasingly, but the tides of Christian activity rise and fall. Yet it is always flood-tide somewhere in the ocean; and Christian zeal and energy ought always to be at flood in some department of the Christian life.

Just now, at the season set apart by general agreement among the Disciples of Christ as the time for the offering for foreign missions, our zeal should be at high tide on the subject of world-wide evangelization.

For weeks and months we have been preparing for this day of the March offering. Information about our foreign work has been published by press and pulpit. And how eloquent and thrilling are even the bare facts of missions, stripped of all rhetorical appeal! The principles of missions have been expounded, the authority of missions has been proclaimed, the needs of missions have been unfolded, our own personal and individual responsibility for missions has been demonstrated.

Now let us act.

### Saving Faith.

We publish this week an article on "The Faith that Saves," from the pen of the venerable Dr. Theodore Cuyler. Dr. Cuyler is now over eighty-two years old, but his spiritual eyes are not dimmed. It is gratifying to note his clear emphasis upon faith as trust leading to obedience. The Disciples of Christ have always insisted that faith is practical, not theoretical or emotional. They have, from the first, protested against two things: first, against making faith the intellectual acceptance of an elaborate system of theological propositions; and second, against the plan of leaving a penitent sinner groping in the dark after a "sense of forgiveness"

and agonizing in uncertainty until he should "feel" that he had been accepted by God. It has been the strong point of our evangelism that we have appealed to the will. We have insisted that saving faith is such a belief of the testimony about Christ and such a confidence in him as leads a man to obey his commands and trust the promise of God for the rewards.

We have sometimes been accused of making faith purely intellectual. No charge could be farther from the fact. We have made it practical—a belief of testimony, to be sure, but such a belief of testimony as calls for definite action in obedience to specific commands. The wonderful success of our evangelistic efforts, from the days of Walter Scott's great crusade in Ohio to those of our latest "big meeting," has been due, first of all to the blessing of God, and second to the fact that we have confronted the world, Christian and non-Christian alike, with a definite program of action, as clear and definite as a military order and as authoritative as the word of Christ could make it.

May our evangelism never become a whit less positive than it has been in the past. And let us remember, too, that the practical and active side of faith is not exhausted in the process of conversion. The saving faith which leads the sinner to the definite acts of repentance and baptism, must continue to lead the convert into the equally definite acts of loving service and spiritual living to which our Lord's teaching points and which loyalty to him requires.

### Questions and Answers.

How were men saved under the Old Testament dispensation?

By faith. See Hebrews 11. By the grace of God, who mercifully remembered the frailties of men, and made allowance for the incomplete revelation of His will. "The times of ignorance God winked at." Acts 17:30.

Is it a Christian duty or are we commanded to pray the Lord's Prayer?

The Lord's Prayer might well be used much more constantly than it is both in public and in private worship. It should not be used, however, as in obedience to a command, but because it is a true expression of the attitude of the soul toward God. The first requisite of prayer is sincerity. It is a mockery for one to address God as "Our Father" who does not consider Him as a father; to pray "Thy kingdom come," if the advancement of the kingdom is not really a desire of the heart; or to repeat the words "forgive us our debts as we forgive our debtors," unless one has a forgiving spirit. But it is the duty of the Christian to be in such a spiritual condition that these petitions may be employed honestly and sincerely. The Lord's Prayer was not given as a form of words which anyone is commanded to

repeat, but was given in answer to the request of the disciples, who said: "Lord, teach us how to pray."

1. Why was the day of worship changed from the Sabbath to Sunday? 2. Is it true that Catholics made this change? 3. By whose authority was the change made?

1. "The day of worship" was never changed from the Sabbath to Sunday. The Sabbath was not primarily a day of worship, but a day of rest. In later Jewish times it came to be observed as a time for religious assemblies, but this was incidental. The chief feature of the day as originally instituted was abstinence from work. See Ex. 20:8-11. The primary object of the Lord's day is not rest, but worship. A certain amount of rest is necessary to give opportunity for worship, but this is not the essential thing. The observance of the first day of the week as the day of Christian worship began in the earliest days of the apostolic church. The observance of the Sabbath by Christians gradually ceased as Christianity broke away from the leading-strings of Judaism.

2. The first day of the week had been observed as the day of Christian worship for three centuries before the Roman Catholic Church came into existence.

3. The beginning of the observance of the Lord's day and the disuse of the Sabbath took place during the life and under the leadership of the apostles. For further light on this subject see Dungan's "Sabbath or Lord's Day, Which?"

1. How can we furnish pastors for weak congregations that can pay only \$50 to \$150 a year for quarter time? When a young man spends six years in college, he can't afford to preach for \$400 a year, and if all go to college where will we get the \$400 men?

2. Does not the educational standard discourage many from entering the ministry who otherwise might do good?

1. There is probably not a congregation in the United States which is not able to pay more than \$50 a year for the support of the Lord's work. Some of them will not pay more, but it is not lack of ability that hinders them. Possibly if we had a better supply of properly trained young preachers we would not have so many \$50 and \$100 churches.

2. Apparently the educational standard does not operate strongly as a discouragement. About 28 per cent of the Christian preachers in Missouri have ever attended college. This includes those who have attended one year or less. Evidently the superabundance of educated preachers cannot be held responsible for the shortage of \$400 men.

[We do not belittle the difficulties or the importance of the country church, but in this connection mean only to indicate that excess of education among the ministry is not the cause of the trouble. One of our strongest writers is preparing for the CHRISTIAN-EVANGELIST a series of articles on "The Country Church."]



## Editor's Easy Chair.

### Down on Biscayne Bay.

Florida is Uncle Sam's forefinger thrust down into the southern seas as if to test their temperature or point the way to perpetual summer. Dade County, including this Biscayne Bay region, is the Riviera of America. In climate for the winter it is perhaps unexcelled, if, indeed, it be equalled in the United States. Clouds are the exception; sunshine is the rule. And yet it is a sunshine tempered and toned by a breeze from the ocean that has lost its chill in passing over the gulf stream which comes nearest the eastern coast at this point. It is the land of the cocoanut palm, the mango, the banana, the pineapple, all the citrus fruits, but especially the grape fruit and the lemon. But to the visitor from the north where blizzards rage, it is the eternal sunshine and balmy atmosphere that constitute the chief attraction. In scenic attractions it is not equal to Southern California, or Colorado, or some other parts of the United States. But this beautiful bay, with the outlying line of keys, possesses a perpetual fascination. Whether one floats upon its surface in a row-boat, glides over its crystal waters in a sail-boat, or sitting on the veranda, watches the white sails of the fishing fleet or an occasional Key West, Nassau or Havana steamer as it follows the channel just inside the keys, it is a panorama of changing scenes and an unending source of interest. And then there are the cocoanut palm, the date palm and the stately royal palm, here and there, which add an attractive feature to this southern landscape, so that, in the absence of cloud-caped mountains and deep gorges, this region is not wanting in a beauty and attractiveness all its own.

Last evening, just as the round, red sun was going down behind the tall pines, we landed from our row-boat in which we had been rowing and idly floating on the bay and reading—just we two—for a few hours. Happy is the author whose book is read under such circumstances! As we walked westward toward the house and gazed upon the tall, green pines silhouetted against a golden and glowing sky, we thought that the sunset, after all, excelled in splendor and magnificence, even a sunrise over the ocean. But this morning, waking early, we had occasion to watch again, as we have often done, the breaking light of the east and the sun, at length, coming out of his tabernacle rejoicing as a strong man to run a race, and kindling his morning fires on the face of the deep, and we decided that they were the two masterpieces of the same great Artist, equal in perfection and unapproachable by any human hand. There is a blending of colors here, between the sunset and dark, that is indescribable. The whole landscape seems to

be bathed in a sort of afterglow—a golden twilight—which softens every feature and woos the soul to meditation and to silence. In such a moment one who has the sense of beauty and the spirit of reverence involuntarily lifts his heart in gratitude to God for His beautiful world, which He has filled with His glory.

This land of sunshine and flowers and tropical fruits was once the home of the red man. The brave and warlike Seminoles were once the masters of these hammocks, savannas, glades, lakes and rivers. It was a bloody war, lasting through many years, that finally subdued these fierce warriors and transferred them to other lands further west. We have just read Kirk Munroe's "Through Swamp and Glade," a graphic and thrilling story of the Seminole war, which shows at what tremendous sacrifice of blood and treasure this peninsula has been won from the Indians and made the home of the white man and the abode of civilization. It shows, too, alas! how the white man, sometimes without the knowledge of the government, sometimes by the connivance of those in authority, and sometimes by the representatives of the government themselves, deceived and despoiled the Indians and made enemies of them instead of friends. There can be no doubt that many of our Indian wars have been due to the avarice and greed of the white man, who has coveted his land and has not been scrupulous about how he got possession of it. This fact is brought out very clearly in Mr. Munroe's work mentioned above. By the way, Mr. Munroe is our near neighbor, owning one of the handsomest places on the Bay, where he lives in a beautiful orange grove and does his literary work. He and his charming wife, who is the daughter of Mrs. Amelia Barr, the popular author, dispense a wide hospitality to their friends and to their numerous visitors. Mr. Munroe has recently returned from a trip around the world, but found no place he likes so well as Biscayne Bay.

It is a beautiful drive from Miami, the present terminus of the Florida East Coast Railway, and the most southern railway station in the United States, to Cocoanut Grove, and there is a stream of tourists from the Royal Palm, Hotel Biscayne, and the other hotels of that growing young city, down to our picturesque village scattered along the Bay front. Among those calling yesterday were Mr. and Mrs. F. J. Colby, or Macatawa, whom many of our readers will remember, who called for us during our absence down the Bay. They are on a cruising expedition with a party of friends among the keys of Southern Florida. The cold winter at the north has driven a large number of people into this southern clime, and many of them are so

charmed with the climate that they are inquiring for real estate. We tarry here yet awhile longer and then we hope to cross the peninsula to the gulf side to attend the Florida State Convention at Tampa, about the middle of March. We are hoping to hear good news from the March offering for foreign missions, and from all branches of the general work. Great events are transpiring in the east, and great changes are impending in the political map of the world. But the one certain event of the future, amid all these uncertainties, is the triumph of the kingdom of God which is the kingdom of righteousness and peace.

*Cocoanut Grove, Fla., Feb. 24.*

## Notes and Comments.

In answering the question, "Will men ever succeed in aerial flight?" the *Advance* suggests that some popular preachers have already succeeded admirably. But Prof. Langley tells us that the balloon-and-gas method of aerial navigation will not meet the requirements. If that is true, the aforesaid popular preachers are ruled out.

"The Church of This World," which was organized in Kansas City some years ago, has collapsed. Its promoters doubtless meant well. The name sounded so splendidly practical and seemed to promise so much of human helpfulness, instead of the old-fashioned moonshine of ritual and dogma! But, as the event proved, there is nothing more impractical than a church founded upon anything less enduring than God's truth and less sublime than the person of Christ. The church, like the sabbath, was made for man and not man for the church. Let it be practical and minister to human needs. But the greatest of human needs is the need of close touch with things divine. The church that grovels cannot help men. It cannot even keep itself alive.

Here are some thrilling reports from the watchmen on Zion's walls. Four telegrams were received at our office on Monday morning, as follows:

Charleston, Ill., Feb. 23.—One hundred and eight additions to date. A Presbyterian preacher resigned a good pulpit to come. Great interest shown; splendid pastor-general.—ALLEN WILSON, evangelist.

Wheeling W. Va., Feb. 28.—The Clarence Mitchell meetings continue with crowded houses; 185 additions up to date.—J. W. UNDERWOOD, pastor.

Jacksonville, Ill., Feb. 28.—Scoville and Helm here; 24 added to-night, 27 last night, 109 in five days, 204 in twenty days. Will continue a few days.—R. F. THRAPPE.

Portsmouth, Ohio, Feb. 28.—Harlow-Ridenour meeting closed to-night with 301 additions in four weeks.—GEORGE P. TAUBMAN.

Here are seven hundred and ninety-eight additions in four meetings, none of which has been in progress longer than four weeks and three of which are still continuing.



# Faithfulness, Fruitfulness, Fullness

By F. D. Power

All who attended the Detroit conventions will remember this motto of the Christian women. Like all their watchwords—"The Love of Christ Constraineth us," "50,000 Women," "\$175-000!"—these three words stirred us. Their application is as fitting for the F. C. M. S. as for the C. W. B. M. No better motto could be conceived, not only for Christian women, but for Christian men; not only for our guidance in the great obligation to work for missions, but in all the various duties of church life and individual Christian life. Some one has said a missionary must have four passions—a passion for truth, a passion for Christ, a passion for the souls of men, and a passion for self-sacrifice. But is it not true for every one who would adorn the gospel of God our Savior these four passions are necessary? "The love of Christ constraineth us" not to give only, but to live; not to pray only, but to labor; not to worship only, but to walk in the ways of righteousness; not to love our Lord only, but to love men and women for whom Christ died; not to accept Jesus only as our personal Savior, but to be faithful in his service, fruitful in good works for others, full of all spiritual and holy things.

First, faithfulness. Here is the supreme test of any life. No soul can be fruitful or full unless first of all faithful. The faithful in Christ Jesus are the fruitful, the full. "Well done, good and faithful servant." "Be thou faithful unto death and thou shalt receive a crown of life." It is "the faithful and wise steward," faithful over a few things, who is made lord over many things. This is the great source of our strength in God—his faithfulness. "I have declared thy faithfulness and thy salvation." "I will make known thy faithfulness unto all generations." "Thy faithfulness reacheth unto the clouds." "All thy commandments are done in faithfulness." "All thy counsels of old are faithfulness and truth." "Who is like unto thee and thy faithfulness round about thee?"

What does it mean? Why, that God performs his word. He said the world should not again be destroyed by flood and for a token he would put his bow in the heavens, and it is so. He promised his Son, and through his prophets foretold his birth, life, sufferings, death, resurrection and ascension. His word was faithful. He assured his people of temporal blessings, spiritual strength, divine direction and help in time of trial. Not one word has failed. What a stay! "Faithful is he that calleth you." Faint and weary you may be, but God faints not. Fail utterly and come to naught all your plans, but he fails not. He is faithful to perform and perfect all his promises. "Janet," said the old

Scotch minister to the Christian woman of great faith, "Suppose, after all, God were to let you drop into hell?" "Even as he likes, but if he does, he will lose more than I'll do!" True witness. God cannot break his word.

Now something of the same faithfulness heaven demands of us. God says: "Go into all the world and preach the gospel unto every creature." Are we faithful? "Give, and it shall be given unto you." "Let your light shine." "Be diligent to make your calling and election sure." Are we doing these things? One of the great remedies of our modern era of fads and breakfast foods is "the rest cure." If there ever was a preposterous humbug it is the rest cure. Patients are exhorted to sit still, to seek power through repose. Absolute inaction is nature's sweet restorer. *Dolce far niente ad libitum!* Why, we have a class of people wandering up and down the earth commonly called "tramps" who are taking this cure. We have thousands in our churches that are being treated by it. The work cure is far more invigorating. The cure for many an ailment treated with drugs, for pessimism, for suicide, for melancholy, for faithlessness, selfishness and worldliness, for latitudinarianism and spiritual decay, is work—simple, wholesome, old-fashioned, Christian work. Lend a hand. Get out and hustle. Live not to be ministered unto, but to minister. Yonder are millions of men and women that are without Christ, homes that are no homes, hearts that are sore and weary with a hurt and a weariness you have never known.

Now faithfulness begets fruitfulness. Fruitfulness is opposed to an empty, barren, unproductive profession of religion. "I know thy works that thou hast a name to live and art dead." "I am the vine, ye are the branches. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me." The love of Christ constrains us to abide in him, to be united with him; and the life of Christ in the Christian makes him fruitful in every good word and work. "If these things be in you and abound they make you that you be neither barren nor unfruitful." Every man or woman who has a passion for Christ, who is faithful to Christ, must have a passion for Christ's work, for missions; must carry the unsaved world as a burden; must be moved with a mighty zeal for souls in the home field and the foreign field; must be constrained by the love of Christ to enlist all Christians round about him in the crusade to bring the kingdoms of this world into our Lord's Kingdom. Fruitful, that is what we would be. Like a tree, an olive tree,

a date palm, a tree planted by the rivers of water, a genuine old tree, munificent to the lofty and lowly, yielding fruit to prince and peasant, for centuries shaking down its ripe mercies, one generation coming, another going, and still its fruit falling, bearing fruit with all its might, never stinting itself, never cheating its owner, standing on its rocky or sandy bed, and pouring down fatness in the midst of dreariness and desolation. Fruitfulness. Fruitful in every good work.

Fullness is the effect of faithfulness and fruitfulness. The love of Christ constrains us here also. Fullness is the state of being filled so as to have no part vacant—completeness. In Christ it pleased the Father that all fullness should dwell, and of his fullness have we all received, even grace for grace. United with him we are made partakers of the divine nature; and this fullness is the need of the whole perishing race of humanity.

The church can never exhibit these three conditions which constitute her "the fullness of him that filleth all in all," until she rises to the supreme duty of world-wide missions. She must earnestly desire that God should illumine the world with the radiance of his glory, that all nations may come and worship him. She must pray that God would forgive the unbelief, and so enlarge the hearts and kindle the zeal of her people, that they would fervently desire the salvation of all men and diligently labor to accomplish it. She must night and day humbly and importunately beseech her Heavenly Father to make every mission station to be a center of light and a channel of life; to inflame the missionaries with zeal and love and grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and forward the work of missions for the glory of his name.

Christ for the world we sing!  
The world to Christ we bring,  
With loving zeal;  
The poor, and them that mourn,  
The faint and overborne,  
Sin-sick and sorrow-worn,  
Whom Christ doth heal.

Christ for the world we sing!  
The world to Christ we bring,  
With fervent prayer;  
The wayward and the lost,  
By restless passions tossed,  
Redeemed at countless cost,  
From dark despair.

Christ for the world we sing!  
The world to Christ we bring,  
With one accord;  
With us the works to share,  
With us reproach to dare,  
With us the cross to bear,  
For Christ our Lord.

Christ for the world we sing!  
The world to Christ we bring,  
With joyful song;  
The new-born souls, whose days,  
Reclaimed from error's ways,  
Inspired with hope and praise,  
To Christ belong.



## The Bible-School the Supreme Opportunity of the Church.

By H. D. Williams.

Three great opportunities are passing by the church of to-day. They are the opportunity to convert the heathen, the opportunity to unite its own forces in the "one body," and the opportunity to teach Christ to the young. These opportunities are represented by *missions*, *union* and the *Bible-school*—these three movements, but the greatest of these is the Bible-school. Why?

1. Because the Bible-school opportunity once well improved, it follows as night the day, that missions and union will also be seized.

The great drawback to the onward march of Christianity is a divided and a superficial church. This divided and superficial church is perpetually too much "pulpit thunder" and too little real teaching of the word of God and its profound doctrine and sublime ideals. The church will never seize missions and union as it should, until it has first seized Christ with a firmer grip. That the church of the future may lay hold on Christ with that firmer grip, it must be taught until it is rooted and grounded in the doctrines and ideals of the New Testament. The Bible-school is the opportunity for uniting and deepening the church for triumphant service. Let not the pulpit be disparaged; it must ever remain the supreme agency for the promotion of the kingdom. But it needs the influence and the assistance of the best Bible-school the church can maintain.

2. Because Christianity works by *impression* rather than by *repression*.

The repressive or negative conception of Christianity is all too common. The great body of the church yet looks upon Christianity as a restraint. To follow Christ consists in not doing positive evil. This reduces God to nothing but a judge, Christ a chief of police, and the ministry his policemen. It turns service into slavery, and the free-will offering into an extorted fine. This error is largely to blame for a worldly and fruitless church.

The rational, the apostolic, the Christ method of dealing with man is that of impression. Christ seeks to capture and use men by impressing them with the sublimity and divinity of his cause. His call to men is not to "keep out of evil," but rather, "come to me in this good work;" not "tie yourself down," but "let yourself out;" not "empty your life of evil," but "fill your life with good;" not "fear," but hope;" not "hate," but love;" not "doubt," but "believe."

But if this larger and richer conception of Christian life is ever to fill the church, it must go in through the Bible-school. This is true because, first, the ideal demands teaching, second, the young are fully and freely susceptible to it. In the measure that the method of Christianity is impression rather than repression—in that

measure is the Bible-school a great opportunity for the church to-day.

3. Because the Bible-school as it is, educates and trains the best workers.

Out of 160 leading workers in 16 leading Protestant churches, all but eight were trained and converted in the Bible-school before they were 25 years old.

When we consider how inefficient the Bible-school now is as compared to what it might and ought to be, it surely must be evident that it offers the church the supreme opportunity of the hour.

4. Because the Bible-school demands a working church.

The problem of the church is how to engage every member in distinctively organic Christian service. The Bible-school offers the work. Christian profession ought to mean working with the church in the supreme work of teaching the word. It will mean that some day, and the church member who will not work in the Bible-school, will be considered as a heathen.

Of course the Bible-school in any church is big enough an undertaking to demand the energies of the entire church. The school needs the work of the entire church, and the whole church needs the work of the school.

5. Because the Bible-school offers the best means of infusing religion into the home.

In twenty years of careful observation during as many years of pastoral work, the writer has found that drawing the entire family into the Bible-school and getting it deeply interested in the work, generally makes the home religious. This is the only way he has ever been able to induce families to introduce family worship and have a regular time for Bible study.

As yet the church has not got down to business in running the Bible-school. It is only playing at the work.

[This article is to be followed by three others by the same author on practical phases of the Bible-school problem.—EDITOR.]



## Give the Sad World Your Sympathy!

By Thomas Curtis Clark.

The world has enough of your sighs and your moans,

Laments that it's all going wrong;

What the poor world needs is a cheery smile,

A tender and heartfelt song;

Its bruised, aching heart is breaking with grief

For the errors its own eyes can see;

So, keeping your sighs and your cold, bitter moans,

Give the sad world your sympathy!

The world has enough of the critic's harsh tones;

His merciless sword has for years

Stricken deep to the heart of the world's struggling form,

And has brought her to groans and to tears;

What the world needs from you is a comforting word,

A tear for its deep misery;

So, keeping your taunts and your words, anger-born,

Give the sad world your sympathy!

## The Up-to-Date Church and Foreign Missions.

By Edward B. Bagby.

The dominate thought in the teaching of Jesus was the kingdom of God. The chief business of the church is to bring to earth this "reign of God over loving hearts and obedient wills." When we have the ideal church, the kingdom of God will not be far off. The up-to-date church is the nearest approach to this ideal.

1. The up-to-date church will have an up-to-date preacher. He will not be one who is satisfied to survey his parish from the top of the church's belfry, but will rather say, "The world is my parish." He will not be content to be down comfortably with the sheep in the fold, but will look for the one that is lost and say, "Other sheep have I that are not of this fold; them also must I bring." He will not be satisfied to preach a half-hearted sermon on Foreign Mission Day, and take a basket collection, but will systematically, enthusiastically prepare for the day and then call for an offering. Every prayer will include the petition, "Thy kingdom come," and every sermon will have reference to the doing of the will of God in all the earth.

2. The up-to-date church will have up-to-date members. They will not be a hundred years behind the times, and say, "If God wants the heathen saved he will save them," nor fifty years behind and say, "We have heathen at home," nor five or ten years, and say, "We have a debt, or must shingle the roof, etc." They will have an interest in missions that is vital, not formal and mechanical, but living and breathing. They will read the religious papers, and look first for the news of the progress of Christ's kingdom. They will regard the sermons on missions as the best sermons; their heads will be full of missionary intelligence, their hearts with love for the missionaries and their work, and their hands busy to earn a support for laborers in the world-wide harvest field. Their interest, too, will be not theoretical, but practical. They will not say, "What a grand thing it is to go into all the world and preach the gospel to every creature," and then keep their money in their pockets. The milk of human kindness needs not so much to be diluted with the tears of sentimental pity, as to be enriched with the gold of self-sacrificing offerings.

The interest will be joyful. The first Lord's day in March will be the happiest day in the year. The members will be sharers in the joy of the missionaries, the happiest people in the world.

When all the preachers shall be up-to-date preachers, and all the members up-to-date members, and have an interest vital and practical, we shall not give grudgingly and of necessity a paltry \$250,000, but gloriously, hilariously, our millions. Then the Lord will love us.



# The Faith That Saves By T. L. Cuyler, D.D.

"When I was in college," said the Rev. Dr. B——, "one of the professors tried hard to explain faith to me. But it was a muddle until I came and trusted my soul to Jesus Christ. When I did it I understood it." It is the simplicity of faith that often puzzles people. They are discussing a doctrine, when they ought to be doing an act. They worry their brains when they ought to be yielding their hearts.

Faith is sometimes defined as an assent to the truth of the gospel which God has given us. But this is an intellectual act that is not sufficient to save a soul. Intellectual belief in the gospel is entertained by millions without the slightest penitence for sin or the least step towards following Christ. There are plenty of intellectual believers in that world of woe where "the devils also believe—and tremble!" Faith has also been defined as "taking God at his word." A very important mental act is this, too; but does any "word" of our heavenly Father save our souls? Did the apostles ever preach "believe the word and be saved?"

Paul and Silas were confronted by the mightiest question that ever agitates a human soul, when that poor jailer of Philippi lay trembling before them. They did not stop to expound a doctrine; they enforced a deed; they did not point to a system of truth, but to a personal Savior. To an almighty Person, a loving, compassionate Person, to a divine Person whose atoning blood cleanseth from sin. "Believe on the Lord Jesus Christ and thou shalt be saved." Not in Christianity, but on Jesus Christ. This is what they told the jailer.

Mark that little and yet supremely great word *on*. It is not enough to believe in Christ. Millions of unconverted people believe in Jesus, just as they believe in Howard as a noble philanthropist, and in Washington as a pure patriot, and in Newton as a profound philosopher. But they do not trust their souls to Jesus. They do not rest on him for salvation; they do not build their characters on him as the only foundation.

One of the survivors from the terrible burning of a great hotel tells us that when he was driven back by the flames in the hall, he seized the escape-rope in his bedroom, and from an upper story he lowered himself through the smoke down to the sidewalk. He had seen that rope before, but had felt no need of it. He had a good opinion of the strength of the rope, but it was only an opinion; he put it to the test when he swung out of the window and trusted his life to it. Now that was a saving faith; he let go of everything else and committed his whole weight to those well-braided strands of hemp. And when a human soul lets go of every other reliance in the wide uni-

verse and lays hold of the sin-atoning Redeemer for salvation, that soul "believes on Christ." He entrusts himself to Jesus for pardon, for acceptance with God, for grace, for strength, for guidance and for a full salvation.

Some anxious inquirer who reads this article may say that if Paul told the jailer to believe on Jesus Christ, the Apostle Peter had previously told a company of sinners who were "pricked in their hearts" that their first duty was to "repent." Very true; and my friend, it is your duty also if you would have a new life here and an eternal life hereafter. But just what is genuine and scriptural and effectual repentance? Is it sorrow for sin? Yes; but it is a vast deal more than that. It is the act of a soul that, with not only a sorrow for sin but hatred of sin, turns from it to God with an earnest endeavor to obey and follow Jesus Christ. Evangelical repentance and faith go together. They are inseparable. They are the two halves of one globe. Sorrow, shame, self-reproach will all end in nothing unless you lay hold of Him who alone can give you the new life, the new character, and the new conduct. Is the Holy Spirit working upon your heart? Yes; and you must move whither he points; he is pressing you right towards Christ.

Repentance is more than a mere feeling; it is an act. Saving faith is more than an opinion or a good resolution, or a devout purpose. It is the act of yielding your heart up to the sin-atoning and loving Savior, and joining your soul to Him as your Redeemer and Lord. When Jesus Christ called Peter and James and John, he said to them, "Follow me!" They did not sit down and cry; they did not consult anybody; they did not promise the Christ that they would at some future day obey him. Straightway they left their nets and followed him. There, my friend, is the example for you. Begin to do the first thing that the Spirit working on your conscience bids you do. When you honestly take any step hither in abandoning a sin, or in doing a duty, and do this simply to please Jesus Christ, then conversion has begun. You have changed masters. To be willing to trust on Christ, and to go with Christ even for a single important step is the beginning of a genuine Christian life.

Have you a little faith? Use what you have and pray for more. Christ will help you when you begin to follow him, as a child that is learning how to walk. Don't be satisfied with half-way work; no number of half Christians can make a whole one. Make a clean break with your old sins and old self, and lay firm hold on the almighty Savior. There was a good deal of pith in the answer of an humble servant-maid, who, when applying for admission to the church, was asked by her

pastor what evidence she had of her conversion? Her reply was, "Well,—for one thing, I sweep now under the rugs and the door-mats." The fatal mischief with some professors of religion is that they have left a sad amount of sin and selfishness under the door-mats. "Faith without works is dead." The only proof you can give that you are trusting on Christ and following Christ is that you begin to keep Christ's commandments.



The best flower of grace is the one that scatters its seeds farthest.



There are some sins that are transgressions against God. There are some sins that are transgressions against love. But there are other sins that are sins against the happiness of others, and you ought to add that standard to your measurement. Only a rift, but where is all the music? Only a fly, but what of all the ointment? In the name of all we love and all who love us, may God forgive us for our little sins.—Morrison.



## A DR.'S. FOOD

Found a Food That Lifted Him out of Trouble.

The food experience of a doctor experimenting with himself is worth knowing. He says:

"I had acid dyspepsia since I have any knowledge, from eight years old I know.

"It worked down from stomach to intestines, locating at the umbilicus in enteritis until six years ago the agony every few days was something terrible. I have walked the floor for hours unable to eat or digest if I should eat.

"Medicine would not relieve me at all. Four years ago I began the use of Grape-Nuts, and since the first dish I have never had an attack of the old trouble. I take four tablespoonfuls once a day with my supper which is composed only of whole wheat bread and the Grape-Nuts.

"The wonderful part of my case is that I have never had an attack or even any of the dreadful symptoms since the very first meal of Grape-Nuts. Most of my patients know how suddenly and promptly Grape-Nuts cured me and I have prescribed the food with good results in many cases." Name given by Postum Co., Battle Creek, Mich.

Grape-Nuts is regularly prescribed in place of medicine by many physicians for stomach or intestinal trouble, lack of nourishment, brain-fag and nervous prostration. The result usually shows immediate improvement and a speedy, complete cure.

Ten days' trial of Grape-Nuts in place of starchy food works wonders. "There's a reason."

Look in each package for the famous little book, "The Road to Wellville."



## Faith Helped by the Recovered Gospel.

By Ernest Alfonso Orr.

I have just read two great little books. The one is "The Recovery and Restatement of the Gospel," by Loran David Osborn and the other, "Helps to Faith," by J. H. Garrison. Both strengthen faith and confirm hope because both give a larger and a more real vision of Christianity. Jesus of Nazareth is to-day crowned Lord by the scribe as never before. He is the magnet that is drawing the thought and the heart of the Christian world together.

These books are both inspired by the same practical motive, the unity of Christendom and the victory of Christ by a recovery of and a return to the original gospel. They will prove to be medicine to all, and they are needed by none more than by those who are making "The Plea" for the union of Christendom. The former will comfort by the thought that the honest thinkers and the truly pious of every school are thinking, praying and working for the answer of our Lord's prayer "that they may all be one" and for the restoration of the gospel in its primitive simplicity and power. It will tempt some who are lacking in spiritual balance and Christian charity to say, "Did not the Nineteenth Century Reformers tell you so" and "Have not we been trying, for three quarters of a century, to get these ideas into your heads?" "This is nothing new to us and we knew you would have to come to it." That is, instead of praising God that "the Spirit of Truth" is rediscovering and showing the church the things of Christ, and thus uniting Christendom and glorifying Christ, some will continue to cultivate sectarian jealousy and strife by iterating and vociferating "we did it" and "I told you so."

But "Helps to Faith" will save us from this sin and "Frae many a blunder free us." Like the former book, it is spiritual in the best sense of that term. It is not sentimental gush, but what appeals to and draws out what is best in man. It is a book to be taken to heart by those who are afraid of "the spirit of the age." For it helps to a vision and a faith that lift above such fear. It everywhere breathes the spirit of the beatitudes, and will prick the inflated pride of the undogmatic dogmatist who fights the infallible dogmas of the infallible creeds by the infallible dogmas of the creedless sect. It will certainly prove a boon to both those who infallibly know the truth, and those who want to know the infallible truth. For if they do not get the truth they may get what is better for them, while they are in search of the truth, the Spirit of Truth.

The recovery and restatement of the gospel is an honest attempt to do just what the title promises. It is a fine piece of historical and constructive

work; and it blazes the path along which, as the author himself says, Christian union is surely coming.

Helps to Faith is homiletical and practical but none the less truly constructive. It helps faith by removing the obstacles to reconstruction as well as by letting the gospel shine by its own glorious light.

The former book makes one rejoice that the Christian world is rediscovering and restating the gospel; and the latter, makes one glory that the gospel is found and that its right construction is assured by the Spirit of Truth who is leading the church. Both save from the sin spoken of by the latter (page 207): "Not to know the age in which we live, not to understand the deepest currents of thought along which the Spirit of God is moving, is the very sin for which Jesus rebuked the religious people of his time."



## Our Lord's Command and Our Brother's Call.

By Robert Graham Frank.

The task given to the apostles by Christ in the Great Commission was one of gigantic proportions, but it was not the greatness of the work so much as the assumed lack of demand for it that overwhelmed them. Christ said, "Go," but no one was heard to say "Come." It was as if a general commanded his army to go forward in the face of a seemingly insurmountable wall, and this, too, when no one was calling for deliverance. "Who," they might have asked, "will hear our story?" They were to begin in Jerusalem; in the city which had mocked, scourged and crucified the Christ whom they are now commanded to preach. They most naturally assumed that they were being sent to deliver a message which no one wished to hear.

But their love for their Master was strong, and they heeded his command. In Jerusalem they begin to preach Christ. I am of the opinion that the eager attention and the appealing question of the pentecostal audience surprised no one more than they did Peter and his fellow-apostles. He was presenting, as an object of love, Christ to the men who had hounded him to his death. "Will they wish to hear again of this Nazarene of whom they thought themselves rid?" must have been the question which crowded itself before each utterance of Peter's sermon.

But there were hungry hearts in that throng waiting for some one to break to them the bread of life. The audible voice of the Master gave the command. The inaudible voice of the hungry world gave the call.

Paul and Silas were at Troas. For the second time they had traversed Asia, and now looked with wondering gaze over the waves of the Ægean. Asia they knew, and to its calling thousands they longed to go again

with their message of hope, "but the spirit of Jesus suffered them not." They had come down to the sea, and were not permitted to turn back. They were being driven into the vast and, to them, unknown continent of Europe. How strange it must have seemed to them! Asia was calling for them, but no voice had sent its appeal to them from beyond the sea. "Why go where no one calls?" The question was no sooner in their minds than the answer came. "There was a man of Macedonia, standing, beseeching him and saying, Come over into Macedonia and help us." Is there no one beyond the Sea who is longing to hear of the Saviour? The man of Macedonia answers the question. Again the Lord's command is supplemented by the brother's call. These two scenes are typical. From the "mount called Olivet" the church hears the command and then stands wonderingly, wishing to know who cares to hear the gospel which it is commanded to preach. But inactivity can not long be justified on the ground that no one calls for those whom Christ has sent, for the call always supplements the command. No one goes to do what Christ commands that he does not meet those who want to hear his message and receive his help. Peter always finds an audience, Philip always meets the eunuch and Paul always finds a heart which God had opened.

There never was a day in which the church had no calls to service. There is no heart so cultured or so depraved that it does not welcome with eagerness him who comes in the spirit of Christ with his message of hope and deliverance. To-day these calls are coming from every land and from millions of longing hearts. More now than at any previous day is it true that,

"From Greenland's icy mountains,  
From India's coral strand;  
From Africa's sunny fountains,  
Roll down their golden sand;  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain."

The "Go ye into all the world" is supplemented by "Come ye into all the world." There is no home, hamlet, town, city or continent from which this call does not come to-day. The church, with the command of its Lord saying, "Go," and the call of the world saying "Come," must heed. And it is only necessary that the church hear in order to heed. "I do not believe in missions" is not necessarily the word of an unChristian heart; it is more frequently the result of deafness. No man who loves Christ and his fellow men can hear the imperative command of the one and the beseeching call of the other and still refuse to go.

Let all pulpits ring with the command of Christ and sigh with the calls of a lost world, and Christian hearts will hear and Christian love will answer in streams of gold.



## A Dozen Things to be Remembered.

Concerning the offering for Foreign Missions, March 6, please remember the following:

1. If your church did not give last year, it ought to be enlisted now. This should be done to help save it from present weakness and future extinction. Give and live; deny and die.

2. If your church did give and did not reach its apportionment, it ought to make provision for at least that amount. A mere "basket collection" is not worthy of a church or so great a cause. A thorough canvass of the whole church should be made. Each member should be asked for a definite amount.

3. That every dollar raised on the first Sunday in March should be sent for this divine enterprise. Double your apportionment if possible. It is better not to permit any part of the offering to be diverted in any way. Every dollar raised on that day should go for this cause.

4. That if the churches, as churches, give \$100,000 on March 6, we are sure of reaching a quarter of a million dollars this year. And what an insignificant sum for so great a people! It is less than twenty-five cents per member.

5. That we are growing in numbers and wealth, and if there is not a corresponding growth in liberality and in the missionary spirit, our numbers and wealth will prove to be our humiliation. Why all our numbers and wealth if they are not used for the furtherance of the gospel?

6. That only 2,825 churches gave to this cause last year. Some regard this as the most humiliating fact in the history of our people. A church certainly has no apology for an existence which does not have fellowship in preaching the gospel to the whole wide world. The church that is poor, that is in debt, that has no house of its own in which to meet, that is unable to secure a pastor for all his time, can not make a better investment than by making a liberal offering, according to its means, for Foreign Missions.

7. That if we are able to send out at least twelve new missionaries this year our work will really suffer for lack of re-enforcements. The present force is overworked. Some are breaking down.

8. That at least \$10,000 is required to meet pressing needs for more buildings.

9. That it is easier to accomplish something creditable than to do only the ordinary. Several churches that raised \$600 last year said it was done with more ease than raising one hundred or one hundred and fifty dollars in former years. A number of churches could raise \$50 with more ease than they are now raising \$10 to \$25.

10. That no church should be satisfied until it spends as much for world-wide evangelism as it expends upon

itself. Some churches in the religious bodies around us give five or six times and even eight times, as much for work outside as they spend upon themselves.

11. That a church must *go* to the lost with the gospel or *go* to death and oblivion. We have recently removed from our books about 300 churches that were reported to us as "dead." These dead churches had no part in this work while they pretended to live.

12. This cause is *the* work of the Church of Christ. The very essence of the church's existence is its missionary character. This work rests upon the clear, definite and positive teaching of the inspired Word of the living God. "Go" is the core of the gospel. God is the author of all going. He is the universal Sender. Jesus was the first missionary. His own origin was missionary. He trained the twelve for this special work. The infant church went everywhere preaching the word. The New Testament Church was one great missionary body. If we really restore the Apostolic Church we must reproduce the New Testament teaching and spirit of missions.

The prospects were never before brighter for an advance than they are to-day. We believe the churches will do their duty. We believe there will be a great advance. We believe new churches will come into this larger fellowship. If we raise a quarter of a million dollars this year, it will send a thrill of joy around the world. The missionaries will be cheered in their work. Our churches in the home land will take new courage. And above all it will please our Lord whom we serve and whose we are.

F. M. RAINS, Cor. Sec.

## A Question of Authority.

In the Independent of Feb. 4 is an interesting article from the pen of Amory H. Bradford, D. D., on "A Proposition for Christian Union." There is much, yea very much, in this article that has the right ring. But some things are curious. He argues well for the union of the Presbyterians and the Congregationalists. But when he seeks a union of the Baptists and Congregationalists he makes some queer statements. The only vital difference between the Baptists and the Congregationalists is the question of baptism. But this need be no barrier, according to Dr. Bradford. He says, "let the whole question be settled by the *individual conscience*." Let each church, both Baptist and Congregational, have a baptistry. When a candidate desires immersion let him be immersed. When he desires to be sprinkled, let him be sprinkled. Let the Baptist preacher sprinkle those so desiring and the Congregational preacher immerse those who so decide. That *sounds* well, doesn't it? But let this question be asked in all

frankness. Has the Divine Head of the church any mind on this subject? Is our God a God of confusion? Has he said nothing on the question of baptism? Is there any Scripture for the do-as-you-please basis for Christian union?

Brethren, get out your old sermon on "The Authority of Christ" and revise it if need be, expand it into seven or eight sermons and preach them from every housetop. Let the editors of our papers speak again on this subject. When the religious world has finally comprehended this great truth then will the Disciples of Christ be more fully understood and Christian union will be at hand. The lost authority of Christ is the greatest loss to the church. Let us labor to restore it.

C. A. FREER.

Simply as a matter of sagacity, all bankers, merchants, manufacturers, contractors, organizers and employers of every kind should be interested in Christianity, and all allied institutions, which enlighten the conscience, develop the will, purify the desires, and raise the moral tone of mankind. Commerce should no more neglect to safeguard the moral element, so essential to its security, than to neglect insurance or taxes, which provide against possible losses, and give protection.—*The Examiner*.

## DOCTOR'S COFFEE

And His Daughter Matched Him.

Coffee drinking troubled the family of a physician of Grafton, W. Va., who describes the situation briefly:

"Having suffered quite a while from vertigo, palpitation of the heart and many other derangements of the nervous system and finding no relief from usual methods of treatment, I thought to see how much there was in the Postum argument against coffee.

"So I resorted to Postum, cutting off the coffee, and to my surprise and satisfaction have found entire relief from all my sufferings, proving conclusively the baneful effect of coffee and the way to be rid of it.

"I have found Postum completely takes the place of coffee both in flavor and in taste. It is becoming more popular every day with many of our people and is having great demand here.

"My daughter, Mrs. Long, had been a sufferer for a long time from attacks of acute indigestion. By the dismissal of coffee and using Postum in its place she has obtained complete relief.

"I have also heard from many others who have used your Postum very favorable accounts of its good effects.

"I prescribe Postum in place of coffee in a great many cases and I believe that upon its merits Postum will come into general use." Name given by Postum Co., Battle Creek, Mich.

Look for the famous little book, "The Road to Wellville" in each package.



# The Pulpit

## The Judgment.

A SERMON: By J. Murray Taylor.

"For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he has done, whether it be good or bad" (2 Cor. 5:10). "It is appointed unto men once to die, and after this cometh judgment" (Heb. 9:27). "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small standing before the throne; and books were opened; and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books, according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire" (Rev. 20:11-15).

Without stopping to give the exegesis of these several passages of Scripture, we will proceed to give some thoughts which grow out of them concerning the general judgment.

These judgments are all future. God has stamped his creation with an intelligent purpose. We will go to our own place; will reap what we sow; our sins will find us out. Things are not as they should be now, but there is coming a time by and by when there will be a new adjustment of things—when each man, like the thief on the cross, will receive the due rewards of his deeds, whether that reward be good or bad. "Sooner or later the wrong will be righted, sooner or later the wicked will fail; sooner or later the dark will be lighted, sooner or later the good will prevail." Death does not end all. It is appointed unto men once to die, and after this cometh judgment. Voltaire is doing more harm than while alive. Paul, though dead, yet speaketh. There is a hell to shun if there is a heaven to gain. Salvation implies danger—something to be saved from. If I tell you I have saved a man from drowning, you naturally think of water; if I tell you that I saved a man from being burned to death, you at once think of fire; or, if I tell you I saved a man from being shot, you instinctively think of a pistol or gun. So then it is impossible for a person to think of being saved without thinking of that from which he has been, or is to be, saved.

Right here is where the universalist doctrine breaks down. They say that all people will be saved. But the question arises: Saved from what? From danger? But there is no danger. Saved from torment? But there is no torment. Saved from hell? But there is no hell. The question arises again: *Saved from what?* Universalism not only contradicts the Savior's teaching, but it defeats itself. Jesus said, for instance: "Blessed are the pure in heart: for they shall see God." The universalist says, "Blessed are the impure in heart: for they shall see him also." Again Jesus says, "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." But our universalist brother would say: "Blessed are they who do not wash their robes, that they may also have the right to come to the tree of life, and may enter in by the gates into the city!" And so we might go on, but we have not time. The best and safest way is just to take the Savior at what he said, and then if there is any mistake, it will be his and not ours. Heaven is a prepared place for a prepared people. Hell is not the lashings of a guilty conscience in this life. If it were, then those who need it most and deserve it most, would get none at all.

But we started out to speak on the judgment, so let us turn now to a brief discussion of the subject and see if we can find out who will be there and something of the character of the judgment.

1. All bad people from murderous Cain will be there. Booth, Guiteau and Czolgosz will be there. Ananias and Sapphira and all of their wonderfully increased tribe will be there. Judas Iscariot, who betrayed his Lord with a kiss and sold him for thirty pieces of silver, and all the men and women who from that day to this have been trying to deceive both men and God, will be there. All thieves from the impenitent one on the cross down to the one who has committed the last theft, will be there. All gamblers will be there. Those who are selling that accursed stuff that makes "wives widows, children orphans, fathers fiends and all of them paupers and beggars," will be there.

2. All good people from righteous Abel, will be there. Isaac, Jacob, Samuel, Peter, John and Paul will be there. John the Baptist, James and Stephen, Judson, Carey and Moffet, Luther, Wesley and Campbell—yea all the blood-washed and blood-bought throng from every tribe and tongue and nation and people will be there.

3. All warriors, Abraham, Joshua, David, Alexander, Cæsar, Napoleon, Hamilton, Lee, will be there. Those who have wielded the glittering steel in the mighty conflicts of earth, will be asked how they used the sword of the spirit; and those who were so successful in the battles of earth, will be asked if they were successful in fighting the good fight of faith. This will be the place to tell whether or not we have fought in vain or run in vain.

4. All astronomers will be there. Galileo, Sir Isaac Newton and all those who, through their science, have been studying the sun, moon and stars for the past centuries—these will all be present to receive the judgment of him who made all the planets of the universe, and they will learn that Joseph Addison was right when he declared that all of these bright bodies were forever singing as they shine. "The hand that made us is divine."

5. All the poets will be there—Homer, Dante, Shakespeare, Milton, Byron, Burns—"must all give an account." Some of them, like the "sweet singer of Israel," have soothed the sorrows of earth's millions by their songs, while others have put up the wild cry of despair or the wail of the wilderness, so that the multitudes could not hear the voice of the Master when he said, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

6. Loved ones will be there—yours and mine. Some are sleeping in Greenland's icy mountains buried beneath the everlasting snows, others in the Southland where the sweet magnolia blooms, but they will all be present, for, "The hour cometh in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of the judgment."

7. The fair-haired boy lost at sea, will be there. Many a mother's heart was broken when the news reached home that the Maine had been blown up; perhaps they thought they would never see their sons again, but they will, for "The sea shall deliver up the dead which are in it." "We must all appear."

8. The young and old, rich and poor, "great and small"—saloon-keepers and preachers, all, all shall be there. O my soul, what an assembly!

Let us notice the character of the judgment.

1. It is certain. "We must all appear." Men may commit crimes in this life and go unpunished here, but we cannot dodge the higher court. "Every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." The judgment is just as certain as death—yea, even more certain, "for we shall not all sleep (die)." There will doubtless be many at the judgment who have never died the physical death. The judgment is certain.

2. It will be a searching judgment. "Thou, God, seest me." "The eye of the Lord is everywhere, beholding the good and the evil." "Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I

make my bed in [Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me. And thy right hand shall hold me. If I say, Surely the darkness shall overwhelm me, and the light about me shall be night; even the darkness hideth not from thee, but the night shineth as the day. The darkness and the light are both alike to thee." This passage, too clear to need comment, shows that God is omniscient as well as omnipresent.

3. It will be an equitable judgment. "According to what we have done, whether it be good or bad." The Judge made the law and knows how to interpret it. There will be no bribing the jury. "In the corrupted currents of this world, offense's gilded hand may shove by justice, and oft 'tis seen the wicked prize itself buys out the law; but 'tis not so above. There is no shuffling, there the action lies in its true nature, and we ourselves compell'd even to the teeth and forehead of our faults to give in evidence." The rich and poor will be judged alike there, and character, not clothes, will be the test. "Through tatter'd clothes great vices [do] appear; robes and furr'd gowns hide all. Plate sin with gold, and the strong lance of justice hurtless breaks; arm it in rags, a pigmy's straw does pierce it."

4. It will be a final judgment. We may go to a higher court here, but in vain do we appeal to another court when God has passed judgment. This will be "the great and final judgment, when the hidden comes to light." He who is found to be unrighteous on the last great day when the books shall be opened and when the secrets of all hearts shall be made manifest, will be permitted to do unrighteousness still, and he that is filthy, let him be made filthy still. Now is the time to prepare for this judgment. "Whatsoever thy hand findeth to do, do it with might; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest."

5. One of two sentences will be heard: Either "come ye blessed," or "depart ye cursed." You have it in your own power to say which one it will be. Hell is the logic of sin; heaven is the logic of righteousness. God's laws are inexorable; we reap what we sow. If a child puts its finger in the fire, it must suffer the consequences regardless of the parent's love. And the "natural law," to this extent at least, obtains in the "spiritual world." For the closing illustration I am indebted to Mr. Moody. There were once some hunters out in the prairies. It was autumn, and, having had no grain for several months, the grass, which was very thick on the ground, was very dry. In firing off the gun, the grass accidentally caught on fire. They ran immediately for their lives, but all to no avail, they cannot outrun the fire which is being carried at a terrible rate by the fierce winds. Presently it occurs to one to set the grass on fire at his feet, and before the oncoming flames can reach him, he steps over on the bare spot before him which has already been burned and is in perfect safety. So there is but one safe place for the sinner, and that is at the foot of the cross and at the feet of Jesus. The great fire of God's justice has already swept over this place. More than eighteen years ago the storm burst on Calvary, and the Son of God took it into his own bosom, and now, if we take our stand by the cross, we are safe for time and eternity. So if we would be free from the condemnation of the sins that are past, and from the power of the temptations that are to come, we must take our stand on the rock of ages. Then we may let death, and the grave, and the judgment come, and we need fear no evil, for the victory is ours through Christ.

We shall find that the love of nature, wherever it has existed, has been a faithful and sacred element of human feeling; that is to say, supposing all the circumstances otherwise the same with respect to two individuals, the one who loves nature most will always be found to have more capacity for faith in God than the other.—*Ruskin*.



# News From Many Fields

## Colorado.

J. H. Mohorter, pastor of the Central Church, Pueblo, held a three weeks' meeting with the Broadway Church in that city. Clyde Darsie, the pastor, says it was just the kind of a meeting he wanted,—good hearing all through, and the methods used were dignified. There were 35 additions, 20 by confession, nine by relation, and six from other religious bodies.

The church at Wray has just closed a two weeks' meeting. The pastor, G. C. Johnson, did the preaching, and R. A. Givens, of Denver, led the singing. There was a good interest, and two were added from the Baptist Church. A further harvest is expected from the sowing in the meeting.

J. E. Pickett is entering upon a meeting with the church at Windsor. S. K. White is pastor, and he is doing excellent work. A few months since he started out to raise the indebtedness, which was \$1,650. By Jan. 17, he had almost \$1,100. That day was chosen as dedication day. B. B. Tyler preached. The corresponding secretary [had] charge of the money raising. Almost \$300 more was secured. Eight members assumed the remainder, about \$250, and the house was [dedicated] by Brother Tyler. The energetic pastor had, at last report, cut the remainder down to \$150. We expect to hear soon that every cent has been paid.

Thirty additions recently to the church at Fort Collins, most of them during the meeting held by F. O. Fannon. Brother Fannon's preaching was very much enjoyed, and provoked thought in his hearers. The Fort Collins Church is aggressive and hopeful. The pastor, Wm. J. Lockhart, says they purpose to make state missions paramount to every other call during the next two months. Let other churches which have not taken the offering do likewise. The work needs it badly, as the treasury is empty, and another quarter's pay will be due the mission pastors April 1.

Beginning Jan. 10, L. H. Humphreys, of Delta, Iowa, held a three weeks' meeting at Longmont, in which 32 were added, 14 by baptism. Brother Humphreys has accepted the call of the Longmont Church, and enters upon his pastoral duties March 1.

E. F. Harris, who for so many years has preached at Berthoud and Longmont, has taken temporary charge of the work in Cripple Creek, and may remain there. Samuel R. Wilson, of Fort Collins, has succeeded Brother Harris at Berthoud, but will reside in Fort Collins.

Ward Russell, pastor at Florence, recently gave his lecture, "The Lost Rib," for the benefit of his Christian Endeavor Society. The lecture was delivered in the Presbyterian Church, was heard by a large house, notwithstanding four counter attractions the same evening, and the Endeavorers cleared a handsome sum. Those who heard the lecture were delighted. The Christian Endeavorers of the South Broadway Church of Denver, have just voted to have Brother Russell give them the lecture at an early date.

L. E. Brown, pastor at Colorado Springs, is in a meeting with R. H. Lampkin at La Junta, and Robert W. Moore is holding a meeting with his own church at Lamar. Have not heard results from either field yet.

The sincere sympathy of his many friends in Colorado is extended to F. F. Walters, of Grand Junction, who recently buried his aged father, at the parental home in Coffeyville, Kan. Brother Walters had but gotten home and resumed his work until he was called to return on account of his mother. He is now in the old home, with his brothers and sisters awaiting the home-going of their mother. May grace sustain them all.

F. L. Cook, of Sedalia, Mo., began his pastorate at Salida, in January, and the church is much encouraged.

Walter Kline, who has been pastor at Canon City for a year, closed his work there Feb. 14, and has taken the work at Streator, Ill.

Vineland is a country church, ten miles east of Pueblo. W. S. Fisher is their minis-

ter. He lives upon a ranch near the church. A new building is being erected. Brother Fisher has recently done some preaching on the St. Charles River, not far from Vineland, with ten confessions at latest report.

The church at Craig has had 23 baptisms and five other additions in the last three weeks. This is truly a great gain in that work. A union meeting was held in the Congregational Church, and the evangelist promised that he would advise those who made confession to unite with one or the other of the churches in the town, (there are but the two, Congregational and Christian,) and that he would make no effort to influence their choice. While the methods used were not such as we are accustomed to, and much of the preaching contrary to the things most surely believed among us, yet, "with Bible in hand, and best of all with it in mind we worked and prayed," writes J. L. Ellis, the pastor, and the above is the result to date. And others are expected soon. Brother Ellis has again been called by the church at Craig, to give his entire time to the work, and will also look after the work in the Snake River country, to the North.

Union meetings have been in progress at Golden almost five weeks. J. W. Maddux, our pastor, has done much preaching in this series, and one result to our own congregation is five baptisms, and others to come soon. Brother Maddux and family have moved into their new home.

The work at the Central Church, Denver, is moving steadily forward under the leadership of Bayard Craig, the pastor. Twenty-one additions the last month, four conversions, seven by statement, ten by letter.

B. B. Tyler has just passed through a severe attack of the grippe, which partially incapacitated him for his usual duties, but he is again taking up regular lines. The church at South Broadway is happy, hopeful and prosperous.

L. E. Scott, pastor at Greeley, has recently done some excellent mission work at two county points in opposite directions from Greeley, baptizing four people, including a teacher and a prominent ranch foreman. Also received a gentleman, formerly a Baptist, into our fellowship. He is a prominent man, being manager of the large Studebaker-Lamb-Witwer horse ranch east of Greeley. These additions will strengthen Greeley.

Again we remind our pastors and churches of the needs of our state work. A little over \$700 under pledge, and five months of the missionary year gone. If we fail in state work we fail in everything, for this is the foundation of all. The latest pledge is from Colorado City, \$39.92.

LEONARD G. THOMPSON, Cor. Sec.

Denver.

## Kansas.

Our next state convention has been set for July 25 to 28. The place is Paola. W. S. Lockhart and his splendid congregation are beginning now to get ready for this gathering. The last convention voted to set the date the last week in August, but the Paola church discovered that owing to a Teacher's Institute being held that month, they could not entertain the convention at that time. The matter has been quite fully discussed and carefully considered by the State Board at two meetings, and it was decided that as our missionary year ends with the month of June, and the majority of the brethren in the state seemed to favor a summer convention, it was better to place the date in July rather than in September.

It has been suggested that the date for holding our state convention be settled upon and made permanent, so that there will be no shifting about from year to year. This is a good idea, and the coming convention should consider this matter. Here is an item for the committee on future work.

The March offering for foreign missions is

now on, and the Kansas churches should all observe it.

C. L. Milton goes from Ft. Scott to Lawrence, April 1. He has been at Ft. Scott ten and one-half years, the longest pastorate in the state save that of F. E. Mallory's, which exceeds it by seventeen days.

L. H. Barnum changes from Horton to Caldwell, beginning at once with a meeting.

H. I. Bryant will soon organize a new church at Sylvan Park in Morris county. This will be three new churches for Brother Bryant in two years in Morris county.

S. W. Elam's work prospers at Windom, where he preaches half time.

We dedicated at Perry last Lord's day. Raised \$700 of the \$1,000 needed, and left Neal Overman on the ground to finish up the work.

Brother Overman has been called to preach for the church at Oakland full time. His meeting there resulted in 105 additions.

F. M. Cummings reports all well and prospering at Sedan and Peru.

Robert Simons is pushing the Kansas Messenger with characteristic energy. The subscriptions are rolling in. The paper is getting better all the time. Send your name and 50 cents to Robt. Simons, Chetopa, Kan., and get the paper for a year. W. S. Lowe.

Topeka.

## Nebraska.

Brother Forell reports a good Bible-school in operation at Hampton, where he recently held a meeting and re-established the church.

J. E. Wilson had nine additions at Firth. Has accepted a call to the pastorate of the Belvidere church, beginning March 6.

Brother Swander reports one more baptism at North Platte since the meeting held by Brother Ogden.

J. S. Miller has been clearing up the matter of the ownership of the building at Edison, finding that it is unequivocally the property of the Church of Christ. A. C. Corbin will be with him in the meeting on March 6.

Simpson Ely is to hold a meeting at Pawnee City in March or April. T. A. Lindenmeyer is the pastor.

O. L. Adams, of Iowa, has been called to the work at Overton and will begin March 6.

C. E. Davis, of Kansas City, is in correspondence with Red Cloud.

J. W. Hilton reports 49 additions to the Bethany congregation in his meeting now in progress. Will probably not close until March 6.

The secretary visited Red Cloud on Feb. 14. This church has been pastorless for some time and is correspondingly depressed. They have a good Bible-school and are planning to locate a preacher and go forward. It was my pleasure to make brief calls on the pastor of the Fairbury congregation, Brother Holmes. They have put in steam heat and so decorated their house as to make it a beautiful structure inside as well as outside. One will go far before finding as fine a house. It is probably a tie between Fairbury and Grand Island as to which has the better house. Since the latter has rebuilt, they have a beautiful auditorium. Brother Doward has a growing work on his hands there, and the people in this and other states that have contributed to the fund for the purchase of the building, may be well contented with the investment. The work is progressing satisfactorily also, which is the vital thing.

I was called to Ord to look after the matter of caring for some young people who had in a recent union meeting signified an intention to enter the Christian Church. A meeting of eight days resulted in receiving 13 from this source out of 22 names, and adding 10 others to the church and one probationer of the M. E. Church baptized. In all there were 20 baptisms and three received by letter. This church has some splendid people in its membership and needs a good preacher badly. County seat of Valley county, and in a fertile valley.

I will visit the Omaha City mission at 24th



and Ames Ave., Feb. 28. This work is now in charge of Bro. C. A. Lyman.

A. L. Ogden is at Alma at this writing. Will likely go next to Bee for a short meeting. J. W. Walker has tendered his resignation at Wakefield to take effect soon. S. A. Kopp is holding a meeting at Magnet, assisted by Fred Barnard. O. A. Truman closes his work at Fairfield, March 1.

The Pulpit Supply Committee has been working diligently to obtain a supply of competent men to meet the demands made upon them by pastorless churches. This has proven to be a task of unusual difficulty. Our churches are asking for increased ability, and are not offering an advance of salary. In some instances this is impossible. In others, perhaps, it would not be difficult to raise a proper remuneration if the well-to-do members would make as much or half as much "sacrifice" as they want the incoming preacher to make. In some instances there seems to be a generous willingness to let the preacher make all the sacrifices.

Are you doing your part to help the foreign work receive its \$250,000 this year? Every church in Nebraska should remember this work. It is God's work as well as the local work, and we may not neglect it and be blameless. March is the Month!

Lincoln, Neb.

W. A. BALDWIN.

## Iowa.

Evangelist H. L. Anthony has 41 additions in the Castana meeting, or had the 22nd inst. Eleven made the confession last Sunday.

B. E. Youtz is in a good meeting at Adaza with good interest and two confessions up to Tuesday of this week. The brethren at Adaza are having a hard pull financially. They have had three crop failures in succession.

Bro. A. L. Criley is happy and prosperous in the church work at Sheldon, but a letter from him a few days ago said that his wife was suffering an attack of appendicitis, but was improving.

O. L. Adams will close his work at New York and Bethlehem next Lord's day to take the work at Overton, Neb.

Jesse Coffin closed his meeting at Kellerton with 75 additions.

We rejoice in the great victory at Leon in the dedication of their elegant new house of worship. Brother Hubble and his congregation have accomplished a work very much to his credit and to the advancement of the cause of Christ in that section of the country. Our work in southern Iowa has made great advancement in church building during the last few years. The following churches have built new houses or remodeled old ones within the last six years: Keokuk, Ft. Madison, Burlington, South Ottumwa, Albia, Russell, Centerville, Corydon, Allerton, Bedford, Bradyville, Sidney, Northboro, Bloomfield, Oakland and Mount Ayr are getting ready to build new houses. In the above list I overlooked the churches at Sugar Creek, Selection, Moravia, Barlett, Essex and perhaps others. It will be observed that this has all been accomplished in the two tiers of counties lying along the south border of the state.

Pastor W. B. Clemmer and congregation are planning to lift the debt from the Council Bluffs church. Brother Clemmer is well pleased with his congregation, and the report shows all departments of the work to be in excellent condition.

Miss Lucille May Park, one of our best lady singing evangelists, can be secured for revival meetings. She is at Waterloo, Neb. Her terms are \$10 per week and expenses.

The following are some of our pastorless churches: Goldfield, Jefferson, Primghar, Defiance, Humeston, Wapello, Mount Pleasant and Farragut want pastors for full time. Manning, Modale, Mondamin, Ute, Bristow, Marble Rock, Greeley, Olin, Preston, Nevada, Colo, Massena, Braddyville, Kellerton, want a minister for half time each. In order to save time, in effecting an engagement, all ministers writing to the above congregations will do well to keep in mind some of the following items: Married or single, some idea as to age, name the two churches for which you

## March, April, May

There is a best time for doing everything—that is, a time when a thing can be done to the best advantage, most easily and most effectively. Now is the best time for purifying your blood. Why? Because your system is now trying to purify it—you know this by the pimples and other eruptions that have come on your face and body.

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last preached. A letter from your state corresponding secretary or some one who is well known will help. In other words, give the churches some idea of you and your work. What is needed above everything else is men who are good ministers and good men. The better a man knows the word and can preach it the more will his services be in demand.

Iowa is a newer field than many think for, and as a result there is a greater demand for evangelistic pastors than in some states. When it is known that 20 years ago there were only 16,133 Disciples in Iowa and 55,000 now, it will appear that the work of the Lord in Iowa has been pushed vigorously and, as a result, we have a large number of fields that need recruiting in order that the work may be kept alive.

B. S. DENNY, Cor. Sec.

## Kentucky.

J. E. Payne, of Hodgenville, has accepted a call to Glasgow, succeeding W. M. Baker, who recently went to Meridian, Miss.

J. W. Masters closed a splendid meeting at Hall's Chapel, which resulted in 32 additions.

T. S. Tinsley, of the Clifton Church, Louisville, is in a meeting with the church at Grayson, assisting D. G. Combs.

W. S. Gamboe, of Ashland, has been in a good meeting with W. C. Prewitt at Wells-ville, Ohio. At last report there had been 11 added.

B. W. Bass, of Lexington, has accepted a call to the Parkland Church, Louisville, succeeding P. H. Duncan, who recently resigned.

G. G. Bersot, of Louisville, is giving half-time this year to the church at Glendale.

M. J. Ross, of Lexington, has accepted a call for half-time at Alton.

R. L. Porter reports five additions at regular service recently at Vanceburg. The work here is prospering under his faithful ministry.

R. H. Crossfield is in a splendid meeting with "home forces" at Owensboro. There were 16 additions at first service.

The First District C. W. B. M. and Sunday-school Convention will be held April 13, 14 at Shelbyville. This district is composed of the counties of Jefferson, Shelby, Bullitt, Spencer and Nelson.

West Kentucky College, Mayfield, is in a very prosperous condition under the able management of President G. A. Lewellen. There is now an enrollment of 293 pupils from four states.

George Darsie, of Frankfort, will leave in a few days for Magnolia Springs, Ala., for a short rest.

The meeting at Mayslick continues. R. M. Giddens is the regular minister, E. W. Elliot, of Eminence, is doing the preaching, and W. H. Allen, of Lexington, is leader of song. We look for splendid results.

President B. A. Jenkins, of Lexington, delivered one of the principal addresses before the state Y. M. C. A. Convention, which was recently held at Bowling Green.

The Third Church, Louisville, will celebrate the ninth anniversary of their, present minister, D. F. Stafford, on the first Sunday in March. Brother Stafford has done an excellent work for this congregation, and is held in the highest esteem.

E. L. Powell, of the First Church, Louisville, has returned from a successful meeting at Des Moines, Ia. GEO. W. KEMPER.

Midway, Ky.

## Texas.

J. H. Fuller has resigned the pastorate at Longview to accept the pastorate of the church at Sherman, whither he has gone and is now in charge of that work. Brother Fuller is a young man of superior attainments both as a minister of the gospel and as a scholar, and we congratulate the church at Gainesville upon securing his services.

M. A. Smith, so long pastor of the church at Wills Point, has accepted the pastorate of the church at Mineola, where he preaches two Lord's days each month.

J. C. Dickson has resigned the pastorate of the church at Tyler, but whither he goes we have not been informed. He is a faithful and an efficient servant of God, and such men will not remain idle long.

We learn through a private letter that the shadows of death have been cast into the home of our beloved brother, George Munro, pastor of the church at Galveston, and one of his little boys has been taken away. We extend sympathy and condolences to him and the heart-broken mother, but they sorrow not as those that have no hope of meeting again.

The churches at Terrell, Tyler, Abilene, Longview, Milford and Italy are without pastoral aid at present, and here are open doors for young, active wide-awake ministers who want to come to Texas. Don't write and refer these churches to a good large number of preachers who know you, but procure letters of commendation from persons who are known, and a letter from the elders of the church where you hold your church membership, take the train and come and show what you are, who you are and what you can do; and if you are a success these Texas people are quick to find it out and quick to contract with you. Show a good character, prove yourself a success and the Texas churches will make you a good reputation.

Our Texas Mission Board has set Tuesday, June 7, as the day of the beginning of our state convention, which meets this year with the church at Greenville. The program committee is already at work on the program and they promise us the best we have ever had. Homer T. Wilson, the president of our state convention, will soon announce the committees that they may have their reports thoroughly matured. What effect the St. Louis Fair may have upon the attendance of our state convention remains to be seen, but prophecies have already been made that the convention at Greenville in June, 1904, will be the largest in our history and for which our corresponding secretary and the various evangelists under him are hoping and working.

B. B. SANDERS.

Austin, Tex., Feb. 18.

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## The Sunday-School.

March 13.

### DEATH OF JOHN THE BAPTIST.

—Matt. 14:1-12.

Memory Verses 9-11.

GOLDEN TEXT:—Be thou faithful unto death and I will give thee a crown of life. Rev. 2:10.  
*A Group of Miracles.*

The stilling of the storm on the Sea of Galilee was the first of a series of miracles which were performed in quick succession, perhaps on a single day. Having made the stormy passage across the lake, Jesus and his disciples came into the country of the Gadarenes where he healed the two demoniacs and aroused the protests of the people because he sent the devils out of men into swine. Returning then immediately to the western and more populous shore of the lake, he met Jairus, a ruler of the synagogue, whose daughter he raised from the dead. While he was on the way to the house of Jairus he cured an afflicted woman, and as he returned he healed two blind men and a dumb demoniac.

#### Third Preaching Tour in Galilee.

Leaving Capernaum again for a time, Jesus and his disciples started on a third tour among the villages of Galilee, and he first went into "his own country," which doubtless means his own town of Nazareth. Here again he was rejected by those who had known him from childhood and for no other reason apparently than the fact that they had known him from childhood. The account of this second rejection, as given in Matt. 13:54-58, and Mark 6:1-6, is closely parallel to that of the first rejection as recorded in Luke 4:16-30. It is possible that all three accounts refer to the same event.

It was during this third tour that Jesus sent out the Twelve, two by two, for their first independent work, after he had given them power over disease and demons (Matt. 9:36, 10:42). When he had sent out the Twelve, Jesus himself continued his tour alone through the towns of Galilee (Matt. 11:1).

#### Herod the Tetrarch.

It was at this time that the fame of Jesus reached the ears of Herod. Herod was not religious, but he was superstitious. He had murdered John the Baptist and now he thought the spirit of John had returned to plague and punish him. Herod Antipas was the second son of Herod the Great, in whose reign Jesus was born. When the kingdom of the first Herod was divided at his death among his four sons, who were therefore called tetrarchs, Herod Antipas became the vassal king of Galilee, owing allegiance to

Rome. He was too small a man to be as great a sinner as his father had been, but he sinned up to the limit of his powers. During a visit to his younger brother, Herod Phillip, he became enamored of the latter's wife, Herodias, who was a niece of both of them, and carried her off. He himself was already married to the daughter of King Aretas of Arabia.

#### A Prophet of Righteousness.

John the Baptist was a preacher of righteousness, not only in general but in particular. His energies were not exhausted in crying to the multitude to repent. That in itself was a much needed message and perhaps took no little courage under the circumstances then existing. But John could also on occasion narrow his denunciations from the multitude to the individual, and that is always a much more dangerous procedure. John picked the most conspicuous sinner within reach, the tetrarch Herod, and reproved him for his adulterous relation with his brother's wife. Herod's reply was to imprison the prophet. He would have put him to death if he had dared, but he was afraid of the people. Herod was a coward all his life and now he was in a dilemma between two fears—afraid to leave John at large and afraid to put him out of the way. The prison afforded only a temporary and unsatisfactory compromise.

#### A Woman's Revenge.

John had been in prison about a year but he was not forgotten. The people remembered him when they saw the wonderful works of Jesus (Mark 8:28). Herodias remembered him and plotted how she might punish him for the just rebuke which he had administered to her. Herodias at least was not afraid. Desire for revenge had swallowed up all fear of the tumult which might result from John's death. She devised a subtle plan. She would give a birthday supper for Herod, would warm him with wine and intoxicate his senses with an oriental dance performed by her daughter, and thus open the way for a request which Herod would not dare refuse. The plan worked well. The tetrarch, deep in wine and delighted by the dance, promised in the presence of his courtiers to give the fair dancer any boon that she might ask. She asked for the head of John the Baptist.

#### Herod's Sins.

Herod was exceedingly sorry but his sorrow could not save him from this dilemma in which his own sins and weakness had placed him. He had begun by taking another man's wife. He had punished the prophet of righteousness for a rebuke which he knew to be just. He had given way at every point to the cowardice of a craven soul. He had been afraid of John, afraid of the people, afraid of Herodias, and now that his drunken oath was pledged to crown his crimes with murder, he was afraid of the taunts of his boon companions if he should refuse to make good his promise. The outcome was what one would expect from such a character. He did the weak and easy thing and surrendered the life of John to the vengeance of Herodias.

#### The Stings of Conscience.

John was dead but still he was not forgotten, and still the influence of his work was felt. After a time there comes to Herod the rumor of the miracle-worker who is doing wonderful deeds and teaching strange doctrines. Herod thinks at once of John. He was a Sadducee and did not believe in a future life, but fear and conscious guilt did for him what faith had never been able to do, in clearing away his materialistic notions. To the rest of his terrors now is added this new one, the fear of the dead man's ghost. How could he hope to protect himself against one who could return to life after he had been beheaded?

Herod wished to conceal his sin by punishing the prophet. He succeeded only in perpetuating the record of it to all generations. A hidden sin is like a seed hidden in the ground. It grows and the plant becomes both deep-rooted in the soil and conspicuous above

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it. John, anxious only to do his whole duty and rebuke sin wherever he found it, was willing to die if need be. He did die, but his name and his message live eternally as a testimony for righteousness. "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it."

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**Midweek Prayer-Meeting.**

March 9, 1904.

THE PRESENCE OF CHRIST.—  
Matt. 28:20.

"Lo, I am with you always, even unto the end of the world." Matt. 28:20. One of the greatest needs of the church to-day is the realization of this great promise of Christ. It would quicken its zeal, increase its courage, intensify its hope, correct many of its errors, both in doctrine and life, and make it believe in its ultimate triumph over all its enemies.

1. *A conditional promise.* It should be noticed that this, like all God's promises, is conditional. Christ's promise to be with his disciples always is made on the stipulation that they are seeking to extend his kingdom throughout the world. "Go, make disciples of all nations, . . . and I will be with you always, even unto the end of the world." He is with the man or the church that is seeking to have his will done on earth as it is done in heaven. It is vain for any church or any individual to expect the divine presence and help on any other condition.

2. *An antidote for pessimism.* To one who really believes that Christ is with his Church, directing its movements, inspiring its zeal and sacrifices, and supplementing its weakness and folly with his own divine wisdom and strength, the outcome of the struggle cannot be in doubt. The conversion of the world does not seem incredible. The overthrow of iniquity of every kind seems not only possible, but certain. The very fact of Christ's presence with his Church signifies his intention to lead it on to ultimate victory.

3. *An inspiration for larger plans.* The church or local congregation of believers that has gotten fast hold of the idea of Christ's presence in it and with it, is sure not to be contented with simply keeping itself alive and having no part in the wider activities of the Church, looking to the extension of Christ's kingdom in the world. The realization of his presence is the realization of a world-wide mission. Alas how many churches are smitten with smallness—small aims, small plans and small achievements! Christ's presence realized means enlargement of horizon, of hope and of heart.

4. *A motive to unity.* Nothing would so rebuke the petty little quarrels, bickerings and divisions in the local church as the realization of Christ's presence. He is the source and center of unity. To think of him, to be brought under the spell of his personal presence, and to enter into fellowship with his great plans and purposes, is to be lifted above these miserable little squabbles that often destroy the influence and efficiency of a church. It would be a powerful incentive for unity in the church universal, if it could realize the presence of Christ, to heal its divisions, rebuke its sectarianism, and lead it forward, a united army, to conquer the world.

5. *A cure for worldliness.* Christ's presence realized would give such a sense of reality to the spiritual world, and to the divine immanence, as would shame the church out of its worldly-mindedness, its pride, its false ambitions, its reliance on external helps, its pursuit of worldly aims and its use of worldly methods, and would make it more reverent, more spiritual, more prayerful, in a word, more like its Master. How much the Church needs this purifying influence to fit it for its great mission in the world! Not until it relies more on God, and less on the arm of flesh, can it be used of God to carry on His work.

*Prayer:* O Christ, our Lord and Master, come, we pray Thee, to Thy Church, in ever-increasing power, and may we who profess Thy name and claim Thy promises, seek a fuller realization of Thy presence by putting away everything that grieves Thee and hinders Thy work, and by a more earnest reliance on Thee. Inspire us with larger plans and aims, unite us with Thee and one another, purify us from all worldliness, and lead us on to victory, for Thy name's sake. Amen.

**Christian Endeavor.**By H. A. Denton,  
March 13.APPETITES THAT UNMAKE MEN.—  
Dan. 5:1-5, 25-28.*For the Leader.*

This topic affords a good opportunity for a temperance lesson. The Scripture narrates the downfall of a king announced at a drunken banquet. It states that he had been weighed and found wanting. It also shows to what depths of sacrilege drunkenness will lead one. When the spirits of the king grew warmer as the revel advanced, he sent for the golden vessels that his father had taken from the temple at Jerusalem. Out of these sacred things he and his admirers drank their intoxicants. They rejoiced over the victories of the nation over the people of Jehovah. They drank boastfully out of the vessels of the temple of God whose people they had destroyed. All the animal in the crowd had an inning. But the long lane of his glory and animal satisfaction was at that time turning, though he did not see it. The hand of the Lord wrote over on the wall that he had been weighed and found wanting. That night he was slain and his kingdom passed into the hands of Darius. His kingdom, his glory, his wealth, his life—all went out in one night of drunken revel.

*For the Members.*

1. Strictly speaking, appetites do not unmake men any more than they make them. The appetite for food is natural. Without it we would neglect that upon which our physical life depends. There is no need of a war with appetite as such. But there is an overdoing of any appetite that works death in every case when it is finished. Let us beware of that. There is good ground here for a lecture on the proper control of our appetites. What appetites unmake men? Any appetite overdone will unmake a man.

2. But let us not loose our senses and boycott the appetite altogether because it can be overdone, and ruin thus come of the overdoing. Certain poisons are taken as tonics. Now when one finds out that a drug he is taking as a tonic is a poison, does he straightway feel that he must cease taking it as a medicine for fear he will drink half the contents of the bottle and thus die of poison? Certainly not, if he is at all bright. He says I have sense enough to take this in medicinal quantities. So with the appetite: we can say we have sense enough to use this good creature of God, and we will not let the control of it go.

3. But, again, let us not let this opportunity to get a temperance lesson get out of sight. How about the appetite for strong drink? Strong drink is not a food, and it is in bad repute as a medicine. Is the appetite for it to be placed upon a level with the appetite for food? Not by any means. The appetite for strong drink is an abnormal appetite. Let it come from whatever source it may, it is to be refused. "No" is the only word it cannot baffle. There is no temperate use of strong drink as a beverage any more than there is a temperate indulgence in vice. When the word temperance is used with reference to the use of strong drink as a beverage it cannot mean anything but total abstinence.

4. In a great many Endeavor meetings I have heard some one spoil the whole meeting, and weaken the doctrine of temperance with everyone present, by making a fallacious argument from the meaning of the word "temperate." And then this would be followed up with a statement that we can commit sin by being intemperate in other things than strong drink. That is true. We can commit sin in other intemperances, but the use of that fact in this case is a sort of defense of the use of strong drink. It is a sort of tit-for-tat way of making an argument that is really a help for a cause without appearing to be so. All abuse of the appetites for food is wrong, but even the use of an appetite for that which is not food is wrong. And let us put in the drugs that are used by those who have made such

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use a habit. To be a "fiend" is on a par with being a drunkard.

*Quiet Hour Thought.*

When I become the servant of my appetite, how abject is that slavery!

## DAILY READINGS.

M. Esau's Appetite.	Gen. 25:29-34.
T. Ben-hadad's Appetite.	1 Kings 20:12-20.
W. Israel's Appetite.	Ex. 16:2-5.
T. Leanness of Soul.	Ps. 106:13-15.
F. The Drunken Servant.	Matt. 24:48-51.
S. Deforming Appetites.	Rom. 1:18-25.
S. Appetites that Unmake Men.	Dan. 5:25-28.

Oh, for the preaching of a crusade to rescue, from the control of infidelity and indifference, the thousand sepulchres of the souls of men in which a dead Christ is buried, who was once alive in them, who can be raised up again in them. And all this is not on the east side or the west side of any city. All this against the sins of the rich as well as against the sins of the poor, against the polygamy of modern divorce, against impurity and infidelity in man or woman, in whatever station and under whatever name, against the unknown Syrophenician woman with her seven husbands, but also against Herod on his throne with Philip's wife, against the sin of gambling in the drawing rooms of the rich, in the "hells" of the baser sort in the immoral recklessness of the stock market.—*Bishop Doane.*

To those who have known the history of the CHRISTIAN-EVANGELIST through all its years of trials and triumphs, the anniversary number may be but an incitement to reminiscence, but to many of those of us who are younger, it is the genealogy of an old and trusted friend and counsellor whom we never so much appreciated as we do now, that we know something of the faith and love and labor that have lived in his heart and brought him, strong and loving, to us. We young friends shall love thee more now, dear old CHRISTIAN-EVANGELIST! A thousand blessings on thy honored brow!

ROBERT GRAHAM FRANK.



## Our Budget

—Next Lord's day is dedicated to foreign missions.

—Let us have the largest number of contributing churches, and the largest number of contributing members in these churches we have ever had in our history.

—The good work of evangelism, it will be noticed, continues, and many of our churches are being increased in membership and in faith and zeal, at the same time.

—The opening of the greatest World's Fair in history is less than two months away, and what we do in getting ready for it must be done soon. Let the friends of our World's Fair Exhibit remember this.

—One of the events of March will be the Congress of the Disciples of Christ which convenes in Chicago, March 22-24. This will be an interesting occasion, and those who can do so should arrange to attend.

—Simpson Ely is in a meeting at Virginia, Ill., with good prospects.

—Harry G. Hill is assisting C. E. Underwood in a meeting at Paragon, Ind.

—J. N. Crutcher, of Moberly, Mo., will hold a meeting at Dexter beginning April 18.

—O. L. Adams, of Russell, Iowa, has accepted a call to Overton, Neb., and will begin work there March 6.

—The present address of J. K. Reid is desired. Will any one who knows it please notify W. C. Gillihan, of Gallatin, Mo.

—The First Christian Church, Quincy, Ill., gave a reception to their new pastor, Walter Jordan, and wife, on Friday evening, Feb. 26.

—The Hillside and Olive Branch Churches of Indianapolis, Ind., recently gave receptions for their respective pastors, R. A. Smith and O. E. Tomes.

—H. L. Atkinson, who has, until recently, been pastor at Geneva, O., is now preaching for the churches at Chesterland and Munsen, O., and is studying at Oberlin College.

—I. J. Spencer, of Lexington, Ky., has been with the Y. M. and Y. W. C. A.'s at Butler College for the past week of prayer, and has been instrumental in a great spiritual uplift to the students.

—Edward O. Sharp writes: "I expect to send more subscribers to you than ever before, for the pastor's work is easier and more satisfactory when the CHRISTIAN-EVANGELIST is in the homes of the church."

—G. M. Anderson recently addressed the ministerial students at Butler College, on "The preparation of a pastor for a revival meeting." Brother Anderson is the aggressive pastor of the Fourth Church, Indianapolis.

—C. W. Harvey, of Harrisburg, Pa., has been called to the pastorate of Englewood Church, Indianapolis. He was publicly installed recently by A. B. Philpott, A. L. Orcutt and Ira Billman. This seems a splendid union.

—The Board of Church Extension last week received \$1,000 on the annuity plan from a friend in Iowa. The Board will pay only four per cent on this money, and it will help to build two churches during the month of March.

—This cheering dispatch was received just as we were going to press:

LAGODA, IND., Feb. 29.—Closed Lebanon meeting—21 days—107 additions. Hackleman a fine yoke-fellow. Begin at Jeffersonville Sunday.—W. T. BROOKS.

—The pilgrims bound for the World's Sunday School convention in Jerusalem will start from New York, March 8, to the number of about 800. Preparations are being made both in New York and Philadelphia for giving the convention party a hearty farewell.

—The Evanston, Ill., Christian Church was dedicated Feb. 28, by L. L. Carpenter. The building was recently purchased from the Congregationalists and has been altered and redecorated. The evening was given over to

the Endeavor Society besides which there were several short speeches including an address by E. S. Ames, the former pastor of the Evanston church. W. D. Ward is the present pastor.

—We have received a handsome brochure containing an account of the memorial services held in honor of Gen. F. M. Drake in the Drake University Auditorium Sunday Dec. 6, 1903. The addresses on this occasion were delivered by President Hill M. Bell, Senator C. G. Saunders and Dr. H. O. Breedon.

—Granville Snell, formerly of Unionville, Mo., has taken the pastorate in the First Christian Church of Shawnee, Okla. He reports that there are a large number of Disciples there unidentified with the church and hopes that persons who have friends moving to that place will notify him.

—Bro. H. T. Morrison, who was recently summoned from Dayton, Wash., to Springfield, Ill., on account of the death of his wife, writes that in response to an announcement in our papers nearly one hundred applications for the pastorate at Dayton have been received up to date. All the applications have been placed in the hands of L. B. Courtney, one of the elders of the church at Dayton.

—The reports of the workers employed by the American Christian Missionary Society shows that during the period beginning with the Detroit convention and ending Feb. 1, they have organized 47 new churches, have baptized 2,102 converts and have had a total of 4,746 additions to the church. This is a remarkable record. We doubt as to whether it has ever been equalled or very closely approached by the work in four months in the previous history of our missionary work.

—A "Minister's Pastoral Record and Memorandum" has recently been published by the Christian Publishing Co. It is a handsome little volume of 128 pages, of convenient size for the vest pocket, with the best limp leather binding. It was arranged by Bro. G. A. Hoffman whose wide experience in the service of the ministry qualifies him to know exactly what sort of a record book preachers need. The book will be sent by the Christian Publishing Co., postpaid, on receipt of the price, 50 cents.

—We are informed that Bro. J. Harrison Jones, of Ohio, who is now in his ninety-first year, is gradually failing. Bro. A. B. Moore, of Alliance, O., says: "He has no disease and no suffering, but a giving away of the vital forces. His mind is quite good for one so old, and he asks me about the work of the church here and talks about the gospel, indicating his love for the truth he preached so effectively in former years. While he can totter about the room, it looks as if the end may come before a great while."

—O. H. Truman, Fairfield, Neb., asks us to publish the following communication: "I hereby challenge the Prohibition party or any competent gentleman to a public joint discussion of the temperance issue. I shall affirm the following proposition: Under existing conditions, public ownership is a necessary step in solving the temperance problem. The object of this work is to unite temperance and labor forces on public ownership for the coming campaign." Brother Truman's address for the present is Abilene, Kas.

—T. N. Kincaid, pastor at Hot Springs, Ark., writes: "Following your editorial in the CHRISTIAN-EVANGELIST of Jan. 28, on the Liquor Dealers' Association Combining, it will be of interest to the friends of the Hot Springs mission work to know that Hot Springs is the home of the "Royal Arch." We have 40 saloons in the city and a strong local liquor dealers' association, which, to an extent, controls local affairs. If these bad influences are to go out from this great health resort, it is a strong argument why all the friends of apostolic Christianity and temperance should come to our support in establishing a hospital and a centrally located church here. Let the gospel influence radiate from this great center of pleasure and health-seeking, as well as evil. We will fail of duty if we do not report this work."

—Joseph Lowe is in Missouri for a year and is very busy. He is preaching three-fourths time in and near Rushville, and is planting a new organization in Helena, in Andrew county. The state board is co-operating with him in this work. He has lived in the cities much of his time and he and his worthy wife are going to spend the summer in the hills near Rushville. The Rushville congregation will hereafter observe all our missionary days. They will render the Easter concert exercises and take an offering for our benevolent association. This will be under the direction of Mrs. Joseph Lowe.

—The second annual convention of the Religious Education Association is being held this week, March 2-4, in Philadelphia. The general theme in which all the addresses and discussions will center is The Bible in Practical Life. Some of the subjects which come under this head are: The Bible in Religious Experience; Religious Education in the Home; The Bible in Education; The Bible in Social and Civic Life. In addition to the general program there will be simultaneous sessions of the several departments. The program promises an even larger and more distinguished gathering of religious educators than that which assembled last year at Chicago in the convention which organized the Association.

—The American Society of Religious Education holds its tenth annual congress of religious education in Washington, D. C., March 1-3. This organization is quite distinct from the Religious Education Association which is holding its second annual convention almost simultaneously in Philadelphia. The former, which meets in Washington, is committed to a definition of religious education as "such instruction in biblical truth as results in religious life" and to a definition of religious life as "the renewal of the heart by the Holy Ghost through the truth producing exalted character and promoting glad service to God and man." The general secretary of this organization is J. E. Gilbert, D.D., of Washington, D. C.

—In a recent issue of the CHRISTIAN EVANGELIST we warned our brethren of the ministry against being induced to employ their ministerial influence in behalf of shady speculative propositions for the sake of making money, and we reported, on the authority of ministers of the highest standing in Ohio and Indiana, that the latest money making craze in those states was a certain patent gate. Two correspondents have protested against this as an injustice to the manufacturers and promoters of the gate. We are not disposed to enter into any discussion of the merits of the device, and if any injustice has been done we are sorry for it. But whatever may be the merits of the gate, the principle holds good, that it is a dangerous procedure for ministers to sell their ministerial influence for the advancement of any sort of money making enterprise which depends largely upon winning the confidence of the public.

—We regret to publish the information contained in the following note, and hope that a brief rest from his customary labors will soon restore Bro. Boles to health: "My health broke down in January. I have been under the care and treatment of Dr. N. Loar, of Bloomington, Ill., for one month. He says that my general system needs building up, having been depleted by over-work. Among other troubles I have Job's affliction, and I write this at Dr. Loar's suggestion. I have several engagements that he says I must call in. I hope to be able to take part in the campaign for prohibition in the early fall and to begin to hold protracted meetings in November. At the present time I am associated with Bros. R. C. Ogburn and N. O. Tate in the Great International Power Machine Company at Bloomington, Ill., and also with Bro. Tate in the International Real Estate Company of Chicago. I greatly regret to give up the battle even temporarily, but the doctor says I must do so. I write this card in order that my prohibition and Christian workers may know why I am not in the field. Until further notice my correspondents will please address me at Bloomington, Ill., Box 242." W. H. BOLES.



—A. L. Ward who is supplying the pulpit of the Central Church, Terre Haute, while the pastor, L. H. Sellers, is abroad, writes: "The work of the Christian Church in this city is making most commendable progress. It is the purpose of those who have charge of the work to follow the plan which has been so successful in other large cities, that of organizing churches in the growing portions of the city. Very recently the Central Church granted thirty-four letters to members who wished to form a new organization which will be known as College Avenue Christian Church. Brother Legg held a most successful meeting with this new body of workers. It was my privilege to baptize those who confessed Christ in this meeting. Bro. L. E. Sellers has the work in hand and has done, in many ways, a remarkable work. On his return from the Holy Land he will doubtless continue this good work. Our missionary rally was a great success. Brothers Rains, Bentley and Wharton make a fine combination. These were ably seconded by Bros. Sellers, Day, Turney, Barbre and Francis. The addresses were all of a high order. We hope, when the time comes for our next rally, that churches in the adjoining towns will send in delegations. This can be made a most helpful feature of our rallies."

### Some Features of the Congress.

#### 1. Prominence Given to the Mission of the Disciples.

One of the most interesting subjects to the Disciples of Christ after nearly one hundred years of history back of them is their place and mission in the modern religious world. They have never been wanting in a feeling of election under the divine providence to a peculiar work in the church of God, but inquiry in the last few years as to whether they were doing all they could, were taking advantage of all the opportunities at hand to fulfil their chosen destiny in the world, has made it one of the burning questions among them today. The program committee has allotted a large place to the discussion and treatment of this highly important theme. It will be found that this question is the one uppermost in the program of the coming congress. It involves the question of their usefulness and effectiveness in the religious life of the day.

#### 2. More Time Allowed for Discussion.

It has been the feeling in former congresses that too little time was allowed by the committee for the discussion of papers. No sooner did the delegates get launched into the discussion than time was called. Very frequently just when every body was aroused to the import and value of a subject, it was dropped. The committee has assigned but one subject to a session at the coming congress; has limited the time of the principal paper to one hour and the reviews to fifteen minutes each and has given all the rest of the half-day session to discussion. The men who come to the congress and take part in it are after the truth, all the truth and nothing but the truth. Not a man is afraid that too much truth will get out. It sometimes takes time, and much time to get at all the truth. There is no better method to sift truth from error than by earnest and brotherly discussion. The congress is an open parliament, a forum of the people. The persons on the program simply start it going and give it direction. They commence and do not complete the program.

#### 3. The Personnel of the Program.

The program of this coming congress is in every respect up to the standard of former programs, in character, intellectual strength and representativeness. The men who are to take the leading places on the program have been chosen because they were recognized as eminently capable of dealing with the subjects in hand. Every one has a national reputation for some kind of efficiency as pastor, teacher, educator or thinker. The congress has always attracted in the body of delegates the most eminent workers among the Disciples. It affords a rare opportunity to meet person-

ally and hear freely and often the men accounted as leaders among us. The congress spreads the intellectual feast of the year, as the general convention spreads the missionary and spiritual feast of the year. It behooves every pastor to get in touch with this vital current. ERRETT GATES, Sec.

### Ministerial Exchange.

The church at Berwick, Ill., wants a preacher who will locate on the field. A good opening for a consecrated man of experience and ability who is willing to work for a new church for the salary of \$700. Address J. H. Smith, Box 121, Berwick, Ill.

E. L. Frazier and J. E. Hawes have formed a team for evangelistic work. They will be ready for engagements after April 1. Will go anywhere on easy terms, and when desired will assume the finances. They will carry their own song books.

L. H. Barnum, who has been pastor at Horton, Kan., for three years, is highly recommended by the officers of that church. He is open to engagement.

### Dedication at Watsonville, Cal.

The Watsonville church has suffered the loss of two buildings by fire in the last fifteen years. The corner stone of the third and last was laid Feb. 10, 1903, and on last Lord's day, Feb. 7, we dedicated one of the most beautiful and convenient church buildings among our people on the coast. Indeed, I doubt if it has an equal. The architect, W. H. Weeks, who is a member of the congregation, deserves great credit for his constant oversight in its erection, as well as for the splendid design by which it was built. No brief description can do it justice. It is a thing of beauty without and within. The entire length of the building is 122 feet, its greatest breadth 84 feet, and its greatest height 60 feet. The outside walls are of Roman pressed brick, trimmed with California Caen stone, the basement being of San Jose sandstone. The main entrance is protected by a spacious porch and is approached from either side by broad stone steps. The entrance doors are of brass-trimmed oak and open into a tiled vestibule, finished in oak and wainscoted with Numidian marble. The interior finish is of oak, curly redwood and pine. The auditorium is finished in white enamel with panels of curly redwood, and the walls are tastefully tinted and frescoed. Four ornamental pillars support the groined ceiling, and in the center of the arched roof is a beautiful ceiling light, the gift of the Christian Endeavor Society of the church. The choir loft is in the rear of the pulpit, on the left of which are the baptistry and robing rooms, and on the right the minister's study. Large folding doors separate the auditorium from the Sunday school room, on either side of which are class rooms with balcony above, which may be used for recitation purposes, and also afford additional seating capacity when the Sunday-school room is thrown into the auditorium. In the rear of the Sunday-school room are the parlor and two vestibules, with stairways leading up to balcony and down to basement. The basement contains furnace and fuel rooms, a large dining room and kitchen. The entire building is heated by furnace and lighted by electricity. It can be seen from this brief description that we have a thoroughly modern and up-to-date church, and one adequate to all the needs of this splendid congregation. The entire seating capacity is about 800, and the cost something over \$35,000.

The dedication services were very appropriate and impressive. Dean Hiram Van Kirk, of Berkeley Bible Seminary, delivered a splendid dedicatory address, and R. N. Davis, of Santa Cruz, offered the dedication prayer. The ministers of the city joined with us in this service, as well as the congratulatory service at night. Our preaching brethren present, in addition to Dean Van Kirk and R. N. Davis, were W. F. Stafford, of Lodi, and Henry Shadle, of Willows, both of whom contributed much to the success and pleasure of

## Church Supplies

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A cheap and convenient book in which to record names of members, date of admission, how admitted, and remarks. Space for 960 names. Printed on good paper and strongly bound. Price, - \$1.00

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No. 1, Fifty Letter Blanks, - \$0.50  
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We handle only the best grade. They are made in regulation sizes, based on the size of the foot. If an exceptional size is needed it can be made to order. In ordering send size of shoe worn. Prices quoted on application.

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Fits nicely into your vest-pocket.

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the day. Brothers Davis and Shadle were former preachers of this church, and it was a genuine pleasure to have them with us on this auspicious occasion. The church at Watsonville deserves great credit for this noble achievement, and with this triumph enters upon a larger work for the glorious cause committed to its hands. M. D. CLUBE.

Watsonville, Cal.

### Pledges Received for the World's Fair Building.

Previously announced.....	\$1.790
W. F. Richardson.....	5
The Fillmore Brothers, J. H. Fillmore..	50
Christian Century Co., C. A. Young.....	25
Fletcher Cowherd.....	25
R. A. Long.....	50
Total .....	\$1.945

Letters were sent out to a number of brethren recently and the committee would be delighted to hear from them.

J. H. GARRISON.  
W. F. RICHARDSON.  
Z. T. SWEENEY.  
S. M. COOPER.  
J. H. ALLEN, Treas.  
Committee.



## Correspondence

### Our Western Letter.

Jacob A. Riis has visited Denver. His coming was a benediction. He was given a banquet at the Adams Hotel, at which two hundred prominent citizens met him. He addressed a great audience of men in "the People's Tabernacle." He addressed a mixed audience at the First Baptist Church. An admission fee was charged. Hundreds were turned away. Everybody, and his family is reading "The Making of an American," this, as you know, is really the autobiography of Mr. Riis. It is said that Mr. Roosevelt has spoken of Mr. Riis as "the most useful citizen of New York." This is high praise. Naturally we want to know how it has been possible for a Dane to come to the United States and gain the position now occupied by Mr. Riis.

The Young Men's Christian Association is responsible for the visit of this "most useful citizen." Their purpose was to generate a special interest in the Association and its work. The interest has been generated. More than \$8,000 are now in sight for a building for the Young Men's Christian Association in Denver. There will be no insuperable difficulty in securing the amount of money needed—say \$200,000. Denver is behind other cities of its grade in that its Young Men's Christian Association has no building of its own. Dayton, Ohio, with a population of 90,000 occupies a building costing \$75,000. A \$400,000 building will be erected to accommodate the growing Association. Denver has a population of not less than 160,000, and no building. The Association in Omaha has sold its building for \$200,000 and will build on a more extensive scale. Omaha has a population of a little more than 100,000. Scranton, Pa., with a population of 110,000 has a new building that cost a quarter of a million dollars.

It is said that of the 35,000 young men in Denver, i. e., persons between the ages of eighteen and thirty, 25,000 seldom attend church. There were arrested last year in this city nearly 3,000 persons under thirty years of age. Saloon licences cost \$25 an hour; the Young Men's Association costs the Christian people of Denver \$2.08 an hour. It is affirmed by those in a position to know whereof they speak that one-twelfth of the young men population of the average metropolitan city is arrested for crime each year.

The Problem of the Young Man! There is such a problem now before the American Church. The young man is a problem as never before in the history of American Christianity. What can the church do for the young men of our country—physically, intellectually, socially, morally, spiritually? This is a pressing, practical, question. This problem has been brought to the front by changes in our social and economic life within recent years. There has been an enormous increase in our urban population, young men crowd into the cities from the farms—crowd into the cities full of moral malaria. Vice is bred and nurtured in the cities. Young men are subjected every day and every hour, to such temptations to evil as are not dreamed of in the country. Boys are not permitted now to learn trades as was the case, say, fifty years ago. A young man without a trade, without a profession, without a vocation, occupies an extremely perilous position. He is not prepared to resist temptation as he would be if he had a trade, a profession, a vocation. It is a part of the duty of the Church of Christ to wrestle with and solve the problem of the young man. The Young Men's Christian Association is the church at work attempting to fulfil this task.

On the other hand our boys and girls are receiving such a moral and spiritual training as is full of encouragement. The enrollment in the public schools in Denver last year was 30,000. The number of boys and girls in attendance upon schools in Denver under religious instruction—Protestant, Catholic, He-

brew—is 26,655, of course a per cent in the Sunday-schools does not belong to those of school age. Then again the school population, according to a census taken less than a year ago, is 44,050. This would leave 17,395 without religious instruction in schools conducted for this purpose. Is Denver better or worse, in this respect than other American cities?

Here are facts, however, full of encouragement.

There are 64,130 societies of Christian Endeavor with 3,849,800 members. These are chiefly in the United States and Canada. There are 34,838 chapters of Epworth Leagues with 2,306,580 members. There are 70,000 young people in the Luther League. The United Brethren have a denominational organization with 80,000 members called the Young People's Christian Union. There are, I think, about a million members in the Baptist Young People's Union. The brotherhood of of Andrew and Philip has 15,000 young men at work for young men.

The Brotherhood of Saint Andrew, an organization in the Protestant Episcopal church, composed of young men, with a purpose similar to that of the Brotherhood of Andrew and Philip, has a membership of 14,000. Then there are the Daughters of the King and the international order of the King's Daughters and Sons, concerning whose membership I am not informed. The Young Women's Christian Association has a membership of nearly 70,000. There are 350,455 members of Young Men's Christian Associations. In all there are not less than 7,000,000 young people banded together for moral and spiritual improvement. This army inspires hope as I look into the future.

The importance of encouraging and assisting the young in the development of character—Christian character—cannot be exaggerated. The New Testament teaches that the formation of character is the great task in life. Right character is everything. The person who is destitute of a good moral and spiritual character is a bankrupt however extensive his acres, however numerous and valuable his holdings, however large his bank account.

The Bible ought to be a book of intense interest to young men.

Joseph was yet a young man when he became prime minister in Egypt. David was yet a boy when he delivered Israel from the dominion of the Philistines. Samuel, the king-maker was a mere lad when he was called to serve Jehovah, by serving the people. Daniel standing for the right in Babylon was but a young man. John the Baptist, the wilderness evangelist, was a young man. Saul of Tarsus was yet a young man when he became a Disciple of Christ and began to be Paul the missionary. The personal friends and followers of Jesus were young men. The founders of the Christian religion, the author and finisher of the faith, was himself a young man.

The great religious leaders in the church universal have been young men.

Martin Luther was only thirty-four years old when he defied the pope and inaugurated the reformation of the Sixteenth Century. John Calvin wrote his Institutes of the Christian religion when he was only twenty-seven years old. John Wesley was but twenty-six when he organized the club at Oxford out of which came the Wesleyan Reformation and the great and growing Methodist church. Alexander Campbell was less than twenty-one when he committed himself to the cause of Christian unity and union by a return to the Christianity of the Christ in order to the successful evangelization of the world. Charles Haddon Spurgeon became pastor of the Metropolitan Tabernacle Church in London, when he was only nineteen years old. Dwight L. Moody presided over a Sunday-school of a thousand members in Chicago when he was only twenty years old. Sir George Williams organized the first Young Men's Christian Association when he was but twenty-three.

George Washington was the foremost soldier on the continent of America before he was twenty-seven. Alexander Hamilton made his maiden speech in behalf of the liberty of the colonies when he was nineteen years old. Thomas Jefferson was only thirty

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All druggists, 50 cents. Write to-day for a free package.

three at the beginning of the Revolutionary war. James Madison, the father of the constitution, was but twenty seven when the American colonies began their struggle for freedom and independence. William Cullen Bryant wrote "Thanatopsis" when he was nineteen. He was only twenty-six when he gave to the world his first volume of poems.

The local church that fails to look after young men is guilty of a great mistake. It is more than a blunder, and worse, to neglect young men; it is a sin. The blessings of Heaven on the churches that are caring for young men.

B. B. TYLER.

Denver, Col.

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Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of this paper who needs such a medicine. Address your letter or postal card to Drake Formula Company, Drake Building, Chicago, Ill. A trial bottle will be sent prepaid



## A Christian Altruistic Object Lesson.

Probably every reader of the religious press of all evangelical denominations has heard more or less of the Winona Assembly at Winona Lake, Ind., and yet not many know, or, knowing, do not realize, the far-reaching importance of what has come to be known as the "Winona Movement."

Briefly, it is designed to be an object lesson to the world of money-making altruism. Of the forty members of its directory, thirty are business men. Among these are seven bank or trust company presidents, twelve presidents of large manufacturing or mercantile enterprises, four owners or managers of newspapers, religious or secular, and others prominent in various business lines, yet not one of these men was urged to serve, while some expressed gratitude for the privilege, and all are deeply interested in the work.

From a material point of view, the success of the enterprise has been truly remarkable. Though founded only nine years ago, it already has property conservatively valued at over one million dollars above all indebtedness. It owns and operates a very profitable street car line which has not a dollar of water either in its stock or bonds. So far as the directors know, it is the only railroad line in the United States that does not operate its cars on the Sabbath. It also owns the Winona & Warsaw Electric Light and Water Co., which promises to be even more profitable than the railroad.

At Winona the assembly owns near seven hundred acres of land on the east shore of Winona Lake, on which has been expended in buildings and other improvements more than \$300,000. At Indianapolis it owns the former government arsenal grounds, a most beautiful grove of 76 acres covered with the original forest trees, in the heart of the best residence district of the northeast portion of the city. The buildings alone on these grounds cost the government over \$600,000. With a few inexpensive changes, they will be admirably adapted for the trade and technological schools it is proposed to establish there.

Aside from other sources of profit at Winona Lake, the sales of real estate in 1903 amounted to between \$55,000 and \$60,000. Under ordinary circumstances when a man sells real estate, his income from that source ceases. At Winona the opposite is true. When lots are sold there the money received is expended for the further equipment of the institution for doing good, but the unique feature at Winona is that the income from the property sold continues.

Every public utility and source of profit at Winona Lake is either owned by the assembly or it gets a liberal share of the profits, yet, and this is the all-important matter to Christian readers, who are longing for a revival which shall include the consecration of property and more especially of income to the Master's work; *not a dollar of the money made at Winona goes into the pockets of any private individual.* There is no real estate or any other kind of speculation back of it, and no private interests of any kind to subserve. This is designed to be, and is the world-object-lesson-feature of the enterprise. Winona makes every honest dollar it can, and spends every dollar so made in doing the most and best possible good.

The six weeks' program of lectures, concerts and entertainments of various kinds is the very best that money can buy. This year the many conventions and representative meetings held at Winona commence in May, and continue into the middle or latter part of September. It is impossible in a short article like this to give any adequate description of the work, methods and objects of the institution, hence I invite all readers who desire to know more about it to write me for a "Winona Booklet," at my business address, 64 Wabash Ave., Chicago. It will be sent promptly post-paid. Also to all pastors who desire them for distribution I will send gratis, express prepaid, a sufficient quantity of Winona Booklets to furnish one copy for each family in the congregation. In the same envelope with the booklet will also enclose one copy each of

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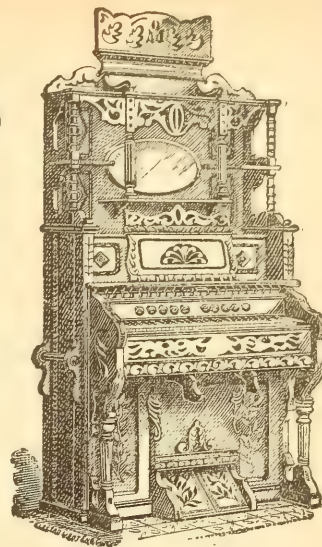
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THOMAS KANE.

## The Buffalo Missionary Rally.

Our eagerly anticipated missionary rally, held in the Richmond Avenue Church on Feb. 22, was, in the fullest sense, a success. How could it have been otherwise with that prince of engineers, Bro. A. McLean, with his adept hand all the time upon the throttle-lever? The keynote of the occasion was struck at the opening session in his ten minutes talk upon The Great Commission. There were three sessions, at 10 A. M., and 2:30 and 7:30 P. M. The attendance was good at the very outset, and swelled into repletion as the hours passed. The atmosphere of the convention throughout was spiritual and uplifting. The "lions" of the occasion were Bro. W. P. Bently, for thirteen years resident missionary in China, and Bro. Frank Garret, also a missionary to the same kingdom.

The following addresses were also delivered: "The Gospel a Trust," W. C. Bower, North Tonawanda; "The Gospel a Power," E. O. Tilbum, Buffalo; "Greater Things Than These," J. A. Wharton, Niagara Falls; "Our Watchword," W. L. Hull, North Tonawanda; "The Dignity of the Missionary Enterprise,"

Dr. Anson G. Chester, Buffalo; "The Magic of the Living Link Idea," Raphael H. Miller, Buffalo; "Prayer and Missions," Edward F. Randall, South Tonawanda; "The Grace of Giving," H. J. Aldrich, Buffalo. Most of these addresses were beyond the average, and some of them were superb. None of them was more ringing and rousing than that of Brother Miller.

The women of the Richmond Avenue Church, who would be sure to win the prize in a contest designed to demonstrate womanly efficiency, twice fed the entire crowd in attendance at the rally.

The solos of the day were by Mrs. Edward Baumgarten, Miss Ella Snyder and Miss Irene Pellette, of Buffalo, and Miss Lillian McDougall, of North Tonawanda.

Brother McLean was pleased to say of this gathering that it was more like a national convention than any meeting of the same character he had ever attended.

It will be good news, in this connection, that our Richmond Avenue Church, by recent vote, became a Living Link. It is delightful to be able to add that its choice of a pastor in the foreign field has fallen upon dear Frank Garret, and that the Des Moines Church, by which heretofore he has been supported is sufficiently magnanimous to make him over to us. And now for grand and earnest work for the beloved Master! ANSON G. CHESTER.



## Good Work in Chicago.

A three weeks' visit to the Jackson Boulevard Church makes one rejoice in the present prosperity and hopeful outlook there. I did not know we had so good a church on the West Side. The work in Chicago has been and is as difficult as it is important. So many undertakings have resulted in failure that it is refreshing to find substantial and successful work.

The church has an excellent location. It is in the heart of a thickly populated section. The people around it seem to be largely English-speaking and of the class which gladly receives the truth. They are of the substantial middle class, there being, apparently, few very rich and not many very poor people in the neighborhood. The field for work by the church is, practically, without limit. The democratic spirit of the church makes it competent to do the work set before it. I have never known a more simple-hearted, friendly, earnest people. They are liberal, too, to the point of sacrifice. They have denied themselves indeed again and again that the work may go on. There is a considerable debt on their good and well arranged building, but they are planning even now to pay it. If they do so it will be by faith. If some of our well-to-do churches would give proportionately as these people do, the financial problems of the brotherhood would be solved.

Lloyd Darsie has been pastor of this church about a year. The people love him and trust him implicitly. That success is before him no one who knows him and this good people can doubt. There have been about 90 additions to the church in the last few months, about 50 of them quite recently. The people who are interested in our work will rejoice with these people in their success.

Cleveland, Feb. 23. JOHN E. POUNDS.

## Missouri Bible-school Notes.

Now that we are drawing near to the Spring opening, let every school prepare for a forward movement, and there is nothing more stimulating, especially if you have not had one, than the "recruiting campaign," which has proven to be a good thing in the midst of the rigors of winter in many communities. Buttons to all schools at eighty cents per 100, enrolling cards at thirty cents, attendance and offering envelopes free.

J. D. Whaley reports the campaign in full at Mt. Vernon, and with fine results and growing interest. At Memphis there is no abatement of interest, so that Brother Boyd will more than likely make the best report ever sent out from that school, though their work has always been successful.

—R. B. Havener has just completed his work at Dixon, and now we have one of the best little houses there, with all departments of the congregation in good order, and while doing this work, our evangelist was preaching nightly to the people, and the twenty-five additions, the organization of the Bible-school, the meeting of all financial obligations go to demonstrate the wisdom of the course so long pursued in state Bible-school work, and also demonstrate the efficiency of our faithful worker. Farmington is a standing evidence that one can be devoted to business and fervent in spirit, judging by the number of active business men who are prominent in church work, as Judges Clay, Swink and Nations, and of others not a few—Judge Clay not missing a Sunday last year, and always going over the Bible-school lesson with the family just before going to school. A course worthy of all imitation and very badly needed. Farmington is one of the few schools in Southeast Missouri that always help our work and do it so cheerfully that I delight in visiting them.

No better occasion for a normal class, or a supplemental lesson, than in connection with our present lesson on the Life of Jesus. Dowling's Normal Instructor is just the thing. The parts on The Land, the Christ, and The People are especially meet, and at 15 cents a number the books are within the reach of all. Money, time and study well spent.

The last quarter will soon be upon us, and

we must make a very strong effort to meet all obligations promptly, and we want to urge our schools to remit us by the first of March, if possible. We have not failed during the last three years meeting our financial obligations promptly, and would not this year, probably my last in the present relationship, and if the friends will kindly help us tide over the month of March, we will then feel reasonably secure. Many schools not having remitted at all for this year, ought this first month of the last quarter remit all.

Every member in the Bible-school, and every worker with his Bible in hand and an offering from all, ought to be some of the aims in Bible school work this year, and with such a good Teacher's Bible in the Standard American puts this within the possibilities of all.

Word will go to all our county Bible-school superintendents with an "inducement" such as will quicken one and all. Let the superintendents get all else in shape to give two months to our work in their respective counties, insuring us the most complete and perfect statistical reports we have ever had. Would like to close my work in this holy cause with just such a record.

Bro. W. A. Moore took the holiday season in doing some mission work at Athena, Oreg., and, like his work everywhere, it was a very decided success, with 126 additions. Our evangelist is now at his work in northwest Missouri, ready to serve his brethren and the Master, and the brethren can save us much time by suggestions as to the points needing work and the name and address of some correspondent.

H. F. DAVIS.  
1522 Locust St., St. Louis.

## C. W. B. M. in Missouri.

Mrs. J. L. Moore has returned from a twenty-four days' trip to Southeast Missouri. Some of our sisters may think, and rightly, that our work moves slowly. If they only knew how many places refuse to even listen to our workers, they would wonder that we move as fast as we do. So many places that Sister Moore could have gone on this trip, "would have none of her." Yet we are not discouraged, for we know full well that it is because they do not know, that churches are closed to our workers. We also feel sure that in these same churches there must be souls dissatisfied with the mere possession of a church house, seldom used, in many cases, and that they long to be up and doing in every department of church activity. We pray a blessing on Dexter College, that it may send out bright, devoted young men to arouse the churches of Southeast Missouri to majestic power.

In my last week's letter the word "convention," in the last line but one of second paragraph, should be "constitution." And the third line of next paragraph should read, "only three states," in place of "only these." These, the results of my poor chirography, do not convey the correct thought which we are anxious every member shall grasp and make her own.

MRS. L. G. BANTZ.  
5738 Vernon Ave., St. Louis.

## The Plea of Alexander Campbell

was briefly, "The Restoration of The Ancient Order of Things," as pertaining to matters of Spiritual import; with the Scriptures as the only rule of faith and practice. Why not urge the same plea for physical healing? Have you noticed how often the Scriptures speak of or refer to Olive oil? In fact, figure or sacred symbol it stands for food, prosperity, strength, grace, joy and healing. The orientals used and still use it as a food and medicine. It is just as valuable to-day as it ever was.

The California Olive Medical Company of Los Angeles and Fernando, California, with an Eastern Branch at Buffalo, N. Y., present in their remedies—California Emulsion of Olive Oil with Grape Juice and Fig Syrup; California Golden Wonder and California Precious Ointment—a plea for the restoration of health and the medicines of Scriptural times.

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### Missionary Notes.

Let every church be in line with a great offering for foreign missions; March 6.

Determine to reach at least the apportionment asked of your church. Double it if you can.

A number of new Living Link churches will be enrolled during the month of March. The foreign society hopes to report fifty new Living Link churches at the St. Louis convention next October.

Aim to secure an offering from every member of your church on March 6. Increase the number of givers, if possible, as well as the amount contributed.

Aim to break all previous records for world-wide missions on the first Sunday in March.

Keep in mind that we expect to reach \$250,000 for foreign missions this good year, 1904. That means the churches, as churches, must give \$100,000 during March.

All signs point to a substantial increase in the gifts from the churches for foreign missions. Let every church be diligent to take an honorable part in the forward step.

The church at Akron, O., is sure of raising \$700 the first Sunday in March. J. G. Slayter, the minister, is delighted.

The church at Kenton, O., with the churches in Stark county, will support a missionary on the foreign field after this year. Their missionary is D. E. Dannenberg, a graduate of Hiram College, who goes to China September next.

Last week the foreign society received another gift of \$1,000 on the annuity plan. This thousand dollars will go toward the establishment of the Bible College in India.

Steubenville, O., has determined to become a Living Link in the foreign society the first Sunday in March. H. H. Moninger is the pastor.

The First Church at Bloomington, Ill., has \$600 in pledges to constitute it a Living Link church. W. R. Lloyd is the pastor. It is hoped a number of other churches in Illinois will follow this good example of Bloomington.

Send the March offering for foreign missions promptly Monday morning, March 7, if the offering is all ready, to F. M. Rains, Cor. Sec., Cincinnati, O. State whether the offering is from the church, an individual, an Endeavor Society or Sunday-school. Be careful to give the local name of the church when different from the postoffice. Send by bank draft, express order, postoffice order or registered letter. He will promptly return a proper receipt. There should be no unnecessary delay in sending the offering.

### A Homely Illustration.

When you get a sliver in your finger, the sensation is anything but pleasant. Allow it to remain long enough and it will fester and give you a lot of trouble. Remove the cause and the pain will stop.

It's the same way with the whole body. When your head aches, it is nature's message sent from the stomach to the brain. Every throb is but a click in the message whose letters spell "danger—send relief." Some people, when they get a headache, rush to the drug store and swallow some powerful tablet or powder which sets the heart to thumping and the blood to racing around the body at a terrific rate. Do you? Other people take strong purgatives which rip and tear through the stomach and bowels leaving them irritated and sore. Do you? Still other people take Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine.) It is a sensible remedy to use. It removes the cause of the trouble. It helps the stomach and bowels to get rid of poisonous waste matter, by stimulating their natural muscular action. It tones up and strengthens the nerves; it enriches the blood and builds up hard, healthy tissues. Only one Small dose a day is required to permanently cure ailments of stomach, liver, bowels, heart, kidneys and blood. Try it before you buy. Write us for a free sample bottle. It will do you good! Promptly sent postpaid. Formula sent in every package. Address Vernal Remedy Co., 506 Seneca Building, Buffalo, N. Y. Sold at all druggists.

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CHRISTIAN PUBLISHING COMPANY, St. Louis, Mo.

### Ohio Letter.

Cleveland, O., has one justice of the peace that deserves a public notice. He has held office almost one year. He has notions on the divorce evils. They are rare notions. He asks every couple that comes to him for the purpose of marriage to sign a document waiving rights to divorce. Thus far the young justice has performed no ceremonies, albeit there have been 30 couples that have come to be married. They all "went away sorrowful," but to another justice of different divorce notions. If you were going to get married would you sign such an instrument? If not, why not?

The evangelistic spirit seems to be on among Ohio churches this month as much or more than last month. Wesley Hatcher is preaching in his own pulpit at Chicago Avenue, Columbus, to the edification of saints and the conversion of sinners.

W. S. Priest, of the Central, Columbus, is helping W. A. Harp and the Springfield Church in a meeting. Harp and Priest make a good team.

Elyria loaned their parson, John P. Sala, to Kipton for a February meeting.

F. B. Huffman is declaring the unsearchable riches at Willoughby. For this service Brother Fields, pastor at Willoughby, will preach for Brother Huffman at Madison Avenue, Cleveland, later.

Wm. Kraftz, of the Birch Street Church, Cleveland, has been in a meeting at Delphi, Ind. He organized the Delphi Church 23 years ago.

C. C. Rowilson, of Kenton, is doing the preaching in a meeting at Ada where J. H. Miller is doing such efficient work.

P. H. Welsheimer, the indefatigable pastor at Canton, is preaching week nights for the Massillon Church, where Geo. Darsie, Jr., is bishop.

Dunham Avenue, Cleveland, observed decision day Feb. 7, when 29 made the good confession. This gave an impulse for a meeting which is now being held.

A. M. Hurd will leave Hopedale and Unionport soon to preach for the church at Cuyahoga Falls. A meeting will be held at Unionport first, beginning Feb. 21, in which C. A. Freer will do the preaching.

I. J. Cahill has been off duty for some four weeks from an attack of the grip. He has "marked up" for duty Feb. 21, but is not entirely recovered.

E. P. Wise, of Cedar Ave., Cleveland, has been compelled to rest a few Sundays. The church recently held its annual meeting and found all bills paid and a nest egg in the treasury. Brother Wise was presented with a fine gold watch as a token of the high esteem in which he is held.

S. J. White has resigned at Bowling Green, effective April 1. It is also reported that Grant Speer has resigned at Hicksville. He has served Hicksville for several years very efficiently.

A new edifice was formally set apart to the worship of God at White House, near Toledo, Feb. 14. Secretary Bartlett preached and took the offering. The preachers are all preaching on foreign missions now against the first Sunday in March. There is music in our watch-

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word this year. We have been talking millions all the time except in our offering. There we dropped down to thousands and made a discord. Now this comes up to standard pitch and we say, "A quarter of a million for foreign missions this year!" That sounds good in anticipation. Let us see what sensations it will bring in fact. C. A. FREER.  
Collinwood, O.



## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

**CALIFORNIA.**—Wheatland.—We have had two additions since I took the work here the first of the year and have built and paid for a parsonage at a cost of \$750. I am now holding a meeting for Bro. T. P. Reid, at Gridley. Brother Reid stands high in the estimation of all who know him and he is doing a good work. We have had only one addition up to date. Many more expected.—J. B. ASKEW.

Colusa.—On Feb. 21 we closed an 18 days' meeting with 26 additions. Evangelists Platt and Honn assisted us. They are a strong team. Brother Platt is a gospel preacher and Professor Honn is a gospel singer. Since taking charge of the work here Nov. 8, 29 have been added to the church, and we are the leading church in the city.—R. W. TENER.

**CUBA.**—Havana, Feb. 19.—During the past few days we have seen results of long and constant work. Have had 10 accessions, making 12 since my last report. We expect as many more the coming two weeks.—LOWELL C. MCPHERSON.

**ILLINOIS.**—Martinton, Feb. 15.—Just closed a meeting of two weeks at Donovan, with two confessions, one reclaimed and three others taking membership.—T. F. RICHARDSON, pastor.

Carbondale, Feb. 24.—Evangelist Shearer, of Angola, Ind., is with us in a meeting. Carbondale is being stirred; 49 added up to date and we continue indefinitely.—H. G. BENNETT.

Granite City, Feb. 15.—Seven additions at regular services the last two Lord's days, one by letter, three by statement, one restored and two by confession.—M. MCFARLAND, missionary pastor.

Carlinville, Feb. 23.—Have just closed a twenty-one days' meeting with the church at Scottville, Ill., adding 13 to the membership, eight of them by confession. The church also righted itself in some necessary and wholesome discipline. A pastor will be employed for half time and a brighter future for the cause assured. We expect to hold a meeting in Carlinville soon.—EDWARD O. SHARPE, pastor.

Roodhouse, Feb. 23.—Appointments for year: Pleasant Hill first and third Sundays, Nebo second Sunday, White Hall fourth Sunday of each month. Five additions at Pleasant Hill last Sunday at evening service, four by confession, one by letter from Methodists.—O. C. BOLMAN.

Quincy.—Five have been added to the church here during the past few weeks, four by letter and one by confession and baptism. Walter M. Jordan, minister, Dr. J. A. Dun-

gan, of Columbia, Mo., and Daniel Dungan, of Canton, Mo., with their cornets, greatly assisted in the music of the Frost Church in Quincy, on Feb. 21.—W. M. J.

Chicago Heights, Feb. 22.—The Knights of Pythias marched to the City Hall yesterday, and the writer preached the memorial to a very large and appreciative audience. We will hold our first anniversary in Thomas Opera House to-night.—HARRY E. TUCKER, minister.

Charleston, Feb. 22.—Allen Wilson is preaching to vast audiences every night. About 800 heard him on "Scriptural Baptism" last night. Just beginning third week; 62 accessions to date.—WILL F. SHAW.

**INDIANA.**—Lafayette, Feb. 19.—Since Christmas there have been 25 additions to the First Christian Church of this city—19 by letter, 4 by confession and 2 from the U. B. Church. All at regular services.—C. H. TROUT, pastor.

Brazil, Feb. 24.—We expect to close our meeting here to-night; there are 82 additions to date. The church here is in splendid condition under the pastorate of Bro. E. L. Day. Brother Day has not been preaching but a few years; he has proven himself to be a great general in taking care of a church. The great need of our churches to day is skilled pastors; he is an excellent preacher as well. He and his good wife are beloved by all the people here. I expect to begin a meeting in Mt. Sterling, Ill., to-morrow night.—H. H. NORTHCUTT.

Brook, Feb. 25.—Just closed a meeting at Arrowsmith, Ill., with 91 added; begin here the 26th.—J. BENNETT, evangelist.

Marion, Feb. 22.—One put on Christ at First Church, Feb. 21. The foreign missionary rally held here by McLean, Wharton, Bentley and others on the 15th was a great success. Much missionary enthusiasm was engendered.—E. L. FRAZIER.

Madison, Feb. 24.—One-half of my time is now employed at Vevay, Ind. Vevay is an old city originally founded by emigrants from Switzerland. It is situated on the Ohio river eighty miles below Cincinnati. It is a place of considerable wealth and culture, taking special pride in having been the birthplace and former home of Edward and George Eggleston, both of whom have figured prominently in American literature. The Church of Christ in Vevay is not strong numerically, but exceptionally faithful. When my labors commenced it had been pastorless for more than a year, the pulpit being supplied for much of the time by various brethren. From the first I had good attendance and ideal attention. Within the last few weeks there have been six additions—two by commendation and four by confession. That which especially gratifies me is some evidence of good accomplished by former pastoral labors which ended eighteen years ago.—J. W. LANHAM.

Brazil, Feb. 25.—Northcutt and St. John meeting closed last night after running four weeks, with 85 additions—47 of these baptisms and 38 by letter and statement. We secured Leroy St. John, a very consecrated young man of great ability as a soloist, from Terre Haute. He was a member of the United Evangelical Church of that city, but under the sound of Evangelist Northcutt's earnest, logical, convincing preaching he confessed his Savior anew and obeyed him in baptism. The whole community is talking of his singing. He is well equipped by culture as well as native ability as a singing evangelist. If evangelists are needing a singer they should write Leroy St. John, Terre Haute, Ind. H. W. Northcutt is one of our great evangelists. It is a pleasure to work with him. His work is of the enduring kind. Not a single criticism has been heard of the man and his earnest, loving yet logical presentation of gospel truth offended no one, and won even our enemies. We have engaged him for another meeting a year hence. Our work is stronger than ever before, the above additions being from the best people of the community.—E. L. DAY.

**IOWA.**—Colfax, Feb. 25.—Seven additions since Feb. 13. Six immersed and one by letter.—THOMAS A. POPPLEWELL.

Keokuk, Feb. 23.—Our regular service revival continues. Another confession, a fine young woman, last Sunday forenoon. Our audiences are growing and the church is prayerfully earnest.—J. W. KILBORN.

Seymour, Feb. 22.—With home forces we held a 19 days' meeting here resulting in six additions: three by baptism, three otherwise. The meeting would have continued but the preacher was hurt by a fall on the ice.—S. B. ROSS.

Castana, Feb. 22.—We are still here in our meetings, full house and fine interest. Eleven last night. Thirty-nine to date. Have been here three weeks last night.—M. L. ANTHONY.



## Rheumatism

Vibro Discs cure Rheumatism. They are applied externally and draw out the Rheumatic poison as if by magic. This new remedy is different from all others, and cures every form of this painful disease quickly, thoroughly and to stay cured. Don't take my word for it, but test it yourself without cost. Send me your name and address and I will send you a complete treatment—a full dollar's worth of these wonderful Discs—and won't ask you to pay for it now or in the future. I will also send you an elegant illustrated Book that tells all about Rheumatism and how Vibro Discs cure it. All this costs you nothing. Don't send any money, not even a postage stamp, but send me your name and address TODAY. Prof. S. M. WATSON, Dept. 147, Battle Creek, Mich.

Krosangrea.—The work at this place is growing in interest. The congregations are increasing. There were two additions last Lord's day and one the Sunday before and three the one before that. All departments of church work are getting into good shape. At the last business meeting of the Christian Endeavor, ten new names were added to the roll. The pastor will move his family from Knoxville, Iowa, about Mar. 15.—M. L. EVERETT.

West Liberty, Feb. 22.—The work of the church under the able leadership of Bro. F. W. Collins, formerly of Prescott, Iowa, our new pastor is progressing very nicely, in all its departments. The pastor held a three weeks meeting beginning second Lord's day in January with Brother Chas. McVey, of Lincoln, Neb., as singing evangelist to assist. While visible results were not great as the weather was against us, latter part of time, we feel that great good was accomplished which will appear later on. Brother Collins is an able, scholarly Christian gentleman who by his bearing and ability as well as by his industrious, untiring work, is winning his way to the hearts of our people as is his wife, a most excellent helpmate.—W. W. MCLURE.

**JAPAN.**—Tokyo, Jan. 30.—Our second years' work here has been a happy and fruitful one. I baptized twenty men and three women. My two large Bible classes are still growing. Our new dwelling house and chapel, erected during the year at a cost of \$2,590, are quite a help to the work. The Tokyo Christian has a circulation of over 6,000. For building and mission expenses I received during the year \$2,151. My health is perfect.—W. D. CUNNINGHAM.

**KANSAS.**—Parsons, Feb. 24.—C. E. Pile, of this place and I are exchanging rallies. Just closed at Oswego; 14 added; church much strengthened. Brother Pile began two days in advance of our coming, with nine added; three last night.—R. H. TANKSLY.

Wichita, Feb. 22.—Two additions to the South Lawrence Avenue Church yesterday.—W. T. MCCLAIN.

Grenola, Feb. 22.—Just closed our three weeks' meeting here. Bro. Fred A. Schmitt preached 13 sermons. Sickness kept the people away, but the preaching was all that could be desired. Five confessions; four others added, one from United Brethren church. To me this was a happy meeting as I baptized Brother Schmitt when he was a boy of fifteen. He captured the hearts of our people.—C. W. YARD, Pastor.

North Lawrence, Feb. 22.—One addition to the church here yesterday—a licensed Baptist minister. I closed my work with the church yesterday. On account of the flood

## ABOUT THAT COAT

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last May the cause was so badly crippled financially that the church is not able to raise our support.—F. H. BENTLEY.

Smith Center, Feb. 23.—Brother and Sister C. A. Hill, of Ohio, have just closed a 22 days' meeting with us with following results: baptism, 14; letter, one; statement, five; reclaimed, three; total, 23. Besides the church was enlivened and greatly strengthened. We think Brother and Sister Hill to be among the best of evangelists and as such would recommend them to others.—R. C. HARDING, Pastor.

South Haven, Feb. 27.—Three more added here Sunday, Feb. 21, at our regular morning service. One from the Congregational Church who had been immersed, and two confessed Christ and were baptized into him at prayer-meeting Thursday night.—J. M. MORRIS.

KENTUCKY.—Owensboro, Feb. 23.—Closed meeting of a week with the home church here Sunday night: 37 additions, most all by baptism. Seventh meeting we have held here with home forces in the last eight years.—R. H. CROSSFIELD.

MICHIGAN.—Battle Creek, Feb. 22.—I am at this place, a new field of the Michigan C. M. S. This is where Grace Temple Institutional Church recently came into our brotherhood. I have preached seven sermons and had 29 accessions, 22 confessions yesterday. This is a fine field. God be praised for the power of his gospel.—W. H. KINDRED.

Saginaw, Feb. 22.—Closed meeting with 51 additions last Monday night. H. S. Saxton led the singing and did it well. Three more confessions at prayer-meeting last night; 68 in three months. Many from the M. E. and Lutheran churches.—J. S. RAUM.

MISSOURI.—Marceline, Feb. 22.—There was one addition at the prayer meeting last Thursday evening, and one in the Sunday evening service.—A. MUNYON, pastor.

Mt. Grove, Feb. 23.—Closed a meeting at Antler, Mo., Feb. 21: 15 sermons with 36 additions. Organized a congregation. They are arranging to employ a pastor for part of the time.—E. W. YOCUM.

Gorin, Feb. 22.—One confession at our regular services at Salem last night (Sunday). Good audiences and splendid interest.—F. BOYD, pastor.

St. Joseph, Feb. 25.—I have accepted half time with Raytown, Jackson Co., Mo. I hope for a good work. They are a good people. Since last report have baptized two at King Hill, this city. My present address is, 1027 Faraon St., St. Joseph, Mo.—N. ROLLO DAVIS.

Cartersville, Feb. 27.—The church here is moving to victory, since our meeting. Three have been buried with Christ in baptism. The enrollment in Sunday-school is 140; Y. P. S. C. E. enrollment, active, honorary, associates, 140. Attendance at midweek prayer-meeting from 150 to 200. I am here again to stay from six to eight weeks, preparing to locate a minister.—D. W. CAMPBELL.

NEW YORK.—Buffalo, I accepted a call to the Forest Avenue Church, and began my labors late in December. There is a great promise of good things in this locality. The church is free from all debt, strong in faith and good works and eager to do when called upon or not. Since the first of the year there have been 15 accessions, all adults: six of these by confession, nine by letter. In spite of the very worst weather known here in years, the audiences have been steadily increasing. We may be called upon to enlarge soon. Every department of the work is in splendid condition. I began a meeting with home forces Sunday night. Prospects good. Am also preaching every Sunday afternoon at Bridgeburg, Ontario. We have a small congregation there, but a willing one. Fire left us without a church building Christmas, but as soon as the weather permits we shall build. Ground has been secured for that purpose. Bro. Edward Randall, of Swampscott, Mass., succeeded me at Tonawanda. My present address is, 200 Bird Ave., Buffalo, N. Y.—EDWARD OLIVER TILBURN.

OHIO.—Report of Alliance church, A. B. Moore, minister: Additions during year, 51; decrease by death and letter, 22; money raised for all purposes, \$4,625. All current expenses paid, and an old debt of \$347 liquidated, and \$500 paid on the building fund.

Greenwich, Feb. 22.—Closed our meeting here Feb. 7 with two accessions and the church unified and encouraged for the year's work. Six additions yesterday at our morning service, three by letter and three from

the Church of God. We are now working for largest missionary offering of this church's history.—T. E. WINTER, pastor.

Ravenna, Feb. 26.—Our meeting with home forces began last Lord's day. Audience is increasing every night: nine additions.—M. E. CHATLEY.

Portsmouth, Feb. 22.—We have been here 22 days with 211 added. The pastor, Geo. P. Taubinan, had everything in fine shape.—HARLOW AND RIDENOUR.

Martin's Ferry, Feb. 22.—Twenty-five added up to date and meeting still continuing with increased interest. Of this number, all but three were by confession.—G. F. ASSITER.

OKLAHOMA TERRITORY.—Gage, Feb. 25.—Left Laverne Monday, the 8th, arrived at Olita the 10th; commenced a meeting in the new church Thursday night, Feb. 11. Bro. W. H. Van Deusen arrived from Waukomis to assist in the work. We conducted meeting together. On Feb. 17 Brother Ellis and I commenced a meeting in Gage, leaving Bro. Van Deusen with the Olita meeting. Lord's day he baptized nine, and Wednesday Baptized five, making 14 confessions in all, closing Lord's day night, the 21st, coming to Gage Monday to assist in this meeting. Bro. Ellis remained with me until Monday, 22nd, when he started for Vici, Dewey county. On the 19th we moved the congregation which Brother Ellis had built up on Little Wolf, four miles south of town, to Gage. The original number was 44. Brother Bates, of Missouri, preached five times in Gage; had three additions, making 47 in all. We have the largest crowds that have ever attended any service in the town. Brother Van Deusen is an all-round Christian worker and a good preacher. He and his wife are splendid personal workers. The brethren at Olita were organized by us in December. Have their church completed, a parsonage on lot, and have hired Brother Van Deusen for half time.—R. S. SMEDLEY.

Ingersoll, Feb. 23.—Two confessions at Ingersoll since last report: three from Methodists and two confessions at Ashley. House of worship dedicated at Ashley last Lord's day.—M. B. INGLE.

Ingersoll, Feb. 27.—Five added at Ashley since last report.—M. B. INGLE.

PENNSYLVANIA.—Wilkes Barre, Feb. 2.—This has been a Lord's day filled with good things for the First Church of Christ. Six baptisms at morning service. Two confessions not baptized, making eight confessions at the morning service, the best the mission has yet held, but the night service was sorely reduced as to numbers by a rain storm which threatens a rising river and the flood repeated. May the Lord relieve us. It is terrible for the sufferers. Excitement is again high to-night. Ice badly gorged.—E. E. C.

Washington, Feb. 22.—Meetings held in school house during past week at Laboratory resulted in eight confessions and additions to the First Church. Meetings continued.—E. A. COLE, pastor.

New Castle, Feb. 25.—Have been in Third Church here four weeks in a meeting. Bro. A. M. Chisholm has been in charge of this work. It is a mission of the Park Church. The building was dedicated just before the meeting began. There have been 32 added, 23 by baptism.—F. A. BRIGHT, evangelist.

PORTO RICO.—San Juan, Feb. 16.—Our Porto Rico missions are lengthening their cards and strengthening their stakes. Two more baptisms this past week. The mission chapel at Mayaguez has had \$150 improvements put upon it the past month and is now ready to do an excellent work.—E. M. PARDEE.

WASHINGTON.—Pullman, Feb. 18.—The church at Pullman has just closed a very successful protracted meeting, beginning Jan. 10 closing Feb. 10, with 91 additions, 63 by confession and immersion, 19 by statement, nine by letter. A number of these were from the denominations. The meeting was conducted wholly by local talent, our pastor, Bro. R. C. Sargent, doing all the preaching, also the most of the special singing, as well as conducting the congregational singing. With the close of the meeting there have been 101 additions since Brother Sargent has been with us, thus adding 100 per cent to our membership within four months, as we had only 100 members on our roll Oct. 15. Pullman is regarded as a very important point for our work, the Agricultural College being located there. There is a regular attendance of over 600 students, a great many of whom have never heard our plea.—R. H. TOND.

Waitsburg, Feb. 23.—Our revival meetings closed last Sunday evening. There were 49 additions: 33 by confession, four from the Baptists and one M. E. and 11 by letter and statement. It was the best meeting the church has had for some time. The attend-

## THE VALUE OF CHARCOAL.

### Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly every body knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but, simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I got more and better charcoal in Stuart's absorbent Lozenges than in any of the ordinary charcoal tablets."

ance and interest was fine throughout the entire five weeks. The Sunday school is still growing. Our outlook is bright.—W. T. ADAMS, pastor.

### Changes.

Daniel George Cole from Marysville, Kan., to Burlington, Kan.  
Simpson Ely from Clearfield, Ia., to Joplin, Missouri.  
E. M. Bacon from Burt Lake, Mich., to Mantion, Mich.  
H. L. Atkinson from Flushing, O., to Oberlin, Ohio.  
O. L. Adams from Russell, Ia., to Overton, Nebraska.  
J. D. Pontius from Galt, Mo., to Braymer, Mo.  
Granville Snell from Unionville, Mo., to Shawnee, Okla.  
C. C. Hill from Richmond, Mo., to Roswell, N. M.  
O. H. Truman from Fairfield, Neb., to Abilene, Kan.  
Geo. T. Smith from Winfield, Kan., to Richland, Mo.  
J. E. Wilson from Beaver Crossing to Belvidere, Neb.  
Samuel Gregg from Elliott to Corning, Ia.  
Joseph Lowe from Leavenworth, Kan., to Rushville, Mo.  
A. Munger from Milan, Mo., to Marceline, Mo.  
O. C. Bolman, Roodhouse, Ill., to Pleasant Hill, Ill.  
H. Jos. Crockett from Adel, Iowa, to Butler, Mo.  
E. H. Williamson from Butler, Mo., to 440 Colorado Ave., Kansas City, Mo.

## Barnes Business College

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## Current Literature

*Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.*

**Shakespeare and the Rival Poet.** By Arthur Acheson (John Lane.)

A new and somewhat unique contribution to the vast body of Shakespearean literature has been made by the author of this volume. It is a study of Shakespeare's sonnets and of the play of "Troilus and Cressida," with a view to discovering and interpreting the autobiographical elements which they contain. Students of the sonnets are aware that there are three or four individuals referred to in them whose identity has been the occasion for much speculation. The "Mr. W. H.," to whom the first edition of the sonnets was dedicated by the publisher, and the patron to whom more than half of the sonnets are addressed, have been usually considered the same person, and variously identified as the Earl of Southampton and the Earl of Pembroke. Mr. Acheson gives an interesting variation by distinguishing between the patron and "W. H.," the former of whom he identifies with Southampton and the latter with Pembroke. The "Dark Lady," to whom are addressed those sonnets which are not addressed to the patron, has also given the critics some trouble. Was she an imaginary person conjured up by the poet's mind because the current fad of sonneteering required a lady as the object of a feigned affection? Or was she some real woman who won Shakespeare's heart while he was in London and his wife in Stratford? The author takes the latter view, which is more creditable to Shakespeare's sincerity than to his morals. He holds further that the sonnets were not written for publication, but as private communications—some to the patron and some to this real but unidentified "dark lady." The latter, it is held, also furnished the inspiration for "Romeo and Juliet," which was written about the same time.

The "rival poet," who is referred to in some of the sonnets and is satirized in "Troilus and Cressida," was George Chapman, the translator of Homer, according to Mr. Acheson's theory. The foregoing positions are strongly argued and that relating to the rival poet is fortified by the reprinting of copious extracts from Chapman's poems. Among the most interesting features of the work is a radical rearrangement of the sonnets in groups containing from two to twenty sonnets each.

**After Prison—What?** By Maud Ballington Booth (Revell, \$1.25 net.)

The public has known in a general way that Mrs. Booth has been doing a remarkable work among the inmates of prisons, whom the world calls criminals but whom she calls "my boys." But this volume will shed a new, and to most of us a surprising, light both upon her work and upon the whole question of the redemption of the criminal classes. Through the work of the Volunteer Prison League, which she organized, and through her own personal efforts among men whom the world has given up as hopelessly corrupt, she has established by positive demonstration the fact that the door of hope is not closed upon every man who enters prison as a criminal. There can be no scientific criminology or penology which does not take account of the fact that the criminal is a man, and that man is a child of God and, though a prodigal, may be won back. "Once a criminal, always a criminal," is not science but barbarism. It is an accepted truth that the purpose of the penalties of the law is three fold: to protect, to punish and to reform—to protect society by putting the offender where he can do no more harm, and by making him an example which will deter others from crime; to punish the

criminal as a vindication of justice; and to reform the criminal and make of him again a useful member of society. In the last and most important of these points our present system of dealing with criminals is a signal failure, and it has remained for such volunteer efforts as those of Mrs. Booth to establish the practicability of reform. The book is a transcript from real life, and anyone whose heart is not touched and stirred by it is a more hopeless case than the criminals of whom Mrs. Booth writes.

**The Pedagogical Bible-School.** By Samuel B. Haslett. Introduction by G. Stanley Hall. (Revell, \$1.25 net.)

Mr. Haslett is a scientific student of pedagogy in its modern phases—as one might know from his association with Pres. G. Stanley Hall—and he has produced a careful and scholarly study of a subject which is much in need of being studied that way. The work is in three parts. The first treats of the history of the Bible-school movement, including the origin and workings of the International system and an account of the various more recent systems, such as the Blakeslee. Both the International and Blakeslee lessons are severely criticised as unpedagogical and unsatisfactory. The second part contains a study of the psychological growth of the individual, his interests, powers and activities, from infancy to old age, with special emphasis upon the phenomena of adolescence and their significance in relation to religious education. The third part contains some considerations in regard to a Bible-school curriculum based on the foregoing scheme of development. The book is very well worth studying. The course which it proposes is perhaps too radical a departure from the present regime to be immediately practical for general use, but it points in the right direction. The tone and tenor of the book suggest that it is based rather on theory than on experience, but for that very reason it will be all the more valuable to those Bible-school workers who have more experience than theory.

**The Country Boy.** By Forrest Crissey. Illustrated by Griselda Marshall McClure. (Revell, \$1.50 net.)

Those who have read "Emmy Lou" can be most briefly introduced to this volume by the statement that it depicts the experiences and struggles, the temptations, disappointments, joys and bewilderments of a boy in the country, somewhat as the other little classic tells of the life of a girl in town. The boy was very much like other boys—that is, he was a good deal more complicated and sensitive than boys are usually supposed to be. From the vividness of his descriptions and the keenness of his insight, we are led to suspect that Mr. Crissey must have been a boy himself at some time, and very likely a country boy at that.

**Tour of the Earth.** By H. C. Shipley. Illustrated. (Christian Pub. Co. \$1.50.)

The author of this instructive volume is a Kansas Christian minister. He has recently returned from a leisurely trip around the world, in the course of which he made it a special point to visit the mission stations where work is being conducted by the Disciples of Christ. The volume thus becomes a record of personal impressions of our work and workers in foreign fields. It is well illustrated by photographs, many of which represent our missionaries and mission stations.

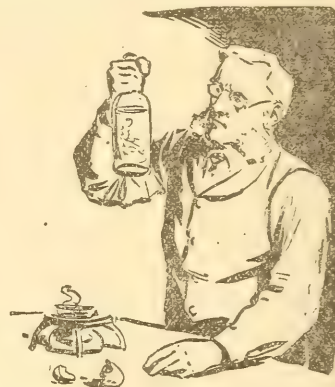
**Help for the Tempted (And That Means all of Us.)** By Amos R. Wells. (United Society of Christian Endeavor, Boston. 75 cts.)

This is a rich and rare little book. Mr. Wells is a younger brother to Solomon as a maker of proverbs. Every paragraph sparkles like a cut diamond. Even in writing on a theme that has betrayed so many writers into tediousness and triteness, Mr. Wells is incapable of a platitude. As a help to right thinking about ourselves and our sins, and to consequent right living, we hope this little volume will have a wide circulation.

## A TEST EXPERIMENT.

**Peculiar Power Possessed by a New Medicine.**

Of new discoveries there is no end, but one of the most recent, most remarkable and one which will prove invaluable to thousands of people, is a discovery which it is believed will take the place of all other remedies for the cure of those common and obstinate diseases, dyspepsia and stomach troubles. This discovery is not a loudly advertised, secret patent medicine, but is a scientific combination of wholesome, perfectly harmless vegetable essences, fruit, salts, pure pepsin and bismuth.



These remedies are combined in lozenge form, pleasant to take, and will preserve their good qualities indefinitely, whereas all liquid medicines rapidly lose whatever good qualities they may have had as soon as uncorked and exposed to the air.

This preparation is called Stuart's Dyspepsia Tablets, and it is claimed that one of these Tablets or lozenges will digest from 300 to 3,000 times its own weight of meat, eggs and other wholesome food. And this claim has been proven by actual experiments in the following manner: A hard-boiled egg cut into small pieces was placed in a bottle containing warm water heated to ninety-eight degrees (or blood heat); one of these Tablets was then placed in the bottle and the proper temperature maintained for three hours and a half, at the end of which time the egg was as completely digested as it would have been in a healthy stomach. This experiment was undertaken to demonstrate that what it would do in the bottle it would also do in the stomach, hence its unquestionable value in the cure of dyspepsia and weak digestion. Very few people are free from some form of indigestion, but scarcely two will have the same symptoms. Some will suffer most from distress after eating, bloating from gas in the stomach and bowels, others have acid dyspepsia or heartburn, others palpitation or headaches, sleeplessness, pains in chest and under shoulder-blades, extreme nervousness as in nervous dyspepsia, but they all have the same cause—failure to properly digest what is eaten. The stomach must have rest and assistance, and Stuart's Dyspepsia Tablets give it both, by digesting the food for it and in a short time it is restored to its normal action and vigor. At the same time the Tablets are so harmless that a child can take them with benefit. This new preparation has already made many astonishing cures, as for instance, the following:

"After using only one package of Stuart's Dyspepsia Tablets I have received such great and unexpected benefit that I wish to express my sincere gratitude. In fact, it has been six months since I took the package and I have not had one particle of distress or difficulty since. And all this in the face of the fact that the best doctors I consulted told me my case was chronic dyspepsia and absolutely incurable, as I had suffered twenty-five years. I distributed half a dozen packages among my friends here who are very anxious to try this remedy." Mrs. Sarah A. Skeel, Lynnvill, Jasper Co., Mo.

Stuart's Dyspepsia Tablets are sold by druggists everywhere at 50 cents for full sized packages. A little book on "Stomach Diseases" mailed free by addressing F. A. Stuart Co., Marshall, Mich.

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## Marriages.

**CATLETT-STEVENS.**—Married, at the home of the bride, in Frontier county, Neb., Feb. 17, 1904, Percy I. Catlett and Carrie A. Stevens, C. P. Evans officiating.

**WEATHERBY-BUEGHLY.**—Married, at Liscomb, Ia., Feb. 3, 1904, Mr. Clarence Weatherby and Miss Bertha Bueghly, W. M. Hollett officiating.



## Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

### FROST.

Lucinda Frost died at Cincinnati, Iowa, Feb. 15, 1904, aged 77 years, 4 months and 6 days; a member of the Christian Church since the age of 15 years. The funeral was conducted by Bro. Coleman.

ANNIE FROST.

### MINNICK.

Harley D. Minnick was born in Wapello Co., Iowa, April 15, 1865. Died in Chicago, Feb. 2, 1904; he united with Christ in Chicago in 1886; was married in 1887 to Miss Emma G. Davies in Chicago, who with four children, mother, one sister, and a host of loving friends are left to mourn their loss. Our loss is his gain.

MRS. SAMUEL STEWART.

### PIKE.

Alice Dustman Pike, died Jan. 18, 1904. When young she became a member of the M. E. Church. At Mt. Union College, Alliance, O., she met Grant E. Pike and the two lives were united. During Bro. Pike's ministry at New Baltimore she obeyed Christ fully and became a Christian only. She was a faithful co-worker with her husband as long as strength permitted. For the last six years of her life she suffered with consumption. She leaves two daughters and her husband. At the time of her death Bro. Pike and the children were sick with scarlet fever and not until Feb. 8 were they able to attend the brief funeral exercises conducted in the church at Alliance. The body was taken to Lisbon for interment, where C. M. Rice assisted by the M. E. minister, conducted the concluding services.

A. B. MOORE.

Alliance, O.

### RISPIN.

Mrs. Martha Rispin, one of the oldest members of the Richmond Avenue Church of Christ, Buffalo, N. Y., quietly passed out of life at her home in that city on Lord's day evening, Feb. 21, 1904, having reached her 90th year. For the greater portion of her life, she was "instant in season and out of season" in connection with the work of the church she so dearly loved, and her interest

in whose affairs was unabated to the very end. She was a conversant to a remarkable degree with the Word of God, and her views of many of its passages were original and striking. Through the years during which, by reason of her infirmities, she was compelled to forego church attendance, her patience, cheerfulness and sweetness were the common remark of all who knew her. Her funeral was attended by her pastor, Rev. Raphael H. Miller, assisted by the writer, and her body was laid away in Forest Lawn.

ANSON G. CHESTER.

### TURNER.

Lucinda J. Turner departed this life Feb. 14, 1904, at the home of her daughter, Mrs. Robt. Smith, at the ripe old age of 88 years. Sister Turner leaves two sons and one daughter, besides a host of friends and relatives to mourn her death. She had been a true Christian for about 75 years. Services conducted at Christian Church by Eld. F. Boyd and the remains taken to Macon City for burial

Gorin, Mo., Feb. 22, 1904.

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## The Quiet Hour

There is only one unconquerable sin, and that is the sin you are not trying to conquer.

Men sometimes ask me, with horror and disgust, whether they have committed the unpardonable sin. Always I must say, "No, my brother, so long as you fear it and are ashamed."—Amos R. Wells.



Why, it is asked, are there so many snares? That we may not fly low, but may seek the things which are above. For just as birds, so long as they cleave the upper air, are not easily caught, so thou also, as long as thou lookest at things above, wilt not easily be captured, whether by a snare or by any other device of evil.—Chrysostom.



The Christian life is a long and continual tendency of our hearts toward that eternal goodness which we desire on earth. All our happiness consists in thirsting for it. Now this thirst is prayer. Ever desire to approach your Creator and you will never cease to pray. Do not think it necessary to pronounce many words.—Fenelon.



A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good will; and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better thing than that—they practically demonstrate the great theorem of the Livableness of Life.—R. L. Stevenson.



Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble.—Phillips Brooks.



People talk about special providences. I believe in the providences, but not in the specialty. God does not let the thread of my affairs go for six days, and on the seventh take it up for a moment. The so-called special providences are no exception to the rule. It is a fact that God's care is more evident in some instances of it, than in others, upon which men seize and call them providences. It is well that they can, but it would be gloriously better if they could believe that the whole matter is one grand providence.—George MacDonald.



Half the happiness in living Comes from willing-hearted giving. Comes from sharing all our pleasures, From dividing all our treasures. And the other half is loving All things tame and all things roving; Loving skies, too, and the mountains, Woods and waters, fields and fountains. So each good child should be sowing Love seeds while his life is growing; For all happiness in living Comes from loving and from giving.

—Youth's Companion.



Fame is a vapor, popularity an incident, riches take wings, those who cheer to-day will curse to-morrow; only one thing endures—character.—Horace Greeley.



### Prayer.

Grant us, O God, the courage to rejoice in Thy love even when the waters go over us. Grant us stout hearts, to meet life's hardships. Give us grace to take our joys without selfishness or ingratitude, and our sorrows without murmuring. May we not be weakened by our blessings or hardened by our misfortunes. But may we, through receiving joyfully and using wisely all Thy good gifts and bearing manfully our own and our brothers' burdens, enter into Thy everlasting peace. Through Jesus Christ our Lord. Amen.



## Family Circle

### Worth While.

It is easy enough to be pleasant,  
When life flows along like a song;  
But the man worth while is the one who will smile  
When everything goes dead wrong;  
For the test of the heart is trouble,  
And it always comes with the years,  
And the smile that is worth the praise of earth  
Is the smile that comes through tears.

It is easy enough to be prudent,  
When nothing tempts you to stray;  
When without or within no voice of sin  
Is luring your soul away;  
But it's only a negative virtue  
Until it is tried by fire,  
And the life that is worth the honor of earth  
Is the one that resists desire.

By the cynic, the sad, the fallen,  
Who had no strength for the strife,  
The world's highway is cumbered to-day;  
They make up the item of life.  
But the virtue that conquers passion,  
And the sorrow that hides in a smile—  
It is these that are worth the homage of earth,  
For we find them but once in a while.

—Ella Wheeler Wilcox.

### Well Served.

By Sally Campbell.

Grandmother and Janet Holt were alone together in the sitting room.

"I hate the days when you and father and mother go away and leave me to take care of things," said Janet. "Everything always goes wrong. I wish to-morrow was over!"

"It soon will be," said grandmother, but she did not try to contradict the statement that things went wrong when Janet was left in charge, as Janet half expected that she would.

"I do my best," said Janet, with a touch of injured pride in her voice. "I'm the oldest and I have the responsibility. I can't let the children pull the house down or kill themselves. I've got to keep them alive until you get back, and it takes all my wits to accomplish it. If feelings and tempers get hurt in the process, I can't help it. And they do, always; mother is sure to find all those that aren't fighting, weeping."

Janet laughed, but did not do it with her whole heart.

"Do you remember," asked grandmother suddenly, "what you told me about that nice cold lunch that you gave us, the other day?"

"No," said Janet, slowly, trying to think. "I've forgotten. Did I say anything in particular?"

"You said that it was not so much of a lunch, really, for every one of the dishes was very simple; and then you said, 'It all depends upon how things are served.'"

"Did I?" asked Janet, rather blankly. She wondered what grandmother meant.

"I thought, at the time, how true it was of so many things beside lunches."

Janet began to understand.

"As you say," grandmother went on, "you are the oldest and must take the care of things. You feel responsible. But you are not much the oldest, you know, and it is hard for the others to feel obliged to obey you. I hardly think, if I were you, that I would make it a matter of authority, unless I were driven to it. Serve your decisions

with a nice little garnish of tact and good fellowship, and see whether things will not go better."

"Well, I suppose I might try it," said Janet, with the resigned air of one who considered herself unfairly censured. Then she changed the subject.

But Janet was sensible, and, more than that, she wished to do right. So, though she was inclined to resent grandmother's gently spoken appeal, the more she thought about it, the more she saw the situation as it was.

"Maybe I do order too much," she confessed at last. "Maybe I shouldn't like it any better than they do, if I were the children. Anyway, I promised grandmother to try peace measures, and I will."

Next morning, while Janet was dressing, she was busily planning "the day's campaign," as she called it. "If we can get through without, at least, one general bloody engagement and lots of guerrilla warfare between whites, why, then a full account ought to be typewritten and laid up in the family archives."

She laughed, and afterwards grew grave.

"Is everything written, I wonder, always, and laid up in the books that are to be opened?"

She did not answer the question. She slipped down on her knees by her bed and prayed her morning prayers, with a petition in them for "help to make that day better than the other days had been."

For about an hour after the heads of the house had gone, things went smoothly. Then Fritz came running in, exclaiming, "There's been a big freight wreck; nobody killed, but lots of stuff scattered everywhere and trains smashed up. It's down the road a mile beyond Scot's Crossing. I'm going on my wheel to see it."

Janet was on the point of saying, "You are not going to do anything of the sort. You know father told you you oughtn't to have gone to the last one by yourself." But she remembered in time and said instead: "Do you think father would like you to go alone? Can't you get some of the men to take you with them?"

Fritz had been bristling with arguments when he came in. He was "going, I don't care what she says," but then he had not counted on her saying anything like this. It took him quite off his guard and made him hesitate.

"Look," said Janet, who was now staring down the road with her hand over her eyes to keep the sun out of them. "Isn't that Mr. Harper's team? Run, stop him, and see whether he

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isn't going to the wreck. Maybe he has an empty seat."

Fritz scudded toward the gate without another word. Janet saw the reins pulled in and the big horses come to a standstill. A moment later Fritz was clambering over the wheel, and off they went in a cloud of dust, with a parting wave of a cap in Janet's direction.

The older sister turned back to the house, with a breath of relief.

"Fritz is off my mind now for hours, if not for the whole day. It was so easy and simple—and sensible, too. But what's the matter indoors?"

Very loud and very angry voices were heard from the bay window in the dining room. Polly and Prue, the twins were rapidly approaching a state of collision. Formerly on such occasions Janet had offered arbitration, but the twins were too modern themselves to have much patience with that method of modern times.

"To-day I'll offer gingerbread," she said to herself, as she hastened to the scene of conflict. Then, standing in the doorway, she proclaimed aloud: "There are two nice, hot, spicy, puffy ginger cakes just out of the oven. Polly may have one and Prue may have the other just as soon as they make up. I pass the cakes only to non-combatants."

The twins did not understand the last word, but they understood clearly what went before. They looked at each other in doubt, at first; then a tiny twinkle showed in Prue's eyes and a funny little dimple came in Polly's cheek.

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They got the gingerbread and began to lay plans for a monster banquet, to which all the dolls on both sides of the bay window were cordially invited.

When Frank and Joe came in at dinner time and found Fritz absent at the wreck they were inconsolable. Janet was very sympathetic.

"But Fritz is the oldest," she said, "and you know father didn't like it when he went to the last wreck. Perhaps it will not all be gone to-morrow, and you can see it then."

They recognized that she was right, and they must not go, but they were very sulky and cross over it, and relieved their feelings at last by beginning to tease the little girls.

"I believe everything's going to be spoiled, alter all," said Janet to herself. "What shall I do with them? My own temper is weakening; I am but waiting for the last straw. The day must be saved or end in storm."

"Boys," she said, suddenly, "I know you want to see the wreck dreadfully, and I wish you could. I'd like to go myself, but we can't. So let's bandage up our woes together and play croquet and try to forget that life is a desert."

This was a generous offer from Janet; she "hated croquet." Her small brothers knew it and realized that her sympathy was real. Half ashamed of themselves, they left off tormenting the twins, and, after playing their favorite game for an hour, very gallantly gave Janet an honorable discharge. When evening came, bringing with it the absent members of the household, Mrs. Holt's first question, put rather anxiously, was, "Well, daughter, how has everything gone?"

"Beautifully, mother dear," answered Janet, blithely. "The gates of the Temple of Janus have been closed all day. They did get on a crack once or twice, but it didn't last."

Mrs. Holt laughed and patted her cheek, with a look of relief which gave Janet a feeling half of pleasure, half of pain.

"Poor mother, she was afraid to come home," she thought. "I am soglad that I took grandmother's advice."

"Grandmother," she said, in the course of the evening, "making moral garnishes and oil dressing is a very time-consuming occupation. I left undone a lot of things that I meant to do to-day and worked hard, and all I have to show for it is simply that we didn't scratch and fight, 'as is our nature to.'"

"That is a good deal, I should say," responded grandmother.

"Yes'm, but it left out every stitch on my new shirt waist, and most of the reading which I contemplated. 'A heart at leisure from itself to soothe and sympathize' is like the rest of the leisure classes,—it takes an immense amount of keeping up."

"So it does, child," said grandmother, solemnly. "It takes better keeping than you or I can give it."

Janet was silent a moment. Then she laid her fresh young face against the wrinkled old one. "It makes the dear people who have it," she said, "very lovely and pleasant in their life, as I have reason to know—which is better than any other 'recommendation,' I guess, in all this wide world."

—Ex.

### A Word to Boys.

You are made to be kind, boys, generous and magnanimous.

If there is a boy in school who has a clubfoot, don't let him know you ever saw it.

If there is a poor boy with ragged clothes, don't talk rags in his hearing.

If there is a lame boy, assign him some part in the game that doesn't require running.

If there is a dull one, help him to learn his lesson.

If there is a bright one, be not envious of him; for if one boy is proud of his talents and another is envious of them, there are two great wrongs, and no more talent than before.

If a larger or stronger boy has injured you and is sorry for it, forgive him. All the school will show by their countenance how much better it is than to have a great fuss.—*Horace Mann.*

### Control Your Thoughts.

Until you have learned to control your thoughts you will never be able to live a godly and righteous life. As a man thinketh in his heart, so he is; and it is because the thoughts that we entertain in the hostelry of the soul are such worthless and vain ones that our words and acts often bring so heavy a disgrace on the name we love.

Well might the wise man say: "Keep thy heart with all diligence; for out of it are the issues of life." When the heart is right the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of ink, like the cuttlefish, it will develop itself in the impurity to which it gives vent.

If you habitually permit evil things to have their right of way through you or lodging with you, remember that in God's sight you are here equally guilty with those that indulge in evil acts, because you are withheld not by your fear of him but by your desire to maintain your position among men.—*F. B. Meyer.*

### Humor and Philosophy.

I've passed the time of life when a man begins a habit merely for the sake of it being a habit.

He's the sort that looks as if God Almighty had put the finishin' touches and forgot to make the man.

Trouble may be born of a woman, but it generally manages to take the shape of a man.

The only way to be sartin you're followin' yo' duty in the world is to find out the things you hate worst to do an' then do it with all yo' might.

Virtue's a slippery thing, an' if you don't get a good grip on it an' watch it with a mighty stern eye, it's precious apt to wiggle through yo' fingers.

Money is a mighty good thing, but you can't put it in the blood, like you can meanness.

A man's table manners are a part of his morality.

Since the Garden of Eden, men have taken a good deal mo' pleasure in layin' blame on thar wives than in layin' blame on the devil.

A plain truth is better than a pretty lie.—*From "The Deliverance," by Ellen Glasgow.*

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## With the Children

By J. Breckenridge Ellis

### The Green Witch.

#### CHAPTER V.

Spot did not come home to dinner, and this made Mr. Stoner cross. "I'm afraid," he said to his father-in-law, "that Spot will never amount to much. There's no business in him. But he draws trade, he has such a way of attracting people! It's curious. Put him in any crowd, and in half an hour he's captain of 'em all. He's just like a cat; it doesn't matter where you drop him, he lights on his feet. But no application, no routine, no business." Mr. Stoner had devoted Sunday morning to his newspapers. In the afternoon he took a nap. George ascended to his room, and got out his school-books. Perhaps it was the slights of the morning—perhaps it was the dinner—but he was glad when a light knock presently called him from his work.

At the door stood Flora, flower-like in her pretty dress, sunshine in her blue eyes. "How would you like to spend the afternoon with me?" inquired Flora, with a low bow, placing her little jeweled hand upon her heart, then looking up with a smile.

"Oh, thank you!" cried George, gratefully, wholly captivated by her gracious manner.

"Then get your hat, for it's too pretty to stay in the house."

As he went downstairs by her side, he could not help saying, "I'm glad you know me now!"

"What do you mean?" Flora asked, stopping suddenly and looking at him with grave eyes.

Her changed manner confused him, but he replied, "You know this morning you passed right by me and didn't see me. You were with Linnie Greer."

"Do you remember our agreement?" asked Flora, with the straight look into his eyes which was so different from the glance of the other girls. "When we are alone, we are friends, and when others are by, we are—we are—we are nothing. Don't you remember?"

"Yes," said George, shortly.

"Then are you sorry?" demanded Flora, still looking at him fixedly. "Do you want it different? Would you rather go back to your room?"

George turned his eyes away and stood still a moment in silence. Then he said impulsively, "Oh, Flora, I don't believe you know what a friend is! How can friends be ashamed of acknowledging their friendship? I wouldn't hesitate to call you my friend before anybody."

"I suppose not," said Flora. "That's a very different thing! Oh, come on out doors, and let's enjoy the light and breeze and be happy! You'll have to take me when you can get me, and just as you find me—or leave me alone."

She had all the attractiveness that made her brother so magnetic, and added to this, was her greater beauty and greater charm. Her directness of manner, her absence of pretense, even where pretense would have concealed her faults, made her winning. They

traversed the front porch, and stood in the well-kept lawn that stretched some distance between house and road.

"Do you play games on Sunday?" asked Flora.

George shook his head rather sadly. To please Flora, he almost wished Sunday was a different kind of a day.

"I supposed not," said Flora. "I'm glad of it; it wouldn't seem to go well with the kind of person you are. Now me, I play just the same on Sunday as on any other day; but I am not that kind of person. Neither is Spot."

"There is one thing about Spot," said George; "he is just as kind and friendly to me before the biggest people in town, as he is when nobody but old Poll is listening."

Flora laughed out musically, and the sound was so full of merriment, that he could not keep from giving a reluctant, fleeting smile. "You are always going back to that, and complaining," she said. "It's different with Spot. Don't you know it's the women who draw the lines in society?—and then the men have to keep on one side or the other. And it's we girls who say who's in the set and who isn't. We lay down the rules and the boys mind 'em. But I won't talk about that any more. We want to have a good time this afternoon, for ma's coming home to-morrow, and I can tell you, things'll be different after that! This is what we are going to do. You lived here until two years ago, and you must know this place just like a book."

"Oh, yes!" cried George, "every inch of it!"

"Well, then," responded Flora, "you must know some little incident that happened at different places—something that would be interesting to hear. Won't you tell me a little history of each spot where I stop? I'll lead the way, and when I stand still, you'll tell me something that happened there. Then always, afterwards, I'll think of your story when I am at the place. You know when a person buys a house he can't buy the associations and memories and history of it. But you'll tell me, and nobody will know but me. Then the place will always mean more to me than to anybody else—except you."

"I'm afraid," said George, "that I'd

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enjoy that more than you, for you've never known my family, and besides, our lives were passed here so quietly there isn't any story to tell."

"We'll see," said Flora. "Just follow me, and when I stop, think up something true about the spot, and it doesn't matter whether a thing is interesting or not if it is true." George followed her doubtfully to the side yard, where there was an absence of trees. A smooth sward, recently trimmed by a lawnmower, extended from the side porch to the garden-fence. "Now this," said Flora, waving her hand. "Let's hear about this sideyard. What do you think of when you are here?"

"Fun," said George, with a glow upon his face. "This was our playground; we used to play ball here—'catch,' you know—and marbles, too. We shot at pegs in the ground, instead of rolling into three holes like they do in a regular game of roley-poley. We took spans from the bottom of the peg."

"Who played with you?"

"Mother. You see, father has never been very well since I can remember. He used to sit yonder on the porch-steps so he could watch us. Only—he didn't watch very closely, for he was always half buried in papers and books. It was summer evenings after his office was closed. And he was just going into his big mail."

"But did your mother play ball and

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marbles?" inquired Flora, in astonishment.

"Oh, yes! You should have seen her run, and heard her laugh! I had the advantage in marbles, because her hands were so little she couldn't make much of a span. She used to get to laughing about it, and both of us would keep on—we couldn't stop. Then at last father would look up—from writing an article for the *Burr City Chronicle*. That meant we were disturbing him, so we would have to quit laughing."

"What a funny kind of a mother!" exclaimed Flora.

"A mighty nice kind!" cried George. "I should think so!" exclaimed the other, with appreciation. Then she added, "She has been dead two years, hasn't she?"

"Nearly," said George, gravely. "See, here are where our pegs stood—the grass is pretty thin in this line. And then, I think of parties out here, for we used to set round tables in this open space, with icecream, you know, and cake. And then, the games!"

"And did your mother play in the games?"

"Oh, yes! She was the gayest in the crowd. Her cheeks used to be just as red! She was small—not much bigger than some of the girls—and light and quick."

"Was Linnie Greer ever here to a party?"

"I always invited Linnie," George replied. "She was my particular friend. I told her everything."

"It's just a shame!" declared Flora, "her not inviting you to her party next week. But people have to keep up some kind of a show of being better than other people, or nobody will think they are. And you didn't drive a delivery-wagon in those days, and now you do."

"Do you think I'm any the worse for that?"

"Not worse; but unfortunate. Now, I'm not going to fall back on that old question again!" said Flora, with a sudden smile—her face had looked troubled a moment before. "Come on!" She led the way to the garden-gate, and they stood looking over it. "Tell about the garden," she demanded.

"It was fun in the spring," said George, "after the man had plowed, to plant; that was a good time. And when our grapes got ripe—your grapes now—that was another good time. And burning off the garden—don't you like to smell bonfires?"

"No, indeed!" was the expressive rejoinder.

"I love the odor," George declared, with enthusiasm. "Whenever I smell garden-fires, I seem to see us back in our old place, watching the crackling long white weedstems—and raking up, all the time, and father at the window."

"Reading?" inquired Flora.

"Yes, or writing. But he knew we were out here, mother and I, so he could study and keep company, too,—in a manner. And once in a while mother would call to him to look at something particular."

"And would he look?"

"Of course, he would look; but it would generally be too late, because he would be afraid of losing his place,

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and he'd stop to fix it with his finger or his pencil. That made mother sad, sometimes. And we had our cave. See that clump of blackberry bushes? It was right in the midst of it, where nobody could see us digging."

"Your mother dug, too?"

"Why, of course, she always did what I did," said George.

"How strange!" said Flora, shaking her head. "She don't sound to me like much of a mother."

George flushed and looked up, uncertain of her meaning. "I expect I oughtn't to tell you all this—it can't interest you, and you don't seem to understand."

"Oh, you can't think how it interests me!" cried Flora. "Only, it seems like playing at mother and son, instead of being real people. It looks like you and your mother must have been glad to be together, and that instead of her spoiling all the fun, she was helping it along!"

"Why, Flora!" cried George in surprise, "how could she spoil the fun?"

"How could she?" the other echoed.

"Why! she could have told you not to dig in her garden, it would spoil your clothes; or not to play marbles in her yard, it would wear out the grass; or not to play ball, it would break the windows; or not to laugh, it hurt her head; or not to play too hard, it would wear you out."

"Well!" said George, laughing, "that would be a fine kind of a mother to have, wouldn't it?"

"It's the fine kind of a one I have," said Flora, expressively.

"After we had dug on our cave till we were tired," said George—"the clay was mighty tough work—we'd build a fire out there in our earth-oven—my invention—and roast potatoes and eat 'em with salt, sitting upon our elevated railroad—we built that out of the earth we had hauled out of our cave. Then we would come to the house by the back way in our cave-clothes, all dirty, and so tired out we could hardly laugh about it—you know, it was a joke to feel how tired we were—just like day-laborers!"

"With her cheeks all rosy?" asked Flora, sympathetically.

"Yes—and as pretty as she could be. Would you like to see her picture?" asked George, eagerly.

"Ever so much," said Flora, looking wistfully at the clump of blackberry bushes. "It must have been nice. And yet—I wouldn't want to dig in dirt. And I don't care for potatoes. And there wasn't much use in all that work, after all—and people couldn't be clean, could they?"

"Not a bit!" said George.

"You and I are such different people!" said Flora. "I like to hear all about what you used to do, but I never think of wanting to do it, myself. Come on!"

She led the way to the front yard, and halted before a tall pine tree, whose lower circle of branches was near the ground. "Tell about this tree," she said. "It looks so snug and house-y under there, I know there must be a story."

(TO BE CONTINUED.)

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March 10, 1904.

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## TWO POEMS

*By Edward Rowland Sill*

### SUNDAY

Not a dread cavern, hoar with damp and mould,  
Where I must creep, and in the dark and cold,  
Offer some awful incense at a shrine  
That hath no more divine  
Than that 'tis far from life, and stern, and old;

But a bright hill-top in the breezy air,  
Full of the morning freshness, high and clear,  
Where I may climb and drink the pure new day,  
And see where winds away  
The path that God would send me, shining fair.



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His wheel of logic whirled and spun all day;  
All day he held his system, grinding it  
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But the chance sparks of sense and mother-wit,  
Fleeing out as that wheel-logic spun and whirled,  
Kindled the nations, and lit up the world.

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For the brighter age to be.

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For the truth 'gainst superstition,  
For the hope whose glad fruition  
Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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No. 10

## Current Events

Russia is reported as much encouraged by Japan's failure to follow up her naval victories by prompt advance by land. But even the meager reports which come from Korea indicate that any satisfaction which Russia may feel in Japan's delay is premature and ill grounded. While one must discredit the unconfirmed reports of important battles on shore, it is clear that Japan is advancing her troops in Korea along two main lines. The diagonal line from sea to sea which forms the boundary between the Korean peninsula and the territory occupied by Russia, has near its north-east [end Vladivostok and Possiet Bay, and near its southwest extremity Wiju and Ping Yang. The Japanese policy apparently is to put a strong force at each end of this line before attempting to advance into Russia's territory. There has been no reported activity in the vicinity of Port Arthur for several days, but a detachment of Admiral Togo's fleet has bombarded Vladivostok, and the small Russian fleet which has been alternately sallying forth from this port to harass Japanese merchantmen and returning to it to escape the Japanese war ships, is either bottled up in the harbor or else cut off from its base. The most significant activity of the past week has been the rapid increase of the Japanese forces at Ping Yang. The popular impression prevails that this place, which was the scene of the first battle in the Japanese-Chinese war in 1894, will witness the first serious land engagement of the present war.

There is no doubt but that the sympathy of the American people is with Japan in her fight against Russia. Our government will preserve strict neutrality, and the attitude of our State Department has been so irreproachable that the Russian Foreign Office has felt called upon to take back her petulant and premature protest, and to express its entire confidence in our neutrality. But that has no bearing upon the merits of the contention or upon the question of our private sympathies. If Russia wins, the very existence of Japan will be gravely imperiled, and the difficulty of preventing the parti-

tion of China will be vastly increased. If Japan wins, her victory will put a check upon the Russian aggression which is a standing menace to the world's peace, and will guarantee an opportunity for the legitimate political and commercial development of one of the most promising among the younger nations.

It is unfortunate that in a case of this sort, sympathies are so little controlled by rational considerations. For example, a recent meeting of the Irish Nationalists in St. Louis passed a resolution of sympathy for Russia and of denunciation for the "pagan hordes" of Japan; also of special thanks to Russia "for her work done in the interest of humanity by her opposition to the designs of England in Persia, Turkestan, Thibet and other Asiatic countries, thereby preventing the extension of her tyranny over helpless people." Incidentally also, they expressed their disapproval of the proposed arbitration treaty between the United States and England. It would seem that the limit of preposterousness had been about reached in such declarations as these. Hatred of England for her alleged maladministration in Ireland is made the criterion by which to judge between Russia and Japan, and by which to settle every international question with which the name of England can be either directly or remotely connected. Here is the argument: England is a villain, as proved by her treatment of Ireland. Japan is England's ally; therefore Japan is also a villain. Russia is Japan's enemy, therefore Russia is a hero. How convincing and conclusive it would all be if the world and its morals were as simple as the moral order in the old-fashioned novel, in which no one but the villain ever did anything wrong and no one but the hero ever did anything right. But the world, and especially the world of international politics, is not so simple as that. No nation can be set down as an all-around villain because it has at some time done something wrong. We are not disposed to dispute what our Irish friends would say about the unjust treatment which Ireland has received from England—though the recent Irish land bill ought to be considered in that connection—but the folly of their argument is apparent when it leads to the apotheosis of Russia as a

friend of the down-trodden and oppressed.

It is not the truth of the pretended revelations of Mormonism that is on trial now in the investigation of Reed Smoot's qualifications for a seat in the Senate, nor the right of the Mormons to worship God according to the dictates of conscience. What is on trial is Mormonism as a political system and Mormonism as a teacher, instigator and encourager of law-breaking. The Senate Committee on Privileges and Elections is now considering Mr. Smoot's case. His alleged unfitness is based upon two assertions: *first*, that, as one of the "twelve apostles" of the Mormon church, he is under the orders of the hierarchy and must cast his vote in the Senate according to the dictation of the hierarchy; *second*, that the Mormon church still teaches and encourages the practice of polygamy and that Mr. Smoot, as a member of the hierarchy, is a party to this breach of faith with the United States government and this infraction of the laws of his own state. The investigation gives to those who believe that Mormonism is a political menace as well as a social cancer and a false religion, just the opportunity they have long sought for giving wide publicity to the facts. The Senate committee has almost unlimited power to summon witnesses and compel their attendance. The only important witness so far examined is Joseph F. Smith, president of the Mormon church.

Regarding the first of the two points raised, President Smith asserted as strongly as possible the freedom of the individual members of the church to control their own acts, but when asked whether Mr. Smoot had to get consent to run for senator, he replied: "He had to get the consent of his associate apostles and the first presidency in order to go before the legislature. He obtained that consent."

But the chief interest centered in the inquiry concerning the present status of polygamy. President Smith admitted that he himself has five living wives, all of whom have borne him children since the manifesto of 1890 by which polygamy was supposed to be done away when Utah was admitted into the Union. Most of the twelve

The Question of Sympathy.

Mormonism and Polygamy.



apostles have plural wives and are supposed to be maintaining relations with them as formerly. Putting together the various items of President Smith's testimony, the following seem to be the facts about Mormonism and polygamy: Since 1890 both plural marriage and polygamous cohabitation have been contrary to the laws of Utah. In that year the federal government, as a condition of admitting Utah to the union, required that polygamy be prohibited. This was interpreted to mean that no new plural marriages might be entered into, but that former relations might be continued. The Mormon church, accordingly, repudiated the doctrine of polygamy, in President Woodruff's manifesto of 1890, though the authoritative books which proclaim polygamous marriage to be a divine institution are still circulated without amendment; but the church countenances polygamous cohabitation with plural wives married before 1890. President Smith admits that in this respect he and Mr. Smoot's fellow-apostles break the laws of their state. President Smith makes much of the fact that he could not honorably desert his children and set his plural families adrift in the world, even in obedience to a state law. The law does not ask that of him. But it does seem that the paternal regard which he professes for his children could scarcely compel him to continue to increase their number. He has forty-five now, and eleven have been born since the manifesto of 1890 was issued. The investigation continues.

The government of Colombia, acting through its agent, Gen. Reyes, who is now in Paris, has discontinued the legal proceedings by which it was trying to prevent the transfer of the Panama canal property to the United States, and it remains only for the legal advisers of our government to assure themselves of the title—and that was already practically done before the Panama route was agreed upon—and the money will then be paid and the work will begin. Of the fifty million dollars which must be paid out very shortly to the canal company and to the Republic of Panama, thirty million will be taken from the funds now deposited in those national banks in various parts of the country which serve as government depositories. As the sum needed is less than twenty per cent of the total amount so deposited, its withdrawal is not expected to have any considerable effect upon the money market. The remaining twenty million dollars will be paid out of the treasury itself, and when it has been paid, there will remain a working balance of nearly forty million dollars in the treasury. The call for the payment from the banks has already been issued, and it is expected that the transaction will be completed within thirty days.

It does not follow, however, that the actual work of excavation on the canal will commence at once. It would probably be politically desirable from the standpoint of the administration to have the work well under way before the election, but there are some preliminaries to be attended to, such as matters of sanitation, drainage and water supply. In our recent experience in Cuba and Porto Rico, we have learned something about the conditions of healthy living in the tropics, and it will be time and money well spent if the isthmus can be brought into a reasonably healthy condition before the work of excavation is commenced. It is estimated that from the time actual digging is commenced, it will require a force of at least forty thousand men for ten or twelve years to complete the canal.

**Reclaiming the Desert.** Commander Booth-Tucker of the Salvation Army has a plan for colonizing the arid regions of the west with the overflow from the cities of the east. The plan has been embodied in a bill which has been prepared by Senator Fairbanks and is to be introduced in Congress. It proposes the creation of a Bureau of Colonization in the Department of the Interior. A fund of fifty million dollars, to be raised by the sale of three per cent bonds, is to be made available for loans to the settlers who take advantage of the law. It is said that a similar plan has been in operation for eight years in New Zealand—that laboratory of political and economic experiments—and that the government has never lost a cent of the eight million dollars which it has loaned to homesteaders. The difficult point in all these schemes for turning the tide of emigration from the cities to the country is that the people who would profit most by the change are the least willing to go. Every proposed readjustment of population must take account of the fact that city slums are inhabited chiefly by people who cannot earn a fair living in the city, but will not live anywhere else. Commander Booth-Tucker believes, however, that he can find enough who will follow his call to materially reduce the congestion in some of the most crowded quarters and to supply the deficiency of population in some of the unsettled regions. It is stated that just before his death Senator Hanna had agreed to become sponsor for this bill.

**The Dawes Commission.** Charles J. Bonaparte and Clinton R. Woodruff, who were appointed by the President to investigate the alleged misconduct of Indian affairs by the Dawes Commission, have filed their report. The report in the main substantiates the charges which were made by Mr. Brosius, agent of the Indian Rights Association, against Tams Bixby, president of the Dawes

Commission, and Messrs. Breckenridge and Needles, members of the Commission. Congress is urged to take prompt and decisive steps to remedy the conditions, and it is recommended that the Dawes Commission be abolished. In transmitting this report to the President, Secretary Hitchcock concurs in the recommendations regarding the public officials who are connected with real estate firms and are using their official positions as a means of private gain, but he opposes the immediate abolition of the Dawes Commission. The President, in forwarding the document to Congress, calls attention to this latter statement of the secretary, and adds his own opinion that it is desirable to abolish the Dawes Commission if it shall be found possible. The report does not reveal any criminal action on the part of public officials, but shows such a confusion of public and private interests as to seriously impair the usefulness of several officials in the public service.

**Sky-scrapers.** The modern steel-framed office building or hotel, with its ten to twenty stories, has been much discussed from many points of view. Is it beautiful?—or rather, can it ever be made beautiful? Is it as permanent as brick and stone? Is it fire-proof? The great Chicago fire, thirty years ago, discredited the alleged fire-proof qualities of the iron-framed buildings. The recent Baltimore fire, which put all sorts of large buildings to the severest test possible, showed that the form of construction which is most nearly fire-proof is that in which a steel skeleton is encased in terra cotta walls. The terra cotta shell protects the framework from the extreme heat and the steel framework supports the building even though an occasional brick or block of terra cotta may be crumbled by the heat.

But there is another danger—one which is connected rather with the nature of man than with the structure of the sky-scraper. A few days ago in New York a ten-story hotel building, which was in process of erection, suddenly collapsed and seventeen workmen lost their lives in the ruin. None knows just why it fell; perhaps no one ever will know; but the chances are that the real secret of the disaster lay in dishonest work somewhere on the job. Iron is cheaper than steel. Light beams are cheaper than heavy ones. Everyone who has ever built a house knows that contractors are tempted above most other men and that some of them yield. And in these steel-framed buildings, whose vital structure is hidden under a shell of terra cotta, there are exceptional opportunities for dishonest and dangerous economies. The fact of it is, these finer types of buildings require a finer type of men to build them, and along with superior technical qualifications these must go superior ideals of personal and professional honor.



## Unconquered Land.—IX.

### Fidelity with Fraternity.

During the larger part of our history, when our position was assailed by caricature and misrepresentation, and narrow-minded partisans thought they were doing God service in opposing us, there was a promptness and willingness to accept the gauge of battle, on the part of the defenders of our cause, that showed not only their confidence in the truth of that position, but their readiness to suffer and sacrifice for it. But now that the attitude of other religious bodies toward us has changed, and there is of necessity a corresponding change in our attitude toward them—a change which we doubt not has been brought about by the Spirit of God and is well-pleasing to our heavenly Father—a more difficult task is before us, namely: to maintain the same fidelity to principles and truths which we hold in trust for the world, within the bounds of fraternity and good will. This, if we mistake not, will be a severer test of our loyalty to a sacred trust, than we underwent in the period of conflict.

No one who has followed us in these articles, or who is an intelligent reader of the *CHRISTIAN-EVANGELIST*, will understand that by fidelity to the truths we hold in trust we mean a blind and bigoted devotion to a given position, which closes the mind to any new light that may break out from God's word. This is precisely the spirit which we have ever antagonized, as contrary to the free spirit of the gospel. What we do mean is that, if God has raised us up to teach the world certain truths and to accomplish a definite mission, He expects us to be true to that mission both through good report and through evil report. If His word and Spirit are leading us into fraternal relations with others of His children, He does not mean that we shall hide our light under a bushel, but rather His chief purpose, probably, in bringing us into this relationship is that we may let our light shine in a way that will be of the greatest service to others; while we, on the other hand, by cultivating an open mind, may also receive from the closer contact which comes from this fraternal relationship additional light from those who, like ourselves, do not exist without fitness to serve God's purpose in some way. We not only wrong ourselves, but we wrong others in not teaching and practicing those things for which we specially stand, and in the way most likely to win acceptance for them on the part of others.

There is an idea abroad in the world that there is something essentially antagonistic between fidelity to one's convictions and fraternity with those holding contrary views on certain points. This may be true with people in a low stage of civilization or spiritual development, who are unable to grasp the truth that fraternity is based not on uniformity of opinions, but on

a deeper and more fundamental spiritual basis, even our common kinship in Christ. Several years ago the writer, in a sermon at one of our conventions, declared that he found two things growing side by side, in his own heart, as the years went by, namely: his appreciation of the great plea we were making for Christian union on the basis of a return to Christ and to the simple gospel, and his appreciation of the Christian character and work of other Christians who were not following with us, but who seemed to be used of God for the accomplishment of His purposes in the world. Some thought that was impossible, but the "more part" readily accepted the statement, finding its corroboration in their own experience. But it has never occurred to us for a moment that this recognition of the Christian worth of others released us from the obligation to be loyal to the truth as God gave us to see the truth. On the contrary it has seemed to us that this appreciation of others and their work is an essential condition of teaching them any new truth which they may not have learned.

Nevertheless, it is true that, because many confuse in their minds fraternity toward others with an easy-going indifference to truth, there is danger, in this new period of fraternity upon which we are entering, that some will be disposed to barter away what may be distinctive in our position, with the false idea that by so doing they are promoting the era of good feeling and unity. Nothing can be further from the truth than that unity is promoted by any compromise of truth, or by the surrender of honest convictions. The religious world has outgrown that stage of its being. Anybody whose good opinion is worth having, respects the man who is loyal to his conscience and to what he believes to be truth, far more than he does one who, like the school-teacher, is willing to teach that the earth is flat instead of round, if his patrons prefer it that way! Much as we love unity and fraternity, we are free to say that, if they were to be purchased by the sacrifice of conscience or honest convictions of truth, we would have none of them. We would rather stand alone with God and our conscience, than with the multitude whose good-will has been bought by being false to the light which God has given us.

This, then, is our point: If God's Spirit is leading us into more fraternal relations and co-operative efforts with our religious neighbors, as we doubt not He is, His purpose in so doing is that, by being true and loyal to the truth He has raised us up to emphasize, we may convey this truth more effectually. He would remove the barriers of hatred, strife and sectarian animosity among His people that they each may bless the other according to the measure of light they possess. And though the temptation may be greater now than formerly, to be silent

on all matters of difference, yet the duty and the obligation is clear for us to "speak the truth in love," as brother to brother, both for conscience's sake and our brother's sake. To be fraternal to all who love Christ, while we are loyal to all the truth which Christ has taught us, will be an achievement that will mark a distinct growth in grace and in the knowledge of the truth, and will furnish further proof that we are being led of God toward the fulfillment of our mission in the world.



### Union Among Presbyterians.

The union of the Presbyterian Church in the United States and the Cumberland Presbyterian Church, has proceeded so far as the agreement, by the Joint Committee appointed by the two bodies, on the basis of union. It only remains for the two Assemblies to approve this basis, and then for the various presbyteries to give it their sanction for the union to go into effect. The probability is that the action of the joint committees will be approved and that we shall have at least one less division in the church. It is worth while to note that this is a re-union of bodies which once constituted but one body of Presbyterians. The division occurred more than a century ago, and the chief points of difference was the doctrine of election and predestination, as defined in the Westminster Confession of Faith, and the ministerial standard of education as an essential condition of becoming a minister of the gospel. The late revision of the Confession of Faith, and the modification of sentiment as regards the rigidity of the rule in reference to theological training, have made the re-union possible. The following are the statistics given of the two bodies as they stand at present: The Presbyterian Church has 7,361 ministers, 7,552 churches, and 1,024,196 communicants in the United States. The Cumberland Presbyterian Church has 1,595 white and 450 colored ministers, 2,944 white and 400 colored churches, and 184,493 white, and 39,000 colored communicants.

This union movement among our Presbyterian brethren is indicative of the union spirit that is at work among the churches. It shows that the centripetal forces now at work are stronger than the centrifugal, and we may anticipate further re-unions of this kind as preliminary to a closer union of the larger and more divergent bodies of Christendom. Those religious bodies having creeds or confessions of faith as their bases of fellowship, even though these creeds may differ somewhat, form one class that might be united by a little adjustment and modification of their respective symbols. On the other hand those bodies which recognize the sufficiency of the Scriptures and the autonomy of the local churches, form another class



that might more readily see their way to come together. In other words the difference on the creed question—that is, as to whether any other basis of union and fellowship than that presented in the Scriptures themselves is permissible—is a wider gulf of separation than any difference in the statements of the various creeds. The characteristic feature of our own movement for union was that, instead of formulating a creed embodying its conception of the basis of union, it discarded all human formulations of doctrine, as possessing any divine authority, and went back to the original basis of fellowship and the original foundation of the church—the Christ-hood and divinity of Jesus of Nazareth—with the Scriptures alone as a sufficient interpretation of what is involved in that creed. Time has but demonstrated the wisdom of this plan. No one now expects to see the reunion of Christendom on any uninspired creed. To believe in the possibility of ultimate Christian union is to believe in the practicability of dispensing with human formulations of doctrine and uniting on the creed, of which Jesus said: "Flesh and blood hath not revealed it unto thee, but My Father who is in heaven."

### The Foreign Offering.

The following telegram comes from the corresponding secretary of the Foreign Society:

INDIANAPOLIS, March 6.

Reported heavy rains over the country to-day. Please request churches to continue the offering next Sunday. F. M. RAINS.

If we could have F. M. Rains all over the country on the first Lord's day in March, the success of the offering would be assured; but the other sort is less conducive to large audiences and liberal responses. Surely we will not allow the weather to interfere with our duty in world-wide evangelization. If storms prevented a full attendance of our membership on the appointed day for the offering, let the offering be repeated on the next Lord's day. Canvass the absentees if any are absent when the offering is taken. See to it that every one has a fair chance to give. More than that, see to it that no one has a fair chance to avoid giving. Use as much time as may be necessary during March to make effective the foreign missionary appeal by gathering up the offering.

Whether Kentucky escaped the inclement weather on last Sunday or rose superior to it, we do not know, but here is a telegram which indicates that one church has made a splendid showing, storm or no storm:

WINCHESTER, KY., March 6.

Winchester, Ky., offering for foreign missions seven hundred and fifty dollars.

CECIL J. ARMSTRONG, Pastor.

Another telegram reads:

CLEVELAND, O., March 6.

Jefferson Street, Fort Wayne, stays in the Living Link line with offering of five hundred

dollars for foreign missions to-day, continuing the support of Stella Franklin. I am now on my way to Palestine.

E. W. ALLEN, Pastor.

After such a day as that a pastor can start for Palestine with a clear conscience and a good taste in his mouth. And we not not see how any pastor can turn his attention to anything else with a clear conscience until he has brought his congregation, if not up to the point of being a living link, at least up to the full measure of its duty and ability for the cause of foreign missions.

Remember, the day for the foreign offering should never be considered as past until the best possible offering has been taken.

(See other telegrams on page 323.)

### Editor's Easy Chair.

On Biscayne Bay.

Somehow this far southland seems steeped in the spirit of romance. If we ever decide to comply with a request that has come to us to write a novel before we close our literary work, we shall probably gather the inspiration for it here on the shore of Biscayne Bay. There is something in this balmy air, these bright, sunny days and moon-lit nights, the beautiful waters of the bay, the singing pines and the rustling palms to stir the sentiment and quicken the pulse-beat of any one not too old to be in sympathy with life or to remember the emotions and aspirations of the young. A few days ago, while sailing over the crystal waters of the bay, we chanced to hum a tune of the olden time—one that carried us back to the days of our youth, and immediately the feelings, impulses and ambitions of youth came back to us. And then we remembered that these were, for us, in the far past, and there was a moment of sadness, until we could call up the compensations of increasing years. But Oh! the rich dower of the young! Would that they understood and appreciated what latent possibilities lie in that possession!

What a glorious night this is! The full moon hangs over the bay, and across its silvery pathway the sailing vessels pass like phantom ships. The floating white clouds above—the ships of the upper air—follow the invisible currents to their distant ports. The soft night wind sways the branches of palm, palmetto and pine. The air is fragrant with the odor of orange blossoms. On such a night it seems a profanation to sleep! One feels the impulse to go forth under the starry heavens, either alone or with one closest to his inmost soul, and speak heart to heart from the purest and best there is in him. What one misses here is the music of the waves, as the quiet waters of the bay send up no ceaseless anthem of praise, but only smile back at the Creator whose smile

lights up their placid surface. The song of the pines is the nearest substitute for the music of the billows. To some this is gain. The moaning of the sea brings sadness to them. It seems to be a requiem over the millions it has devoured since man began his efforts to master it. But we love the resounding notes of "the deep-heaving sea," and the thunder of the wild waves as they beat on the shore. But to-night the scene is one of quiet beauty and peace, and we love that, too.

For a few days we have been indulging in a new experience. The editor was born and reared on the farm, and to cultivate the soil, strip the fodder, gather in and husk the corn, cradle and bind and shock and thresh the wheat and oats, were among his earliest lessons. But cultivating the soil in Dade County, Florida, is altogether different. Raising oranges, grape-fruit, lemons, limes, mangoes, and other tropical fruits is quite another kind of business, from that of raising corn, wheat, oats, potatoes, etc. And the soil in which we work here is quite as different from that which we plowed in boyhood, as are its products from those we helped to raise in Southwest Missouri. Dynamite is the Dade County cultivator. With it the stumps are blown out of the ground, the coral limestone is pulverized, holes are blasted out in which the young trees are planted, and the way for the plow is opened up. What the dynamite leaves undone the fire accomplishes, devouring the shivered stumps of the trees, and making an excellent quality of lime out of the stone that is blown out. To this must be added the digging up of the scrub palmetto, which is mostly roots. Such is opening up a farm in Dade County. A domain of one and a half acres quite satisfies our ambition! But when you have once conquered these natural obstacles, it is done, and the reward is sure if one has patience to labor and wait.

Meanwhile you have the climate! That, after all, is the main thing. We have been here three weeks to-day, and there has not been one hour of unpleasant weather, nor a single cloudy day within that time. Just now the cloudy day, with abundance of rain, is what is needed. Of course there are unpleasant days here, but in no place we have ever been have we seen so few, and this season we have missed them entirely so far. Florida has a great future, materially. It is the duty of the Christian people of the whole country to see to it that its moral and religious development shall keep pace with its material progress. The Disciples of Christ are not strong in this state, but they have made an encouraging advance within the last few years. We hope to attend the state



convention at Tampa, which we now learn is to be held March 22-24, and learn more of the condition of our cause in the state. J. P. Rowleson is at Tampa, and J. B. Corwine has recently come to Ocala. These are newcomers in the state, and are strong men. Evangelist James Small has begun a series of evangelistic meetings at Jacksonville, with Bro. J. T. Boone, which promises good results.

May the Easy Chair, even down here amid the scent of orange blossoms, be permitted to express its deep solicitude that the matter of our exhibit at the World's Fair be carried out with a zeal, a liberality and a degree of enterprise that will do credit to our noble cause? There is not a day to lose, and we have gone too far to turn back without the stigma of failure resting upon us. We must not fail; we cannot afford to fail. Let us do heartily and promptly, what we have set our hands to do.

### Questions and Answers.

Please explain the expression "and who shall declare his generation."—Isaiah 53:8. J. A. S.

The expression may more easily be explained if the corrected translation in the Revised Version or American Revised Version be used. The American Revised Version is as follows: "By oppression and judgment he was taken away, and as for his generation who among them considered that he was cut off out of the living for the transgressions of my people, to whom the stroke was due." The verse may be paraphrased as follows: By injustice under the guise of law, he was put out of the way, and who of his contemporaries understood that his death was not a punishment for his own misdeeds, but for the sake of sinful men who deserved punishment.

I have noticed in several religious papers this advertisement: "\$75,000 given away to arouse interest in, and to advertise the great St. Louis World's Fair," etc. Does this not come under the head of gambling, or is it considered lawful? Would you think it right for a Christian to patronize the scheme?

The positive statement contained in the above is obviously false. No one is giving away \$75,000 to arouse interest in and advertise the St. Louis World's Fair. It is possible that some firm whose business made it desirable to have a large number of names and addresses, might give away a considerable sum to get such names. It may not be known to the general public that there is a large class of business houses whose most valuable asset is what they call a "sucker list"—that is a list of persons who have been known to bite on free propositions of this and similar sorts. Whether this particular scheme is gambling or not, we do not know. If it is, the chances are that the dice are loaded.

In your poem, "What We Stand For," you use the expression, "For the weak against the strong." What do you mean by *against*? Does it mean an encouragement of the uprising of the poor against the rich? This may be poetic license, but it might lead to license not poetic. Would it not be better "for the weak as well as strong?" W. H. W.

It is of course not always true that the weak are always right, or that the under dog deserves our sympathy, but it is a fact that in our present imperfect stage of civilization, those who are strong use their strength selfishly to encroach on the rights of the weak. So long as that condition remains, we are "For the weak against the strong," to help the weak to recover that degree of opportunity and advantage which rightfully belongs to them. No anarchistic or revolutionary sentiment is intended.

1. Was the whole of the First Epistle of John addressed to the church universal, or was the epistle in the first chapter speaking to unbelievers?

2. Do the editors of the CHRISTIAN-EVANGELIST believe that Jesus Christ was the actual Son of God as taught in the first chapter of Matthew?

1. There is no adequate ground for breaking the unity of John's First Epistle, and it seems clear to us that it was all addressed to believers.

2. They do.

1. Can John 3:5 be construed otherwise than to mean baptism? Is there any reason why "water" might here mean the "word of God?"

2. Does not John 3:16 seem to say that faith is all that is necessary for salvation?

1. There have been many attempts to eliminate the reference to baptism from John 3:5. They have all been unsuccessful. There is no more reason for interpreting water as the word of God in this passage, than for giving it any other interpretation which the fancy may suggest. On the other hand, we do not think that Jesus was in this passage teaching the duty or necessity of Christian baptism. Christian baptism could not exist until after the death of Christ and the beginning of the Christian dispensation. Jesus was rather reverting to the baptism of righteousness or John's baptism, and meant to say that one must not only be born of water, that is, the baptism of repentance which had already become fairly familiar, but must also be born of the spirit before he could enter the kingdom of God.

2. In that whole class of passages in which salvation is apparently conditioned only upon faith, it is necessary to understand the term faith as including not simply the act of intellectual belief ("for the devils also believe and tremble"), but as involving that whole attitude of soul and the life of obedience which naturally follows as the correlary of genuine faith. Faith is considered not as the condition upon which salvation is bestowed, but as the gateway by which one enters upon the path which leads to salvation.

### Notes and Comments.

Our Methodist brethren have found that the requirement of a fixed period of probation before admitting candidates to church membership is awkward and unsatisfactory. Since scientific criminology favors the "indeterminate sentence," why not try indeterminate probation? The period could then be varied according to the needs of the individual case. After all, the whole policy of probation, while it may follow "the historic practice of the Christian Church," as a recent Methodist writer says, scarcely goes back to the days when "the Lord added to them daily those that were being saved."

A recent critic of the Disciples of Christ, Dr. David Utter, of Denver, says of our movement:

It is a country religion, root and branch, origin and history, quality and substance. . . . As a sect, the Disciples find themselves at a disadvantage among city people. If they insist on baptism for the remission of sins, they are out of harmony with modern Christian thought; they seem dogmatic and narrow, they can not present their faith as rational. . . . Moreover, the country members who come into the city miss the old message and the old fervor and accuse the educated minister of becoming worldly and falling away from the faith. They did a great work in the sparsely settled west last century, they upheld religion, stimulated free inquiry, they helped more than anybody else to break the old iron bound creeds; their work was a mighty influence making for freedom and reason in religion, but it is doubtful whether as an organization they can follow their tendencies to their legitimate conclusions.

To be a country religion is perhaps not a bad thing, so far as it goes. In fact, we are rather proud of it. But it occurs to us that a movement which has been a "mighty influence for freedom and reason in religion" in the country ought not to be wholly impotent in the city. And it is not. The movement and the plea are good for city and country alike. But until comparatively recent years we have had an insufficient supply of city-trained men to represent us adequately in the cities. One must know city conditions and understand city people to work successfully in the city, as one must know country conditions to work successfully in the country.

But speaking of our growth in the cities, however, we are not doing so badly. Taking a list of seventeen leading cities and comparing their statistics for 1891 with those for 1902, we find that the number both of churches and of members has considerably more than doubled in the eleven years. Unitarianism—the faith with which Dr. Utter is identified,—is a distinctively urban religion and has great resources of wealth and culture. But it shows a smaller percentage of growth for the entire half century from 1840 to 1890 than our city work shows in eleven years. There must be a weak spot somewhere in Dr. Utter's argument.



# Verbeck of Japan By Alva W. Taylor

Until William Elliot Griffis wrote his life of Verbeck of Japan three years ago, little was known of the part this quiet but able man had played in the transformation of that remarkable land that has demanded so much of the world's attention and admiration for the last three decades, and is today the cynosure of all eyes. The Japanese themselves knew little of it although he was for two decades the trusted advisor of the men who effected the revolution. "Tell no man" was Verbeck's motto, and it was recognized as the best policy by even the most grateful of his friends. The Japanese are a proud and sensitive people, and prudence on the part of all and the further motive in our hero's heart that love of Japan was greater than love of self forbade him revealing the part he played in the reconstruction. He did once modestly remark that the fact he worked in silence, seldom volunteered advice and never asked personal favors was the reason he was consulted when others were not.

Verbeck was born in Holland and taught the art of civil engineering. He came to America as a youth as to a land of opportunity, but Perry's doings in Yokohama harbor opened to him larger opportunities in that little known land and he accepted a commission to go out in the first party of missionaries sent. There were a few Dutchmen living on an island in Nagasaki harbor and it was thought a Hollander would have some advantages, but alas, as is too often the case, those who go for gain prove no friends to those who go for good.

The little party of three landed in Nagasaki in 1859, and could do naught but study, watch and wait. Verbeck found opportunity to quietly instruct two young men, and thus began the work that makes him famous in the annals of New Japan. At the end of six years he had secretly baptized two, an act which they did at the risk of their lives, for Christianity had been under interdict for two centuries, ever since the Jesuits had blunderingly tried to dominate the land with Popedom, and now that trade with foreigners was beginning, the ban was the more pronounced. But the school grew and the future makers of Japan were in it. The teaching of Christianity was forbidden but Verbeck, with grim determination, used the Bible and the Constitution of the United States as text books for the teaching of English.

At the end of the first decade the upheaval began, and pupils of the son of Grotius and Jefferson turned to their master for advice. For another decade the country was in a state of war, and for the last two years of it in actual armed revolution, but at the end New Japan had won. It was a victory by the students, and foremost among them were those from the Nagasaki

school. The Mikado was restored to power, the feudal lords laid their authority at his feet, government by public opinion was decreed and the policy of learning everything possible from everywhere possible adopted. An era of education began and Verbeck was called to Tokio to found the Imperial University. At the end of the first year he had five hundred students. Yet the reactionaries were powerful and things hung in the balance for a time. It was the minority of intelligence and progress that was in control and the bloody hand of assassination was often raised against it. Foreigners were not wanted and Christianity was put under even more severe interdict and rewards offered for the apprehension of any who might profess it. The penalty was death.

Verbeck quietly advises the sending of young men to America and secures several to go. He obtained places for six at Annapolis. He toils to break prejudice and becomes chief advisor to Iwakura, the leader in that early time, and of Count Okuma, one of his own pupils, who has to this day been one of the leading men of the empire.

He translates Blackstone, Wheaton and works on political economy, advises the formation of an army, counsels the establishment of a postal system, the building of light-houses, and the founding of modern schools. His parlor at the university becomes a veritable council chamber for the officials of the Imperial Government and he is even invited into the presence of the Mikado who now, for the first time in centuries, was seen of his subjects. He received invitations to visit the princes in various parts of the empire for the purpose of advising in the development of the resources of their lands. He could not go but they came and his scientific training stood him in good account. He was appealed to for so many things that he sat through many nights seeking the information that was needful. Great was his gratification when he was asked to furnish missionaries for teachers, for they only could be trusted, said they. The first battle was won.

All this time Verbeck was supervising a translation of the Bible from the Chinese and letting no opportunity escape to get the interdict against Christianity removed. His great plan now is an official embassy to America and Europe. His advice lay unacted upon two years until Okuma and Iwakura saw the time was ripe. Verbeck planned the route and was accorded the distinction of naming two of the representatives. The second battle was won, and soon the victory for the embassy telegraphed from the States that the great motive power of Western progress was Christianity, and the decrees against it, posted all over the empire, came down like magic. The

beginning of things seemed accomplished, and after fourteen years of untiring service, amid so many dangers, our missionary turned his face toward the lands of his birth and of his inspiration. In six months he is back to that of his adoption.

Just before leaving on this short furlough a most interesting thing transpired in the light of present day events. A council, lasting many hours, was held in Verbeck's house in which he advised the fortification of the coast and the building of an efficient navy. His reasons were found in the aggressive policies of Russia, France and England in the Far East.

A Senate is now formed as an advisory body to the Mikado, and Verbeck is made a sort of official advisor to it. He translates the Code Napoleon, the Constitutions of Europe and legal forms and documents innumerable. All the time he is preaching every Sunday and working laboriously on a translation of the Bible. After five years he desires release from official duties that all his time may be devoted to those of the missionary, but is persuaded to stay on from month to month. At last, however, he secures release with the exception of lecturing twice per week at the school for the sons of the nobility, specifying that his topic must be ethics. He begins teaching in the new theological school and to travel over the empire preaching. Large audiences greet him, and his facility in the language and aptness at quoting their authors, make his sermons of unusual attraction. Upon retiring from official life the Mikado had decorated him and the Japanese desired to advertise his coming here and there with this notable fact, but Verbeck refused to come until every poster was torn down.

The Mikado announced that he would grant a Parliament in 1900, and Verbeck was importuned to lecture upon and teach political subjects. So many of his pupils had attained to high station that many thought his instruction was the best guarantee of position. This he resolutely refused to do, but continued to preach and translate religious works.

His last work for Japan was to write an address to the Mikado for the presentation of a copy of the Bible in the translation of which he had borne so important a part. In 1898 he departed from this world in the same quiet way he had done all things in it. He was buried at the Mikado's expense and a soldier's salute was fired over his grave as a mark of national honor. Every year he had been accorded a reception by the Mikado, and it was his official right to attend all affairs of State, but the rearing of his monument by the Japanese people and his Master's "Well Done" are the greatest tributes to his worth.



# Fighting the Blind Tigers By William Durban

A note just to hand from Bro. E. M. Todd, now stationed as preacher at the Church of Christ, Fulham, says, "We are expecting the bailiffs in our house every day!" This shows that our brother has taken his place amongst the stalwarts who have refused, as Passive Resisters, to pay the education rate, from conscientious scruples. American readers who have followed the progress of the current struggle in England are aware that the whole of England outside London has been for over a year involved in this fight against the act, and that London is only just now to have its turn. For two education acts were passed, a separate one being reserved for London, a year later another for the rest of the land. This Tory government, of which Mr. Balfour, nephew of Lord Salisbury, is the supercilious head, delivered itself and the nation into the grasp of a proud, selfish, and exacting hierarchy—the priesthood of the Established Church. The Church of England and the government have been playing into each others hands, with disastrous results for the cause of civil and religious liberty. The Church of England was to back the Tories, and the Tories were to make the church paramount in the matter of national education. But half the nation is in rebellion against this recrudescence of mediæval tyranny. Thousands are refusing to give the tax-collector the rate, because it is levied for the purpose of paying the expense of education mixed with priestly and sem-popish doctrine administered to the boys and girls. The children of Methodists, Congregationalists, Baptists and Presbyterians will be poisoned by the decoctions of divinity imported from the Pope's kitchen.

## One of the Victims.

A concrete instance of persecution, which has just come very closely home to myself, will furnish a lurid illustration of the persecution which is in process. Some of the Passive Resisters not only refuse to pay the rate, but also resist the entry of the bailiffs into their houses. The result of such defiance of an unjust law is condemnation to imprisonment. Accordingly, many of the best men in England are one by one being cast into prison cells, under the same gloomy roofs with criminals and felons, with thieves and forgers, with drunkards and ruffians guilty of deeds of violence. And this incarceration is no mere nominal punishment, such as is meted out to prisoners for usual political offenses, which in this country are reckoned in a peculiar category, styled "first class misdemeanments." Such offenders as merely contravene political law, without committing any crime in other senses, are, according to custom, secluded in comfortable apartments; allowed to

see their friends; to be supplied by their families with good food; and to pursue habits of study under supervision. Mr. W. T. Stead was treated so during his celebrated experience. But these Passive Resisters, men of God honored in the free churches, are the subjects of infamous harshness. When I was pastor of Tasso Tabernacle, Fulham, in West London, (the sanctuary where Eli Brearley, formerly of Birkenhead, now so energetically ministers) I baptized a convert named O'Connor, one of a number of cabmen who were brought to Christ during the same period and were part of my great joy in the work of Christ. Brother O'Connor soon afterward went into business on his own account, and God so abundantly blessed him that he rapidly gained great success, becoming possessed of many horses and cabs. The more he prospered, the more devoted he showed himself to the church, and also to the good of his fellow citizens, interesting himself in public affairs so assiduously that he was chosen alderman by the Borough Council of his district of London.

## Our Alderman in Gaol.

On Jan. 23 Alderman O'Connor was arrested while on his way to preside at an anniversary service at a little country chapel about 30 miles from London, at the village of Battlesbridge, in the county of Essex. The police hauled him to Chelmsford Gaol. Here he was made to strip stark naked on a cold floor and his clothing was taken from him. In company with other prisoners he was made to take a bath, and was not allowed to change his underclothing for clean ones sent him until the morning of his release, nor allowed to have food sent or purchased for him. He was obliged to rise at half-past five every morning with the other prisoners, and partook of prison fare. The bread was sour. The dinner he was scarcely able to touch the whole time. The suet pudding was a study in lumps of white suet and black flour. During the day Alderman O'Connor was made to pick oakum in common with the other prisoners. The chaplain at was first very abrupt, but one day he spent over two hours with the prisoner in the cell, and finished up by praying for the removal of the education bill from the statute book. Among the books placed in the cell was a famous ritualist manual, "The Narrow Way." After the release of my friend from Gaol, he was given a breakfast at the Chelmsford Temperance Hotel by the Passive Resisters of the district. A large open air meeting followed opposite the Shire Hall.

## The Blind Tigers.

Thus, as you American friends have to fight sets of people whom you dis-

tinguish by the name of Blind Tigers, we also on this side of the Atlantic are engaged in a conflict with a very formidable set of enemies, who are blind to the true interests of their own church, and are fiercely attacking the principles of civil and religious freedom which raised their country out of the slough of ecclesiastical despotism. The blind tigers of bigotry are raging against the Reformation. They have formed common cause with the great Bacchanalian conspiracy also, for they are in league against Nonconformists with the governments, which is now on the eve of bringing in a great bill for the benefit of the brewers and drink-sellers. But many in this country see that the issue will be a very different one from that which these obscurantists design to bring about. For those who are calmly taking stock of the prospect predict that a tremendous reaction will ensue before long, and that the ultimate result will be the precipitation of the disestablishment fight which has so often been threatened, but has been continually postponed by other issues. When we see one of our own best representatives rushed into gaol, because of his bold adoption of the policy which his duty to God and man dictated to his conscience, we all become immediately concerned. I may here observe that Alderman O'Connor was not imprisoned as a London Passive Resister, because his resistance to the operation of the obnoxious act related to his refusal to pay the rate levied on some of his country property. Londoners have their turn to come. I will also remark that though Nonconformists generally are bitterly opposed to the act, all are not agreed as to the method of opposition. All are not Passive Resisters. Many say that the proper plan is to overthrow the government and to bring a liberal government into power. But British politics are at this crisis in such terrible chaos that the Liberals find themselves without any recognized leader, and this is the real reason why so many are resisting individually. The issue has been confused for the Tories also by Mr. Joseph Chamberlain's protectionist campaign. This has flung his own party into utter confusion, and Tories, Liberals, Radicals, Socialists and the Labor Party are all alike muddled in a hopeless fog. What England now lacks is great pilots for each party. We have too many programs and too few men competent to carry any of them out.

## The Conservative Split.

What has Mr. Chamberlain done? He has for the second time in his career wrecked a great political party. He it was who was mainly responsible for the destruction of the Gladstonian regime. He led the secession over the

(Continued on page 326.)



# The Minister's Vacation

By Mrs. May  
Griggs VanVoorhis

"Do you know, Mary," said the minister to his young wife, "I have found just the place for us to spend our summer vacation."

They were lingering over the breakfast table, as they often did on Monday morning, before plunging into the work of the week. It was one of those bright, sunny June mornings when all nature is on a holiday, and seems to call us forth from labor and worry to the joyous, care-free life of the fields and streams and woods. They had passed a successful, but intensely busy year, these two young people. They had come into helpful contact with many a care-burdened life; they had turned the weak and sinful from paths of temptation and wrong; and their cozy home, with its large, sunny rooms, and its hospitable table, was a beautiful memory in many a lonely heart. But now that the warm summer days were coming the burdens of the year weighed heavily upon their young shoulders, and they felt the need of rest.

"I heard about it yesterday," the minister continued, "when I was down in the country preaching for that little church at Rossby. About two miles from the village, in a beautiful stretch of woodland, on the bank of a pretty stream, is a little two-roomed cabin. A family from the city built it, I understand, expecting to spend their summer vacations there; but this year they are going to Europe, so the rustic home is for rent at a reasonable sum. When I heard about it and saw the little house nestling down among the great forest trees, I said to myself, 'Now here is the very place where Mary and I can spend four happy weeks in quiet, simple, outdoor life. We can take along what few things we absolutely need, and live at ease, with nothing to do but play and think and read.' What do you think, Mary?"

The fair face of the little woman across the table had brightened perceptibly. "What a boy you are to plan delightful times," she said, gayly. "What could be nicer than four long weeks alone in the woods?"

"You are sure that you won't be lonely?"

"Lonely?—no, indeed. There'll be walks and rambles and fishing and boating, and long hours of reading under the trees. And best of all, we'll be alone, far away from this never-ceasing noise and confusion. Oh, four weeks won't be half enough. Of course we'll take the hammock, John, and the little wicker rocker and two cot beds." Then followed an hour of merry planning, and when they separated for the day's work, it was with happy anticipations of their summer frolic.

Three weeks later, a warm July day found the minister and his wife busy and happy fitting up their cabin home.

It was indeed a lovely spot where the little house stood. A pretty stream, sparkling in the sunlight and dark blue in the shadow, with here and there the gleam of a fish darting to and fro, dashed by the very door. A motherly old elm spread its wide arms lovingly over their little home, and its rustling leaves seemed to whisper a kindly welcome to the new comers. On the surrounding hillsides stood the giant oak, the graceful maple and the beech with its drooping branches. Not a house was in sight, and all was silent save those dreamy, restful, woodland voices that chirp and buzz and hum on every hand. It was but a few hours' work to set the two simple rooms in order, and long before sunset the little house had taken on a very homelike aspect. How sweet it was, that first evening in the wood, to sit in the cabin doorway and watch the great shadows lengthen until they mingled into one dense gloom; to see the little brook, a silver thread in the gathering dusk, but joyous and rippling still, going on its way; to feel the kisses of the rising evening breeze and hear its rustling whisper through the branches, and to listen to the drowsy, goodnight chirping of the birds. Yes, this is living, this silent communion with nature, far away from all that grates and jars and wears one's life away. As they closed their cabin that night the minister's wife declared, with a happy, girlish light in her lovely eyes that she had never been so happy in her life.

Day by day passed quietly away. There was very little real work to do. The two rooms, with their scant furniture, were a decided contrast to the big, well-furnished house that took so much of the young wife's time at home. There were no sermons to write, for God himself speaks in the voices of the forest; and there were no calls to make, for the creatures of the wood go their own way and fight their own battles without the bungling sympathy of man. After the simple morning meal they wandered away together, or the wife stayed at home to read and sew, while the husband ranged the wood alone. He sometimes took his fishing rod along, but he had too much sympathy with suffering in any form to gain much enjoyment from that which brought pain to any living thing.

It was a beautiful, restful, carefree life, and yet—and yet. As the days went by a half unconscious, wholly unacknowledged yearning began to take possession of their hearts. They had every chance for rest, but they could not shake off the full busy life in which, after all, they had been so happy. As the twilight of evening fell, they found themselves wondering about this friend and that, who had depended upon them in the glad, old

days for sympathy and help. The din of the city, and the burden of responsibility were obscured by the thought of serving others. But they shook off these musings with a sad, little sigh, and said to each other again and again what a glorious time they were having.

One sunny afternoon as the minister sat alone in a pretty ravine, he was roused from the book that he was reading by a cry, the despairing cry of a bird. He turned and saw a mother robin hopping to and fro, and giving vent to bitter cries of distress. At her side, on the fresh, green grass, lay a baby bird, quite dead. It must have fallen from the nest in the first attempt of the little wings to fly.

"Poor little mother," he said, in a voice so gentle and full of pity that the bird was not frightened away, but continued her plaintive note. And then, in a flash of memory, he thought of a cottage near his own pleasant home. He remembered how, the winter before, a birdling had slipped from that nest, never to return. Who was comforting those poor young parents now? Did they miss his frequent visits and the sweet flowers that his thoughtful wife so loved to send? How he longed for the old busy life once more with its many opportunities to comfort, help and strengthen.

"Pshaw, I'm letting a little bird make me gloomy," he said to himself with a short laugh, brushing a great shining drop from the page of the book which he was reading. As he neared their cabin home that evening he saw his pretty wife sitting in the doorway. She had dropped her embroidery work into her lap, and her deeply, dreamy eyes showed that her thoughts were far away.

"A penny for your thoughts, little woman," he said, coming down the path to the door. She looked up, and a deep blush overspread her face. "I was just wondering," she said hesitatingly, "whether anyone reads to old Grandma Goodwin now. I was wondering whether she missed me just a little bit, John." He made no answer, but kissed her earnest face with a new, deep tenderness.

Well, these four weeks passed away, as all weeks must, and one sunshiny Saturday afternoon found them back in their own city home once more. The minister sat by the open window looking down into the street. He heard a light step at the door, and his wife entered the room. "I have been airing the rooms, John," she said, "and taking a peep into the chests and drawers and making myself at home again. I ran over to see Grandma Goodwin a few minutes, too, and do you know, John, she was so glad to see me that she burst out crying." The minister's wife was very near crying herself, but she laughed instead, and went on,



hurriedly. "Are you glad to be back, too, John, or do you miss your woodland home?"

"Gladder than you can think, little wife," he replied. "That was rest, and very sweet it was while we needed it; but this——"

He paused, and taking her hand in his he drew her to his side at the window. It was six o'clock, and the street below was crowded. There was the laboring man with his dinner pail, and his tired but strong, patient face; there was the business man, whose quick step and intent eye showed that

he was still pondering over the problems of the day; there was the man out of work with his listless step, his wan eye and pallid, joyless features; there was the school teacher, alert and quick, but with a weary, over-burdened look in her brave young eyes; there was the mother, bearing the sleeping babe in her arms, and gently urging onward the tired little toddler at her side. All with their problems, all with their ambitions, aspirations and great possibilities.

"This," said the minister softly, "this is life, Mary."

## The Denial of Self

BY PRESTON BELL HALL.

"If any man wishes to go where I go, he must renounce self, take up his cross, and follow me."

Jesus was in the shadow of his own cross when he said this. He was going the way of renunciation and crucifixion to resurrection and glory, and to go *where* he was going one must go along the *way* he was going.

A lady said, "I should have enjoyed the sermon much more but for a large hat in front of me which hid the face of the preacher. I like to see the speaker." That is true of a good many people—they must see the face of the preacher to enjoy his sermon. It is true, also, that many professed disciples of the Master do not have any joy in him because they never see him nor hear him. That which gets between the disciple and his Master is *self*. This is the black shadow of evil that covers all beauty and obscures all the sunshine of love. It dispels all the joy and peace that is a Christian's inheritance. The last enemy to be destroyed in a believer is self. It dies hard. In its struggle to live it assumes the brightness of an angel, the piety of a saint, and strives to keep an outward form of religion when the heart is full of the love of the world.

What is self? It is the sum of one's individuality. It is the I AM of conscious being centered in its own thought and feeling, refusing to blend with humanity in the fellowship of interest or with God in the fellowship of being. Self is isolated egoism. It is compounded with innumerable things, and changes all of them into its own image. Interest becomes self-interest; pleasing, self-pleasing; praise, self-praise; love, self-love. It also changes the meaning of many words. Goodness is changed into badness; righteousness into self righteousness; liberality into penuriousness; humility into pride; the glory of God into glorification of self. What a wretched condition!

"Oh, the bitter pain and sorrow  
That a time could ever be,  
When we proudly say to Jesus,  
All of self and none of Thee."

In contrast with love, self is impatient and unkind; self is envious;

self vaunteth itself, is puffed up, does not behave itself seemly, seeketh its own, is easily provoked, thinketh evil; rejoiceth in iniquity, but rejoiceth not in the truth; beareth nothing, believeth nothing, hopeth nothing, endureth nothing. Self is never reliable. It fails in every contest of truth with error, in every battle for righteousness and purity. It speaks as a child, understands as a child, thinks as a child. Self never puts away childish things. It sees through a glass darkly, but avows it sees face to face. It knows imperfectly, but claims to know even as it is known. With self abide unbelief, despair, hate, these three; but the worst of these is hate.

Follow after hate and desire fleshly lust and you will have insomnia, invalidism and insanity. There will be disorder and derangement in the whole physical, mental, and spiritual condition. Self multiplies excuses, tries to justify itself, is sensitive to fancied slights, exacting of others, but shirks all responsibility. Self insults others but never apologizes. It wants the chief seat in the synagogue, puts the smallest coin on the contribution plate, times the preacher's sermon, and generously applies it to its neighbor. Self is the autocrat in the home, the plutocrat in the market, and the aristocrat in society.

Self must die. It is impossible to be a good Christian when self rules the heart. Dying to self is a poetic expression. It sounds romantic, heroic, chivalrous. It is beautiful to read about, easy to talk about, fascinating to write about. But it is hard to do. There's the rub. But it must be done. There can be no abiding peace, no spiritual power or prosperous Christian work without dying to self.

We die to self by denying self. We must deny the *power* of self. It is not our master, it *shall not* be our master. Christ is our Master, and to self we must say, "Out of my way, Satan! You are a hindrance to me; you look at things not in God's way but in man's."

We deny self by refusing to gratify any desire of self. Self fattens on indulgence. It says, "Let us eat and

drink; let us make merry in wine; let us 'cut a swell' and disregard the feelings of decent folks." This unclean beast; this eating, drinking, smoking, gambling beast will devour the child of God, the immortal soul, if his voracious appetite is gratified.

We deny self by taking up our crosses. We have come to the dividing of the ways. Jesus says, "Come, follow Me." Self says, "If you follow Him He will give you a cross. Take the easier way. God is too good to condemn you for a life of ease. If you are only a decent fellow, you will be all right." Jesus says, "Yes, I will give you a cross. Upon your cross self will die. Then you will enter into the joy of your Lord."

In the death of self we find life. He that loathes his life of self will find the life of God. Then will be the joyful cry, "I am crucified with Christ, nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the Son of God who loved me and gave himself for me."



### ON A RANCH

Woman Found the Food that Fitted Her.

A newspaper woman went out to a Colorado ranch to rest and recuperate and her experience with the food problem is worth recounting.

"The woman at the ranch was pre-eminently the worst housekeeper I have ever known—poor soul, and poor me!

"I simply had to have food good and plenty of it, for I had broken down from overwork and was so weak I could not sit up over an hour at a time. I knew I could not get well unless I secured food I could easily digest and that would supply the greatest amount of nourishment.

"One day I obtained permission to go through the pantry and see what I could find. Among other things I came across a package of Grape-Nuts which I had heard of but never tried. I read the description on the package and became deeply interested, so then and there I got a saucer and some cream and tried the famous food.

"It tasted so delicious to me and seemed to freshen and strengthen me greatly so I stipulated that Grape-Nuts and cream be provided each day instead of other food, and I literally lived on Grape-Nuts and cream for two or three months.

"If you could have seen how fast I got well it would have pleased and surprised you. I am now perfectly well and strong again and know exactly how I got well, and that was on Grape-Nuts that furnished me a powerful food I could digest and make use of.

"It seems to me no brain worker can afford to overlook Grape-Nuts after my experience." Name given by Postum Co., Battle Creek, Mich.

Get the miniature book, "The Road to Wellville," in each package.



# As Seen From the Dome By F. D. Power

Our view this week will be limited. The diocese as seen from the Dome does not take in a vast scope of territory. It is important, however strategic, world-influencing and history-making in its position and work. The man in the Dome looked out upon it twenty-nine years ago and he saw very little, and was almost as lonely and discouraged by the outlook as Walter Scott when he climbed it and cast his eye over the prospect thirty-four years before. Now the scene has changed. Hives of workers are laboring here and there in the once destitute places. New centers of Christian influence are being opened constantly. Eight are in easy vision where two little struggling bands were then working, and beyond are ever increasing numbers as the diocese stretches away to the mountains of Maryland and the shores of the Atlantic.

Last week I had a visit to Washington county where the faithful Kendrick and Hoye are not holding the fort, but pushing the enemy. If ever there was a golden season for our cause in the east it is now. Sheridan telegraphed to Grant, "Things are in shape to push." The silent man wired laconically, "Push things!" The next offering is for general home missions, and that, too, ought to be a quarter of a million; not that we love heathen lands less, but we love our own land more. The Hagerstown and Beaver Creek Churches are as active as ever. H. C. Kendrick recently held a meeting with only home forces and added twenty-three to the number of the saved. The Hagerstown Church was never in better condition. One of the strong pillars of their work was H. S. Eavey, who recently fell asleep in Christ. He was a nobleman and a true Christian, and universally esteemed. Our colored brethren here are also prospering under the ministry of their excellent pastor, W. H. Dickerson.

Beaver Creek is the mother church and W. S. Hoye is the bishop of this region. Zack Sweeney says Christ did not give Peter "the primacy, but the priority." Our Beaver Creek pastor enjoys the priority and seniority among our Maryland preachers. For a score of years he has served the honored congregation on Beaver Creek and he is as busy holding protracted meetings as ever. He preaches once a month for Downsville, and in December added sixteen to the church there and greatly improved their house of worship. He has a half dozen other preaching points: Smo Ketsun, where he has forty members; Fairfield, Pa., a few miles from Gettysburg, and just across Mason and Dixon's line, where he recently held a meeting with J. A. Hopkins and added seven and effected an organization; Mapleville, and other places. No church pushes right and left the work of missions more than

this country church which, in the twenty years of Hoye's ministry, has not only cared generously for its local work and erected a beautiful \$14,000 house of worship, but has averaged besides \$8,000 a year for twenty years in offerings for missionary, educational and benevolent work. Their new sanctuary is giving great satisfaction, and Uncle Billy Newcomer, Miss Ellie and the rest of the saints are enjoying it. It is a thing of beauty crowning the hill and smiling its benediction over all the fertile valley.

One great soul is missing here—our blind bishop, Alexander Newcomer; and yet not missing, for everything speaks of his presence and blameless life. It is just a year ago I wrote him to dedicate to some one some autobiographical notes for me, and he sent a Christmas turkey instead, and wrote later: "I am glad to learn that the proud bird of the mountain reached the national capital in safety and that he met with such kind greeting. I am also glad to know that international relations were not disturbed—Turkey met with no downfall, Greece was not overthrown, Africa was not humiliated, nor China destroyed." Referring to my request he adds: "You say you have some idea of writing me up or down, whichever I preferred. Excuse me if I say that I would prefer neither. If I wished a service of that kind done there isn't a man in the country I would prefer doing it to yourself, but I am trying to follow this motto: 'Do all the good you can, and say as little as possible about it.'"

'Any little corner, Lord  
In Thy vineyard wide;  
Where Thou bidst me work for Thee,  
There I would abide.'

I enclose a piece of poetry containing my sentiments on this subject:

'It is not mine to run with eager feet  
Along life's crowded way my Lord to meet,  
It is not mine to pour the oil and wine,  
Or bring the purple robe of linen fine;  
It is not mine to break at His dear feet  
The Alabaster box of ointment sweet:  
It is not mine to walk through valleys dim,  
Or climb far mountain heights alone with Him.  
He hath no need of me in grand affairs  
Where fields are lost or crowns won unawares.  
Yet, Master, if I may make one pale flower  
Bloom brighter for Thy sake through one  
short hour,  
If I, in harvest fields where stray ones reap,  
May bind one golden sheaf for love to keep,  
May speak one quiet word when all is still,  
Helping some fainting heart to do Thy will;  
Or sing one high, clear song, on which may  
soar  
Some glad soul Heavenward, I ask no more.'

Not far away from Beaver Creek our indefatigable J. A. Hopkins labors in word and doctrine. His work is at Boonsboro, Md., and Waynesboro, Pa. Both of these were Beaver Creek Missions, as was Hagerstown. Two were recently added at Waynesboro. The church meets in a hall and has a membership of eighteen. It is one of the beautiful spots in the Cumberland Val-

ley just across the line. Fifty-seven are in the Sunday-school. This is a new field. Recently Hopkins has been prospecting in York, Pa., and found nine "Scattered Disciples." York is an important city of 40,000, the former home of Judge and Mrs. J. S. Black. It was my privilege to preach there often during the life of Judge Black. Mrs. Black had her Bible class of thirty old women, and her chapel, and would get her candidates ready for baptism, and then send for a preacher to baptize them, but there never was a formal organization. It should be effected. J. R. Goff lives there.

Another point in the diocese recently visited is Baltimore. The work in our neighboring city has had some serious set-backs this winter. The fire has done mischief unspeakable, many of our brethren meeting with heavy losses. One of our preachers, W. R. D. Winters of Fulton Avenue, has been disabled by sickness. He is a beautiful character, and his ministry was being greatly blessed. It is a sad loss to our cause there. Our veterans, Abbott and Ainslie, have both suffered from illness in their families, the former being called to mourn the loss of his youngest boy, Richard, whom he dearly loved. Mrs. Abbott is also ill, as are Brother Ainslie's sister and mother. E. B. Bagby will begin a meeting for the Harlem Avenue Church March 13.

Our Washington churches are all happy. Ninth Street, where E. B. Bagby does such fine work, has had thirteen added the past month. J. Murray Taylor has held a meeting for four weeks past, resulting in thirty-two additions, making thirty-seven under his ministry since January 1st. He is fitting in admirably and growing in favor with all the people. Four of his recent additions were U. S. soldiers. W. L. Harris has baptized seven the last month. He is never content with a dry baptistry. Recently the Whitney Avenue Church, to which he ministers, has received a donation of 100,000 brick for their new Kimmell Hall, and it is going up. Claude C. Jones is doing excellent service at the new Thirty-Fourth Street Church and J. T. Watson at our Vienna Church where they will dedicate a new house of worship in May. J. Murray Taylor will undertake to open a mission in the ancient city of Alexandria, across the river, where we have about a score of members. The South East Mission is at work on plans for a six thousand dollar meeting house and will soon break ground. It is said of one of our preaching force: "Put him in Hades, and he will at once cast about to establish a mission." Vermont Avenue had five added recently, and on Sunday, 28, had the blessing of a sermon from Z. T. Sweeney. All looks well from the Dome.



# Neglect of the Bible-School

By H. D. Williams

The church of to-day is guilty of glaring neglect of the Bible-school. Here and there are to be found exceptions to this statement, but in general it is true. The conspicuous indifference of the church to its supreme opportunity is manifest in many ways, but chiefly in the following four:

## 1. In Organization.

The average Bible-school is organized and managed in violation of all business and pedagogical principles. The school elects its own officers, the classes select their own teachers, and the pupils choose their own classes. What nonsense! How long would our public schools survive under such trifling? In the Bible-school it has done untold harm, and is still at it. Thousands of schools are to-day shorn of nearly all power for good by an inefficient management chosen and perpetuated by the school itself. Not many months ago a strong church in a growing western city was almost totally wrecked by the folly of its Bible-school electing its own officers.

But the chief harm done by the slipshod, unbusiness-like organization is in the impression it makes on the community, especially the younger portion of it. That impression is this, that while all secular institutions must have the advantage of the very latest and best methods of organization, the Bible-school does not need it, the Bible-school does not aim at anything definite and therefore does not need definite organization and method, the Bible-school deals with sentiment rather than with facts and therefore must not be slavish to rules and regulations, the Bible-school is not a very important institution but rather a useless but harmless religious conventionality neither to be opposed nor to be supported. With such an impression abroad in a community, the Bible-school is greatly handicapped.

## 2. In Support.

It is clearly the dictate of common sense that every member of the church should support, to the best of his ability, the Bible-school. They should be in full co-operation with either the regular or home department. The Bible-school ought to be in fact the church at work *learning and teaching* the Word of God, and every member should be an officer, a teacher or a pupil in a class. The day is not far distant when it will be so, and he who will not ally himself with the Bible-school enterprise which is the direct work of the church, will be considered unworthy the fellowship of a living church.

But behold the actual relation of the church to the Bible-school! From a careful survey of one hundred and forty churches, including country, village, town and city, only twenty to twenty-five per cent of the membership have anything to do with the Bi-

bible-school except to send their children when convenient. This may be taken as representing the general attitude of the church. In the average family connected with the church, the children are urged gently to attend Bible-school. The decision as to whether they shall go or not, comes up, however, almost every Sunday. It is not understood that the Bible-school is on the Sunday program just as firmly as the dinner. Hence, under constant pressure to neglect, the Bible-school, the parents often yield for very trivial causes. Company comes, a visit is to be made, the weather is unpleasant, the head aches a little or the body is tired—these are the excuses for which the Bible-school is neglected. Is it any wonder that the children, especially the business-headed boys, come to look upon the school as a thing too insignificant for their concern? The meager support which the church gives to her Bible-school is cause for shame and deep concern for the future.

## 3. In Equipment.

An auditorium for preaching purposes is no fit place to hold a Bible-school if the school is to be anything more than a religious plaything. The teaching force of the church, as well as the preaching force, needs a building for its purposes. This has long been partially recognized by city churches. A few city churches have taken the advanced ground of a room for every class, and every room thoroughly furnished with maps, blackboards and a library. This is the ideal towards which every school should work. The inadequate equipment of the Bible-school is due, not to lack of money, but to a failure to properly appreciate and emphasize its work.

## 4. In Teachers.

In nearly every Bible-school in the land the cry is, "Teachers, teachers, more teachers and better teachers!" Is this not proof positive that the Bible-school occupies too small a place in the thought of the church? It is very difficult to find teachers who are willing to do the three very necessary things: *Prepare the head, prepare the heart and be on duty.* There are too few teachers who will be as loyal to their work as if they were being well paid in money. Not until the church thinks more of the Bible-school, and the preacher preaches more about it, and the elders pray more for it will there be more and better teachers.

From these evidences and many others it must be acknowledged that the church of to-day is sadly lacking in its valuation of the Bible-school opportunity. I believe, also, that our own people are more blameworthy in

this respect than many others. Logically, we ought to be the foremost people in Bible-school work. But we have a large number of churches in cities, towns and country places where the Bible-school is nothing more than a dead conventionality. We also have a large number of country and village churches where the Bible-school is considered a worthless thing, and none is wanted.

It is gratifying to see that we are preparing to arouse our churches to a keener realization of their opportunities in the Bible-school. We now have a National Bible-School Board which was appointed at the Detroit Convention. This Board is preparing (see report of its recent meeting in St. Louis) to awaken our churches on the Bible-school subject and to help the Bible-schools to greater efficiency. Its work is needed. God speed it.



## "DOETH GOOD."

And Addeth no Sorrow.

"I am an old lady and had used coffee all my life until a year ago then I found a drink 'that doeth good and addeth no sorrow.'

"For many years I had been troubled with constipation and stomach trouble, sleeplessness and various other ills and although I had been constantly treated I got almost no relief.

"I have always been a great worker with many cares and often in the morning I would feel unequal to my daily tasks. So I would drink a good stiff cup of coffee of which I was very fond and then for two or three hours afterwards I would feel so smart and buoyant and keyed up to such a high note that I could undertake most anything. But along about 11 o'clock the reaction would begin and leave me stranded on a lounge until dinner time. Then I would get a cup of tea to tide me over the afternoon. So it went on for a number of years and the great wonder is that I did not collapse altogether. I must have had a good constitution. Every month I got a little worse.

"At last and with great reluctance I was forced to the conclusion that it was coffee that was the chief cause of my many troubles. So I looked the matter up carefully, quit the coffee and began the use of delicious Postum; the wisdom of this change was soon shown in a material improvement in my health.

"Since I have been using Postum I do not have that unnatural elation and consequent reaction and the craving for the stimulant has left me. I am now strong and steady all of the time. Name given by Postum Co., Battle Creek, Mich.

Look in each pkg. for the famous little book, "The Road to Wellville."



# News From Many Fields

## Canton Notes.

Our attendance continues large. Brother Hicks has been called to preach for the church at Rutledge, Mo.

On last Friday evening a reception was tendered W. M. Jordan by the Quincy Church, at which our singing evangelist, Bro. Daniel Dungan, rendered several cornet solos, and was presented with a beautiful bouquet of pink carnations by the Christian Endeavor Society and the church.

The church at Marceline, Ill., for which E. M. Carr is preaching, will build an addition to their church.

F. M. Branick, an ex student of Canton, has been called to preach at Randall, Kan.

D. B. McCann has accepted a call to preach for the church at Philadelphia, in Marion county, Mo.

Daniel Dungan will sing for a meeting at Madison and Independence, Kan.; also for W. F. Richardson at Kansas City, Mo.

Prof. Youngblood, for many years the professor of logic, philosophy, psychology and Latin, died on the evening of March 28 at his home in Canton. Appropriate funeral services were held in the Christian Church, the sermon being delivered by D. Dungan. The remains were sent to Kokomo, Ind., for interment, being attended by Pres. Johann. In the death of Brother Youngblood the school has lost an able man, a faithful friend of higher education and a Christian whose work will continue to bear fruit among the hundreds of ministers—his former students—who fill pulpits in this and other states. Steps are now being taken to select his successor in the faculty.

THOMAS WALLACE.

## Phoenix, Arizona.

So many inquiries concerning this region are constantly coming to me that I take this method of giving some information that will help to answer some of the questions that are put to me.

Phoenix is the capital of Arizona and is situated in the southern part of the territory, about midway between El Paso, Texas, and Los Angeles, Cal. It has a permanent population of about 7,000, and a transient or tourist population of more than that many more for eight or nine months of the year. It is in the midst of the great Salt River Valley, which is about 500,000 acres in extent. It is estimated that when the \$3,000,000 storage reservoir, now under construction by the government, has been completed, there will be water sufficient to irrigate a little less than half of this entire area. This will include all that is now under irrigation. The adequately irrigated area will be about 200,000 acres.

These lands are extremely fertile and are adapted to the growth of all the citrus fruits and most of the cereals. With plenty of water and favorable seasons, seven crops of alfalfa can be grown in a single season. Arizona oranges command the highest prices on the New York market. Improved lands are worth from \$50 to \$125 per acre. Intelligent and industrious ranchers make money here.

There being so many invalids here, it is a good place for druggists, doctors and undertakers. Not being a manufacturing town, Phoenix does not offer strong inducements to skilled labor, nor indeed to labor of any kind. Good wages are paid to labor needed, but the demand is limited.

Phoenix has unusually good schools and churches. Strangely as it may sound to eastern ears, Phoenix is a church town. Every Sunday her churches are filled with cultured people capable of appreciating the best.

As to climate, taken all the year around, there is no place on the continent that can approach it. The summers are hot, but most healthful. Living is reasonable. Existence is a constant delight to him who has a modicum of health and wealth. W. H. BAGBY.

## Maryland, Delaware and District of Columbia.

Our State Missionary Board met in Baltimore, Feb. 26.

J. Murray Taylor closed his meeting at H. St., Washington, Feb. 28, with 32 added, 20 of them baptisms. Whitney Avenue is building their Kimmel Memorial hall to accommodate the growing work.

The six persons who made the confession at Fairfield, Pa., as reported in the CHRISTIAN-EVANGELIST of Feb. 25, were baptized at Beaver Creek, Md., Feb. 28. They took membership here until they are organized, and others by letter. They have \$700 and some material subscribed for a new house of worship at Fairfield.

Our Sunday-school at Waynesboro has reached an enrollment of 60. We expect it to reach 100 or more in March.

Waynesboro, Pa.

J. A. HOPKINS.

## Colorado Notes and News.

The Colorado Christian Herald is our state paper. A. E. Pierce is the editor. The paper is published in Denver. Leonard G. Thompson, the corresponding secretary of our state missions, is assistant editor. J. E. Pichett, pastor of the Highlands Christian Church, Denver, also lends a hand. We are proud of our state paper. A good meeting was held recently in the Highlands Church by S. M. Bernard, of Boulder. Between forty and fifty persons were added to the church. Brother Bernard has commenced a series of sermons in his own congregation, entitled, "A Journey Through the Bible." Boulder is the seat of the State University.

Frank O. Fannon recently spent a season in Fort Collins in evangelistic work. Thirty or forty persons became members of the church. W. J. Lockhart is the regular preacher. The church is in a prosperous condition. J. H. Mohorter came from the St. James Street Church, Boston, to the Central Christian Church in Pueblo. All goes well. Brother Mohorter assisted Clyde Darsie, of the Broadway Church, Pueblo, in a series of meetings recently, the immediate results of which were the addition of thirty or thirty-five persons to the membership of the church. The Broadway Church began five years ago as a mission; it is now self-supporting and is "at home" in its own building in a fine location. R. B. Preston began the work. He lives in Pueblo and preaches as he has opportunity in the region round about. Brother Darsie has done a work of which any man might be proud.

David C. Peters is pastor of the Christian Church in Trinidad. The membership of the church has almost doubled since he became pastor two years ago and the old debt has entirely disappeared. Brother Peters will leave about the first of March to make a journey through western Europe, Egypt, and the Holy Land. He expects to return about the first of July.

There were four baptisms in the Central Church, Denver. W. Bayard Craig, pastor, during the month; ditto South Broadway Church. The work at Golden is taking on new life under the ministry of J. W. Maddux. He and his wife are just the people for Golden. A number of persons have recently confessed Christ. The church at Windsor, of which S. K. White is pastor, is now practically free from debt. This church was organized in 1898. J. E. Pichett is now in a series of meetings in Windsor. Cripple Creek is a hard field. E. F. Harris has taken hold of the work there. He is a good man, a good preacher, a good pastor.

L. H. Humphreys, of Delta, Ia., has closed a successful meeting at Longmont. Thirty-two persons entered the fold. He is expected to become pastor of the flock about the first of March. The house of worship in Colorado Springs, where S. E. Brown preaches the

word, is crowded every Lord's day and there are frequent additions. The Christian Woman's Board of Missions has done a good work in Colorado. There are 44 congregations of the Christian Church in the state. Only eleven have not received assistance from the Christian Woman's Board. From the beginning to the present time this board has invested about \$30,000 in Colorado. The Disciples in this state believe in the Christian Woman's Board of Missions.

The following churches have observed C. W. B. M. day: The Central, South Broadway, Highlands, East Side and Berkeley, where Mrs. F. D. Pettit preaches, in Denver, the Broadway Church (Pueblo), Greeley, Longmont, Fort Collins, Boulder, Florence, Grand Junction, Wray, Golden, Colorado Springs and Loveland. The state normal school is located at Greeley. The Disciples organized in Greeley less than a year ago. L. E. Scott is their preacher. The work is growing. Brother Scott baptized four persons, in the country, a few miles from Greeley, not long since. There are twenty-five or thirty unaffiliated Disciples at Littleton, ten miles south of Denver. It is only a question of time when there will be a congregation of the Christian Church in Littleton.

B. B. TYLER.

## Good News from the Field.

Our work at Indiana, Pa., was a success in every way; but the crowning work of the three weeks' meeting was the addition of S. M. Work to the working force of the church. He is a business man of town and a very active Christian worker, who has for years been convinced of the evils of sectarianism and the beauty of Christian union. Brother Work, says the pastor, E. Lee Perry, has for a long time been teaching the Bible class in the Presbyterian Church, conducting a private Bible class on each Monday night, and preaching at some school house on Sunday nights, and he has been teaching the same things for which the Christian Church has been contending for years. On Tuesday evening of last week, Brother Work brought seven converts, the fruit of his own labor, with him. In accord with his desire, and with full consent of the congregation, he was publicly and solemnly set apart as an evangelist. He then entered at once upon his duties and baptized the seven candidates which he had brought.

At Columbus, Ind., the home church, the pastor, H. H. Harman, Brother Luceney and the writer had the pleasure of receiving Bro. Richard S. Martin into the fellowship of the church. Brother Martin comes with a splendid record from the M. E. Church, where he has preached for the past sixteen years. He has a fine presence, voice and mind. He is going through a meeting with us at Lake Charles, and he is proving himself to be a veritable Moody in evangelistic work. I first met him in our meeting at Danville, Ill. He heard a three weeks' series of doctrinal addresses there which gave him a new conception of how Christians are made according to New Testament pattern, and he was moved largely to take the step through the light received in that meeting. When this meeting is over, he will be ready for active work, and it will not be hard to find him plenty to do. His family is in entire sympathy with him. They are all consecrated workers and splendid musicians. His son Elbert was baptized into Christ at the Tabernacle in Columbus, the same day that his father was received into the fellowship of the church. His wife and three daughters compose the rest of the family. His eldest daughter Edna is a young woman of more than ordinary ability as a soloist. She and her father would make a strong team in the evangelistic field. Already he has several call for meetings, but Mrs. Martin prefers a pastorate. His home is at 349 McLean Avenue, Chicago.

W. S. Buchanan is the pastor here. The church is proud of him and they have good



grounds. He is full of zeal, consecrated from the sole of his feet to the crown of his head, scholarly and a winner of souls of the first water. We have been in a meeting for a week with immense audiences and good prospects. S. M. Martin, of St. Louis, held a fine meeting here last year.

A. R. Davis, of Dimond, O., is the soloist and leader of song. He is doing grand work. The most complimentary thing any man can say of Brother Davis is this: He is a thorough man of God. JAMES SMALL.

Lake Charles, La. Permanent home, Columbus, Ind.

### Michigan.

G. A. Gish visited Benton Harbor recently, and the prospects are favorable for his locating at that place.

G. Carl has accepted a call to the churches at Hartford and Millburg, and is already in charge.

E. E. Mack, of Ft. Wayne, Ind., has accepted a call to Algonac.

C. J. Tanner is in a meeting at Detroit, Central, with J. Walter Wilson as singer.

J. S. Raum is in a fine meeting at Saginaw with 51 additions to date.

W. H. Kindred is in a meeting with the new church at Battle Creek, with 39 additions the first week.

There were four additions in a short meeting held recently at St. Johns, where D. Munro ministers, W. H. Kindred doing the preaching.

W. B. Taylor's meeting at Ionia resulted in 72 additions, with bright prospects for the future.

L. O. Drew is in a meeting at Lacota.

F. T. Porter is seeking to adjust difficulties at Buchanan.

Arthur Holmes has been called to the pastorate of the church at Ann Arbor.

The third district convention will be held with the church at Belding, April 5-7. A good program has been prepared and a large attendance is expected.

The writer will close his work at Cascade April 24. This church will then need a good preacher. C. M. KEENE.

Cascade, Mich.

### February Report for Kentucky Missions.

W. F. Rogers was at work full time, preached ten sermons and reports fair progress.

D. G. Combs in eastern Kentucky reports 16 days, 21 sermons, 19 added, one officer appointed, one prayer-meeting organized, \$10 for self.

H. C. Runyon was at Latonia all the month, preached eight sermons, made 37 visits, \$13.85 for self, \$104.75 for local work.

W. D. Darnell reports for six months at Bellevue, Boone county: 19 sermons, 19 added, 50 visits, \$80 for self. He is now in Alabama.

A. K. Brooks preached one Sunday at Jackson, and Brother Harris preached one Sunday in his stead.

H. J. Derthick reports full time at Berea, 18 sermons, 13 added by confession and baptism and eight otherwise. About 50 added since the first of the year. He is doing a great work.

L. B. Haskins gives a good account of the work at Erlanger. He was there two Sundays.

Wm. Gross reports for December and January 12 days, 15 sermons, six added, \$3 for self, \$9 for local work in southeastern Kentucky.

R. A. Hovious was in Russell county 19 days, preached 22 sermons, aided two places, 23 added, congregation inaugurated at Russell Springs, house secured for regular preaching. In a meeting at Jamestown, Russell county, at the time of report.

J. K. Osborn was in Harlan county 12 days, preached 12 sermons, added three, 14 visits, \$16 for self.

Jas. E. Thomas was at Beattyville only one Sunday, on account of smallpox scare.

## Spring Humors

Come to most people and cause many troubles,—pimples, boils and other eruptions, besides loss of appetite, that tired feeling, fits of biliousness, indigestion and headache.

The sooner one gets rid of them the better, and the way to get rid of them and to build up the system that has suffered from them is to take

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<b>Scald Head</b>	<b>Boils, Pimples</b>
<b>All Kinds of Humor</b>	<b>Psoriasis</b>
<b>Blood Poisoning</b>	<b>Rheumatism</b>
<b>Catarrh</b>	<b>Dyspepsia, Etc</b>

Accept no substitute, but be sure to get Hood's, and get it today.

D. C. McCallum is preaching for the Irvine Church two Sundays in each month. He thinks the outlook favorable.

A. T. Felix is giving all his time to Bardstown and Springfield, and the work goes on very well.

A number of men did not report in time for publication with this. We urge all the workers to send in their reports promptly on Monday before the first Saturday in each month.

H. W. Elliott gave full time to the work and collected \$236.03. This is nearly \$100 less than the collections of the same month in 1903. We urge all who have any money in hand for state missions to send it in at an early date. Enough money has been raised and not forwarded yet to meet our expenses for the next two months. We plead with the brethren to send it in without waiting for another letter. H. W. ELLIOTT, Sec.

Sulphur, Ky., March 3.

### Dedication at Evanston, Ill.

Lord's day, Feb. 28, was a day of great triumph and rejoicing for the Evanston Church. This church was organized eight years ago, and has been worshipping in rented halls until within the past month. Last August a vacant lot in the central part of town was purchased and paid for. Plans were at once drawn and preparations made to build a \$5,000 chapel this winter. Pledges to the amount of nearly \$2,000 were secured from the membership. But before the time for beginning the active work of building arrived, another circumstance arose, which can be accounted for in no other way except to say that it was God's leading. About eight years ago, the First Congregational Church started a mission in the southwest part of town. For many reasons the venture proved a failure, both financially and otherwise. In December, 1903, they became very anxious to sell the whole outfit. It represents a cost of between \$6,000 and \$7,000. They offered to sell it to the Christian Church for \$3,000. It was purchased January 1 and \$1,000 paid. Interior improvements were at once made in the form of redecorating, carpet and pews, at a cost of about \$600. The carpet was put in by the G. E. Society, and the indebtedness assumed by them, and the pews were furnished by the ladies' aid society.

Bro. L. L. Carpenter was present and conducted the services in the morning and afternoon on the day mentioned. Bro. Carpenter is a master of such occasions. About \$2,000

was needed to provide for all indebtedness. Taking into account the small membership, only about a hundred, and the sacrifices they have made during the past six months, very few dared hope that the full amount could be raised. But the members set the example of generous, cheerful giving, and others, strangers as well as friends, caught the enthusiasm, and before the close of the afternoon service it was announced that the entire amount had been provided for in cash and pledges running over a period of nine months. The church was then formally dedicated to the worship of God, and after the dedicatory prayer all joined with a hearty good will in the singing of "Praise God from whom all blessings flow." The building is of composition material, or cement, on the outside. It is not large, but splendidly arranged, with a seating capacity of over 300.

W. D. WARD, pastor.

Evanston, Ill., March 1, 1904.

### Results in India.

Wednesday, Feb. 3, was a great day in Harda. We had 15 baptisms on that date, the largest number we have had there at one time since my coming into India. Four of these came from Handia, where our evangelist, M. J. Shah, is stationed, two from Timarni, where S. P. Isaac carries on both medical and evangelistic work, one or two from Rahet Gaon, where Yakub Masih is located, two from the leper asylum, just outside of Harda, and the rest were of Harda proper. Only one of them was of a Christian family, so that this number represents that much gained directly from heathenism.

A large crowd of natives gathered to witness the ceremony of baptism, which was performed in the river near the town. But there was perfect order throughout it all, and it certainly must have impressed them, the more especially as there were several prayers and short talks in which the meaning of baptism and the duties of Christians were set forth.

Such incidents as this are the things which go to encourage us. We sow the seed day by day, and it sometimes appears that the harvest never will come, but in his own good time God gives us the fruit. The work is moving along favorably at the other stations, though Mrs. Rambo is compelled to return to America on account of ill-health. She expects to leave with her children on March 22.


Harda, C. P., India. GEO. W. BROWN.

### Want A Church Organ for Easter at Half Price?

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## The Sunday-School.

March 20.

**JESU S FEEDS THE FIVE THOUSAND.—**  
—Matt. 14:13-23.

Memory Verses 20-21.

GOLDEN TEXT:—Jesus said unto them, I am the bread of life.—John 6:35.  
*The Return of the Twelve.*

The twelve apostles, it will be remembered, have been making their first experimental attempts at an independent ministry, while Jesus has been making a short tour by Himself. (Matt. 11:1). It is while the Twelve are away, that the disciples of John the Baptist come and report his death at the hands of Herod. Shortly afterward, the apostles return to Jesus "and told Him all things whatsoever they had done and whatsoever they had taught" (Mark 6:30). What an interesting reunion that must have been! What experiences there were to recount of preaching and healing, of victories over disease and sin, and perhaps of some failures where in their inexperience they had gone wrong. Certainly there must have been much to talk about when the Twelve came together to report to their Master the results of their first work in His name.

### *The Call to Rest.*

Jesus saw that His disciples were weary with the work they had been doing. They needed rest from the work and from the excitement, and freedom from the crowds which have been thronging about them. And so, recognizing that the welfare of the workers is essential to the prosperity of the work, He called them aside for rest and recuperation (Mark 6:31). There are times when the call to recreation is as divine as the call to service and more important and pressing. There are times when a vacation is the truest vocation.

### *The Eager Multitude.*

But the multitude would not permit them to escape even when they took a boat and went to a quiet place on another shore of the lake. Going around by land, the crowd overtook them. Even the sick and crippled were carried along. When Jesus and His apostles landed, there was the crowd. As He had had compassion on the disciples and called them to rest, so now He had compassion on the people and would not send them away disappointed. But He did not lay upon His tired disciples the work of healing. He did it Himself. Not only did He heal their diseases, but He "spoke to them of the kingdom of God" (Luke 9:11), for bodily healing had always a spiritual significance with Him and was made the vehicle for teaching religious truth. So great was the eagerness of the throng to hear and to be healed that the flight of time was unnoticed and the recurrence of the most pressing needs found them unprepared. Even at evening the people apparently did not notice their perilous condition until the disciples called attention to it. Jesus certainly did not mean to encourage people to ignore ordinary precautions for supplying their physical needs, but some recognition was due to those who, on this occasion, had been so thoroughly absorbed in the words and works of Jesus that they had forgotten even their hunger.

### *The Multiplied Loaves.*

The Twelve demurred mildly at the suggestion that they should furnish food for this vast multitude. Jesus did not stop to argue away their objections, but claimed their assistance and convinced them by the results. It is characteristic of His method and of the principle that holds good in Christian service to-day, that He did not create food from nothing, but multiplied the small quantity which was at hand. God's way of working is to add His blessing to our inadequate human resources and thus make them adequate, rather than to do the work without man's help. So now the

great crowd was seated, the five loaves and two fishes were brought out and broken and given to the apostles, and then in the very act of distributing to the hungry people the supply was multiplied until it became more than sufficient for all needs. It is in the very act and moment of service that the divine increment comes to make our slender resources adequate to the great tasks that confront us.

### *Why Feed the Hungry?*

Jesus did not usually do by miracle what men could do for themselves by ordinary means. His healing was usually of incurable cases, such as demoniacs and paralytics, whom ordinary doctors could not benefit. In this case, however, it seemed desirable to show special consideration to people who had so far forgotten themselves in hearing the word and in bringing their friends to be cured. Perhaps he also thought it desirable by this miracle of loaves and fishes to sanctify the common things of life. Perhaps he wished to show that God's hand is to be seen in the supply of our normal wants as well as in the provision for unusual needs such as the casting out of demons. There are some nowadays who are unduly anxious that the church shall not become a soup-kitchen, and who interpret every ministry to man's physical needs as implying neglect of the spiritual. Jesus felt no such anxiety. He was willing to give men what they needed, be it food for the body or food for the soul. It is not improbable that a large proportion of these five thousand were farmers, at least they knew the process of the seasons and of the growing grain. If so, doubtless the next time they reaped their harvests, a hundred-fold more than the seed they had sown, they thought of this wonderful episode of the loaves and fishes and knew that he who had multiplied the bread to that hungry throng was exercising the same power which multiplies the seed in the harvest.

### *The End of a Period.*

This event, followed closely by the return across the lake, in the course of which Jesus walked upon the water, and by the discourse upon the bread of life (John 6:22-71), closes the second period of the Galilean ministry. Jesus now retires into the north with his disciples and henceforth devotes himself almost exclusively to the training of the Twelve.



### **So Easy to Forget**

In 999 cases out of every thousand, the directions which accompany a physician's prescription or proprietary medicine, tell you to take a dose three or four times a day, either before or after meals, and on going to bed. In 999 cases out of a thousand, this rule is never strictly followed. You start in to observe it religiously, and succeed pretty well at first, but soon you'll begin to skip doses, then the medicine fails in its intended effect. It's so easy to forget.

If the remedy is liquid form, the business man loses a dose in the middle of the day unless some thoughtful wife, mother or sister gives him a spoon and makes him take an extra bottle to the office. Most men hate to do this. If the medicine is in tablet form, the chances are he will never think of it until he reaches for car fare on his way home. It's so easy to forget. This applies to men and women alike.

The proprietors of Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) had sense and foresight enough to make their remedy so that only one dose a day is necessary. It is easy to remember to take it after the last meal or on going to bed. It stands in a class by itself. If you are pestered with indigestion, constipation, liver trouble, bowel trouble or any skin affliction resulting from bad blood, Vernal Palmettona is what you need. Try it at our expense. Write for a free sample bottle. It will do you good. Address Vernal Remedy Co., 506 Seneca Building, Buffalo, N. Y. Sold at all drug-gists.

## Christian Endeavor.

By H. A. Denton,  
March 20.

**LITTLE THINGS THAT CHRIST MAKES GREAT.**

1 Cor. 1:25-29.

### *For the Leader.*

We come to-night to study the little things out of which the Master will help us to make up the great things of our lives. It is not always the showy, the easily seen, the noisy, the thing that attracts the multitude, that is of the greatest importance. The quiet, the retiring, the seldom seen, the unostentatious, the little and apparently unimportant thing is often the far-reaching and important one. The big things of life are aggregations. They are not simple, but compound. They are really made up of many little things. The little things hold the key to their existence. The man of scholarship—his ability—it is made up of perseverance, sacrifices, hard study, close application, economizing of time; and the result of these which we call his scholarship is not one thing, one attainment, but an understanding of the many things which make up an education. Without attention to the little the larger could not be. So in the Christian life; that which we admire and that which is the end of Christian effort here, the full Christian character, is made up of the many littles of Christian effort.

### *For the Members.*

1. As recorded in Matthew 14:16-21, Jesus took the very little food to be found in the great crowd of hungry hearers and made out of it enough for the thousands. Even his miracles of this class do not make from nothing, but begin with what is in hand and build the bounty of blessing out of it.

2. Again, this lesson of using what we have with a view to increasing it to the proportions of the great things we want is taught in the Parable of the Talents as recorded in the 25th of Matthew. Each was given a basis upon which to begin. From that he was expected to work in proportion to what he started with.

3. From history we get the same lessons of the little things making the great men. They have, almost without exception, been men of what one might call small beginnings. There are Lincoln and Garfield, fresh in the memories of all. The sacrifices of the youth will forever move us to sympathy, and the heroism with which they met them, looking after the details of life, will ever challenge our admiration. They took care of the small things, and as it is in all the ways of God in both the natural and the spiritual, the large things took care of themselves.

4. Spare moments are little things. Many waste them because they place no value at all upon them. Yet men have educated themselves out of the opportunities of spare moments. Many of us who say, "We can not do any church work; we can not find time to do anything for the Master worthy of attention; the Lord will have to excuse us; when we get time we will make up for it," forget that we have the time and the opportunity every day to do great things for Christ. The fault with such is not an unwillingness to be of service to the Lord, but in the failure to grasp the importance of the little things of time, the spare moments. We are looking for some great thing to do.

Do we not remember what Jesus says of the reward of one who gives even a cup of cold water to one of the prophets of the Lord?

### *Quiet Hour Thought.*

Let us think of all the little things that come in our way every day we live for Christ, and then let us begin anew to appreciate what He can and will make of these for us.

### DAILY READINGS.

M. Little but wise.	Prov. 30:24-28.
T. A little stone.	1 Kings 17:12-15.
W. Some little victors.	Josh. 24:11, 12.
T. A little lad.	John 6:9-13.
F. Paul's young deliverer.	Acts 23:12-22.
S. One saves a multitude.	Acts 27:31-44.
S. Little things, etc.	1 Cor. 1:25-29.



## Midweek Prayer-Meeting.

March 16, 1904.

### THE GOSPEL OF LUKE.— Luke 1:1-4.

Of the many narratives written concerning Christ, in the years immediately following His personal ministry, four only have come down to us. It is probable that these four accounts of Jesus have survived because they were regarded as the most authentic records of the wonderful life with which they deal.

1. *"The beloved physician."* The author of the Third Gospel, which takes its name, like the others, from its author, was not a Jew, as most of the Bible writers were, nor was he an apostle. He was a physician, a gentile, probably a native of Antioch, and among the Grecians who were turned to the Lord in that city, after the persecution which scattered the disciples from Jerusalem (Acts 11:19-21). He was a traveling companion of Paul, the apostle to the Gentiles, in his later missionary labors. He shared Paul's imprisonment at Caesarea, went with him to Rome, and stood by him faithfully there in his sufferings. His style shows him to have been a man of education well-fitted for such a literary task, and his companionship with Paul would give him additional qualification for his work.

2. *Sources of information.* Luke's gospel appears to differ from the others in its sources. Matthew probably wrote as an eyewitness, supplementing his information, it may be, from Mark, if that be the older gospel. Mark wrote largely, perhaps from the recollections of Peter, who would be excellent authority for the facts in the life of Jesus. John, the last of the four writers, being a disciple and chosen apostle of Jesus, would draw from his own memory the deeds and words of his Master. But Luke seems to have gained access to all the available sources of information in his time, and, comparing narrative with narrative, and consulting such living witnesses as he could, wrote an orderly and accurate narrative of those things which were deemed indisputable in the circle of believers.

3. *Characteristics of Luke's Gospel.* It is generally held that Matthew wrote for the Jews, Mark for the Romans or Italians, Luke for the Grecians, and John for the Asiatics in general, and to correct certain errors that had already crept into the church. The common aim of all of them was to answer the question, "Was Jesus of Nazareth the Christ of prophecy and the Son of God?" But Luke's Gospel possesses certain characteristics which differentiate it from the others, among which may be mentioned the following:

a. It is not enough for Luke to trace the genealogy of Jesus to David, or to Abraham; he carries the line back to Adam, "who was the Son of God." Jesus must be made to appear as the Son of Man, and related to the whole race, and hence a Savior for all men, Gentiles as well as Jews. The citation by Luke of the Syrian leper and the wisdom of Serepta, as instances of God's mercy to Gentiles, in Jesus' sermon at Nazareth, had the same object in view.

b. Luke also emphasizes what may be called the humanitarian side of Christ's work—His compassion for men and His power to heal them. The "Good Samaritan" is an instance of the kind of teaching by Jesus which Luke loved to emphasize. The parable of the Prodigal Son is peculiar to Luke and falls in with his characteristic view of God's character as revealed in Christ. Many similar passages might be cited and it will be exceedingly helpful to read this Gospel with this thought in view. The leader might call for other parables, miracles or incidents recorded by Luke, which make up this feature of his Gospel.

c. It is characteristic of Luke to mention the fact of Jesus praying in connection with many important events in His life. He mentions the fact that Jesus was praying when His disciples asked Him to teach them to pray (Luke 11:1, 2); that He spent a whole night in prayer prior to His calling His apos-

# ARE YOUR KIDNEYS WEAK?

## Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

### To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU, Every Reader of the Christian-Evangelist May Have a Sample Bottle sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the great kidney remedy Dr. Kilmer's Swamp-Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

I cheerfully recommend and endorse the Great Remedy, Dr. Kilmer's Swamp-Root, for kidney trouble and bad liver. I have used it and derived great benefit from it. I believe it has cured me entirely of kidney and liver trouble, from which I suffered terribly.

Most gratefully yours,  
A. R. Reynolds, Chief of Police,  
Columbus, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and *fatal results are sure to follow.* Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

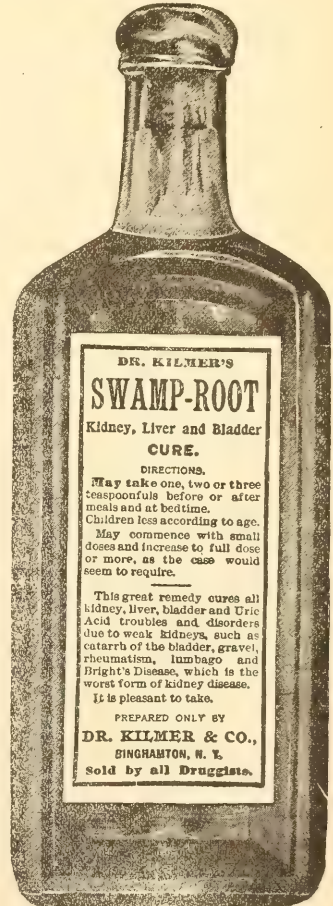
The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous new kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect helper and gentle aid to the kidneys that is known to medical science.

### How to Find Out

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

**SPECIAL NOTE.**—So successful is Swamp-Root in promptly curing even the most distressing cases of kidney, liver or bladder troubles, that to prove its wonderful merits you may have a sample bottle and a book of valuable information both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST. The Proprietors of this paper guarantee the genuineness of this offer.



(Swamp-Root is pleasant to take.)

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root—Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

bles (Luke 6:12, 13); that Jesus was praying when He was transfigured (Luke 9:28, 29); that the Holy Spirit is given in answer to prayer (Luke 11:13).

d. Finally, the fullest and most beautiful account of the birth of Jesus is given by Luke, emphasizing His humanity; and his record of the incident connected with the resurrection of Jesus is unexcelled in the

graphic and convincing character of his testimony.

*Prayer:* We thank Thee, our Father, for this beautiful picture of Jesus Christ, Thy Son, given us by Thy Servant, that we might believe on Him to the saving of our souls. Help us to study this life with fresh interest and to strive to make our lives like His. For His name's sake. Amen.



## Our Budget

—George Davsie of Frankport, Ky., is spending five weeks at Magnolia Springs, Alabama.

—A good opening for a Christian physician is reported at Springport, Ind. Address Dr. H. Benedict.

—Frank Thompson of Pine Bluff, Ark., has accepted a call to the First Christian Church, Evansville, Ind.

—A strong sermon by P. J. Rice from Psalm 90:12 was published in a recent issue of the South Bend Tribune.

—S. H. Bartlett, corresponding secretary for Ohio, preached at Collinwood, Ohio, last Sunday in the absence of C. A. Freer who is holding a meeting at Unionport.

—The church at Frankfort, Ky., took the offering for foreign missions Feb. 28, one week in advance. The full apportionment, \$600, was raised. This is a good start.

—James Small is conducting a series of revival meetings at the First Christian Church, Jacksonville, Fla., of which J. T. Boone is pastor, beginning the first Sunday in March.

—Mrs. Arthur Holmes, of West Philadelphia, recently delivered an instructive address to the C. W. B. M. of the Kensington Church, Philadelphia, on "Five Periods in Missions."

—W. J. Russell, of the East End Christian Church, Pittsburg, is holding a series of special gospel services for his congregation. Mrs. J. E. Powell of Wabash, Ind., has charge of the singing.

—The Arkansas State Convention will be held at Little Rock, Ark., May 6-9. The cause is looking up in that state, and this convention should mark a point of departure for even larger things.

—Casper C. Garrigues, of Philadelphia, preached three Sunday afternoons in February at the railroad Y. M. C. A. at Reading. His themes were "Influence," "Back to Christ," and "The Glory of Evangelism."

—The Evanston, Ill., Christian Church, in connection with its dedication, issued a pamphlet giving in concise form "The Who, What and Why of the Christian Church." The statement was prepared by the pastor, W. D. Ward.

—Good news comes from Laoag, province of Luzon, P. I. W. H. Hanna writes under date of Jan. 11 as follows: "First fruits of Ilokanos. Last night 11 were baptized, and there are four others who have confessed. The entering wedge is formed. Spread the good news."

—If any church failed to take an offering for foreign missions last Sunday for any reason, it is hoped the matter will be attended to next Lord's day. An offering from every church and a gift from every member should be urged.

—The church at Dresden, Kan., expects to dedicate its new building April 10. Any one who wishes to help this little band of half a dozen Disciples who are trying to clear the building of debt, may do so by sending contributions to Chas. Hoppas.

—The church at Steubenville, O., took their March offering Feb. 28, amounting to \$280, with more to follow. This is more than \$100 increase over last year. This church, together with the churches in the county, will rank themselves with the living links this year.

—Rev. Henry Otis Dwight has been elected Corresponding Secretary of the Bureau of Missions. This is an interdenominational organization which maintains a bureau of information covering all fields and phases of missionary work. Dr. Dwight was for thirty-four years a missionary in Turkey under the A. B. C. F. M. (Congregational) and has written books and articles which have won him a high reputation in and out of missionary circles. He will attend to any inquiries respecting foreign missionary enterprises. Address, Room 81, Bible House, New York.

"Time is the soul  
of business"  
and the

## ELGIN WATCH the business man's timekeeper

Every Elgin Watch is fully guaranteed. All jewelers have Elgin Watches, "Timemakers and Timekeepers," an illustrated history of the watch, sent free upon request to

ELGIN NATIONAL WATCH CO., ELGIN, ILL.

—Let it be remembered that the whole month of March is set apart for the churches to gather their offerings for world-wide missions. Some country churches will take their offerings later than the first Sunday. Every church should strive to make its offering generous.

—T. P. Winter, pastor at Greenwich, Ohio, writes that the church at that place held a successful missionary rally Sunday evening, Feb. 28. Addresses were made by several of the members and by the pastor. The church expects to exceed its apportionment for foreign missions.

—Mary E. Tufts, of Missouri, has just given our National Benevolent Association \$500 on the Annuity Plan. This is the second sum given by Sister Tufts for the benefit of the hundreds depending on this association. Write Geo. L. Snively, 903 Aubert Ave., St. Louis, for information concerning annuities.

—Since the dedication of the new church at Miller, S. Dak., by J. W. Hillon, of Bethany, Neb., the work at the former place has been prospering. The pastor, A. O. Swartwood, held a two weeks' meeting which revived and strengthened the church. At present the public schools are closed and all church services suspended on account of an epidemic of diphtheria.

—The church at Jacksonville, Fla., is making a special effort to raise \$3,000 to complete its building. This congregation has done a wonderful piece of work in erecting its building after the fire, and we have not the least doubt that, under the leadership of the pastor, J. T. Boone, and C. W. Zaring, and other consecrated men, they will succeed in this enterprise.

—D. W. Moore celebrated the sixth anniversary of the beginning of his pastorate with the South Street Church, Springfield, Mo., on Feb. 28. The past year has been the best. There were 105 baptisms and 61 added to the church otherwise during the year. \$5,200 was raised and expended and over \$700 was given to missions. The church has bought a lot and will erect a more adequate building in the near future. Bro. Moore called at this office last week on his way to New York where he will sail with the Sunday-school convention party for a visit to Jerusalem and a tour of Palestine and Europe.

—We deeply regret to learn of the death of Prof. A. J. Youngblood of Christian University, Canton, Mo. He died at Canton, Saturday evening, Feb. 27, at the age of 61 years. His body was sent to Kokomo, Ind., for burial. He was among the strongest friends and supporters of Christian University and his loss will be deeply felt. Dr. D. R. Duncan writes: "He was well and favorably known among our people as one of our best teachers. He was a strong teacher and was loved by all his students. It will be hard to fill his place, especially in the hearts of the students. They were all incited to a noble life by his teaching and example."

—The Lebanon (Ind.) Daily Reporter devotes three pages of a recent issue to a fully illustrated report of the dedication of the new Christian Church at that place. \$16,000 had already been raised, and on dedication day, with the assistance of F. M. Rains, \$13,000 additional was subscribed which will provide for all indebtedness. A. J. Frank is pastor of this splendid congregation.

—W. S. Swinney says: "The CHRISTIAN-EVANGELIST is day by day growing in strength, favor and influence. The first thing I read is 'The Editor's Easy Chair,' next the Washington letter, then 'Current Events.' I usually get my paper on Saturday and the high plane upon which it is written and the Christ-like spirit which permeates every page help me to the best for Sunday's work."

—Madison Hart, pastor of the Fulton, Mo., church, is spending a few weeks with his father in Kentucky. He will return by the first week in April and will be ready to welcome all comers to the Missouri Lectureship which meets at Fulton, April 11-14. Bro. Hart is just recovering from an attack of typhoid fever. Pres. J. B. Jones of William Woods College, which is located at Fulton, writes that Bro. Hart's ministry in that place is being greatly blessed.

—The Main Street Christian Church, Kokomo, Ind., was completely destroyed by fire at an early hour Saturday morning, Feb. 27. The fire originated from an overheated furnace and had spread so far before it was discovered that it could not be checked. The buildings and furnishings were very conservatively valued at \$40,000. There was only \$5,000 insurance on the building and \$3,000 on the pipe organ, a splendid instrument which was installed only about a year ago. The pastor, J. H. MacNeill, has done and is doing a splendid work in this strong congregation and, while the loss of the building is a very serious blow to the work, it can be safely predicted that the congregation will quickly rally and carry on the work. Arrangements have been made for holding the regular Sunday services, including the Sunday school, in the City Hall.

—E. F. Randall writes: "The First Church of Christ, Tonawanda, N. Y., gave to their pastor, Edward F. Randall, and family, a very cordial and hearty welcome in a well-planned and well attended reception in the church on Thursday evening, March 3. Many of the brethren from North Tonawanda, together with the pastors of the two churches in that city, Bro. W. C. Hull and Bro. W. C. Bowers, graced the occasion by their presence and words of welcome. Bro. R. H. Miller, pastor of the Richmond Avenue Church, Buffalo, was also present with his good wife, and added to the felicities of the evening with his words of wit and wisdom. Pastors of other churches in this part of the city were also present to give their words of welcome. Altogether it was a very enjoyable and successfully con-



ducted affair. We enter upon our work here with no doubt of our welcome, or of the loyal support of the church which is so necessary to the success of a pastor's work. With God's blessing added, we shall look for rich fruitage from this field of labor."

—J. S. Hughes, of Chicago and Macatawa, Mich., is still making a specialty of holding what he calls St. John Institutes for churches, conventions or assemblies for Bible study. Brother Hughes has given more special study to the writings of the Apostle John than any one among us, so far as we know, and is constantly opening new mines of thought in that profoundest of New Testament writers. Gen. Garfield once said that the Church had had its Petrine period, and later its Pauline period, but that it was just entering upon its Johannine period. He did not imply in this statement that the writings of Peter and Paul would ever cease to be of authority and value, but that the type of thought represented by the "beloved disciple" was to be dominant. Brother Hughes believes this and has prepared himself by long study to hold institutes in which the historic setting, outline and analysis and special characteristics are presented in a most convincing way. He ought to be kept busy in delivering his lectures on this subject and awakening interest in Bible study.



### A Victory for Purity.

The victory for civic righteousness in Los Angeles is a note of encouragement amid the strife in which many cities are taking part. A statement of the unique methods by which it was obtained may be of interest to your readers.

As differing from other reforms, the movement in Los Angeles was in no sense political. It was not gained at the polls; nor can it ever be overthrown by a defeat at the polls. The administration under which this reform was accomplished was elected before there had been any moral agitation. Consequently it is as representative of the corrupt elements of society as any administration to which the city is ever likely to submit.

The movement was religious from start to finish. The initial literature was addressed to the Christian public and was distributed in the churches. Earnest workers attended prayer meetings and fellowship meetings and prayed and testified against the shame of the city. Parlor meetings were held at which twenty or thirty persons discussed the situation and then went to their knees until their souls were on fire. Crusade parties of women went down and pleaded with their fallen sisters. Crusade parties of men went down and reasoned with the male patrons. It was a movement of Christian people led by their pastors.

The abolition of the "crib district" was made a Christian duty. A holy war was preached both in pulpit and press. The sad case of their outcast sisters was laid upon the hearts of the people. This was done with unsparring persistency, growing in magnitude, for a year. Finally the people were led forth en masse in a mammoth demonstration against the district that had been abandoned to vice. This was done on such a scale that it was called by the press "the most remarkable religious crusade in modern times." The effect upon the authorities was startling. And now, months after, the diligence of the police in pursuing the work of purification shows how completely the moral atmosphere has been changed.

The fact that this victory was won by a method of campaign, hitherto but little tried, has led us to consider it a sign of hope to other cities. So we have tendered to the Christian public the suggestion that this method be generally adopted; and that so far as possible our cities unite their efforts in a national campaign. A general correspondence with purity workers has led us to believe that the time is ripe for action in many places. For the best results it is necessary for our cities to act together. To secure unity of counsel and a plan of concerted action we have suggested a national convention in St.

Louis, some time before the close of the World's Fair. This proposition has been widely circulated and is favourably received. The advance literature has been mailed to six hundred religious, temperance and purity publications and to several thousand prominent workers.

If our present sporadic and spasmodic efforts can be merged into a federal movement, with a simultaneous action, a national leadership, and a religious enthusiasm, it will speedily appear that we have opened a new chapter in the history of our struggle with the Social Evil.

SIDNEY C. KENDALL.

Chairman of the Purity Committee of the Los Angeles Ministerial Union.



### Stirring News From March Offering.

The following reports from the March offering will be read with interest:

Raised \$600. Became Living Link Church.—L. J. MARSHALL, Independence, Mo.

Rainy day. Raised more than apportionment. Three times last year's.—J. N. CUTCHEER, Moberly, Mo.

Offering foreign missions \$750.—CECIL J. ARMSTRONG, Winchester, Ky.

Offering exceeds apportionment by one-half.—S. D. DUTCHER, Oklahoma City, Okla.

Church offering to-day for foreign missions \$562.—R. H. MILLER, Buffalo, N. Y.

Cash offering \$418. Living Link assured.—W. S. GOODE, Youngstown, O.

Fifty per cent more than apportionment; 150 per cent more than last year. Church happy.—F. M. TINDER, Lancaster, Ky.

Three hundred dollars yesterday. The remainder in sight.—M. G. BUCKNER, Harrodsburg, Ky.

Apportionment raised. God be praised.—D. R. MOSS, Bluefield, W. Va.

Offering above the apportionment. Another church promises an offering.—G. A. SIMS, Lima, O.

We raised \$66 for foreign missions yesterday. Apportionment \$20.—J. E. PARKER, El Reno, Okla.

Angola Church raised usual \$500. Draft will follow.—O. F. RAKESTRAW, Angola, Ind.

Reached \$250. Will easily increase it to \$300.—C. M. SCHOONOVER, Gainesville, Tex.

Jefferson Street, Ft. Wayne, Ind., remains in Living Link line with offerings; \$500 for missions to-day, continuing Stella Franklin's support.—E. W. ALLEN, Ft. Wayne, Ind.

Manor, Texas, offering \$90. Apportionment \$75.—C. M. BELL, Clerk, H. P. FORD, Pastor.

Apportionment \$15, offering \$90.—JOHN B. DIXON, Gloucester, O.

Apportionment \$20, raised \$28.35.—J. D. GARRISON, Lawrenceburg, Ind.

Central Church, Cincinnati, O., has \$725 in cash and pledges and will make it over \$900.—A. M. HARVUOT, Pastor.

Mt. Healthy raised \$230.—A. C. GRAY, Mt. Healthy, O.

Raised \$146, apportionment \$100.—A. T. CAMPBELL, Cecil St., Toronto, Ont.

Our offering for foreign missions goes over the apportionment.—BOWMAN HOSTETTER, Quaker City, O.

More than reached apportionment.—E. L. FRAZIER, Marion, Ind.

Will give 60 per cent more than last year and possibly more.—W. S. WILLIS, Millersburg, Ky.

### Helps to Faith.

The Cumberland Presbyterian, in a review of J. H. Garrison's latest book, says:

This is called "a contribution to theological reconstruction." The author is the editor of the CHRISTIAN-EVANGELIST of St. Louis. He recognizes that Christian thought is going through a transition period, and his book is written to help those who may otherwise be carried away into unbelief. He rightly views the condition of things as hopeful, and believes that this age is the most religious of all ages. His work is divided into two parts. The first treats of the facts on which faith rests, and the second gives some supposed obstacles, with the purpose of removing them. The treatment of the various topics in the first part is interesting. Beginning with man's instinctive religious nature, he proceeds to discuss the fact of sin, the revelation of God to man, especially in Jesus Christ, the masterful grace of God in making the revelation real, the meaning of Christ's death, the Holy Spirit and other common truths. In most of these he is sane and helpful. In the second part, he discusses the obstacles to faith in a similar strain. Only two or three times does the author show his peculiarities of belief. In the chapters, "What Must We Believe?" and "A Divided Church," he goes somewhat aside to express himself as to those who do not hold to his way of thinking. But aside from these blemishes the book is to be commended.]



### The Christ in Modern English Literature.

The Pacific Christian says of George H. Combs' recent book:

This book comes to us in very handsome dress. The author is our own George H., one of Kansas City's popular pastors. The title commends itself as a good one. It almost seems easy. A few hours' work with paste-pot and shears, and the work is done; and about as valuable as the prize list of last year's county fair. But the book in hand is not of this character. Here is a man with a knowledge of modern English literature almost encyclopedic, with the rare critical faculties of judgment, discrimination, insight and fairness, together with a well-ordered brain. The result is a work that for literary quality and critical acumen, as well as breadth of vision and richness of material adduced stands out conspicuously in the literature of our people. Nowhere has the author shown better judgment than in the assorting of his material. He groups it under titles like this: "The Literature of Silence," meaning thereby such men as Burns and Scott, whose writings betray the Christian spirit, yet carry no word about the Christ, "Voices of Rebellion," Byron and Shelley, etc., "*Il Penseroso*," the pessimist, "The Poets of Paganism," and so on. The reviewer regrets his inability to do justice to this book, and commends it to readers of all classes as a work of fascinating interest, rich in material for the thinker, the preacher or essayist, or the general student.

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## Correspondence

### Dedication at San Bernardino, California.

Sunday, Feb. 28, was a good day in the history of the Disciples of Christ at San Bernardino. On that day they dedicated to the Most High their new church home—their new house of work and worship. The building is a thing of beauty, one of the prettiest things in church architecture on the Pacific Coast. There were three elaborate services. In the morning A. C. Smither, of Los Angeles, preached a most impressive sermon on "Christ's Love for the Church." In the afternoon the Lord's Supper was observed in all of its touching tenderness. After this sacred scene, the pastors of the city took part in extending congratulations and good wishes to the pastor of the Christian Church and his people. In the evening Brother Dowling, of Pasadena, delivered his great sermon on "What the Christian Church Stands For." Altogether it was an exalted day—a day on which God was well pleased—well pleased because of the high order of worship, well pleased because of the sacrificial gifts of his people; they gave until they felt it—some gave at every service. O how glorious is this blessed giving! As Brother Holden, pastor of the Congregational Church here, said, "You people have a great church, because your God is great."

Brother Smither is a great church dedicatory; he did his work in a heroic way—he came, he appealed, he conquered; when he comes money must come. He raised enough money in cash and pledges to provide for all indebtedness.  
J. R. SPIE, Minister.

### Arkansas Missions.

While somewhat late, perhaps the following record of the last quarter of 1903 may be of interest.

The report of work done the last quarter of 1903, with results as nearly as they can be told in figures, is as follows:

Days' work, 917; sermons, 362; baptisms, 88; other accessions, 99; total, 187; churches organized, four; Sunday-schools organized, two; Christian Endeavor Societies, one. The new congregations are all building. For building, pastor's salaries and state missions, not pledged, the corresponding secretary has raised during the quarter, \$2,325.45. The above work was done by brethren working under the auspices of the State Mission Board. Other excellent work has been done by men with self-supporting congregations, but the above figures are given that the reader may see the advantage of co-operative work. Please study them. None of the points where above work was done would have had it without help of missionary co-operation. The state evangelist or corresponding secretary preached during the quarter, 83 sermons, baptized 19, had 48 other additions. These facts are mentioned because we have heard intimations that the work of the corresponding secretary is unnecessary, a waste of time, etc. There are now five houses of worship building in the state under the auspices of co-operation. The work above noted cost for the quarter, of mission money, \$568, and was done by twelve persons, with the help of two short meetings in which evangelists from abroad, not paid anything by mission boards, assisted. The aggregate in these, of additions to the churches, was twenty-seven. The other preaching was done by the brethren, partly supported by mission funds. This work cost in mission funds (amount used to supplement the salaries paid at mission points), \$3.13 for each addition, and an average of \$47.33 for each man engaged. Is there any better investment that can be made? We certainly ought to be vigilant, discreet, prudent and use the Lord's bounties to best advantage.

Hot Springs and Camden are both prepar-



CLAY T. RUNYON,

who has accepted the pastorate of the Christian Church at Norman, Okla., where the territorial university is located.

ing for a meeting, the former with Brother Updyke, the latter with him or some other successful evangelist.

The writer recently held a meeting at Springdale. I have hope for their future success. Members are moving in and Brother Trundle, the pastor, is well spoken of. T. D. Stanley is enthusing the members of the church at Van Buren with the spirit of work and devotion.

Newport is at present without a preacher. They can pay the right man about \$600. It is a good field, an important point.

Our state meeting will continue over Sunday, beginning on Thursday evening before the first Sunday in May. We look for a good attendance and an excellent meeting.

The church at DeQueen will, we trust, ere long be in their new house.

E. C. BROWNING.

### The Missionary Rallies.

During January and February rallies were held almost daily, in the interest of foreign missions. From New York to Des Moines, and from Chicago to Lexington, earnest men and women met in convention to consider how best to advance the kingdom of God in the world. Most of these meetings were presided over by A. McLean, the veteran leader of our missionary hosts. G. L. Wharton, of India, and the writer accompanied him. We have noted the following:

1 *The general principle* is a good one. The rally is an educator. It is a stimulator. It is an opportunity. It is a preparation and a promise. The rally concentrates thought and feeling, and then disseminates them as seeds for future nobler and finer action.

2 *The character of the rallies* was of a high order. Scores of addresses were made which were worthy of a national convention. The various phases of the theme, "World-Wide Missions," were ably treated by hundreds of preachers who rejoiced to prepare for these occasions. Each gave of his best. Musicians lent their assistance, and a gracious hospitality everywhere abounded.

3 *The spirit of the meeting* was that of quiet, earnest consecration. An abiding thought, often expressed, was, "this is God's work." Brother McLean's opening devotional exercises lifted the meetings to a high plane of spirituality, which was maintained. The need of more prayer was emphasized in each convention, and many heart-searching prayers were offered up. Some addresses lifted us to lofty regions of spiritual vision. Churches were moved to become living links. Hundreds were strengthened for a higher service, and some young people offered for the foreign field.

4 *The attendance* was most encouraging. In places where rallies were held last year, the attendance this year was about double that of last year. And although week days were used, in many places the churches were full. It is evident that the people want the rallies and that tens of thousands can be reached by this means each year.

The signal success of this long series of meetings indicates that the rally is to be an important factor in bringing the churches up to the measure of the "greater things" so earnestly desired by all. The Disciples of Christ are evidently on the threshold of a day of "greater things."  
W. P. BENTLEY.

### Interesting to Americans.

#### Western Canada Will Soon Become the Supply Depot for Wheat for Great Britain.

During the past year about 50,000 Americans went from the United States to Canada. Most of these settled upon farm lands, and the writer is informed by agents of the Canadian Government that the greatest success has followed the efforts of nearly all. To their friends on this side of the boundary line the fullest assurance is given of the prosperity that is in store for them. There will always be a splendid market for all the grain, cattle and other produce that can be raised in Western Canada, and with the advantages offered of a free homestead of 160 acres of land, and other lands which may be bought cheaply, an excellent climate, splendid school system, educational advantages of the best, what more is required. The husbandman gets more return for money than in any other country in the world.

On the occasion of Sir Wilfrid Laurier's visit to the Corn Exchange, London, Eng., Colonel Montgomery, V. D., made several important statements. "The function (he said) which you have just been assisting in connection with a kindred association has doubtless shown you the importance of the provision trade of Liverpool in its relationship with the Dominion, and the enormous possibilities of the future development of that trade. Well, the grain trade of Liverpool has interests with Canada no less important than those of the provision trade. When it is borne in mind that 80 per cent of the breadstuffs of this great country has to be brought from abroad, you will readily appreciate with what great satisfaction we view the large and steadily increasing supplies of grain which are annually available for export from Canada, and I challenge contradiction when I say that of the wheats we import from Russia, India, the Pacific and the length and breadth of the United States, none gives more general satisfaction, none is more generally appreciated than that raised in the Province of Manitoba. We can not get enough of it, and it is no exaggeration to say that there are before us now dozens of millers who hunger for it. This is not the time to enter into statistical questions, but we look forward with confidence to the time at which, with the present rate of progress, the Dominion of Canada will have a sufficient surplus of wheat to render this country independent of other sources of supply. I think I may, with justifiable pride, remind you that this is the chief grain market of the British Empire, and through its excellent geographical position, as well as through the enterprise of its millers, it is now the second milling centre in the world."

### Through Service to Florida.

The Louisville & Nashville Railroad in connection with the Atlantic Coast Line Railroad operates a through buffet drawing room sleeping car daily between St. Louis and Jacksonville, via Montgomery, Alabama. This car leaves from the Union Station, St. Louis, at 8:45 P. M., arriving at Montgomery next evening at 7:45 P. M., and Jacksonville the second morning at 8:30 A. M., and making direct connections with through trains for all points in Florida. No route to Florida offers more attractions for the sight-seer than the route via Montgomery, traversing as it does the most populous and fertile section of the South. For rates, time tables, maps or sleeping car reservations, address, J. E. Davenport, Division Passenger Agent, Louisville & Nashville Railroad, 206 N. Broadway, St. Louis, Mo.



## An Antidote for Skepticism.

This great book, "Helps to Faith," from the pen of Dr. J. H. Garrison, is a most timely work adopted to a wide class of readers. It should be read by all our preachers, for it faces present-day problems: and by all intelligent persons, for the things of which it speaks are in the air.

The author has aimed not to say too much, and yet he has gone to the heart of the matter in each chapter. The lucid diction and clear-cut statement causes each chapter to stand forth as a gem. It is easily carried in the mind and pondered.

The fact of man's religious nature, which the author makes his basal argument, is one which science has in several ways helped to bring into new prominence in recent times, and it is peculiarly convincing and satisfying to those who have felt the influence of scientific modes of thought. It carries also far-reaching implications which are instantly felt without being drawn out in argument. It goes far toward capturing the whole field. It lacks the far-off-ness of some of the older arguments—which are, nevertheless, still valid—and comes home to every man with "Thou art the man." It makes religion a part of manhood. I would advise preachers to study this argument in its many sidedness, for it has many sides, and carries in its very statement a kind of self evidence.

These chapters abound in not only what may be called direct evidences, but in a class of evidence that may be called *indirect*. The man of all my acquaintance in the last generation who converted the largest proportion of men, especially skeptical men, seldom preached directly on the evidences, but his sermons were filled throughout with discovered correspondences, fitnesses, and marks of wisdom inwrought in the plan of salvation. Every sermon stood forth like a temple resplendent with the divine glory. Skeptics who had been unmoved by the usual arguments have told me that the gospel as unfolded by that man was too wonderful to be less than divine, and have bowed to its claims.

There is much of this kind of evidence in this book. The sweet reasonableness, naturalness, and beauty of the gospel everywhere appear.

There is another thing characteristic of this book that may most fitly be referred to as a *contagiousness of faith*. Intellectual assent doubtless depends mainly on evidence, but strong, vital trust is vastly helped by spiritual quickening. "Lord, I believe; help thou mine unbelief," was not a call for more evidence, but a cry of weakness. It is much to be in company with a man or writer who has a calm, assured faith. Such men quicken us. Christ's words have this quality in a wonderful degree; so much so, that they are said to be "spirit and life." The fires of martyrdom have often kindled a veritable conflagration of faith. So of all men of faith; they are unconsciously strength-givers. A book may be to the reader a very bath of conviction. We meet this quality everywhere in this book. Every chapter leaves the reader with a calm optimism and a feeling that all is well. The author does not struggle or cry aloud; the faith is too assured for that. It is poised at a serene height where there is peace. Look in the words for this quality, and it may not be easy to find it, but the gentle spell is there. Even "cold type" is wonderfully telltale.

There is one recommendation which I would make with special emphasis. This book should go into every Christian family, and be placed within easy reach of the young. It is very common to find families in which both parents and the daughters are members of the church, but the sons are not. Ask the parents why this is so and they cannot tell. Certain of the seeds of skepticism have found lodgment in the minds of these young men, and are forever holding them from Christ. I groped for a book like this in my teens and found it not, and for lack of it nearly went overboard right in a Christian home. These seeds of skepticism are in the air, in the society of young men. When thought wakes up there can be only doubt where there is no

material for conviction. Starved to death might be written of many a poor boy gone forever. The brighter the boy the greater the danger. We disinfect our homes against contagious diseases. Put this book in your home and guard against poisons no less deadly. Young men will read it. It is plain, brief, and to the point, and it may be all the world to them.

Then, no Christian is either strong or safe without being able to give a reason for the faith that is within him. He should not only read, but make thoroughly his own every fact and argument contained in this book. Its size and manner of presentation make this easily possible. Dr. Garrison is to be thanked for giving this most useful work to the brotherhood.

N. J. AYLSWORTH.

Auburn, New York.

## Fifth District (Mo.) C. W. B. M. Convention.

The Fifth District of the Christian Woman's Board of Missions of Missouri, embracing the counties of Clay, Platte, Buchanan, Clinton, DeKalb, Ray and Carroll, meets in convention with the church at Liberty, March 15, 16, 1904.

The Liberty church extends a cordial invitation to all, and will provide entertainment for all who attend.

### PROGRAM.

#### TUESDAY EVENING.

8:00. Devotional. Conducted by Mrs. R. Frank, Liberty.

8:30. Address, Mrs. M. M. Goode, St. Joseph.

#### WEDNESDAY.

9:40. Devotional. Led by Mrs. N. M. Perry, Lathrop.

Address of Welcome, Mrs. Anna Mitchell, Liberty.

Response, Mrs. M. M. Goode.

Appointment of Committees.

Reports of auxiliaries by counties.

Paper, The Importance of County Conventions. Mrs. Mary B. Culver, Grayson.

Discussion.

Paper, Only Five Cents a Month, Mrs. M. W. Swain, Cameron.

Discussion.

Drill. Conducted by Miss Sue Sublette, Kansas City.

11:55. Adjourn.

2:00. Prayer and Praise. Led by Mrs. Lucy Miller, Liberty.

2:30. A Review of Our Mission Fields.

Island Missions—Jamaica and Porto Rico, Mrs. W. T. Henson, Lathrop.

India, Mrs. P. F. Davis, Lawson.

Mexico, Mrs. Mildred Caldwell, Excelsior.

Bible Chair Extension, Mrs. R. G. Frank.

Mountain Mission Schools, Miss Sue Sublette.

Young People's Department. Conducted by Miss Martha Stout, Kansas City.

Adjourn.

8:30. Praise Service. Led by Mrs. J. P. Pinkerton, Plattsburg.

8:20. Report of Committees.

Address, The Missionary Spirit in the Home, Miss Sue Sublette.

Benediction.

MARY S. HORD, PRES.,

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## American Christian Missionary Society,

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CINCINNATI, O.



## Fighting the Blind Tigers.

(Continued from page 313.)

Irish Home Rule measure. And now he has in much the same way brought about the disruption of that political conglomerate called the Unionist Party, by springing a stupendous fiscal controversy on the astonished country. He has miscalculated his power. He has disgusted the ablest men amongst his colleagues, such as the duke of Devonshire, Lord Goschen, the Hon. Mr. Ritchie, an ex-chancellor of the Exchequer, and Mr. Winston Churchill. These will not agree to the taxation of the food of the people. And it is only now that Parliament has met, that the serious nature of the split is understood. Mr. Balfour is ill. In a few hours from the time when these lines are being written Mr. Joseph Chamberlain will be sailing for Egypt for a holiday, which he is taking just at the very moment when he might be supposed to be most needed by his party. Thus we seem to be without a government as well as without any leaders. And this state of political insolvency happens at a moment when the outlook in the whole world is unspeakably disquieting. The expected war in the far east has commenced, and Britain is allied to one of the combatants, at least in certain contingencies. Thoughtful people are profoundly apprehensive as they regard the possibilities of the near future. They see that those possibilities may involve America as well as England in the fury of a storm such as never before in history burst upon the nations of the earth. And yet I have heard some people make light of the idea that any conflict like that now begun was at all probable. So, as the complications thicken—as they almost inevitably will—the easy prophets will predict smooth things. The far eastern imbroglio will change the face of the world, and will bring judgment on the great powers for their cruel and iniquitous policy in regard first to Armenia and then to Macedonia. I make this statement because I believe in a righteous God who will by no means pass over such iniquity, even though proud, selfish and self-righteous nations are the guilty parties. We in Europe know well that when the snows begin to melt on the Balkans, and when the warm scented breath of the spring blows over the valleys of the Perim Dag and the rose gardens of Kezanlik, then will the Macedonians, with Bulgaria, Serbia and Montenegro at their back, fly once more to arms, defiantly refusing to wait the crafty and cowardly pleasure of these callous governments which have disgraced the very name of Christian civilization, by pretentious pandering to the bloodthirsty tyrant of the Bosphorus. These topics are included in my letter because they are of prime current importance, and because the world is about to resound with a series of appalling thunderclaps.

24 Queen's Gardens, Hilher Green,  
London, S. E., Feb. 13, 1904.



## Texas Christian University.

The enrollment this session has passed the 400 mark, a gain of 100 over last year. Students are still entering.

President Zollars is meeting with splendid success on his lecture tour. He will succeed, we believe, in his effort to raise \$10,000 for improvements.

Professor Shockey, the new head of the College of Music, has arrived. His skill has made a most favorable impression on the student body and faculty.

The teaching force has been considerably enlarged for next year, as will also be the accommodations for students. This is necessary, since the enrollment will probably exceed 500.

FRANK H. MARSHALL.



## A Fine Kidney Remedy.

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## Jottings.

I have received several urgent requests to write more for the CHRISTIAN-EVANGELIST. I will do so, if the editors see fit to publish my articles.

Since my home has been in Iowa and Minnesota, I have had editorial connection with the Christian Union and Evangelistic Review. The latter was recently swallowed up by the Christian Companion. Now that Missouri is to be my home again, I shall bestow more labor upon the papers of that state.

Joplin, Mo., is to be our home, and we are shipping our goods to that city this week. Address me there.

My son, Dr. M. R. Ely, will also locate in Joplin for the practice of his profession.

My time is all engaged for meetings until next year. We are now in a series of meetings in Virginia, Illinois. We are in the second week and have four conversions to date.

J. W. Carpenter is the godly and talented preacher for the Virginia Church, and association with him is a perpetual joy. Brother Carpenter is a poet of unusual talent and a writer of popular songs. He has prepared the Easter exercise for the Benevolent Association, and his songs will be sung by thousands of young people. Brother Carpenter is on his second year with this church. He is doing excellent work.

The Virginia Church paid its last debt recently, and it is the first time in many years that it has been free from debt. The church house is very large and elegant in all its arrangement. Among the membership this church has as choice spirits as can be found anywhere. Sister Savage, so widely known in the brotherhood, is one of God's own. The Carpenters, Wilsons, Blacks, Savages, Martins, Turners, Robinsons, Hendersons—these and many others are devoted and efficient.

This is the home of Adah Torrey Henderson whose beautiful poems often grace the columns of our papers.

To-day is the thirty-third anniversary of my wedding day. Tempus fugit!

J. J. Lockhart, of Nevada, Mo., is challenged to meet a Cumberland Presbyterian in debate, and the event is set for the first week in August.

C. E. Brother, superintendent of the city schools at Billings, Mont., has been gathering together the hitherto scattered Disciples in that city, and forty persons have expressed a willingness to organize a congregation there. This is good news. Brother Brother was superintendent of the city schools in Kirksville, Mo., several years.

Our scattered brethren should get together in every community and keep house for the Lord. Do not dissipate your powers, but use them for the glory of the Lord.

The Sangamon Presbytery is now in session in this city. The Presbyterian women have the use of our church for their sessions.

Charles Martin, a lawyer, is superintendent of the Sunday-school and leader of the choir. He is a fine soloist as well as choir leader. Charles Savage looks after the finances of the church. Charles is a lucky name here! Virginia, Ill. SIMPSON ELY.

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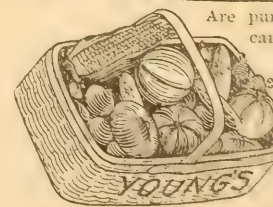
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## People's Forum

### Professor Sniff's Article.

The article in the last CHRISTIAN-EVANGELIST on "More Preachers Needed," by Prof. L. M. Sniff, seems to me to be just the word for the hour. Professor Sniff's long and very successful experience as a teacher, entitles him to a very careful and thoughtful reading. Brethren, if you have not read his article or have read it but once, hunt it up and read it now.

I do not know Professor Sniff, but I do know his influence. From the beginning of my ministry twenty years ago until now, I have been running onto his students here and there, and they have universally pointed to Professor Sniff, not only as a fine teacher, but as the one who, above all others, gave them higher ideals and nobler aims in life. We can not afford to ignore the counsel of such a man. I consider the most important statement in his article to be this in substance: "We need preparatory schools to draw young men from the farms and to give them an opportunity at self-discovery."

I know at least a dozen young men on farms, who can not be drawn by our present colleges and universities, but could be drawn by a good academy course. Once in the school and under the influence of consecrated teachers, they might discover themselves as future preachers of the Word.

Our people in Missouri have a fine chance to support and develop such a school at Canton. For some time this school has been patronized almost solely by young men and women from the country, and who are securing an education by a hard struggle. The spirit of sacrifice and devotion to the cause of Christ, pervades the entire school, and is so intense that no student can escape its influence. Over half the young men that went there have been going into the ministry. Their intellectual growth enabled them to know their own powers, and the spiritual impression of the school impelled them to the ministry. Can we afford to lose such a school? The school is now in financial distress. Its new building is up but unfinished, and the future looks dark.

Let the Missouri brethren take hold of Canton, make it a thorough English and preparatory school with expenses at the lowest point, give it enterprising management, and it will draw five hundred young men and women from the country places of the state.

The present management of the school has done and is still doing wonderfully well, considering the obstacles to be overcome. I never have known a body of teachers more devoted to their mission or holding students with a firmer grip. The faculty, especially Professors Johann, Dungan and Youngblood, deserve all praise.

But something should be done, and I believe Professor Sniff's article points out our opportunity.

H. D. WILLIAMS.

Middle Grove, Mo.

### Plan for Home Bible Study.

Last November I became simultaneously impressed with the fact that the Holy Spirit was a much neglected doctrine and the Bible a much neglected book, and so began to cast about for the connecting link. On the one hand, we needed information about the Holy Spirit; on the other, a daily searching of the Scriptures. The plan to read the New Testament through, noting all the passages on the Holy Spirit, was the result. The plan was simply to get as many as possible to read two chapters daily, keeping alert for all information on the Holy Spirit. The course of study commenced Dec. 3, 1903, and will end April 10. I prepared a weekly lesson calendar, so that each member of the class could know at any time where he should be reading.

The plan also included the mid-week prayer-meeting. We purposely began the study on Thursday so that by the next

Wednesday night we had read fourteen chapters. We then took up each Wednesday at prayer-meeting all the passages on the Holy Spirit found in the previous week's reading, led by the pastor, with free discussion from all present. An additional prayer-meeting feature was the selection of four prominent sections from the New Testament, one for each Wednesday in the month. These were the Beatitudes, Matthew 7, Romans 12, and 1 Corinthians 13. These we memorize and repeat in concert, one of them at prayer-meeting every Wednesday night. The first Wednesday in each month we repeat the Beatitudes; the others follow in their order.

I had the entire plan printed upon a neat card about ten inches long by three and one-half inches wide, the card to be used as a Bible book-mark and reminder. At the bottom was attached a perforated enrollment card to be signed and returned to the pastor. On the Sunday before the class began I preached a sermon on the importance of Bible study in the home, explained our plan of work and distributed the book-marks. The class began with about one hundred signed members and has grown some since. I think that most of those who signed have kept up with the class, and there seems to be a general interest in the work. The prayer-meetings have grown in both attendance and interest beyond anything we have had before in my three years' work here. The people are beginning to realize that there is a Holy Spirit and that he is promised to Christians.

For several weeks I have been preaching a series of Sunday morning sermons on the Holy Spirit, and shall continue the series indefinitely. The people generally seem interested in the subject, and the attendance at these special services has been unusually good. Under the guidance of the Spirit things have recently taken a very practical turn, and we seem likely to soon be rid of some of the evils in the church and in the town. I take it as an indication that the consciences of church members are being aroused to the sense of the duties and obligations of Spirit-filled Christians.

Have found the following books helpful in the study of the Holy Spirit, which I would arrange as to merit thus: "The Ministry of the Spirit," A. J. Gordon; "Through the Eternal Spirit," J. Elder Cumming; "After Pentecost, What?" J. M. Campbell; "The Spirit of God," G. Campbell Morgan; "Spirit and Life," A. H. Bradford; "The Indwelling Christ," J. M. Campbell.

LOUIS S. CUPE.

Platte City, Mo.

### Lectureship at Fulton, Mo.

The Missouri Lectureship will be held in Fulton from the eleventh to the fourteenth of April. If you expect to attend, please send name to me as soon as possible that entertainment may be secured for you. Let us make this the most helpful and successful lectureship ever held in Missouri. It will take prompt and sympathetic co-operation to bring this about.

MADISON A. HART.

Fulton, Mo.

### Bright's Disease

Caused the death of Doctor Bright. Bright's Disease is simply slow congestion of the Kidneys. In the last stage the congestion becomes acute and the victim lives a few hours or a few days, but is past saving. This insidious Kidney trouble is caused by sluggish, torpid, congested liver and slow, constipated bowels, whereby the kidneys are involved and ruined.

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## A REMEDY FOR Epileptic Fits

Out of deep sympathy for our readers who are afflicted with epilepsy, we wish to give the following information:

Our son suffered from this dreadful disease from childhood and had the attacks daily, and often as high as eight and ten times a day. All medicines and doctors were of no use—his case was considered hopeless. The more medicine he used the worse he became. Somewhat over two years ago we heard of a doctor who had, after thirty years of hard study, found a cure. As hopeless as our case was, we decided to try this doctor. One of our ministers from there wrote us that he was personally acquainted with the doctor, and knew of the most incurable cases, some of which were of thirty and forty years' standing, which had received help, and had been enabled to enjoy good health thereafter. We put our boy under treatment, and at once were aware of a change for the better. The first five weeks he had but one spell a week, then followed weeks in which he had none; the last two spells which he had occurred two years ago, and otherwise his health is bettered. Thanks to God! Any further information will be cheerfully given to anyone who may inquire.

REV. E. R. IRMSCHER,

643 Olive St., St. Paul, Minn.

City Missionary and editor of "Our Visitor."

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### SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

MISSOURI FARMS—Nice land, \$30.00 an acre. Address M. Wight, Iantha, Barton Co., Mo.

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## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

### Additions Reported Last Week.

	Feb. 24
Baptisms.....	2,583
Letters and statements.....	164
Denominations.....	626
Total.....	3,373

M. L. BUCKLEY.

#### Harrison, O.

Special dispatch to the CHRISTIAN-EVANGELIST.

JACKSONVILLE, FLA., Mar. 7.—Great audiences here yesterday, three additions, church exceeded apportionment for foreign missions. Boone is a power in the church and city. Great outlook.—JAS. SMALL.

MCMECHEN, W. Va., Mar. 6.—The Clarence Mitchell meetings continue; crowded houses; 205 additions to date. The largest meetings ever held in this city and the greatest meetings ever held in West Virginia by the Disciples of Christ.—J. W. UNDERWOOD, pastor.

ARKANSAS.—Fayetteville, Mar. 1.—There were two conversions at the First Church on last Sunday.—N. M. RAGLAND.

CALIFORNIA.—Red Bluff, Feb. 29.—R. L. McHatton, of Santa Rosa, Cal., was with us in a short meeting which closed last night. Eighteen were added to the church, 15 by baptism and three by letter. Brother McHatton is a good speaker, and loves the gospel and men with an intensity that is not often equalled. I was never in a meeting where as little was said about money. We have a large, elegantly equipped church here, and this meeting has put us in shape to swing this beautiful city into line. We have here the making of one of the greatest churches on the Pacific Coast.—D. A. RUSSELL.

Los Angeles.—At the close of E. S. Connor's two years' pastorate in Pomona, Cal., the church gave him and his family a farewell reception, and presented him with a gold watch with an engraving of the church building on the inside of the case. The church also gave Mrs. Connor a gold watch, and their daughter Lola was presented a beautiful ring. During the two years there were 90 additions and over \$1,000 for missions.—E. S. C.

Vacaville.—Our church work is prospering. I have had a new experience lately. For the first time in my life I have had opportunity to participate in a union meeting on equal terms. Four churches united in this meeting, Presbyterian, Methodist, Baptist, Christian. No outside help was called, the pastors preached in turn. Each church had its usual Sunday morning services, but all the other meetings were union. No conditions were imposed and each seemed willing to adopt whatever was best in the methods of others. There was no anxious seats. Converts came forward during the singing and made confession of their faith, as in our own meetings. All could agree on this confession. There were no attempt to settle the question as to the exact moment that forgiveness was obtained. I took the confessions of converts to other churches and they took the confessions of ours indiscriminately. There were 16 conversions. Of these at least nine will be members with us. I have already baptized five and expect to baptize next Lord's day. One pleasing feature of the meeting was that the pastors went out two by two and visited every home in town distributing invitations and offering prayer wherever it was agreeable. In almost every instance consent was given, even Catholics welcoming religious services in their homes. This method of pastoral visitation has been so agreeable to all the pastors that it will be continued in the regular work. The moral effect on the community of seeing all the churches working together was great, and some of the preachers expressed the wish that such union efforts might be continued permanently. This meeting suggests a way that other communities, having preachers that are reasonably flexible, may have a revival with little expense and without preaching the life out of any one man.—J. E. DENTON.

DISTRICT OF COLUMBIA.—Washington, D. C., Feb. 29.—The writer has just closed a four weeks' meeting with the H. Street Christian Church of this city, resulting in 32 acces-

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makes pale, thin children fat and chubby. Overcomes wasting tendencies and brings back rosy cheeks and bright eyes.

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sions, 20 baptisms, the remainder being from the denominations and by letter. The weather was miserable all the time, still we always had a large audience—often overflowing our building. We have plenty to do and are happy. At our regular semi-monthly meeting of the ministerial association this morning, 19 additions were reported. We of the capital city are on the "firing line."—J. MURRAY TAYLOR, Sec. Washington Ministerial Association.

ILLINOIS.—Charleston, Feb. 29.—Meeting here still continues; 108 added to date. Brother Allen Wilson is rousing up the town.—W. H. HARDING.

Thomson, Feb. 29.—One baptism last Friday night.—CECIL C. CARPENTER.

Alvin, March 1.—Closed meeting at Bismarck quite a while ago, with nine additions, four confessions, three from denominations and two by letter. Church was greatly encouraged and I now have reorganization under good headway. Two added at Alvin from denominations since my last report. Work prosperous. Good prayer-meeting and Christian Endeavor at each place.—C. F. GAUMER.

Charleston, Feb. 29.—Eighteen yesterday, 108 to date. Allen Wilson gave us great sermons and had great audiences yesterday. Six hundred women heard him on "A Woman's Power." Nine came forward at that service. Meeting continues.—WILL F. SHAW.

Watska, Feb. 29.—Two additions by letter yesterday; more to follow. Will take offering for foreign missions next Sunday. We hope to reach or exceed our apportionment, which is more than the church has ever given before, but we must meet it in order to reach the quarter of a million this year.—DAVID J. ELSEA, pastor.

Loami, Mar. 2.—I baptized a bright young school-teacher here Tuesday, Mar. 1. Nine added since last report.—J. W. LARIMORE.

Mt. Sterling, Mar. 3.—Our meeting here has been in progress one week. Six additions to date. Expect to continue one week longer.—H. A. NORTHCUTT, evangelist, N. E. CARY, pastor.

Mt. Sterling.—We are having a good meeting here. Bro. N. A. Northcutt, of Kirksville, Mo., began a meeting with the church here last Thursday evening. No additions so far but crowded house and good interest.—WM. M. GREENWELL.

Champaign, Mar. 3.—We closed a meeting here at the University Place Church last night of five weeks' duration, and with 102 added. Of these very many were men and women; among them were 13 husbands and their wives. The church is materially strengthened, and the foundation has been laid for a large future work through the simple straightforward preaching of the gospel plan for saving men. Bro. J. H. Gilliland, of Bloomington, did the preaching and did it well. He leaves us with no bad effects of the meeting to be "lived down," and the community in which we live and labor has a new conception of "The Gospel which is God's Power to Save." There have been 170 added here since July 1.—STEPHEN E. FISHER, pastor.

Carbondale, Mar. 4.—Ninety-six additions in

our meeting here so far. I am open for engagement as soloist and leader of song for April. Permanent address, Bethany, Neb.—CHARLES E. McVAY.

INDIANA.—New Albany.—Three accessions at Park Church last Sunday; one by statement, two by confession and baptism.—WM. A. WARD.

Noblesville, March 4.—Have just closed a meeting with home forces. Prof. Willard did excellent work as a soloist. His illustrated songs are very effective. There were 75 additions—59 confessions, 16 by letter or statement.—E. B. BARNES.

Marion, March 2.—Five baptized into Christ at First Church.—E. L. FRAZIER.

Butler, Feb. 29.—Meeting closed here last evening with six confessions, one reinstated. One confession last evening of the meeting, one confession at the water on Monday after the meeting had closed. I go to Edon, O., today to begin a meeting to-night with Brother Bauer, who is the regular pastor. We have not neglected the March offering. Plans have been laid, and we are carrying them out.—D. F. HARRIS.

Terre Haute, Feb. 29.—We had very good audiences yesterday at the Central Church. One confession in the morning. A special class is forming for the study of the life of Christ. Leonard Barbre, pastor of the Second Church of this city, is confined to his bed with measles. Bro. C. C. Fidler filled his pulpit yesterday. The College Avenue Christian Church, recently organized by Bro. T. J. Legg, has its regular meetings. The Central Church has installed the individual communion.—A. L. WARD.

Columbus, March 4.—I have resigned as pastor of the Central Christian Church of this city to accept a call from the Christian church, Everett, Washington. The call came to me through Bro. A. L. Crim, of Ladoga, and the national organization of the C. W. B. M., who has the work there in charge. I go the first of April. Since coming to the Central Church one year and six months ago, there have been more than 100 additions to the membership of the church. A more kindly feeling between the two Christian churches now exists, and some indebtedness has been paid. It is necessary that the church have at once some sweet-spirited man to continue the work.—O. W. MCGAUGHEY.

Oaktown, March 4.—Meeting here seventeen days old; 33 added. Eugene T. Martin is the evangelist. Great preaching; chorus choir of 100 voices. Packed house every night.—GUY B. WILLIAMSON AND WIFE, singers.

INDIAN TERRITORY.—Tishomingo, March 3.—A few days' meeting at my regular appointment at Roff last Lord's day resulted in four additions by letter and, I think, increased interest in the work.—E. S. ALLHANDS.

Bristow, March 2.—Am here in a meeting with very encouraging outlook. Have had 15 additions the first week. Large audiences every night and the people of the town seem anxious to hear our plea, which is comparatively new in this country. John R. Oury, of Murray, Ky., is the leader of song.—F. HOOKER GROOM.

IOWA.—Cedar Rapids, Feb. 29.—Three more additions to the Second Church here yesterday. This makes 11 since you last heard from us. The outlook is more encouraging to me than it has been since I took the work here. We can see the triumph from afar, and we hope by faith and work to bring it nigh.—J. E. DINGER, pastor.

Keota, March 1.—Had six confessions here Sunday—four young men and two young la-

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dies. These were baptized Monday afternoon, at which time another young man confessed the Savior and was also baptized.—H. A. FALLISTER.

Cincinnati, March 1.—Feb. 22 we observed the thirteenth anniversary of the organization of the church. At the evening service Bro. D. A. Wickizer delivered a splendid address. We gave an invitation and three responded, making the good confession. The interest was such that we decided to continue the meeting a few evenings. Brother Wickizer has been with us eight days and there have been 38 additions—17 women and girls, 21 men and boys; 24 by confession and baptism, four reclaimed, three from the Baptists, one from the Methodists, and six by relation. Morning, March 2.—Four added last night, three by confession, one by statement; 42 in nine days.—W. H. COLEMAN, pastor.

Iowa City, Mar. 5.—A series of evangelistic services has been commenced. H. H. Moninger, of Steubenville, O., is preaching, and James S. Helm has charge of the singing. Four additions up to date.—PERCY LEACH, pastor.

KANSAS.—Narka, March 1.—Meeting at Narka, 66 additions.—EDWARD CLUTTER, evangelist.

Wellington, Feb. 29.—There were three additions here yesterday by obedience and one a week ago. Our Endeavor Society has added 29 new members to its roll in the past three weeks. All departments of the work are in a flourishing condition.—H. M. BARNETT.

McPherson, Feb. 29.—Our work is starting out nicely; 5 accessions Sunday. Will observe mission day next Sunday.—W. A. MORRISON.

KENTUCKY.—Covington, March 4.—I am having a pleasant work supplying for Bro. G. A. Miller. Eight confessions at regular services during February.—MILO ATKINSON.

LOUISIANA.—Shreveport, March 4.—I am in a meeting here with my brother, Claude L. Jones. Will continue till about March 15 or 16, and begin March 20 at Ripley, O. T., for a four weeks' siege. I should like to hold one or two other meetings in Oklahoma before returning to Texas. My address will be 322 Anna St., Shreveport, La., for two weeks, and then Ripley, O. T. My permanent address is Comanche, Tex.—ARTHUR W. JONES.

MISSOURI.—Tarkio.—We have located Bro. C. G. Brelas as pastor. He is taking hold of the work in good shape. He has organized a special Bible study for each Friday evening which is very interesting. We had one addition last Lord's Day. The church bought a good parsonage last year, value \$2,000.00. We are sure the work will prosper under such a leader as Bro. Brelas.—H. W. HURST.

Grant City, Feb. 29.—One confession and baptism yesterday.—J. A. MCKENZIE.

Meadville, Feb. 29.—Two additions to the church yesterday. We have some faithful disciples here and the outlook is much better for a good church than formerly. I have been making occasional visits here for the last three months, but must go at once to my work at Shawnee, O. T. This church and Wheeling could use a good man to advantage.—GRANVILLE SNELL.

St. Joseph, Feb. 29.—We closed, last night, a four weeks' meeting at the First Church here, under the leadership of O. W. Lawrence, of Rock Island, Ill., with 74 additions to the church. Twenty-three were new. It was a model meeting in every respect. We now have more than a thousand members.—C. M. CHILTON.

Picking, March 4.—Three baptized last night making 34 additions since coming here last November. Eighteen came in during the Conner and Butler meeting, 14 by baptism and four by statement. The outlook is good for the future.—M. L. COTTRELL.

Louisiana, Feb. 3.—Bro. J. V. Coombs, accompanied by his singer, Prof. Wagner, of Indianapolis, are engaged in a revival with the church in this city. They began Feb. 21st; expect to continue three weeks. He is speaking to crowded houses. The people hear him gladly. The Auditorium and Sunday-school rooms are both filled and chairs in the aisles. Four additions so far, one by confession. He is truly "a fisher of men." He goes where they are.—C. KEITH.

Weston, March 3.—On account of protracted illness of my wife I did not begin my work here Jan. 1, as was intended. Have been here two weeks. The work starts off nicely. Two added by letter at morning service last Lord's Day. We are now working for the March offering. May God bless Foreign Missions.—CHAS RICHARD VAWTER.

Green City, March 3.—Meeting at Green City continues—seven confessions last night. Meeting 11 days old.—J. B. LOCKHART, Evangelist.

St. Louis, Mar. 7.—At the meeting of the St. Louis ministers, the following reports were made for the past month: First Church, several additions; foreign mission offering postponed on account of weather; a Chinese Bible-class organized by request of the Chinese. Cabanne, three additions yesterday; \$130 pledged as beginning of foreign missionary offering; the young people are conducting Friday night meetings at the Spruce Street downtown mission. Compton Heights, 12 additions, nine by confession; \$280 for foreign missions; Mrs. O. C. Shedd has started for the Sunday-school Convention at Jerusalem. Fourth, five additions; \$150 for foreign missions. Old Orchard, one confession. West End, D. R. Dungan preached yesterday; \$46 for mission. Maplewood, five confession; \$15 (full apportionment) raised for missions. Hammett Place, one confession, three by statement; church is preparing for its quarterly offering for all missionary enterprises. At Central, G. W. Muckley preached Feb. 28, and G. L. Snively yesterday; missionary offering postponed.

NEW YORK.—Troy, March 5.—Evangelist S. J. Corey will begin a meeting with the River Street Church March 6th. We have had eight baptisms at regular services within the last two weeks.—G. B. TOWNSEND.

Buffalo, Feb. 29.—Two most excellent young men were added here yesterday—one by primary obedience and one by letter. Our fourth number of the winter's lecture and entertainment course, given last Tuesday evening, was pronounced most excellent by all. Living Link offering next.—B. S. TERRALL, Jefferson Street Church.

OHIO.—Cleveland, Feb. 29.—Two additions from the Baptists at Durham Avenue yesterday.—M. J. GRABLE.

Ashtabula Church.—Our three weeks' meeting, in which J. P. Myers, of Painesville, did the preaching and J. Walter Wilson conducted the music, closed on Feb. 12, with 40 additions; 28 of these were adults and 32 by baptism. Brother Myers is at liberty to hold a month's meeting. Any church desiring a good meeting will do well to negotiate with him. Brother Wilson's stereopticon lectures on "The Life of Christ," "In His Steps" and "Ben Hur" were splendid and are wholesome for any community. No church or organization wanting anything of the kind can do better than to secure his services.—W. G. ROTHENBURGER, pastor.

Harrison.—Our meeting closed with 33 additions; 15 not previously reported—three letters, two from denominations, one reclaimed. The Harrison Church employed me to preach the fourth year; we are prospering.—M. L. BUCKLEY.

Ravenna, March 3.—Seventeen have been added in our meeting to date. Will continue next week.—M. E. CHATLEY, pastor.

Wooster, Feb. 24.—Closed a three weeks' meeting. W. R. Walker, of Hillbuck, did the preaching; it was of the most instructive character, so clear and logical, easily understood. Six husbands with their wives united with the church; also two young men making all 14—8 by baptism, one from United Brethren, three by statement who formerly had been members.—W. L. NEAL.

Martins Ferry, March 3.—Closed meeting here on Sunday night with 30 accessions, all but four of these by baptism. The entire work of the church has received a glorious spiritual uplift, and the new converts manifest remarkable zeal and interest in their new-found life.—G. F. ASSITER, minister.

OKLAHOMA TERRITORY.—Cherokee, Feb. 29.—One confession here yesterday.—M. B. INGLE.

Kingfisher, March 4.—Our meeting has been in progress over a week with five accessions. Bro. John M. Marshall is our evangelist and Talmage Stanley is his singer. The meeting has already developed into an interest and we are hopeful of much good to come from it.—ISOM ROBERTS.

PENNSYLVANIA.—Pine Flats, March 1.—There were three baptisms and three restored at Sample Run recently and one from Presbyterians.—CHAS E. SMITH.

Sandy Lake, Feb. 29.—We closed our meeting last night, house full and good interest; there were 15 by baptism, 6 by letter, 2 from the Wesleyan Methodist, 1 from the Baptist—24 in all. The church most encouraged and the town heard the gospel as never before; we expect much good to result from this meeting. I will visit the church at Shamburg next week for a few days. Will begin a meeting at Millageville March 12.—THOMAS MARTIN.

Wilkesbarre, Feb. 28.—The Lord is blessing our mission here greatly. To-day we baptized one, took two confessions, fellowshiped

## WHAT SULPHUR DOES

### For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

seven, one from sects; added eight young people to Bible-school, organized a Bible class of young folks. Heard every member of our newly organized Christian Endeavor pray at their meeting—fourteen of them. Preached the first foreign mission sermon heard here by our people. It has been a history-making day for the First Church.—E. E. C.

Washington, Feb. 29.—Eight confessions and by statement from Baptists during the week past; 68 accessions since Jan. 1.—E. A. COLE.

TENNESSEE.—Nashville, Feb. 29.—Two confessions at morning services yesterday at Hoodland Street Church.—JOS. DARDEN ARMISTEAD, minister.

TEXAS.—Alpine, Feb. 29.—The meeting here resulted in seven baptisms, three from the denominations and one by letter; 11 additions. J. W. Marshall did the preaching; we are highly pleased.—T. D. SECREST.

Marfa, March 1.—One baptized at Alpine Sunday. The work is in a prosperous condition. I believe that we can now build a house of worship.—T. D. SECREST.

Fort Worth, March 3.—In recent services there have been eight accessions to the Tabernacle Church. We will take the offering for foreign missions on the second Sunday in March.—JAMES S. MYERS.



## Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

**The Baptists.** By Henry C. Vedder, D.D. "The Story of the Churches" series. (The Baker & Taylor Co. \$1.00 net.)

This admirable series, several volumes of which have already been published while others are yet to appear, is intended to furnish a set of clear, concise histories of the principal denominations. The aim is to dispel the formidable and forbidding aspect which church history too often wears, and both the size and the style of these volumes have been adjusted to that end. We may remark in passing that a volume on this scale and in this style giving a simple narrative history of the Disciples of Christ would be a welcome addition to our own literature.

Dr. Vedder is professor of church history in Crozer Theological Seminary and is a recognized authority on Baptist history. His account of the earliest advocates of Baptist principles and their relations to the sixteenth century Reformers, and of the establishment and growth of Baptist Churches in Great Britain and America, form an interesting story of a movement which the religious world could have ill afforded to do without. The tone is frankly apologetic throughout, but that quality seems inseparable from denominational history.

Dr. Vedder's allusion to Alexander Campbell's transit through the Baptist fold and to the beginning of our own movement is doubly interesting: first, because he perpetuates, in part, Dr. Whitsett's exploded myth about the intimate relation of Mr. Campbell's doctrinal position with that of the Sandemanians; and second because, first among Baptist historians, so far as we recollect, he admits that the reformers did voice a proper protest against the extravagant emotionalism of that day. He is right in saying that the two parties probably misunderstood each other and were less far apart than they seemed. He speaks of the "irony of fate," by which the pleaders for Christian union ended by starting another denomination, but he explains that irony two pages farther on by telling how "the Baptist Churches withdrew fellowship from those who held the doctrines of the reformation."

**The Yoke.** By Elizabeth Miller. (Bobbs-Merrill Co. \$1.50.)

George Ebers has succeeded in making the ancient Egyptian live again for purposes of modern fiction. No one else has done so, so far as we know, until the author of "The Yoke," duplicated his success in the reviving of mummies and wove some historical and many imaginary events of four thousand years ago into a very vivid and vital romance. The deliverance of Israel from bondage in Egypt is the theme. Memphis, Thebes and Goshen are the scenes. The last year of the sojourn in Egypt is the time. Moses, Aaron, Miriam, Caleb, Joshua and Pharaoh, whose heart was hardened, are some of the characters—not the central characters in the story, of course, for that would have made the novelist's task quite impossible, but as majestic figures which now and again cross the stage and mingle with the less exalted personages who are working out the events of the story. The author has dealt reverently with her difficult theme. Israel's consciousness of the nearness of Jehovah and of his special care is the fundamental fact upon which the whole narrative is based. The plagues upon the Egyptians, embellished by incident and detail, are introduced with dramatic effect and the climax is reached in the deliverance of Israel from Pharaoh's pursuing army. The historical and archaeological details have apparently been well studied.

## March Magazines.

Westward Ho! to the far east is the watchword of the newspaper and magazines just now. The *Booklover's Magazine* begins in its March issue a series of articles entitled "The Two Pacifics," by Harold Bolce, who is to spend a year in studying and writing upon the situation in Japan, China and Russia.

The *Outlook* is sending George Kennan to the scene of the war. His previous experience as a war correspondent and his special familiarity with Russian people, politics and language, will insure a competent and readable report as well as an enlightened interpretation of events in the far east.


*Collier's Weekly* announces that it has ten special correspondents within range of the actual or probable hostilities, including Richard Harding Davis who is now at Seoul, Korea.

The *World's Work* announces no special correspondents, but covers the war in its editorial survey of events with its usual clearness and accuracy.

Of the magazines which do not profess to follow current events so closely, the *Century* has a rather exceptionally interesting number including some good fiction. Jack London's serial, "The Sea Wolf," pursues its adventurous course with increasing intensity and excitement. As a concession to the timely interest in Oriental affairs, there is an article by Dr. A. J. Brown, of the Presbyterian Board of Foreign Missions, on "Economic Changes in Asia."

*Country Life in America* takes one at once from the atmosphere of hostilities and economics to that of peace and flower gardens. The issue for March is a double number devoted to gardening, and it is rich in both practical and beautiful things. One exceptionally valuable article tells how to grow things on every kind of unfavorable soil and in all sorts of impossible situations, from the clay-bank of a city back-yard to the sand of an ocean beach.

In the *Atlantic Monthly*, Robert Herrick's story, "The Common Lot," is developing increasing strength and interest with each in-



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stallment. It is the story of a young Chicago architect and his struggle for ideals and honest workmanship versus the current demand for cheap and shoddy products.

The *Treasury of Religious Thought*, besides its usual collection of sermons and sermon material, is publishing a series of articles on "Seven Sorts of Successful Sunday Evening Services." The one in this issue is on "The Musical Plan."

The *North American Review* has an article by the Japanese minister at Washington on "Why Japan Resists Russia," and one on "England and the War," by Sydney Brooks.

## A CHANCE TO MAKE MONEY

I have been selling "Non-Alcoholic-Flavoring-Powders" for the past six months, and have made \$815.00. Every family buys three or four boxes. The flavoring-powders are better in every respect than the liquid extracts, and are lovely to sell. I do not have to canvass. People send to me for the powders. Any intelligent person can do as well as I, and average \$30.00 per week. I get my flavoring-powders from the California Fruit & Chemical Company, St. Louis, Mo. Write them, and they will start you in business. E. C.

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My postoffice address is Columbus, Ind., R. F. D. No. 5. James Sparks.

Others recently cured are:

LOUISA KRANKHEIT, MARSHFIELD, IND., cured of Epithelioma at the corner of the left eye.

J. J. McNAMEE, ANDERSON, IND., 2237 E.

LYNN ST., was cured of a very bad cancer on the lower lip.

F. M. BRACKEN, CASTLETON, IND., came to us suffering with an Epithelioma on the right side of the nose. He had used plaster treatment without success. He was cured by the Combination Oil Cure.

MRS. MARY SHIRLEY, HOPE, IND., was cured of cancer.

MR. JOHN VANCE, HARTFORD CITY, IND., had a bad cancer on his ear. He was cured by us.

MRS. LYDIA SARGENT, CLAYTON, ILL., suffered for years from a severe case of Lupus or Wolf Cancer. It involved the forehead and nose and extending beneath both eyes. Physicians thought she would die. No one gave her any encouragement. She ordered the Combination Oil Cure and is well to-day.

MRS. N. H. TILMAN, ARCANUM, O., suffered with a malignant throat trouble. The doctors were unable to relieve her. The nature of the trouble was something similar to what Emperor William of Germany is now suffering with. She was cured by our treatment.

MRS. ELIZABETH WORLEY, WARNOCK, O., was cured of a bad cancer of the breast.

MRS. MARY WALKER, MEDINA, O., reported a cure of ovarian tumor of the right side in 1901.

MRS. ESTHER GASKILL, 1887 CLEVELAND AVE., CANTON, O.—Her daughter was cured of tumor of the breast.

MARGARET MILSTER PETOSKEY, MICH., cured of cancer of the uterus.

W. S. DABNEY, CREEK, KY., had a rose cancer on his toe. Doctors gave him no hope. He was cured by our treatment.

The above are only a few. We have hundreds of

people to whom we may refer. Not a State in the Union but what is represented.

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## Marriages.

CLARK—LAWRENCE.—Married, at the parsonage, Wooster, O., by the pastor, W. L. Neal, Dec. 8, 1903. Harvey D. Clark and Bertha Laurence, both of Wooster.

HOUGHTON—ATHERTON.—Married, Roy I. Houghton and Miss Nelle Atherton, both of Thomson, Ill., Wednesday evening, Feb. 24, at the home of the bride's parents, Cecil C. Carpenter officiating.

PORTS—HALL.—Married, by the pastor at the parsonage, Wooster, O., Hugh E. Ports and Miss Dale Hall, on Dec. 24, 1903.

YARMAN—YOUNG.—Married, at the parsonage, by W. L. Neal, Jan. 30, 1904, Noble S. Yarmann and Miss Winnie Young, both of Wooster, O.

## Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

### DONDALSON.

The sweet spirit of our young sister, Minta Francis Dondalson, is numbered with the redeemed in Christ. She was born Nov. 14, 1873; died Feb. 17, 1904. She accepted Christ and united with the church at Greensburg, Mo., in Dec. 1888, and has lived a faithful Christian ever since. She leaves a father, mother, four brothers and one sister and many friends to mourn her absence in the body. J. W. Borden of Memphis, conducted the funeral.

WILLIAM MORDY, Pastor.

Greensburg, Mo., March 4, 1904.

### DUTCHER.

Mrs. Jane Dutcher, wife of Levi Dutcher, who died March 25, five years ago, died at the Dutcher homestead, Feb. 24, 1904. She had reached the ripe age of 82, and had been a member of the Christian Church for 62 years. She and Bro. D. were among the charter members of what is known as Union Church, eight miles south of California, Mo. They were among the salt of the earth. Raised a large and esteemed family, among whom is S. D. Dutcher, now at Oklahoma City, Okla. At the time of Mother Dutcher's death, James, a son 55 years old, who resided near the old homestead, and who had looked after mother since Bro. D.'s death, was sick with pneumonia, and in a few days, on March 1, he departed this life. He had been a member of the church since a mere boy. He leaves a wife and several children and a large circle of friends to mourn his premature death. God bless and comfort all the bereaved ones. B. F. HILL.

California, Mo.

### LINDSEY.

Arthur Waters Lindsey, infant son of Arthur N. Lindsey and wife, New Franklin, Mo., born Jan. 6, 1904, died March 1, 1904. Funeral services at Christian church, at 2 o'clock P. M., Wednesday, March 2, 1904, conducted by Rev. Dr. Rudy, of Sedalia, Mo. Interment at Mt. Pleasant cemetery.

### McCLARREN.

Speers McClarren, was born in Westmoreland Co., Pa., in 1835. His parents moved to Wayne Co., O., when he was but a child. Most of his life was spent in Wooster. In 1861 he enlisted in Co. H. O. V. I., served his country faithfully, being veteranized in 1865. For the last five years he was a faithful member of the Church of Christ at Wooster, being one of the trustees at the time of his death. His will contains a bequest to the Wooster church of \$200. He died at the sanitarium at Battle Creek, Mich. Services were conducted by his pastor, W. L. Neal, and his body laid to rest in the Oak Hill Cemetery. Blessed are the dead who die in the Lord, yea saith the Spirit, for they rest from their labor and their works do follow them.

### PEW.

With sad hearts we laid to rest to-day that which remains mortal of our darling little one, Nieta Vivian, daughter of W. W. and Nettie Pew. Born January 26, 1897, and died Feb. 22, 1904, aged 7 years and 27 days. In humble trust we bow our heads and plead, "God of mercy and consolation keep us stayed on thee." W. W. Pew.

### WILLIAMS.

Miss Nettie Williams departed this life at Granite City, Mo., Wednesday, Feb. 24, 1904, being at the time of her death 19 years and a few months old. She was a faithful member of the Christian Church, always ready to do her mission, always found at the post of duty, she departs this life leaving a company of friends and relatives to mourn her demise. She died at the home of Uncle Jim Early who, with his good wife, are known far and near for their benevolent disposition toward all the needy. This sister was buried in her wedding dress, her marriage to have occurred on the Sunday preceding her death on Wednesday. The funeral was conducted at the home of Bro. Jim Early; the body was laid to rest in the Hatfield Cemetery. J. A. McKENZIE.

## The Quiet Hour

In the museum at Amsterdam there is a picture of a dozen faces, and beside each face is a pair of hands in different posture, some gesturing, others pointing, still others clasped, as if in prayer. The idea of the Dutch artist seems to be that the character and life of a person cannot be known unless it is seen what his hands are doing. Neither can we know whether Christians are fruitful or not unless we see what their hands have done.—*Central Christian Advocate.*

The strength that we want is not a brute, unregulated strength; the beauty that we want is no mere surface beauty; but we want a beauty on the surface of life that is from the central force of principle within, as the beauty on the cheek of health is from the central force at the heart.—*Mark Hopkins.*

There is wind enough for all the sails. Are not many Christians like sails that are furled—there, but not full, because not opened to the blessed influences of the Holy Ghost? May not this be the reason I am not the man I ought to be?—*Thomas Champness.*

Were the sad tablets of our hearts alone  
A dreary blank, for Thee the task were slight.

To draw fair letters there and lines of light:  
But while far other spectacle is shown  
By them, with dismal traceries overdrawn,  
O! task it seems transcending highest might,  
Ever again to make them clean and white,  
Effacing the sad secrets they have known.  
And then what heaven were better than a name.

If there must haunt and cling unto us there  
Abiding memories of sin and shame?  
Dread doubt! which finds no answer anywhere  
Except in Him, who with Him power did bring  
To make us feel our sin an alien thing.

—R. C. Trench.

"Lead us not into temptation." No man was ever so far advanced in the divine life as not to need to utter these words. In fact the holiest breathe this petition with the most frequency. And if an angel should be sent from heaven into the midst of us, it would be ever upon his lips.—*George Bowen.*

Lamp to my feet! shine forth into my soul  
That I may better see what way I tread  
In the dark hours, and when I lose control  
Of mine own steps, by vague desires misled  
In faltering moments, when I scarce can pray  
Through failing faith, or wandering thoughts  
and sink

Back to my bondage, let Thy kindly ray,  
Lamp to my feet! prevent me on the brink.  
—*Thomas William Parsons.*

Lord, come to me, for I cannot go to Thee.  
... The tenderness of Thine infinitude  
looks upon me from those heavens. Thou art  
in them and in me. Because Thou thinkest,  
I think; I am Thine—all Thine. I abandon myself to Thee. Fill me with Thyself. When I am full of Thee, my griefs themselves will grow golden in Thy sunlight. Thou holdest them and their cause, and wilt find some nobler atonement between them than vile forgetfulness or the death of love. Lord, let me help those that are wretched, because they do not know Thee. Let me tell them that Thou, the Life, must need suffer for and with them that they may be made partakers of Thine ineffable peace.—*George MacDonald.*



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## Family Circle

### The Way to Heaven.

Heaven is not reached at a single bound;  
But we build the ladder by which we rise,  
From the lowly earth to the vaulted skies,  
And mount to its summit round by round.

I count this thing to be grandly true,  
That a noble deed is a step toward God—  
Lifting the soul from the common sod  
To purer air and broader view.

We rise by things that are 'neath our feet,  
By what we have mastered of good and gain;  
By pride deposed and the passion slain,  
And the vanquished ills that we hourly meet.

We hope, we resolve, we aspire, we pray,  
And think that we mount the air on wings,  
Beyond the recall of sensual things,  
While our feet still cling to the heavy clay,

Wings for the angels, but feet for the men!  
We may borrow the wings to find the way—  
We may hope and resolve, and aspire and pray,  
But our feet must rise, or we fall again.

Only in dreams is a ladder thrown  
From the weary earth to the sapphire walls;  
But the dreams depart, and the vision falls,  
And the sleeper wakes on his pillow of stone.

Heaven is not gained at a single bound;  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And mount to its summit round by round.  
—J. G. Holland.

### Theater-Going for Children.

The tragedy at the matinee in the Iroquois Theater was a veritable "slaughter of the innocents." It is pitiful to read the lists of the dead and their ages: "Mary, nine," "Ethel, six," "Harold, four," "Margaret, twelve," "Paul, two," and so on through hundreds of names, each one of which means a desolated home, and a broken-hearted father and mother.

In view of the fact that so large a proportion of the audience on that dreadful day were children, the question of the advisability of theater-going as an amusement for children is being widely discussed, and from different standpoints. Much is being said both from the moral and from the physiological points of view, and there is still much that may be said from the psychological; but in order to say this wisely we must investigate the process of psychological development in the child.

At birth the babe is blind and deaf, and, we may say, without a brain. True he has brain cells, but they are mostly embryonic, and the principal business of his child-life is to build a brain out of these undeveloped cells. The brain-builder begins at once through the sensations brought to it from the outer world. Light-waves strike upon the retina, and are transmitted to the brain and the child begins to see. Day after day the vibrations pour in, and little by little the child comes to recognize them as mother's face, or his bottle; growing slowly into a complete recognition of the objects around him.

Sound-waves pelt his tympanum and are transmitted through bony chain and perilymph to the brain, and in time differentiate themselves into his mother's voice, his rattle, the bark of a dog or the mew of the cat, until at last he has built up brain structure that rec-

ognizes all the ordinary sounds of daily life. In the same way, through a gradual unfolding or development of brain cells, he grows into an understanding of his environment, and in the same way he grows into the use of his voluntary muscles.

At first his movements are aimless and largely reflex, but gradually they become orderly and under control of his will. In order that his development may be symmetrical the various stimuli should be given in an orderly manner. That is, there should be no forcing of the process of brain building. Nature does furnish him the material for brain growth as fast as he can use it, and makes no insistent demand for attention in advance of his powers. The child left to himself in his early life will find outdoors the objects that claim his notice and interest him, and they present themselves to him as fast as he is able to receive them. In outdoor play he is happy hour after hour, and it is only when he is brought into the restricted limits of indoor life that he becomes restless and needs to be entertained.

Parents who take their children to the theater to be amused make the mistake of judging the child-nature from the adult standpoint. Children do not need amusement. They need occupation and opportunity for self-expression. We are quite apt to consider the play of children as their amusement, whereas it is their occupation, their serious business. By means of play they are being educated into the possession of their bodies and minds.

Let us examine the theater-going for children, bearing in mind these few fundamental psychological principles: viz., What the child needs is an opportunity for brain-building through occupation and self-expression, and through the orderly presentation of the various stimuli which, suited to his comprehension, give him this opportunity.

The very young child, taken to the

theater, is, in the first place, bewildered by the multiplicity of sights and sounds. His immature brain is not prepared for such a complexity of impressions. He is dazed, and not infrequently frightened. Many times parents are surprised that what they had imagined would give the child delight has only caused fear. They have fancied that the spectacular representation of a fairy tale or of some child's story would give the child the same pleasure that the simple home-telling of the story had given. As has been said, they judged the child from the standpoint of the adult. With their broader knowledge of life they could disentangle the multiplicity of sounds, the shifting panorama of colors and movements and make of them something comprehensible; while to the child, untrained and inexperienced, all is at first a chaos of noise and motion and color.

After a time he will become able to see part of that which is portrayed before him, but much of it, being incomprehensible, is by him unseen and unheard. It is true that after a series of experiences he may become able to see and comprehend the play, but this indicates that he has been stimulated to an unnatural development of brain power and that means a disturbing of the balance and consequent inharmoniousness. He has really been subjected to a species of intoxication, from which there must sometime come a reaction.


The theater-going child becomes nervous, irritable, demanding amusement, an unchild-like, and therefore an undesirable condition. The normal child finds his delight in self-express-

EST. 1847.

# Allcock's

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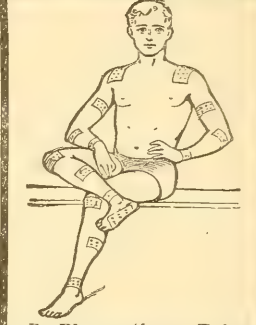
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sion and asks only the opportunity for that expression. By the gift of elaborate and perfectly-completed toys, and by teaching him to sit still and be amused by theatrical representations, the child is educated into that most unfortunate condition of looking to outward agencies for entertainment. The result is that he loses the power of self-expression and early become blasé.

But, some may ask, Why, if it is allowable to tell these tales to the children, is it not allowable for them to see them portrayed on the stage? Is it not merely another method of telling the story with effective illustrations?

In the mere telling of the story there is no forcing of the child's mind. He is left free to exercise his own imagination, to set the tale to pictures of his own making; so the story-hearing becomes to him an opportunity for self-expression. Each child illustrates the tale according to his own mental acquirements.

In the stage presentation there is nothing for him to do. He is left simply passive. But is there not something for his imagination to work on as he recalls the various scenes? Unfortunately, yes. He has been introduced to an unreal world in such a way that it seems real, and knowing nothing of real life he is led to imagine that what he has seen is real; so false ideas may have been engendered which may eventuate later in wrong conduct. In telling a story to a child you can omit, or add, or qualify, as you see his special need would indicate, and so make the tale a medium for communicating to him some lesson.

Even the portrayal of virtues may have undesirable results. It is a well-known axiom of educators that to have the emotions of pity and generosity aroused with no opportunity for their active employment is detrimental. The child may see fictitious woes and weep over them, with the only result that he is satisfied to see, and do nothing.

This constant arousing of emotions, even though they be desirable in themselves, tends to create an unbalanced condition, a nervous state that borders upon hysteria. This is a poor preparation for approaching adolescence, that time when, because of the endowment of new powers, the youth is brought into a world of strange emotions and when he needs all possible self-control to help him over this crisis.

If the theater is objectionable for the child who is approaching puberty, how much more undesirable is it for the growing boy and girl who is passing through this great change! This is the period when the feelings have dominion, when emotions rule. To add to their power through the influence of the drama is to add to the dangers of this critical time. Now, if ever, should the youth be led away from thoughts of romance into the domain of facts. Now is the time for intellectual pursuits, for study of nature, for a quiet, wholesome life, free from excitement, free from all the meretricious surroundings of society life, either on the stage or off; the time for early hours, simple food, pure air and the light of day; instead of late bedtime and late rising, unwholesome eatables at unreasonable hours, viti-

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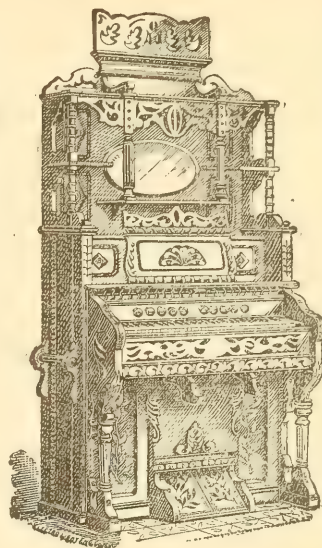
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ated air and the glare of artificial lights.

The theater managers in Chicago are clamoring for permission to reopen their places of amusement, urging as a reason, not the present loss by closure, but the fact that people are learning to be entertained at home. The tide that has turned so strongly towards the theater is, through its closing, ebbing away from their doors, and will not readily be induced to return to its former channels. We sincerely trust that this opinion may prove a true prophecy, and that, for the sake of the children and youth, the home and family circle may be rediscovered as the true theater of enjoyment.—*Mary Wood-Allen, M. D., in the Congregationalist.*

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"Ah," replied the vicar, "you are the fifth already that has made the same melancholy blunder. The church warden tells me that sovereign is only a gilt shilling."—*Ram's Horn.*



### The Gods We Make.

"These be thy gods."—Exodus 32:4.

The heathen man, he bows him down  
With a bowl of fruits and rice  
Before a god with a brazen front  
And he makes his sacrifice.  
He puts his rice at the altar base  
And he burns his tapers there;  
But the god looks on with a sullen face  
And a stern and stony stare.

And we—we build us gods to-day  
And we make for each a shrine,  
But lack the heathenish pride to say  
Of the image: "It is mine."  
We mold our gods of heart's desires,  
Yet we fear to speak the name,  
Though we watch and tend at the altar fires  
In the shrines of Gold and Fame.

We bow us down with sacrifice  
Of the best our hands may give;  
We pay full well with the heaviest price  
That a man may pay, and live.  
The grinning god of Gold looms high  
By the figure frail of Fame—  
And we sully our souls with a loose-tongued  
lie  
Lest our gods may give us shame.

The heathen man—, But he is blind!  
And he can not see his god  
With the hungering hand of a priest behind  
Is a shapeless, senseless clod.  
We laugh in knowing glee at him,  
At his idol crude and old;  
And the censer we heap to its brazen brim  
At the shrines of Fame and Gold.

—W. D. Nesbit in *St. Louis Globe-Democrat*.



### John Earl's Noon Hour.

John Earl was employed in one of the largest cotton mills in Lowell. The work was hard, the hours long, and, worst of all, the pay small, with little or no prospect of increase. His condition was no worse than that of hundreds of others employed in the same mill, but somehow it seemed to disturb him more. He believed that he was capable of better things. One noon, while eating his dinner beside the machine he operated, the thought occurred to him, "Why am I wasting the noon hour each day?" Each year he spent three hundred days or thereabouts in the mill, and the possibilities of those three hundred noon hours appealed to the young man. Two weary at night to turn his attention to serious study, he had about given up hope of bettering his condition.

Being naturally a good penman, and fond of mathematics, he turned his attention to figures and bookkeeping. He thought that during the ensuing five years, while his companions were idling and telling stories, he could master the subject that interested him.

The following morning, on his way to the mill, Earl purchased an arithmetic and, when the noon hour came, having eaten his dinner, he made a beginning on the course he had marked out for himself.

Of course, the men laughed when they saw him at work with his paper and pencil—that was to be expected—and Earl was not disturbed in the least. In fact, he was so engrossed with his work that he heard but few of their jibes. The only thing that seriously annoyed him was the one-o'clock whistle.

One noon the superintendent of the mill chanced to pass the young man while he was busy with his study. He noted the nature of the book, but said nothing. That afternoon, however, he referred to the occasion, asking the foreman who the young man was, and what was his ability as an employee.

"Oh, you mean John Earl," said the

foreman. "He's the best workman in my room, sir, but I'm afraid he isn't going to stay with us long."

"Keep your eye on him," said the superintendent, "that kind of a man is worth holding."

Five years, the time that Earl had first allotted for the completion of his studies, had passed. One morning the foreman stopped before Earl's machine and informed him that the superintendent wished to see him in the office.

"Haskell has a bone to pick with you, John," said the foreman, striving desperately to conceal a smile, as he noted Earl's bewilderment. "Don't think ill of me, John; I had to report you."

"Report what?" demanded Earl, flushing.

"You will find out when you reach the office," said the foreman, beating a hasty retreat among the noisy looms.

"Mr. Earl?" queried the superintendent, turning in his chair as the young man approached his desk a few minutes later. The "Mister" perplexed Earl even more than the foreman's words. Ordinarily the employees, when addressed by the heads of the departments, were spoken to in a most concise form. The "Mister" was quite without precedent, but he replied in the affirmative.

"I think that it was nearly five years ago that I chanced to see you one noon at work over some problems. I spoke to your foreman about it, and told him to keep a sharp eye on you. We have been quite a while in coming to a decision in the matter, but we have finally decided that you have outlived your usefulness as an operator."

Poor Earl crimsoned clear to the roots of his hair. He knew that he had attended to his work faithfully, and for a moment the seeming injustice of the superintendent's remarks fairly stunned him.

The superintendent nervously stroked his beard as he noted Earl's amazement, and then resumed. "For some time past we have been dissatisfied with the work"—John was deathly pale now, for he had had time to recall the fact that there was rent due, and fuel to buy, and, strive as he would, he was unable to keep back the tears—"of our first assistant bookkeeper," finished the superintendent, smiling for the first time; "to-day we discharged him. Are you ready, Mr. Earl, to take his place?"—*Frederick E. Burnham, in Sunday-School Herald.*

### How to Walk.

You have sometimes seen the top of a wall covered with mortar, and in the mortar pieces of glass are stuck all the way along, so as to prevent boys from climbing and going along. You have also seen a cat walk along the top of that wall. That was walking "circumspectly." How it picked its way! With what carefulness it put down the foot every time. It made progress by walking very carefully, and looking for each place where the foot was to be put among those pieces of glass.

You and I have to walk like that, if we are going to do anything for God in the world. You can't go through a single day carelessly and let things go as they will. Every step must be

## Reward of Merit.

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Throughout a great nation of eighty million it is a desperate struggle to secure even a recognition for a new article to say nothing of achieving popular favor, and yet within one year Stuart's Catarrh



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Mrs. Jerome Ellison, of Wheeling, W. Va., writes: "I suffered from catarrh nearly my whole life and last winter my two children also suffered from catarrhal colds and sore throat so much they were out of school a large portion of the winter. My brother who was cured of catarrhal deafness by using Stuart's Catarrh Tablets urged me to try them so much that I did so and am truly thankful for what they have done for myself and children. I always keep a box of the tablets in the house and at the first appearance of a cold or sore throat we nip it in the bud and catarrh is no longer a household affliction with us."

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watched. Every moment must be held as sacred for God, and we are ever to live in the power of the thought that we may miss an opportunity. We must take every moment as an opportunity that needs watching and buying up carefully. We must walk circumspectly.—*Rev. G. Campbell Morgan, in The True Estimate of Life.*



## With the Children

By J. Breckenridge Ellis

### The Green Witch.

CHAPTER V.—CONCLUDED.

"Let's sit down," said George. They sat down under the pine tree, their heads almost touching the prickly branches. "Do you notice," he said, "that on the far side, you can sit, and not be seen very plainly from the house? Well, that's part of the story. This is a story of a story, and I'm not proud of it. Somehow or other, I had begun to read dime novels. It seemed to break out in our school all at once, like measles. Somebody lent me one, at first, and it was so exciting you wanted to go right on after you reached the end. Mother saw me with one, and told me never to read another,—that it wasn't good for a fellow."

"Why! brother reads 'em," said Flora, "and ma don't care anything about it."

"Mother," continued George, "was so in earnest about it, that I promised never to read another."

"Brother don't read anything else," observed Flora.

"Yes, that the trouble," rejoined the other; "you *don't* care for anything else; so it stands between you and good useful books."

"Well, I don't like any kind of a book," Flora observed, "so I guess I'm safe. Go on!"

"And I promised never to read another. Well, one day I did. A fellow would lend it to me, and I took it, not meaning to read it, but I didn't like to tell him I'd promised mother to quit. You see I was ashamed of doing right. I brought the dime novel home, and it had a picture of a lady handing the detective a dead man's hand. I put the book in my trunk, but I wanted to know about the dead man's hand. Seemed like I couldn't think of anything else. At last I decided to just read the first page to see how it started. I did. Then I couldn't stop. It made my hair fairly bristle. The characters got into an awful difficulty in the first column, and I stayed with 'em."

"I would have, too," said Flora.

"But I'd promised not," George reminded her.

"Well," said Flora, "what of it?"

George did not know how to meet this question, which was delivered with an air of finality.

"When ma is unreasonable," said Flora, "I promise, to put an end to the discussion. She forgets all about it, afterwards. She don't really care what I do, if I go with the right people, and keep my clothes nice. Didn't you ever promise things, just to put a stop to a discussion? It's the easiest way I know."

"I try not to break my word," said George.

"How do you keep from it?"

"Why! I don't make a promise, unless I believe I can fulfil it."

"Then how can you get out of discussions?"

"I just discuss, too. I stay in 'em."

"That's tedious."

"Yes, but to break a promise is wrong."

"Everything pleasant is wrong," said Flora impatiently. "Of course, I know that! Go on with the pine-tree story."

"So I came out here under the tree, on this side, where they couldn't see me from the house, and I read and read and read; and the characters kept getting into one scrape after another, each one tighter than the last. You couldn't stop. You had to find out how they escaped. And right while they were escaping, another terrible danger was gathering from all around. It was a day like this,—beautiful sunshine, and the shadows fell that way. Those shadows of the trees and of the house seem like cool hands, drawing me back into the past. Well, suddenly I saw the flutter of a skirt, drawing near."

"It must have been your mother," said Flora, "for it looks like she was in everything."

"It was," said George, "and then my promise came back to me. I hadn't really forgotten making the promise, but I had kept from thinking about it. And it was the fear of being caught that made the moment awful—just awful! I never had broken my word to her. Suddenly I crammed the dime novel under my coat. She came right on, and sat down beside me, as she generally did, but she seemed to be watching something,—only there wasn't anything to see. She didn't look at me,—gave but one glance. I expect I was white. I would have given anything to know if she had seen me hiding the dime novel. I didn't think she could have seen it, and when she began to talk, her voice sounded natural. I imagine mine didn't! She didn't stay long. About two weeks passed,—they have nothing to do with this tree,—so I'll not say anything about them, except that they were the most miserable of my life, for all the time I was wondering if she had caught me that time, hiding the dead man's hand and the detective under my coat."

"Whose hand was it?" inquired Flora.

"I never found out, for I have not read a line of a dime novel since that afternoon. Mother played with me, and seemed almost as she had been before. I couldn't tell if she was exactly the same. I was afraid if I confessed, she'd never believe in me again. And I was afraid if I didn't confess, it would be worse, if she really knew about the pine-tree reading. My! I wouldn't go through those two weeks again, not even to have mother back; for every minute of them was a torture."

"I don't understand it, at all," said Flora, "but I like to hear you tell it. I never could feel like you did. I always do what I please, unless ma tears up about it,—then I do as she makes me. But mothers are so different!"

"One night," said George softly, "I missed mother from the house, and father didn't know she was gone, because he was writing about the tariff, or about the money question for his paper,—he hardly ever knew what was going on, at home. I slipped out into the yard to hunt her,—still with that toothache in my heart I'd had so long,—that's the only way I can ex-

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press my feelings. Suddenly I heard a soft kind of sound, like a half-whisper; it came from under this pine tree. I knew it must be mother, and I tiptoed through the long grass, wondering whom she could be talking to. I crept around on the other side, and I could see her, not very plainly. She was dressed in white,—she liked to dress that way. She was on her knees. She was praying. I heard her say, "My George!"—He stopped abruptly, and the tears showed in his eyes.

"Go on," said Flora breathlessly.

"Everything was all right after that," said George vaguely.

"But that isn't the end of the story," cried Flora. "What happened?"

"There's no more to tell," returned George smiling, and rubbing his eyes.

"I know," cried Flora, grabbing his hand, and giving it a squeeze between her pretty little palms. "I know just how it ended. I like this story best of all. Let's go away, now." As they left the tree, she laughingly guided him by the hand, swinging it back and forth till their arms rocked like a cradle. She led him to a rustic bench that stood in a summerhouse. The summerhouse was covered with flowering vines, and inside, potted plants along the walls, threw out a delicious perfume.

(TO BE CONTINUED.)



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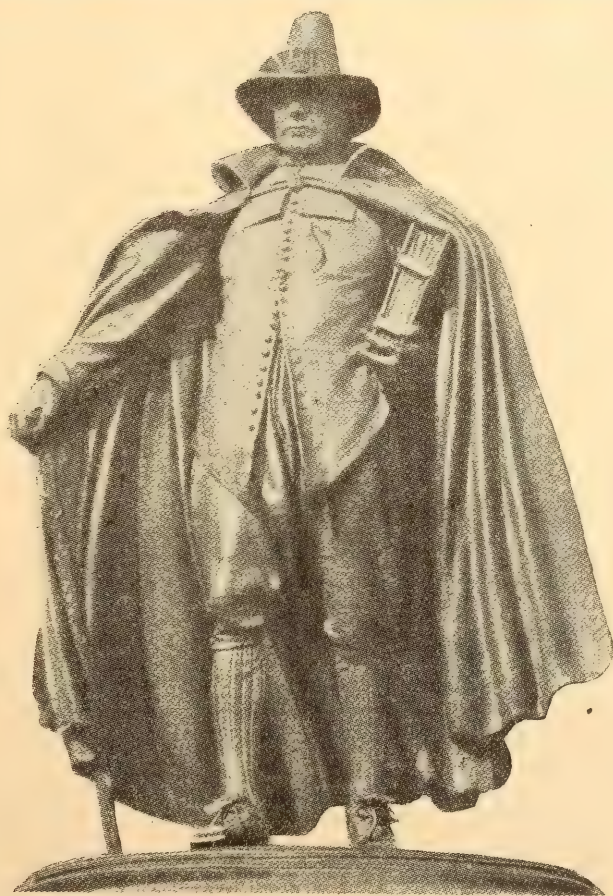
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### "The Witness of Jesus"

—BY—

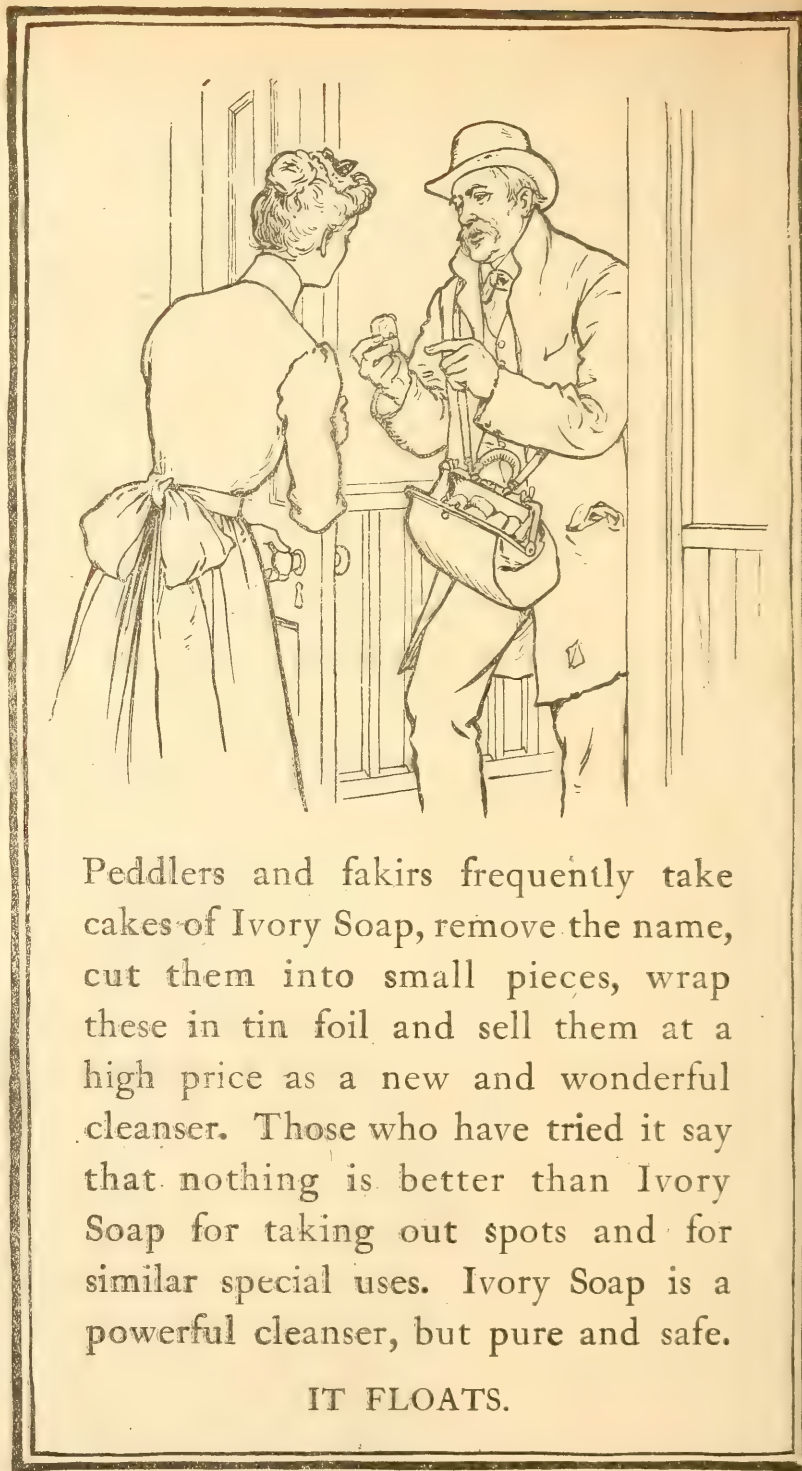
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IT FLOATS.

#### Canton Notes.

Bro. D. Dunkleberger is in a meeting at Coatsburg, Ill., and has 14 additions, 13 of whom are by confession and baptism.

Many of the students are engaged for meetings for the summer.

The church at Myers, Ill., dormant for several years has been revived by one of our students, and now has Sunday-school and preaching regularly.

On the evening of March 8 there was a prohibition oratorical contest. Daniel Dungan will be sent to the state contest to represent the school.

In the near future there will be a joint debate with Eureka, Ill., College. The new university building will be completed in a short time. There will be seventeen in the graduating class. There are about fifteen in the mission class and four in the volunteer mission band.

THOMAS WALLACE.

#### C. W. B. M. in Missouri.

Reports are coming in one by one. Many have not reported in the place prepared for it, how their auxiliary voted on the question of state dues of 5 cents per month. Sisters, this is your opportunity to speak on the question. It will not be voted on at Carrollton; the votes will be ratified, only. Please let none who neglect to vote now, ever rise up and say, "You had not your opportunity to voice your sentiments."

Mrs. J. L. Moore is in the Springfield district. We ask every Christian, and especially the preachers, to give her and the cause she represents a hearing. Any places not informed in C. W. B. M. work, that would like to know of it, may have a visit from Sister Moore. She will gladly teach and tell, not pressing organization until places are ready. Such write at once to district manager, Mrs. J. Will Hall, 747 N. Main St., Springfield, and she'll arrange for a visit. Terms, a free will offering to help cover traveling expenses.

St. Louis.

MRS. L. G. BANTZ.



# THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XLI.

March 17, 1904

No. 17

## Current Events

Not "the noble red man," but the ignoble brave of the Butler tribe in St.

**The New  
Indian Wars.**

Louis, has gone upon the war path. Saturday, March 12, was the day of the Democratic primaries in this city. The main contest was between Folk and Hawes for Democratic nomination for Governor. According to the official count the vote was about three to one in favor of Hawes. But the result of the primaries is less significant than the methods by which this result was obtained. This method was nothing less than to march bands of toughs and thugs around from one polling place to another to vote again and again in favor of the machine delegates, and to crowd respectable citizens out of line and slug those who could not be crowded out. The evidence shows that this was done with the support and connivance of the police force. The St. Louis newspapers without regard to party are denouncing it as the most infamous exhibition of lawlessness ever given even in this machine-ridden city. One of the deacons of the Central Christian Church of this city was dragged out of the line in front of the polling place by ruffians brought in from another part of the city, and was knocked on the head and left unconscious in a hall way. He was merely trying to vote for Folk. The Post-Dispatch (independent Democratic) sent a reporter into the camp of the machine hoodlums disguised as an ally, and he was given a list of names and instructions how to cast as many votes as there were names on the list. The votes were to be for Hawes. Dr. Frank G. Tyrrell, pastor of the Mt. Cabanne Christian Church, reports that, when he was attempting to cast his own vote near the time for the closing of the polls, he and other residents of the precinct were crowded back by roughs and repeaters who had been voting there all the afternoon, and who had no right to cast even one vote at that place, as they were not residents of the ward. His appeals to the police for protection were ignored.



What is the meaning of this rioting and violence at the polls? Does it mean that the lawless and criminal element finds here an outlet for its vicious impulses from pure love of

violence? Yes, but more than that. Does it mean that the criminal element is fighting to keep in power the machine which nourishes and protects it? Yes, but more than that. It means that there are interests supposed to be respectable which are using these criminals and outlaws for their own purposes. There are great corporations which know that it is cheaper for them to buy the friendship of the machine than to pay their just proportion of state taxes. There are supposedly respectable business men who would rather have a state governed by a set of rascals from whom they can buy special privileges than by honest men who will enforce the laws. These are the people who are responsible. These are the men whom the "Indians" are really serving. The corrupt politicians are only the brokers who stand between the "respectable" criminals and the plug-uglies who do the dirty work, and deliver the goods to those who put up the money.

The Christian Ministerial Association of St. Louis, meeting at the office of the CHRISTIAN-EVANGELIST on Monday morning, adopted the following resolutions:

In view of the lawlessness and violence perpetrated at the polls on Saturday, March 12, be it resolved:

1. That in common with all good citizens, irrespective of party, we deplore the reign of lawlessness and view it with humiliation and alarm;

2. That we look with pity and contempt upon the "Indians" and other criminals who were used by their masters in said election, and denounce the Board of Police Commissioners, chief of police, sergeants, captains and all higher officials who seem to have been the promoters and protectors of lawlessness, and call on them for a public explanation;

3. That we call upon the 170,000 members of our church in Missouri to join with all other churches and good people in a determined and sustained warfare against commercial and political corruption and the control of men vicious and base;

4. That we appreciate the help the press of all parties has rendered for honesty and fairness, and request them to continue their good offices.



Some stormy sessions of the House of Representatives followed the presentation of a report of the committee on post-offices, embodying data furnished by Fourth Assistant Postmaster General Bristow, in which considerably more than half of the members of the House, of both parties, were charged with being implicated in not very creditable transactions in connection with the leasing of buildings for post-offices and securing

increased allowances for clerk hire in third class offices. The report aroused great indignation on both sides of the House, and the committee made only a feeble stand against the storm of protest. A proposal to authorize a general congressional investigation of the affairs of the postal department has been hanging fire in the House for over two months. This episode precipitated a vote on this resolution and it was carried with only two negative votes. A committee of seven is to be appointed to make the investigation. One member expressed the general sentiment by saying that, since these charges of improper influence had been brought against congressmen, "I want to investigate both myself and Bristow." Congressional investigations are not, at best, a very effective instrument. At least two of them in recent years failed to uncover the irregularities which were unearthed by the investigation carried on within the department during the past three months. But as an evidence of good faith a congressional investigation just now will have some value.

The Senate committee on privileges and elections has taken up the case of Senator Dietrich of Nebraska who is charged with making merchandise of his senatorial influence in locating post-offices and appointing post-masters.



The inquiry into the case of Mr. Smoot is shedding a lurid light on Mormonism and a deep gloom over the Mormons. Some of the

More Light on Mormonism. evidence presented to the Senate committee has been unprintable, and nearly all of it would be unbelievable if we take the word of those who have been accustomed to say that Mormonism is an innocent and maligned system and that polygamy is as extinct in Utah as slavery in Massachusetts. But the evidence comes from the Mormon apostles themselves. As a sample of Mormon sophistry on the polygamy question, the testimony of Mr. Charles F. Merrill, a son of "Apostle" Merrill by his third plural wife, is worth noting. Read it carefully and note the argument, bearing in mind that, while a Mormon may have married a plural wife in good faith prior to 1890, he could not possibly do so after that year since the "revelation" abrogating polygamy was then delivered.

Charles F. Merrill said he was married first in 1887 to a wife that died in 1889, and that he



married his "legal wife," Chloe Hendricks, in 1891, and had five children by her. He married another wife in 1888. He has had four children by that wife, the oldest of which is nine years and the youngest two and a half years. Their mother's name was Anna B. Stoddard. "The marriage to my legal wife in 1891," said Mr. Merrill, "was solemnized by my father."

"Were you living with Anna B. Stoddard when you married the woman you call your legal wife?" was asked.

"I was," answered the witness.

Mr. Merrill said he has now two wives, and is cohabiting with both. Mr. Foraker asked the witness, "Is not the woman you married in 1888 your legal wife?"

"No, sir," Mr. Merrill explained that when he married in 1888 he had a wife living, and that he understood that under the laws that marriage was not legal, and that therefore, his marriage in 1891, after the death of his first wife in 1889, made his last marriage a legal one.

The witness said he lived with both wives, but that they had different homes in Richmond, Utah, about a mile apart.

In regard to his family, Mr. Merrill said he had a father with six wives, and that he had twenty brothers and seventeen sisters. He thought three of his brothers have married plural wives, and that two of his sisters had married into polygamous families.

Mr. Merrill's argument, then, is that, if a man had any number of wives prior to the anti-polygamy manifesto of 1890, he might still marry one more after that manifesto, provided the first of the series is no longer living. These plural marriages are not considered legal enough to prevent him from taking another wife, but they are legal enough to justify him in continuing to live with all of the women.

Especially interesting is the testimony of Mr. Smoot's fellow-apostle, Francis M. Lyman, who is chairman of the twelve apostles and has been designated to succeed Joseph Smith as president of the Mormon church. The report of his testimony, while it may or may not be considered as bearing on the question of Mr. Smoot's qualifications for a seat in the Senate, gives some pertinent information about Mormonism:

"Are you a polygamist?" Mr. Taylor asked, and the witness replied, "Yes." He said that he had had three wives and that two of them are still living. Mr. Lyman said he had been one of the signers of the prayer for amnesty, pledging himself to all that it contained.

Mr. Taylor read portions of the prayer "Did you," he asked, "interpret that to mean that you would abstain from polygamous cohabitation?"

This was not answered directly, but Mr. Lyman admitted that he knew that in living in polygamy he was disobeying both the law of the land and the rule of his church. He also said that he was not only now living in polygamous cohabitation, but that he expected to continue so to live. He said he considered it his duty to live with and protect his wives. He said Mr. Smoot had never reproved him for living in polygamy, either in public or in the apostolic meetings.

Mr. Lyman said missionaries never touch upon the subject of polygamy unless the theory is assailed.

"Do they defend or denounce it?" was asked.

"They would not denounce it," said Mr. Lyman.

"Did Senator Smoot know you were living with plural wives?" was asked.

Mr. Lyman answered that Senator Smoot

did not know, as he never had met any one of his wives. He said that the people in general in Utah knew, but that he did not think Mr. Smoot had any knowledge of the fact. The witness responded several times that the people must have known, but that Senator Smoot did not, whereupon Senator Hoar demanded to know what the witness meant by such answers. The witness then said that Senator Smoot probably knew just as much about the question as the people in general.

"Do you take back what you said, then, that the people knew and Senator Smoot did not know?" asked Senator Hoar.

"I take that back."

"Don't you think, Mr. Apostle, that it behooves you to be a little careful about what you say, so that you will not have anything to take back?" asked the Senator, severely.

Senator Hoar followed this question by asking the witness if he had received a revelation concerning what he was to testify to on the stand, and whether such a revelation could be responsible for his change of mind in regard to the questions asked.

"Are your answers here by order of the Lord? Are they given in your human or inspired capacity?" the Senator asked.

"I answer as the Spirit of the Lord directs."

"Then it was the Spirit of the Lord which directed you to make the answers you just took back and which you said was a mistake?"

The witness hesitated and Senator Hoar remarked, "Well, if you can't answer that, I don't blame you."

The past week has been marked by continued activity and advances on the part of the Japanese. The Russians

claim that the bombardment of Vladivostok, Sunday, March 6, inflicted no injury upon the town. It now appears that the Russian squadron was not there at the time, and one report has it that the squadron has been caught at sea not far from Vladivostok and defeated in a naval battle. There have been renewed bombardments of Port Arthur and Dalny, and the Russians admit considerable loss of life. A naval battle on Thursday between the Port Arthur squadron and the Japanese fleet resulted in the loss of one vessel on each side, according to Russian reports. The Japanese have landed at Hai Yan Tau, a few miles northeast of Port Arthur, and from this base will continue their operations against the latter place. An unconfirmed report via Tokio says that Port Arthur has already fallen. Admiral Makaroff arrived in Port Arthur last week to take command of the Russian fleet. It is an unenviable job. His first effort will be to unite the Port Arthur and Vladivostok squadrons.

The operations on land have not been much more encouraging to the Russians than those at sea. Viceroy Alexieff, who moved his headquarters from Port Arthur to Mukden two weeks ago, has decided to fall back to Harbin, six hundred miles north of Port Arthur. The army corps coming out from Russia over the Siberian railroad, has been halted at Harbin, and there seems to be no expectation that it will advance farther. It is believed that the Russians have evacuated Wiju and there has been a land battle of some importance near the Yalu River, as the result of which the Japanese seem to have gained a clear way

across the neck of the Liao Tung Peninsula to Niu Chwang. It is even reported, though without confirmation, that this important Manchurian port has fallen into the hands of the Japanese. Allowing for a considerable margin of error in all of these reports, it seems fairly safe to say that Korea has been almost or quite cleared of Russian forces, except possibly in the extreme north, and that the Japanese have begun their invasion of Manchuria. Their further advance will be through hostile country, and greater difficulties may be expected.

Marquis Ito has gone as a special commissioner to Seoul to cement a closer alliance between Japan and Korea. Russia has given repeated warnings to China against interference, but so great is her interest in the war that there is more danger of intervention here than from any other quarter. The swift and brilliant Japanese victories up to the present time do not necessarily indicate that the end of the war is near. Japan is just coming to the hard part of her work. Even if she succeeds in occupying all the territory south and east of Harbin, the question is how she can inflict upon Russia serious enough damage to compel her to make satisfactory terms of peace.

A Chicago bank recently adopted a rule that no employe should be permitted to marry unless he is receiving a salary of more than \$1,000 a year.

This action was not taken because of concern for the welfare of the young men and young women who might otherwise marry on less than \$1,000 a year, but because the directors of the bank think the temptation to dishonesty is too great when a man is trying to support a family on that meagre salary. There has been a good deal of semi-serious discussion of this decision. The prevailing opinion seems to be that it is a mistake, and we believe this is the case. More young men are tempted to embezzlement by playing the races than by anxiety to provide for their families. If a young man, whether he is earning more or less than \$1,000, marries the right sort of girl, the chances are that he will thereafter be a more reliable member of society, as a bank clerk or in any other capacity. If he marries the wrong sort—but no one ever claimed that marriage is a success when a man marries the wrong sort of woman or a woman marries the wrong sort of man. From the time of the fabulous "Peter, Peter, pumpkin-eater," there have always been persons of like incompetency with that celebrated individual who "had a wife and couldn't keep her." And now that his simple expedient is no longer practicable, it behooves every young man who contemplates matrimony to be sure he can afford it. But the level requirement of a thousand-dollar income does not afford the needed safeguard.



## Unconquered Land.—X.

### Continuous Progress According to Basic Principles.

It remains for history to furnish an example of continuous progress on the part of any religious movement, according to its basic principles, and in pursuance of its original aim, without the disruption of its unity by internal strife and division. It is too early yet to say whether certain lines of cleavage among us will crystallize and harden into divisions, or whether with the passing away of extreme influences there will be such intercourse and exchange of thought as will render division impossible. If we shall succeed in maintaining, not uniformity of opinion and taste, but unity of faith and fellowship, while moving forward along the lines of our original aims and principles, we shall have furnished to the religious world an object lesson of the greatest value.

One reason why many of our predecessors in the field of religious reformation have failed in the respect above mentioned is that they limited themselves by certain authoritative declarations of doctrine and practice, which they have not been able to overcome without a sort of ecclesiastical cataclysm, resulting in division. It is not easy to escape the tyranny of ideas once they have been crystallized in the form of a creed, which in many minds comes to be regarded as too sacred to be changed or tampered with. It was a very wise decision of the originators of our own movement that they would formulate no such creed, but commit themselves to the leadership of Jesus Christ and his inspired word. With such a basis it would seem entirely practicable for a religious movement to adjust itself to the new conditions of each age, while remaining true to its essential principles.

There are some good people who become alarmed when you speak of progress, as if progress were not an essential law of life. Some one has truly said that *evolution* can only equal *involution*; in other words, that nothing can be evolved that is not previously *involved*. It is also true that what is involved in any individual or organized movement, must be evolved if the individual or organization ever realizes the end of its existence. Now there are certain things implicit, or, if you please, *involved*, in the very nature of our religious movement, which must be permitted to develop, which indeed we must strive to make explicit, as the growth of the movement and the needs of the world may require. We have already spoken of the problem of our relation to other religious bodies—a problem involved in our position on Christian unity. This was implicit in our position from the beginning, but in the fullness of time this problem had to be worked out and such solution found as would be in harmony with our original aim and with the

principles relating thereto. This is what we mean by the continuous progress of our movement according to its basic principles.

But this is only one illustration. There are many other things involved in our movement which remain to be worked out and expressed in actual life. Let us consider two respects in which our religious movement needs and in due time will have a more adequate expression. One of these is literature. Rightly enough, action has preceded any large amount of writing. So far the literature produced, which is by no means inconsiderable, has had a very practical character and purpose. It has been of immense value in prosecuting our work. But, from the very nature of the case, it has been limited. There has scarcely been time yet for great and permanent contributions to theological thought in the form of books. These come later in the history of a people. The point of view we occupy as religious reformers, being eminently Christocentric, is bound to influence all our theological thinking, and to produce, in time, a theology in harmony with that conception of Christianity. Our view of man, too, and of human responsibility, must necessarily exercise a strongly modifying influence on the older theologies which had their birth under a very different conception of human nature. Other modifying and controlling views of truth among the basic principles of our movement will readily suggest themselves to the thoughtful. Every religious movement that is to permanently influence the thought of the world must embody itself in literature—didactic, historical, devotional and theological. Something has been done in this direction, but much remains to be done.

The other respect in which our reformatory movement waits for adequate expression is what may be called *applied Christianity*; that is, the application of the ancient truths of the gospel to the domestic, social, political and industrial life of men to-day. It no longer needs to be argued that religion is the great regulative principle of conduct in all the departments of human activity. But while this is admitted in theory, practice lags behind theory in this as in many other things. This is true of the whole Christian world. It would afford a powerful and convincing apologetic for the position we occupy, however, if it were recognized as a fact that by the very logic and life of the principles we hold, we were forced to attempt the application of the truths taught by Christ, not only to our individual lives, but to all the problems of our time. It is easy for any one to see what a vast field lies before us, and before the whole church, in this continuous application of Christianity to the ever-changing conditions of human life, and to the shifting forms of error which oppose the advancement

of the kingdom of God. There is no truer test of the principles of any religious body than its capacity to make this continuous adjustment in harmony with its principles, and while keeping the unity of the spirit in the bond of peace.



### Some Friendly Baptist Criticism.

Through a mutual friend—Dr. J. H. Troy, of this city—a copy of the Editor's recent book fell into the hands of Rev. W. B. Harrell, a venerable and highly-esteemed Baptist minister of North Carolina, who, having read the book, has sent a review of the same to Dr. Troy, who has forwarded it to us. We are glad to give place to this friendly criticism in another place, because it is always helpful to look at any subject from another man's point of view who sees it in a different light. We are sure from what we have heard of Brother Harrell that no amount of theological difference would prevent us from recognizing in him a brother in Christ, whom we should delight to know better. We here invite attention to his criticisms of the work in the order he has mentioned them, not so much to vindicate the book against criticism—for we are not sensitive to adverse criticism—as to treat with proper respect the opinions of one whose age, ability and Christian standing entitle his utterances to respectful consideration.

1. The first criticism of the book is that in mentioning the means which lead to faith, the "author has omitted the very important and absolutely essential instrumentality of the Holy Spirit." If that be so, it were a "grievous fault." But it would be strange if it were so, for the author believes, with Mr. Campbell, that any conversion that is not "begun, carried on and completed by the Holy Spirit," is of little worth. We fear our brother had forgotten the chapter on the Holy Spirit, in which his work, both in conversion and sanctification, is emphasized. It is more probable, however, that our venerable critic separates the work of the Holy Spirit, as the author does not, from that splendid series of facts, truths and events which make up what we call the gospel. We conceive of the Holy Spirit as working through all these for man's enlightenment, conviction of sin and sanctification, but would place no limitation upon his methods, save that they do not dishonor God or ignore man's nature. God "draws" men to Christ by the revelation of Himself in Christ, and the Father gives to Christ all who respond to the influence of this divine magnet. We must not separate the Spirit's work from this supreme revelation of God in Christ, though we may well believe that the Holy Spirit has an important mission in bringing this revelation to bear on the understanding, conscience and will of men.

2. We have no difficulty in finding



room for the statements quoted from Paul, in the view given above. But we regard the Arminian and Calvinistic theories as back numbers, which have served their time and should cease to trouble and divide believers. We all believe now that "whom God foreknew, he also foreordained to be conformed to the image of his Son," and that "whom he foreordained, them he also called; and whom he called, he also justified; and whom he justified, them he also glorified;" but we also believe that the method which God has foreordained for calling, justifying and glorifying men is revealed in the gospel, and that it does not ignore or override man's free will, nor coerce him to accept a salvation against his own judgment and voluntary choice. The author of "Helps to Faith" does not make the "mistake," as his critic suggests, of making "the whole matter of the soul's salvation, transformation, etc., to be effected by what he calls 'the laws that govern man's nature,' leaving nothing for the Holy Spirit." That would be superficial work indeed. Brother Harrell does not discern the vast difference between man's salvation being effected "by the laws of human nature," and *according to*, or in *harmony with*, the laws of human nature. Scientists have sometimes made this shallow "mistake," declaring that the universe is governed "by law." The fact is, law governs nothing. It is only a method of government. It is God that governs the universe, but He governs it *according to* certain laws. So we believe man's spiritual renewal is effected by divine power acting in harmony with the law of man's being.

3. Touching the matter of retribution, our brother inadvertently does the author of "Helps to Faith" injustice. He says, "On the question of future punishment we gather that the author . . . does not hold the scriptural doctrine of the eternal doom of the wicked in the world to come." Again he says, "It is evident that the author of the book in review believes that God does never 'close the door of hope' to any who die impenitent." He might have quoted from this very chapter where the author says: "But the supreme danger lies in so hardening the heart by repeated refusals to accept the gospel, that neither here nor there will repentance unto salvation be possible. *Therefore those who promise salvation beyond death to those who refuse it in this world, go beyond what is revealed.*" The author's aim in this chapter was to remove the element of arbitrariness from the doctrine of future punishment, and show that it rests on eternal principles of causation and justice. He does not believe in the salvation of the impenitent, and does not feel authorized to say that all men will repent here or hereafter.

It is not a matter of importance whether the Disciples, in the latitude

of our friendly critic, hold the foregoing view of punishment, or not. The beauty of our position is, they do not *have* to hold that view in order to be in good standing, nor does the author of the book have to agree with them in order to remain in their fellowship. It is a matter of opinion about which each is permitted to hold his own view and must not seek to make it a test of fellowship.

We thank Brother Harrell for his frank and fraternal criticism of the book in question, and assure him that we regard him none the less, but all the more, a brother in the Lord, for the liberty he has exercised in expressing his convictions in our columns. May the time speedily come when no barriers shall separate two peoples who seek to be loyal to Christ and to the Bible as do Baptists and Disciples of Christ.



### Editor's Easy Chair.

Among the experiences which Paul records was "a night and a day . . . in the deep." This was no doubt in connection with one of his three shipwrecks. All day to-day, from 8 A. M. to 6 P. M., have we been on the bay, in a small sailing craft, with the exception of two hours from 11 to 1, when we were landed at "Bear's Cut," one of the natural channels which pierce Key Biscayne, and connect the ocean proper with the bay. The party consisted of Dr. John Gifford, late Professor of Forestry in Cornell, his wife, and her cousin, Miss Adams, from New Haven, Conn., Mrs. Haden, our hostess, and the Editor and his wife, besides the young captain of the "Sandow"—our sailing vessel—Clarence Hobbs, a boy of sixteen, but wise for his years in the art of sailing, and strong and courageous as an old "salt." "Bear's Cut" is only five or six miles across the bay as the crow flies, though part of the way our vessel had to thread its way through the channel, between sandbars, which it did successfully, by the aid of a government chart of the bay in the hands of Dr. Gifford. We landed on the north shore of the "Bear's Cut" channel on what is known as "Virginia Key," on a beautiful beach, where we remained long enough to take a swim, gather some shells and other curiosities, and to partake of a bountiful lunch. This "Virginia Key" is the one to be pierced by the government's appropriation for a new channel to connect Miami with deep water, but near its northern end, and near what is known as "Norris' Cut," which it was the original intention to deepen. Later surveys have resulted in the decision to dig a new channel through the Key to the ocean.



One reason why we did not tarry longer at the "Cut" was that the wind was blowing a stiffer breeze and had veered around so as to become a con-

trary wind. So fierce was the gale at one time that it was proposed to reef the sails, but the wind abated slightly and it was not done. We were five hours in "tacking" across the bay to the Haden dock. It was not only an adverse wind but a variable wind, now from this point of the compass, and now from that. Sometimes the ladies of the party became a little anxious when the waves were a little more tumultuous than usual, but as we neared the western shore of the bay the waters became calmer, and the wind died down until we wished for more rather than for less breeze. During most of the circuitous voyage, the "Easy Chair" was in the stern of the boat, and the editor held one end of a long trolling line, at the other end of which was a large hook baited with a white rag! Two fine groupers were the reward of this patience, and the hungry party appreciated them very much for supper. A half mile from shore the wind left the sails and we were compelled to substitute what the sailors call an "ash breeze," in the use of which muscular force is the moving factor. Before resorting to this method of locomotion we had dispatched Dr. Gifford, son of a sea-captain and himself a sailor of no mean attainments, with two of the ladies, and the two fish in a small sail boat we had in tow to go on ahead and have supper ready. At six o'clock, when twilight was thickening to darkness, we disembarked from the "Sandow." Supper was ready for us, and—we were ready for the supper!



One who has an eye for seeing spiritual law in the natural world, as well as natural law in the spiritual world, will be sure to get a good many suggestions from a day's experience in a sailing vessel. It is not always practicable to reach your destination by the shortest route. When this is impossible the sensible thing is to use tact and *tack*. Use the wind in taking your vessel as near the direction you wish to go as is possible, going different directions at different times, if so be by so doing you can reach your destination. If one can use an adverse set of circumstances so as to make them help him to achieve his purpose in life, he has learned the true art of living. One is often compelled to "tack" in accomplishing some cherished and worthy object in life. That white rag as a bait reminded us of some of the baits which the devil uses to catch men. At first we were skeptical about fish being caught with a piece of white cloth. We gave them credit for more sagacity. But the white bit of cloth was so placed so as to conceal the hook. The adversary of men frequently adopts the same method. We have heard of some people who would bite at the bare hook! We have never run across any fish quite that stupid. Preachers who succeed as "fishers of men" do not resort to the white rag species of



bait. The gospel offers genuine and substantial inducement for men to become Christians. Again: at the end of life's voyage, even though our way has been circuitous, if it has been true to a steadfast purpose to be right, there will be safe anchorage, a hearty welcome, a royal feast, and rest.

And so, with writing, an occasional sail, an almost daily trip in row-boat to the post office, and overseeing a little work of clearing up our patch of ground on the bay front, the days pass swiftly by, and we shall soon turn our faces northward, visiting a few places on our way home. We regret to miss the Chicago Congress, but the transition from Bay Biscayne to Lake Michigan in March would be rather sudden. We are sure it will be characterized by the same freedom of discussion, open-mindedness to truth and fraternal feeling which have marked each of its predecessors. The CHRISTIAN-EVANGELIST urged the usefulness of such an annual meeting years before it was established, and its history has more than justified our expectations. We have very kind invitations from J. P. Rowleson, of Tampa, C. E. Hill, of Mobile, and J. N. Jessup, of Little Rock, to visit their respective cities *en route*, and hope to take in the first mentioned, possibly the second, but not the Arkansas capital. The record of bright, sunny days and genial sunshine remains unbroken, down here on the Biscayne, though we have had some refreshing showers. We read with wonder of cold blizzards, even in Missouri, while we are basking in June weather. J. B. Corwine is not at Ocala, as we supposed, but at Athens, Ga., where he is preaching for the little flock of Disciples there, concerning whom he writes us in terms of affection already. He is only filling a temporary engagement there. Happy the church in the Southland that secures him.

### Notes and Comments.

We reprint elsewhere from the Washington Post, an interesting review, Power's Life of W. K. Pendleton. The book is prized by this editor, not simply for the excellent biography of Mr. Pendleton, but because it furnishes "much biographical matter in the memoirs of Alexander Campbell, one of the most remarkable men America ever produced." This Washington editor thinks it "singular that so little is known of this great man who played an important part as an agent of progress and civilization in the then rustic and unlettered Middle West." This is "singular," but it has come about mainly from the fact that the religious history of the nineteenth century, in this country has been written mainly by men in the East who have not known nor appreciated the men and movements of the West, or South. Even such a late work as Dr. Josiah Strong's "Next Great Awaken-

ing," while giving large space to Dr. Bushnell, Jonathan Edwards, and others of less note, as men who exerted wide religious influence in this country, knows nothing, or at least says nothing of Alexander Campbell and Barton W. Stone, whose work has profoundly influenced the religious thought and life of America. But it will not always be so. The world will yet know and honor these heroes of faith.

The testimony of President Joseph Smith and other Mormon leaders, before the Senate Committee, on the Smoot case, is throwing a lurid light on that gross superstition, religious oligarchy and sensual system known as Mormonism. It is humiliating to know that such a mixture of ignorance, bigotry and defiance of law exists and even prospers in this country, and yet it is well that the American people should know the facts. This much good, at least, the Smoot trial has accomplished. Imagine the boldness of an "apostle," and proposed successor to the presidency, who affirms his purpose to continue his polygamous practice though he knows it to be in violation of the law of the land, of the church, and the law of God! It is only justice to say that the branch of Mormonism known as the "Reorganized Church of Latter Day Saints" repudiates polygamy, and such testimony as is furnished the Senate Committee by the Utah "Saints." But they both spring from a common false root—the Mormon Bible as an alleged revelation to Joseph Smith. That which is founded on falsehood, cannot live in the light.

The political campaign now in progress in Missouri, between the local leaders of the dominant party in the State, is, so far as our observation extends, without parallel or precedent in the history of the State. An amount of corruption has been unearthed in in the political life of the State that has brought the blush of shame to all public spirited, honest citizens of the State. The man who has been chiefly instrumental in bringing all this bribery and graft to public light and in prosecuting the criminals, is assailed by leaders in his own party, and his party loyalty is questioned! His opponents claim that the purification of the political life in the State is not an issue, in the pending gubernatorial election, while the man who has made it an issue is denounced as an enemy of his party! If the people of Missouri allow themselves to be "fooled" in this campaign when the issue is so plain, we will deserve the reputation which such a course will be sure to bring to the State.

W. E. Garrison, who has for four years been assistant editor of the CHRISTIAN EVANGELIST, has resigned that position to accept the presidency of Butler College, Indianapo-

lis, and at the special request of the retiring president, Dr. Scot Butler, will assume the duties of the office at the beginning of the next term, April 1. The vacancy thus created in the staff of the CHRISTIAN EVANGELIST will be ably filled by Mr. Paul Moore, who was for several years managing editor of the Christian Commonwealth, London, England, and has for some months been with the Christian Century.

### Questions and Answers.

Q If Christians can go on the battlefield and fight, why can't they fight as individuals?  
J. A. S.

A. They can; and sometimes they ought. For example, a Christian who sees a ruffian attacking a woman is a poor Christian if he does not fight to compel the scoundrel to desist. If the good Samaritan had passed along the Jericho road a few hours earlier and found the robbers just beginning the assault upon their victim, he would have shown his goodness by helping to fight them off. When such a case arises on a larger scale, a nation may be called upon to play the good Samaritan and an army may become the instrument of righteous conflict. A Christian has a right to serve in such an army. Whatever one may think about the propriety of fighting in self-defense, no one can question the right of Christians to fight, if necessary, in defense of the down-trodden and oppressed.

Q. 1. What is to be inferred from 1 Cor. 15:29? Is there any record of the early church practicing baptism for the dead? Do Catholics place undue stress upon that Scripture for some of their practices, such as praying souls out of purgatory?

2. Is there anything known of what the Corinthians asked Paul in the letter which he mentions in 1 Cor. 7:1, more than what we can infer from his answer in this seventh chapter?  
A. W. S.

A. 1. The meaning of "baptism for the dead" has been much disputed. There is no other allusion to it in the records of the early church. It has generally been assumed that the Corinthians, by reason of their imperfect instruction, had adopted the practice of vicarious baptism on behalf of their friends who had died in heathenism. If this is the case, Paul refers to it here not by way of commending the practice, but to show that it really implied a belief in the resurrection, though some at Corinth were denying the resurrection. It seems scarcely credible, however, that such a practice would not have been rebuked by the apostle somewhere in the course of the epistle. It is quite possible that the text is corrupt and that it should justify some such translation as this: "Why are ye baptized in the likeness of burial and resurrection from the dead?"

2. It is supposed that Paul's Judaizing enemies had already been at Corinth and that their teaching included elements of asceticism, such as the forbidding of marriage. In the chapter referred to, Paul is refuting this teaching and showing that marriage is an honorable estate.



# Cause & Cure of Ministerial Despondency

By E. L. Ely.

In the good old days when it was generally believed that the powers of nature were used as God's avengers, John Wesley decreed that all his preachers should preach once each year on earthquakes—their cause and cure. Just what effect this had on earthquakes does not appear, but at least it was a great theme. In discussing the cause and cure of ministerial despondency, I am not sanguine as to the results in lessening the amount of ministerial "blues," yet I am of the opinion that it is both a great and a practical subject.

Every consideration—our own present happiness and fruitfulness, our possible fruit-bearing in later years when many are compelled to retire from active service, the direct connection between the mental and spiritual condition of the pastor and that of his people, as well as the honoring of God by our abiding faith,—all make it of the utmost importance that we, as ministers, keep ourselves cheerful.

Without doubt, the prime cause of ministerial despondency is congregational lethargy, and the case of a minister who would persist in his pessimism with a good, live congregation facing him must indeed be chronic. As a principal cause may be the lethargy of the congregation, so an almost certain cure would be a thoroughly live and enthusiastic one. But to keep up one's courage and to be cheerful and hopeful in spite of the conditions in the congregation, is the problem that confronts a large proportion of us.

The minister has mistaken his calling who has not such a profound sense of the importance of his work and the world's infinite need of the salvation which he is proclaiming, that the continued indifference to it will not at times almost overwhelm him with disappointment and sadness. With a pathos, making it almost like a cry of despair, our Lord looked on the city he loved so well and said, "O Jerusalem, Jerusalem," etc.; and again to his own people in tones of intense sadness he said, "Ye will not come unto me that ye might have life." To be like him, then, we must have our times of extreme travail of soul when our hearts are filled with sorrow as we see men and women turning away from the truth.

But, too, our Lord could look at the approaching end of his life in calm assurance, because, notwithstanding the apparently small results, he was able to say, "I have finished the work which thou gavest me to do." So it was the consciousness of work well and faithfully done, rather than visible results, that was the secret of his serenity.

In seeking out the causes of despondency in the preachers themselves, we shall doubtless find them as various as human temperaments, and perhaps they may be classified as physical,

mental and spiritual.

Undoubtedly one of the chief sources of our periods of depression is an unhealthy physical condition. We are learning that the connection between the soul and the body is much more intimate than we have supposed. A great preacher said, "I have literally waded with a friend for months through the swelling river, and battled with the waves of despondency that were breaking over him, yet, knowing that he was a noble Christian, I did not lose my faith either in him or in God, because his disease was of the liver, and he saw things through a jaundiced eye."

Manual exercise, including systematic breathing exercises, would do much to brighten us up and make the world look brighter to us.

In regard to mental causes, an important cause may be found in the natural temperament. It is not an uncommon thing to see people in whom a condition of melancholia seems to be perfectly natural, and even conversion does not seem to entirely change that temperament. There are others who seem to be born with such a sanguine temperament, that to be joyful and hopeful seems to be as natural as for the lark to sing its way into the mid heavens. Happy is the man who can say with Emerson,

"Under the mud and scum of things,  
There always, always something sings."

I am convinced that a great deal of ministerial discouragement is the direct result of habits formed as they grow into middle life of using preparation which was made in earlier years. With the repetition of old sermons they lose much of the enthusiasm which may have accompanied its first use. This is ministerial laziness. The insurance man, the physician, and the lawyer, have to be hustlers or despondency is their certain fate; and there is no reason why the preacher should not be under the same constraint.

A somewhat frequent cause for ministerial despondency may be found in the unfortunate habit of over-sensitiveness to petty criticism.

The minister must remember also that his opinions are not always to be accepted by the church; and if he has a reasonably good and efficient official board and they sometimes overrule his judgment in matters in which they are as much interested as he, this is not a matter to become downcast over.

Then he may be over-sensitive in regard to a seeming lack of attention to his comfort and convenience on the part of his people, forgetting that they have their own troubles and affairs to take their attention. Most of us have had experience in the raising of children, and we can remember the

grand march at midnight in trying to soothe the little one to slumber, and coming to the conclusion sometimes that there wasn't anything really the matter with the baby, he just wanted to be carried. Possibly sometimes the preacher gets in that frame of mind when if the truth were known all he wants is to be carried by some of the sympathetic brethren or sisters. An invitation out to dinner or a few words of meaningless flattery seem to have a wonderful effect on his spirits.

But after all the greatest cause of ministerial despondency is undoubtedly lack of faith in God and of soul communion. Ministers are human and have their times of spiritual depression when the great realities of our religion have not the power over them that they had at other times; and I believe that most instances of despondency are caused by not having kept their hearts open to the sweet influences of the spirit of God. If we could always live in that frame of mind of Job when he said, "Though he slay me, yet will I trust him," or of the psalmist when he said, "Why art thou cast down, O my soul, and why art thou disquieted within me. Hope thou in God, for I shall yet praise him who is the health of my countenance and my God," we should also be glad so that none of these things move us. Mr. Moody said, "God has no use for a discouraged man." Looking at Elijah under the juniper tree is like a look into the mirror for us, and God's way of infusing new courage into him and starting him over again on a useful career, may be taken as his method with us if we will let him have his way. First he recruited his physical strength then he was in a condition to listen to God as he reasons with him. Then by use of the moods of nature, God makes him to see his own tumultuous, unreasoning condition of heart. It was then he learned that these voices were not the voices of God; but like the quiet undertone of the storm, so God speaks in the still small voice a message to his inmost heart. God tells him that life is for doing—not for complaining, that there is plenty of encouragement if not in the largeness of things done yet in the things to be done and in the consciousness of infinite power to do in the name of God. Elijah had misunderstood the true success. He had thought it to be in the shouts and tumult of Mt. Carmel and this had died out and left him apparently alone. We need to learn that not always crowded houses or applauding audiences are the true sources of contentment and proofs of our approval by the Master. Somewhere there are, no doubt, the faithful few whose spiritual guide and inspiration we have been, and some time they will rise up and bless us and reward our fidelity.



# As Seen from the Dome

By F. D. Power

## The Religious Education Association.

The vision from the dome last week reached to the City of Brotherly Love where the Religious Education Association was holding a session of three days. It was the second annual meeting, the first being held in Chicago, Feb. 10-12, 1903. The organization was effected by representatives of practically all religious bodies and educational institutions, and has enrolled over 2,000 members the first year. Its purpose is "to promote religious and moral education by the co-operation of workers for the studying of problems, for furnishing information, for mutual encouragement, and for the promotion of higher ideals and better methods."

The meeting in Philadelphia was a great one—great in its program and in its attendance, and, no doubt, will be in its results. The Public Ledger says: "The application to religious education of the modern results of pedagogical practice and research in secular lines, which is one of the chief objects toward which the association seems to be working, is a logical and much-needed reform, and the difficulties in the way are such as to impart to the present gathering great significance and importance." Never has Philadelphia seen a larger number of leading religious teachers within her gates. More than two-score of presidents of universities, colleges, or theological seminaries figured on the program of the thirty-odd sessions and a hundred or more of distinguished laymen. Evidently this body even in its youth has taken a firm hold upon the higher ethical and religious thought of the country.

The topic for the first day was: "What should constitute a scientific basis for religious and moral education, and to what extent does such a basis exist?" On this theme there were interesting shades of opinion. Dr. Gulick of New York, discussed it from the standpoint of educational practice, making some valuable inferences as to the character of Sunday-school instruction from the impressions of a number of business men as to the teaching they had received when boys, in respect to the subject matter, teacher, duration of teaching, personality of the class, and duration of the class relations. The modern world, he said, was "intellect-mad." "Intellectual instruction is of tremendous importance, but a greater point is to see that the characters of the teachers in our schools are such as we should want to see duplicated in our children." Prof. Tracy of Toronto, treated the subject from the view-point of ethics. With psychology, ethical philosophy, metaphysical philosophy and theology, Biblical theology and Christian experience, holding to the unity of man's life—the intellectual, moral, and re-

ligious—and finding as we do, that any other theory than that of the spiritual kinship of God and man is insufficient to account for the facts, we have, he thinks, a very genuine, though as yet not a very thoroughly understood scientific basis for religious and moral education.

Prof. Shailer Mathews of Chicago, whose paper was read in his absence, declared for Bible teaching based largely upon the fruits of "higher criticism." "The entire Bible material is to be approached through the history from which it sprang and for which it was intended. The thoughtful Christian will never again accept the doctrine of an absolutely inerrant book, whose every word, if not every letter, was divinely dictated. The growing mind should not be led to believe that any approach to such a view is demanded of it. One of the most serious injuries which can be done the child is to ground him in a set of religious convictions which must be abandoned rather than developed in his later life. All the theological reconstruction of the present is virtually an attempt to free theological thought from the traditional doctrine of inspiration which involved the accuracy and the permanent authority of every portion of the Bible." "At the same time," said Prof. Mathews, "it would be a serious mistake to shut the Bible out from religious and moral instruction. The Bible is something more than the doctrine of inspiration, and its inspiration is something far more real than a theory of a schoolman. No religious instruction can be satisfactory that ignores the Bible." Prof. Mathews thought the time has come for "a cautious and conciliatory use of the results of the higher criticism in the instruction of the young." Prof. Rhoades asked what in the Bible was to be accepted and what rejected? who was to decide? And declared his unwillingness to trust Prof. Mathews or the Chicago University to do it.

"The Bible in religious experience" was the next theme. Prof. Thomas C. Hall of Union, Bishop MacKay-Smith, and Dr. Judson of New York, were the speakers. They dwelt upon the value of the old-fashioned standards of Christianity, and held that the province of the Association was to revitalize old truths and not to set up new standards. Dr. Sanders of Yale as president delivered the annual address and said, in view of both friendly and hostile fears for the Religious Education Association, it seemed advisable to make three assertions:

"First. Our membership is already so large and varied that the organization is truly democratic and representative. It is bringing together for mutual stimulus and information all types of alert, responsive minds. There is little danger of professionalism.

"Second. The association is not a strongly centralized corporation so much as a federa-

tion of seventeen distinct and fairly independent departments of activity, each responsible for the adequate promotion of religious education within a field peculiarly its own, and managed by a committee or representative experts.

"Third. The association has exactly fulfilled its pledges of a year ago that its policy would be conservative and helpful. Its work is not iconoclastic, its methods are not polemical; its mission is to arouse available but latent interest, to educate and encourage it, and by specialized channels to set it to work in the world.

"It has been a year of complete organization of the study of working methods, of the collection of useful memoranda, of quiet experiment, of the beginnings of publication for the information of members, of the beginning of various lines of careful investigation. It has already become an organization of adaptableness and power. Its possibilities are yet unreachd. Not even this great convention will show our strength. An instrumentality has come into being which will stand in years to come for spiritual progress."

The second day began with the discussion of "Religious Education in the Home," when Dr. Landrith, the General Secretary, was heard, and a number of other speakers. Divorce, popular literature, club women, the public school, home-making, and kindred questions received vigorous handling. Thursday afternoon thirteen departmental sessions were held, each with a superb bill of fare. Universities and colleges, theological seminaries, churches and pastors, Sunday-schools, secondary public schools, elementary public schools, teacher training, Christian Associations, Young People's Societies, the home, the press, correspondence instruction, and religious art and music constituted the several departments. These held sessions also on Friday afternoon. Many of the ablest men in the nation read papers in these sessions. As they represented all schools high and low, conservative and radical, Jew and Dunker, the presentation of truth was many-sided. It was like the old Hartford Congress of Churches, or the Parliament of Religions. Burris A. Jenkins and W. D. McClintock were among the speakers.

"The Bible in Education" was the general theme in the second general session on Thursday evening. The addresses were strong, especially that of President Faunce of Brown on "The Co-ordination of the Bible with Other Subjects of Study." Prof. Dawson of Hartford declared: "The existence of the church and Sunday-school depends on whether they will get themselves adjusted to the facts and principles of modern science." President Faunce said: "Both church and Sunday-school are on trial as never before. Other institutions are rapidly growing up to discharge the functions necessary for human salvation that the Sunday-school and church have failed to discharge. The eternal God does not care what set of men or what institutions do this work, providing

(Continued on page 358.)



# The Bible School Ideal

By H. D. Williams

One of the great hindrances to the Bible school is the lack of any ideal worthy the name. The average church has its school just in obedience to the conventional way of doing things, but has no definite ideal for the school. The popular conception is that the school is a sort of sentimental effort of goody-goody people to teach some very indefinite, untangible and ethereal things, harmless but of little or no real value in the struggle of life. Nine-tenths of the church tacitly endorse this conception by an indifferent, don't-care attitude towards the school. They prefer to read the Sunday paper or some recent novel, to entertain company or visit a friend, to cast up accounts in business or plan for a new business, to visit the Sunday resort or inspect the property at home, to lie in bed till noon or saunter all day,—these things they prefer rather than to fling themselves into the work of the Bible school. Five days in the week John and Mary *must* go to the public school. They *must be on time*. They *must have their lessons*. They *must study hard*, burning the midnight oil, receiving the aid of parents, and having the advantage of many books. They *must* finish the course and *graduate*. Life will be a failure otherwise.

On the other hand, John and Mary *may* go to the Bible school or they *may* stay at home. It would be well for them to go if all things are convenient, but it is not of supreme importance. If company comes let the school be neglected, but not the company. John and Mary are permitted to follow the bent of their own feelings about the Bible school. They may go or not go, be regular or irregular, study or not study, progress or not progress.

Not only do parents permit themselves and their children to manifest such shameful indifference to the Bible school, but the school itself permits it and encourages it. The boy who goes late and irregularly and never knows his lessons and who disturbs the order of the school and hinders the work of his class is promoted year after year alongside the boy who is a conscientious, well-behaved student. Thus, in contrast with the public schools, the Bible school is only a plaything with no definite aim, no definite plans, no definite course, and no definite results.

There are those who affirm that this indefinite character is a condition necessary to the real spiritual work of the school. They say that when the school is run on business principles and sets up intellectual standards, then its spiritual aims are obscured.

That is on a level with the view yet prevalent in some ignorant communities that taking an offering lowers the spiritual tone of a church service. It implies that knowledge of the Bible—

beyond a mere acquaintance with incidents—is not conducive to conversion.

In the place of this present indefinite play-school, there should come a very definite working institution conducted in a manner commensurate with the vast importance of its undertaking and compelling the respect of all men. But before the better school can come the higher ideal of the school must come to the church. That ideal, as study of the case has led me to see, should possess the following points:

1. The Bible school should be the entire church at work learning and teaching the Word of God. Confession and baptism should be considered as pledges to the Bible school work which is the supreme 'work' of the church. Confession and baptism mean a consecration to the advancement of the divine kingdom or they mean nothing, and the chief agency for the advancement of that kingdom is the teaching of God's Word.

2. The Bible school should not be thought of as an institution separate from the church. It is of right the church. Teaching is as sacred as preaching. Invitations to accept Christ should be given in the school and many confessions should be heard. All the respect and reverence accorded the church as a mighty, sublime, and divine institution, should also be given to the Bible school. When this is done by the church it will soon be done by the world, and a great advance will be made.

3. The Bible school should have a definite curriculum extending from the simplest Bible incidents for children up to a comprehensive grasp of Revelation and its great doctrines. This course, thoroughly completed, should give a full grasp of divine truth and human duty. It should be most tactfully and scientifically arranged to inform the mind, impress the heart, and shape the life.

4. The Bible school should be graded to suit the graded course. Honest and telling work should be done. Examinations should occur and grades should be given. Promotions should be made and diplomas granted. The pupils should be enabled to see that they are making substantial, intellectual progress.

5. The officers and teachers should be a body of earnest and devoted people, enthusiastic, self-sacrificing, well qualified in both head and heart, showing clearly by their work that the Bible school is of supreme importance.

6. The Bible school should have a building provided with a room for every class, and every room equipped with books, maps and other things necessary to the best of teaching.

Do you pronounce all this utopian? Josiah Strong says this age is guilty of three great sins,—having no ideal, having a low ideal, or having a high ideal and calling it utopian.

This high ideal of the Bible school is practical, and he who will get up on some mountain where he can take a wide view of the Bible school world and see what it is doing, will readily perceive that the above ideal points only in the direction of present tendencies.



## The Bible.

By Simpson Ely.

The Bible is one volume; but it contains sixty-six books. It is a complete theological library. A theology not found in it should be discarded.

There are thirty-nine books in the Old Testament and twenty-seven in the New.

The Bible was made for three dispensations—the Patriarchal, Jewish and Christian.

Some one has called these three periods the Starlight, Moonlight and Sunlight ages of the world. We are in the glorious Sunlight Age. That which was written for us must not be confounded with the parts which were intended for Patriarchs and Jews. We are Christians not Jews. We are under Christ, not Moses.

The Bible was written by about forty authors. These writers were far removed from one another by time and space; so that a collusion among them was impossible.

There is wondrous variety in the literary style of the Bible. Some is plain story, some is prosy legal style, some is highly poetical, and it abounds in figures such as parable, metaphor, simile, hyperbole, and allegory. It has variety sufficient to gratify the most exacting.

The Bible is God's complete revelation to man, and we are warned against making any additions or subtractions. The Bible reveals the only perfect Life—that of our blessed Lord and Saviour Jesus Christ.

Men have tried to overthrow the Bible; but it is folly. It can't be done. It is like the Irishman's fence. He built it six feet high and six feet thick! When asked why he built it so thick he said, "Faith, if it blows over, it will come up as high as it was before!"

From the days of Julian until now, men have predicted the destruction of the Bible; but it is better understood now than ever before; it exerts a greater influence over the nations than at any previous time.

The grey dawn of a most beautiful day is upon us. God is back of his Word. It is mighty and must prevail. Truth must triumph over error and superstition. The nations of the earth must become the kingdoms of our Lord and his Christ.



# Soul Prosperity

BY JAMES C. CREEL.

"The elder unto Gaius the beloved, whom I love in truth. Beloved, I pray that in all things thou mayest prosper and be in health, even as the soul prospereth. For I rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walkest in truth. Greater joy have I none than this, to hear of my children walking in the truth" (3 John 1-4.)

It is conceded by all, except perhaps a few disquieted ones, that there is great material prosperity among the people in this fair country of ours. This great prosperity has not come to us through any political party, any more than the rain, the sunshine, the favorable season and the fertile soil, have come through the administration of some political party. This abundant prosperity has come to us from God through the industry of the people, the seasons and the great fertility of the soil. "Every good gift and every perfect gift is from above, coming down from the Father of lights" (James 1:17).

In having an abundance of material prosperity it is well to inquire, What about soul prosperity? Is spiritual prosperity among all the brethren anything like their great material prosperity? How about this, dear brother in the Lord? Does your eternal soul prosper richly in all spiritual and heavenly things? As your pocketbook grows larger does your soul grow bigger and larger in "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control?"

It is quite dangerous, some times, to real soul-growth, to have great material prosperity. Paul truly says: "But they that are minded to be rich, fall into a temptation and a snare, and many foolish and hurtful lusts such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows" (1 Tim. 6:9, 10).

John, "the elder," or the aged apostle, prayed that the beloved Gaius, perhaps one of his spiritual children, might prosper "in all things," material things, "even as thy soul prospereth." Here then, the apostle prays that the material prosperity of Gaius may be commensurate with his soul prosperity. How poor would some professed Christians be to-day in worldly things, if their material prosperity was no greater than their soul prosperity! They would indeed be poor in worldly goods; for their money purses would be as slim as Pharaoh's seven lean kine! What splendid soul growth would many Christians have if their soul prosperity was in equal proportion to the growth and expansion of their purse strings! But alas! with many of us when our pocketbooks begin to grow

fat and big, our souls begin to grow poor and little; for often pocketbook expansion means soul contraction to many professed Christians.

In the past five years of the great prosperity in all our country, the writer can call to mind at this writing only one instance in which one of the brethren increased his subscription to the church because of his material prosperity. This brother stated to the church treasurer, "Well, we are having prosperous times, and I am worth more than I was a year since, and you may increase my subscription from twelve dollars to eighteen dollars."

There are, no doubt, many other such instances, but this is the only one that has come under the observation of the writer. Somehow pocketbook expansion does not often lead to soul expansion or soul prosperity. Perhaps many of us could not pray the prayer for ourselves that the apostle prayed for Gaius, for if we did the Lord might cut short our bread and butter in order to answer the prayer.

As there are means by which material prosperity may be attained, so there are means, divine means, by which great soul prosperity may be attained. The greatest possible means of soul prosperity, according to the aged John, is truth; the divine spiritual truth, the truth, as it is in Jesus who is the author, or embodiment, of all divine truth. The soul prosperity of the beloved Gaius appears to be the direct result of his walking in truth, or as the apostle puts it, "Even as thou walkest in the truth." The apostle then adds, "Greater joy have I none than this, to hear of my children walking in the truth."

Soul prosperity means growth of soul, freedom of soul, elevation of soul, satisfaction of soul, purity of soul. The divinely appointed means for the accomplishment of all this prosperity of soul is "the truth." As the truth is reflected through Jesus upon the soul, the soul grows, is made free, is elevated, is sanctified, is made pure, just to the extent that the truth is believed and obeyed, or as one walks in the truth.

Truth in the soul, believed and obeyed, produces growth of soul in the likeness of God; it drives out ignorance, selfishness and prejudice, and gives freedom from these things. Hence Jesus says, "The truth shall make you free" (John 8:32). Truth in the soul, believed and obeyed, elevates the soul to a higher plain of thought and action. Therefore the apostle says, "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on things that are above, not on the things that are upon the earth" (Col. 3:1, 2). Truth in the soul, be-

lieved and obeyed, leads to the sanctification and purification of soul. Jesus said in his intercessory prayer, "Sanctify them in the truth; thy word is truth" (John 17:17). Peter says, "Seeing ye have purified your souls in your obedience to the truth" (1 Peter 1:22). John uses it all up in these words, "But if we walk in the light [obey the truth], as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin" (John 1:7).

Now then, since the truth is the divine means, God's appointed means, to produce the growth of soul, freedom of soul, the elevation of soul, the sanctification of soul, the purification of soul, it certainly follows that "the truth," apprehended and obeyed, is the divine means of all real soul prosperity. Therefore, let us all feed our poor souls upon the spiritual food, "the truth," and then we will have great prosperity of soul, which is far more important than all material prosperity.



## FOOD'S WORK

How It Cured Paralysis.

Paralysis comes from weak nerves and bad blood and is often cured nowadays by proper feeding.

"For fifteen years I was an invalid, haven't walked a step for over twelve years, not able to move my feet or even my toes."

"But recently a wonderful thing has happened, for I had never expected to have the use of my limbs again; a four months' diet of Grape-Nuts Food for breakfast and supper, made the change and now just think of it I can move my toes freely on my left foot and a little on the right foot, and can let the foot piece on my chair down and swing my feet vigorously, which I think is a wonderful improvement for the time I have used the food."

"And that is not all! My blood and my stomach are so much better I am confident my trouble came from too much rich food and an overstrain of the nerves, but my nerves are much better, my mind is clearer and I don't forget things like I did. It must be the food for I stopped taking medicine years ago for the paralysis."

"Of course I have the sympathy and prayers of many Christians, but it is wonderful what good pure food will do for one out of health, and why would it not be as good to keep one's health up? I have heard lots of others praise Grape-Nuts, but I for one cannot praise it enough." Name given by Postum Company, Battle Creek, Mich.

Here was a well defined case of paralysis which came from weakened nerves and blood trouble, and which began yielding almost immediately when proper food Grape-Nuts was substituted for improper food. There's a reason.

Look in each pkg. for the famous little book, "The road to Wellville."



# Human Invertebrates

BY BRUCE BROWN

Nature intended that man should walk erect and to this end equipped him with a spinal column. Unnumbered thousands bid defiance to Nature's laws and crawl in the dust and slime. The highest of God's creation is the only animal that fails to fulfill his mission. Man is the only rebel in the universe. I have seen a man cause a lion to crouch in fear and wind venomous serpents around his breast who was not strong enough to overcome his own passions. Some seem to find it easier to tame rattlesnakes than to conquer the snakish dispositions in their own breasts.

In golden times a man was made a knight by the touch of a king's sword, and a nobleman was one who had inherited vast estates and a noble name. We have come to a higher and better conception when knighthood and manhood are synonymous terms. A modern nobleman is the one who works with a brave heart, toiling upward toward the morning. It pays to be perpendicular in any profession. Even a saloon keeper or a preacher should be a gentleman. If he can't do that he had better quit his business. A modern gentleman is a gentle man with nerves of steel.

The social invertebrate has become the pest of the state. Without push or principle to make a place for themselves, hundreds of thousands have become social leeches, sucking their living out of the hard earnings of others. An army of office-seekers and speak-easies, of tramps and dead-beats, of gamblers and confidence men, of promoters and boomers, of beggars and peddlers are abroad in the land seeking to live from the fruits of others' labors. The world owes no man a living unless he earns it, but thousands of human parasites infest and infect the body politic. The crying need of the times is not more men but more manhood.

There are many invertebrates among the politicians. Many an office holder finds it impossible to be true to his constituency, for in making pledges he bartered away his principles. "I'll make no pledges and I'll be bound by none", said Lincoln when he was promised the nomination for president if he would make certain pledges. Rugged politicians of the Andrew Jackson type are needed to-day as never before, but many seem to have been born with twine strings in their backs instead of spinal columns.

The curse of our great cities to-day is men without backbone, men who have to be pushed and coaxed to do their solemnly sworn duty. If big policemen are afraid to enforce the laws, if the mayor or chief of police is afraid, let him swear in as special police a regiment of old battle-scarred,

grey-haired veterans of the civil war and tell them to close up the law-defying places of sin and it will be done. He will find that men whose backs were stiffened at Chickamauga and Gettysburg are not afraid to enforce the law and uphold the constitution in Chicago or any other great city. "There would be something doing" if we could get men with spinal columns in places of public trust in our great cities.

But the theological invertebrate! The man with a custom-made religion, hemmed and stitched, who must not look toward the light and who dare not speak the message that is in his heart lest he lose his position! What shall be said of him? The minister with a God-given message to deliver who allows himself to be bridled and harnessed and wearily plods the circle around the treadmill his fathers made, deserves our sincerest pity. He may at times, while others sleep, catch a glimpse of the star-fretted dome of the new heavens and lands beyond the untravelled seas, but on the morrow he must go back to the battered pole at the crack of his Master's whip. The preacher of a great truth, born beyond the skies must not speak with trembling lips nor a palsied tongue.

## Ministerial Preparatory Schools.

Z. T. Sweeney.

I have just finished reading H. D. Williams' article calling attention to Brother Sniff's letter, and I am constrained to "second the motion." I have read Brother Sniff's article very carefully and have handed it to several other brethren to read who are not subscribers to the CHRISTIAN-EVANGELIST. I believe it touches a vital point in the future of the Disciples. We need to discover more preachers or rather aid them to self-discovery. The demand for good, efficient and earnest preachers, who are willing to begin in a humble way, is stronger than ever before in our history,—and is probably weaker now than it will be again for years to come.

I shall not attempt to review Brother Sniff's article; it speaks for itself. I have watched closely his work and the work of his college for years, and though not supported by the Brotherhood in any financial way, it is doing almost as much as any school among us to send out thoroughly equipped preachers.

I wish all the readers of the CHRISTIAN-EVANGELIST to obtain the issue for March 3, and read Brother Sniff's article carefully. He knows whereof he writes, and it will do you all good to read it a number of times.

## Unity and Missions.

The following is an extract from a letter written by a Salina, Kan., man who went out to the mission field in Korea three or four years ago. God is answering the prayer of his son. It behooves us to gird ourselves and exert every energy if we do not wish to be outrun in the race for a re-united church.

The meetings of our own American Presbyterian Mission North and of the Presbyterian Council, composed of all the missionaries of the four Presbyterian Boards at work in Korea, met in Pyeng Yang. We are planning to have just one Presbyterian church in Korea, and so the Council of Presbyterian Missions was formed to direct the united Korean church. I devoutly wish that it were possible to make the union embrace not only the different Presbyterian denominations, but all the evangelistic churches at work in Korea. I consider it not only a waste of strength but a grievous mistake to divide the infant Korean church and stamp upon it the denominational differences which we have at home in the matter of creeds and especially in the forms of worship. Why should we distract the simple faith of this people with our inherited theological feuds? One may know God without knowing either the Arminian or the Calvinistic arguments. It seems to me worse than folly to build up separate denominations with all their separate forms of worship, different hymn books, different forms of prayer, which cannot but estrange:

DAVID SHIELDS.

## THIN DIET

No Nourishment In It.

It's not easy to keep up when coffee has so ruined the stomach that food won't digest.

A Mo. woman says: "I had been an invalid for two years from stomach trouble caused by coffee, got so bad I couldn't digest food and for quite a while I lived on milk and lime water—nothing but that—a glass of milk and lime water six times a day. In this way I managed to live but of course did not gain.

"It was about 5 months ago I began using Postum Food Coffee; I did not need the milk and lime water after that for I gained rapidly and can now eat a good meal and drink from 1 to 3 cups of Postum each meal and feel fine.

"I would not go back to coffee for any reasonable pay. I like Postum better than coffee now and make Postum by directions on box and it is just fine; never found a better way to make it than on box. Now this is all true and you can easily prove it." Name given by the Postum Co., Battle Creek, Mich.

Postum is a brew from field grains with all the nourishment left in. It makes red blood and rebuilds particularly well where coffee has done damage as it does to nearly all who drink it.

A 10 days' trial of Postum in place of coffee works wonders. There's a reason.

Get the little book, "The Road to Wellville" in each pkg.



## The Religious Education Association.

It was an important meeting, was that at Philadelphia from March 2-4. It drew the leading religious educators from all over America, some 500 men and a few women from nearly every state and Canada; presidents and deans of the leading colleges of the country from Harvard to Walla Walla, and from Toronto to Oklahoma were in attendance. It was the greatest aggregation of brains that I have ever seen.

And the best of it is that the object of the gathering was the promotion of religious education. It was a joy to see on the platform of Russell Conwell's church, at the closing session, the deans of four of the leading seminaries of the country, Harvard, Yale, Hartford and Union, viz., Peabody, Sanders, MacKenzie and Hall, respectively, and every one of them insisting with all his might that the Bible, and the Bible alone, was the main lacking element in public school, college and university education; and that the Bible and the Bible alone could solve the problems of social and national life. It was not doctrines that were needed, but the Bible; not criticism, but the Bible; not social panaceas, but the Bible; that was the element in our education that so far had been neglected.

This Religious Education Association is but a year old; but it is a lusty infant. Dr. Frank K. Sanders, of Yale, was its first president. Dr. Chas. Cuthbert Hall, of New York, has been chosen as its second. There is a Board of Directors, of which Bro. A. B. Philpott is a member. There are seventeen different departments, such as those of Colleges and Universities, Churches and Pastors, Sunday-schools, Christian Associations, Summer Assemblies, Young People's Societies, etc., in each of which there is an executive committee which seeks to advance Bible study in that particular field. A permanent staff of secretaries has been chosen, with Dr. Ira Landrith as their chief. He was lately editor of a religious journal of the Cumberland Presbyterian Church at Nashville, and is well known and well beloved by all who have worked in Christian Endeavor conventions. Permanent headquarters have been established at Chicago.

A budget of expenditures for the next year, aggregating \$20,000, was set forth at this convention, \$15,000 of which was provided for on the spot. And all this to promote Bible study. Surely the Disciples of Christ ought to lend their influence for furthering this end. It is directly in line with our plea. Membership in the association costs \$3 and may be secured by addressing Dr. Landrith at 150 LaSalle St., Chicago. This entitles one to the volume containing all the addresses delivered at Philadelphia, which will be, as Dr. Sanders well said, the best and freshest statement of current religious thought ever made. Our people should have at least 500 members. There are now about 2,000 members of this year-old society.

Some of the most notable addresses were the following: Dr. Chas. Cuthbert Hall on "The Annual Survey of Progress in Religious and Moral Education." It was a masterly summing up of affairs in colleges, seminaries, public and private schools and in the home. Dr. Hall was not presenting his own thoughts but was, as he said, registering impressions from the enormous data he had collected by correspondence and through the departments of the association. While he was hopeful of the situation, while he felt the tremendous forces working for moral and religious growth in the country, he declared that these forces lacked unity, co-ordination, and needed a centralizing cohesion. Just what the Disciples have long held.

"The Contact of Biblical Material with the Experience of the Child," by Miss Josephine Baldwin, superintendent of Junior Work, New Jersey State Sunday-school Association, was one of the clearest cut productions ever made from a public platform, and shows the agility and analyzing power of woman's mind. She contended for the use of such materials as the child was prepared to receive, for closer

## Peculiar To Itself

In what it is and what it does—containing the best blood-purifying, alterative and tonic substances and effecting the most radical and permanent cures of all humors and all eruptions, relieving weak, tired, languid feelings, and building up the whole system—is true only of **Hood's Sarsaparilla**

No other medicine acts like it; no other medicine has done so much real, substantial good, no other medicine has restored health and strength at so little cost.

"I was troubled with scrofula and came near losing my eyesight. For four months I could not see to do anything. After taking two bottles of Hood's Sarsaparilla I could see to walk, and when I had taken eight bottles I could see as well as ever." SUSIE A. HAIRSTON, Withers, N. C.

**Hood's Sarsaparilla promises to cure and keeps the promise.**

study of the problem as to what parts of the Bible were best adapted to certain ages in children; she seemed to believe that up to twelve years of age the New Testament stories were preferable to the Old, though she felt that this ought more fully to be investigated.

President Wm. H. P. Faunce, of Brown University, discussed "The Co-ordination of the Bible with Other Subjects of Study" in a forceful fashion, maintaining that all subjects are contributory to Bible study.

"The Art of Telling Bible Stories" was discussed by a master in that art, Richard G. Moulton. He insisted upon fidelity to the Bible itself, with imagination to illuminate it and with correctness of detail, and without moralizing and preaching. The Bible, everybody in the convention thought, is able to do its own preaching and point its own morals.

One of the most notable addresses was that of Dr. Walter L. Hervey, of New York, Examiner of the Board of Education, on "Memory Work in Character-Forming." He declared for large amounts of memorizing of the Scriptures by children; cited the case of Ruskin, who in his *Praeterita* ascribes the most valuable portion of his education to the memorizing of the Scriptures; and, like all the other speakers, Dr. Hervey insisted that the Bible, without comment or interpretation, should be read regularly, and even memorized, in the public schools.

Time would fail to tell of the first address of the convention by Dr. T. C. Hall, of New York—a worthy son of Dr. John Hall, of sainted memory, and a greater speaker than his father—on "The Unique Character and Value of the Bible as an Interpreter of Life;" of the deeply spiritual son of Adoniram Judson the missionary, Dr. Edward Judson, of New York, on the "Importance of the Bible as a Factor in Promoting Spiritual Efficiency and Growth;" and of the last speech of the convention by Dr. Francis G. Peabody, of Harvard, on the "Bible as Applied to Modern Social Life," a gem of English, a well of deep philosophy, a mirror of clear interpretation of Jesus's words, and a constellation of burning and illuminating pregnant sentences.

But a word can be given to the Department sessions. I saw only one department at its work, that of Colleges and Universities, whose sessions were held in the chapel of the University of Pennsylvania. Only the list of the four leading addressers of the two days can be given: "Chapel Worship," by President Richard H. Jesse, of Missouri University; "The Bible in the Curriculum," by

Prof. Benjamin W. Bacon, of Yale; "The Broadening of Voluntary Religious Organizations of Students to Include all Types," by President Mary E. Woolley, of Mount Holyoke College, and, "The Pastoral Opportunity of the College Professor," by President Burriss A. Jenkins, Kentucky University.

The discussions proved often more valuable than the addresses, notably those of Dr. Peabody, Prof. Rice, of Wesleyan University, Conn., Prof. Henry Fowler, of Brown University, Prof. Hainess, of Swarthmore, President Warfield, of Lafayette, and Chancellor Kirkland, of Vanderbilt. As President Jesse said, the sauce proved better than the fish. The spirit of all these discussions was a call for more adequate moral and religious care of students and the due weight given to the Bible in collegiate instruction.

Some opposition, or rather distrust of the Association, has been manifested, but it seems rapidly to be melting away, and, I think, will invariably disappear when one comes into contact directly with it. Mr. Heintz, the beans-and-pickle millionaire, who is a devoted worker in the Pennsylvania State Sunday-School Association, came to the convention, he told me, with a chip on his shoulder, to find out what this new thing was. He said he had been afraid of it, but that now he was thoroughly converted, heartily in sympathy, and he gave \$250 to its support.

John Wanamaker, who entertained the delegates at a reception in old Independence Hall, declared that night at the convention his hearty sympathy with its undertakings. And nobody will doubt John Wanamaker's sincere interest in conservative and constructive Sunday-school work.

BURRIS A. JENKINS.

Kentucky University.

## To the Disciples of Missouri.

Our faithful corresponding secretary, Brother Abbott, has broken under the strain of our state work and we have ordered him away for a vacation. We trust that a few weeks' absolute rest may result in the complete restoration of his health. During his absence from the office such correspondence as can be answered by the office secretary and president of the board will receive prompt attention, but much of it must of necessity wait for the return of Brother Abbott. The board earnestly pleads with all the preachers and churches of Missouri to send their apportionments into the treasury without delay that our work may not be more seriously crippled by lack of funds. We do not believe that our brethren would willingly add to the burdens of their servants on the board nor to the anxiety that has so heavily weighed upon the heart of our faithful secretary. Make it possible for your board to welcome Brother Abbott's return with a full treasury, and the rest which we hope he will enjoy, will give him back to us full of his wonted vigor and hope.

W. F. RICHARDSON, Pres.,

In Behalf of the Board.

## DIET AND DOCTORS.

That the value of diet in connection with medicine is fully appreciated by medical men as a preventive and aid in treatment of disease is daily evidenced by the call from the profession and from intelligent laymen for really hygienic foods. The popularity of the idea spread when the public realized that they could diet and yet not deprive themselves of palatable food.

Among the most delicious table delicacies obtainable are the cereal products of Farwell & Rhines, of Watertown, N. Y. The entire capacity of their mills is devoted to the production of health foods. Among these are Gluten Flour, for Dyspepsia; Special Diabetic Food for Diabetes; K. C. Whole Wheat Flour, for Constipation, while Gluten Grits and Barley Crystals are the most delicious of cereal breakfast foods.

Their pamphlet, giving full information regarding their various foods, together with samples of the same, will be sent free to anyone interested. Send for it. Physicians are specially invited to request samples for themselves or their patients.



# News From Many Fields

## Ohio Letter.

The church at New Philadelphia, led by C. B. Reynolds, is moving on to larger things constantly. The foreign offering was thoroughly worked up. A meeting was begun the second Sunday in March with Geo. Darsie, Jr. of Massillon, as preacher. That means the preaching will be well done.

Uhrichsville held a meeting with home forces entirely, and Pastor Allison welcomed 76 new members into the fold. This makes 453 he has received into this church in a seven years' pastorate. Do long pastorates pay?

The Ashtabula meeting resulted in 40 additions. Bro. M. Evers, of Painsville, did the preaching. The work at Painsville is doing well, and now has the largest Bible-school in the town.

Chas. Darsie, of Paulding, preached three weeks in a meeting at Wauseon, where 16 were obedient to the faith.

Mitchell E. Chatley is holding his own meeting at Ravenna with good success. Brother Chatley is well pleased with his new field.

Geo. A. Ragan, state evangelist, had about 40 added to the church at Marietta. He is now at Reno near Marietta in a meeting with good prospects.

W. T. Croom, of Bellefontaine, will assist the church at East Liberty in a meeting beginning about March 10.

H. H. Moninger, of Steubenville, is away from his post of duty for a few weeks, holding a meeting in Iowa City, Iowa. This is an exchange meeting with Percy Leach, pastor at Iowa City.

S. H. Bartlett, state secretary, a little more than filled the pulpit of C. A. Freer at Collinwood, while the latter was in the meeting at Unionport. Andrew Carnegie has offered the Collinwood Church \$1,000 on a new pipe organ. There is not much doubt but that the gift will be accepted.

J. E. Strickler, senior elder of the Central Church in Columbus, died on Sunday night, March 6. Brother Strickler has long been identified with the church and also with the Central. He was deeply interested in the kingdom of God and will be greatly missed by that congregation and by his family.

Ohio has a bran new senator. General Chas. Dick is the man. He fills the short and long term of the late M. A. Hanna. Mr. Dick is a fine politician. Some of us think he is not a representative of the best statesmanship in Ohio, but possibly he will find many in the senate not his superior in this line.

A. O. Henry held a meeting at Bergholtz, and organized a church of 66 members. Three lots were bought in the center of the village, and a house will be built at once.

The legislature of Ohio has a mania for bad bills this year. The Chapman bill abolishing spring elections has passed the Senate. But there is such a storm of protests from all places and people that it will likely be defeated in the house. A bill has also been introduced by a Cuyahoga Co. representative, legalizing gambling at race tracks. This is occasioned by Mayor Coff, of Glenville, prohibiting pool selling at the Cleveland races last fall. Will the good people of Ohio sit idly by and see such an iniquitous bill passed? Poke your representative under the rib with a vigorous protest.

This scribe has been in the hills of southern Ohio for 19 days in a meeting at Unionport. There has been a deep interest and several additions. It has been a delight to be in fellowship with A. M. Hurd, an old college classmate. The companionship otherwise has also been delightful. While here, Mr. Redbreast came back for the summer with his fine song. He got here two days sooner than a year ago. Mr. Crow also came. With the great hills and the birds and the hospitable farmer-homes and tables fit for a king who would not be happy? All it lacked of being ideal was the good wife at home and the rollicking bairns. Then too I have had excellent companionship

within doors. I have sat at the feet of H. L. Willett in "Basic Truths;" E. L. Powell in "Savonarola;" Benjamin Kidd in "Social Evolution;" and for variety, Aylsworth's Moral Aspects of Baptism has been partly re-read. These books are all worthy of a careful reading, and can be had from the Christian Publishing Co., of St. Louis. O yes, I almost forgot to say I have taken a few subscriptions to the best religious paper published, the CHRISTIAN-EVANGELIST. God bless Unionport and her noble people.

C. A. FREER.  
Collinwood, Ohio.

## Missouri's Capital.

Our revival with Arthur N. Lindsey, of New Franklin, Mo., as evangelist, closed recently with 49 additions. At the end of the fifth week Brother Lindsey was forced to leave to meet an engagement at Higginsville. Up to that time there were 34 added to the church. We continued one week longer with home forces only and added 15 more, making a total of 49. One came from the Methodists, one from the Catholics, one from the New Lights, three from the Baptists, 18 by statement and letter and 25 by confession and baptism. Considering the uniformly bad weather and other unfavorable circumstances it was a good meeting.

When I came here a year and a half ago the church had 125 members. Since then we have added 140 new members.

Our Bible school recently made a new record of 160 in attendance. Our superintendent, Charlton B. Corwin, and his family are soon to leave us. This is a serious loss.

The Junior Endeavor now numbers nearly a hundred, the largest in its history.

We are slowly accumulating a building fund. Our greatest need is a larger and more modern house of worship and we must have it. It is a shame that the Disciples of Christ, the largest religious body in Missouri, have such a small and unsightly building in the capital city. There are a hundred reasons why we should have the best in the city. But we are weak numerically and weaker financially, and to build a house commensurate with our needs and the dignity and standing of the brotherhood we must have help from our more fortunate brethren throughout the state.

Who will help us?

Brethren, send us aid at once that we may erect a splendid church in this strategic city.

CRAYTON S. BROOKS.  
Jefferson City, Mo.

## Georgia Notes.

Georgia, the empire state of the south, has a population of 2,300,000, with about 13,000 Disciples. A company organized a society at Scull Shoals, near Athens, in 1807, and called themselves "Bible Christians." They insisted on the union of all God's people, and later came under the influence of B. W. Stone and were called "Stoneites," until the espousal of the views proclaimed by Campbell. The Disciples of Georgia were first called Christians at Antioch. Because of irrevocable submission to early denominational traditions and unspeakable religious prejudice, coupled with unequivocal dogmatic tenacity, our growth has been painfully small but vile misrepresentations are becoming quite unpopular, and the fraternal spirit increases all the time. The future grows brighter; the songs of victory are in the air. The silvery sheen of prosperity is visible on the crest of our ecclesiastical horizon.

W. J. Cocke, our efficient state evangelist with a master's hand, is skillfully guiding the work in the way of better methods and more effective organization. He is an able and eloquent champion of the "one plea."

The Southern Evangelist, under the able management of the worthy triumvirate, Shilnutt, Chastain and Adams, would be a credit to any state.

Light is spreading, truth is being disseminated, and knowledge is increasing. Our papers are potent factors in the molding of character and creating public sentiment. The CHRISTIAN-EVANGELIST, the magnificent tribune of the people, representing the greatest cause under heaven, stands amid the heated fray like a great "stone wall," lending inspiration to those who bear the heat and burden of the day.

Christian Union is abroad in Atlanta. Dr. W. W. Landrum, pastor of the First Baptist Church, in an article to the Atlantic News, insisted that all the churches of that marvelous city should unite on a common Scriptural name, making Atlanta the first metropolitan city of Christendom—a veritable new Jerusalem on earth.

The work in Atlanta, under the supervision of S. B. Moore and R. Lin Cave, is moving grandly onward. Brother Moore contemplates building a magnificent church soon, after the order of a tabernacle.

The untimely death of A. B. Phillips, our "prince of preachers," has caused a vacancy at the First Church, Augusta.

Wm. Shaw will supply at Macon until April 1. After that date he will enter the field as Endeavor and Sunday-school evangelist. Brother Shaw is eminently qualified for this important work, since he worked for years in this capacity while a member of the Congregationalist.

Our work in Rome manifests new life. Sam Jones will be here in April at the big warehouse. We want to follow him, if possible, with a meeting by one of our leading evangelists.

ERNEST MOBLEY.

Rome, Ga.

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## Virginia.

A recent meeting held at Lynchburg by W. H. Book, of Martinsville, and F. F. Bullard, of the Lynchburg church, resulted in twenty accessions. During the meeting, Brother Book lectured to the students of Virginia Christian College each morning on the apostolic church. The lectures were well received. Brother Book has consented to be the chief speaker at Piedmont Assembly this year. This is the fourth time that Brother Book has done this important and arduous service.

The church at Harrisonburg, which was organized by V. C. M. S., has recently purchased a well located lot, which will be paid for by July 1. The work in this good county seat has taken on new life since the purchase, and the contract for a house will soon be let. The work here is supported by V. C. M. S. D. S. Henkel is the wide-awake, energetic minister.

Our financial secretary recently made a short visit to Portsmouth, Va. In Portsmouth and vicinity fifty one Disciples were found. The V. C. M. S. has planned for a great meeting at Portsmouth in July or August. A good church will no doubt be organized.

The meeting at 30th Street Church, Newport News, did not result as had been hoped. The chief hindrance was the very inclement weather. W. F. Smith has done a good work in this field. P. A. Cave was the evangelist.

Geo. Owen has resigned his work and will, we are informed, return to Illinois, in order to enter college and finish his course. He has done a real good work and endeared himself to his people.

R. H. Jones, of North Carolina, will take the work in the Blackstone field. There are now 26 members at Blackstone, but no organization. A meeting will be held by W. H. Book in May, when an organization will be effected.

J. J. Haley will address the special meeting at Virginia Polytechnic Institute on March 27. This service is held in the college auditorium, and all the students—700—are to attend in a body, the churches of the town call in their services, and all attend the college service. It is a great day, and we have the speaker this year.

C. O. Woodward will be the evangelist in the Fredericksburg meeting in May. A great meeting is expected. Wm. Phillips is the efficient pastor. The Sunday-school has recently doubled in attendance, and all parts of the work are manifesting new life.

The V. C. M. S. is planning for its greatest year. Every church that has made an offering up to the present time has surpassed the offering of last year. It is hoped that this record will be kept up.

The Sunday-school offering for state missions is to be taken in April this year. Already the sounds of preparations are heard. All Virginia is now busy about her foreign mission offering. Everything else is side-tracked.

O. A. Hawkins, of Seventh Street Church, Richmond, has been recently elected president of the Y. M. C. A. of Richmond. This organization has 1,200 members and expends annually some \$10,000. Our churches furnish three directors, O. A. Hawkins, F. T. Sutton and E. N. Newman.

We had scarcely grown accustomed to this honor to our brethren before the announcement was made that Prof. C. W. Kent, of the University of Virginia, who is a member of the church of Christ at Charlottesville, was elected state president of the Y. M. C. A. of Virginia. These are well deserved compliments to brethren of sterling worth.

H. C. COMBS, Fin. Sec. V. C. M. S.



## Entertainment at the Congress.

All who desire entertainment (lodging and breakfast) provided during the three days of the Congress in Chicago should send their names to Errett Gates, University of Chicago. The committee will not hold itself responsible for assignment to free entertainment unless this previous notice is given. Let all who expect to attend the Congress take notice.

## New York City.

The pastors, and their assistants, of our churches in Greater New York and vicinity organized last February as a Ministerial Association, with the following officers: B. O. Denham, Pres., S. T. Willis, Vice-Pres., Colby D. Hall, Sec. and Treas.

The first regular meeting, since organization, was held Monday, March 7th, at which time Mr. and Mrs. B. O. Denham entertained the Association at luncheon at their home, 2197 Broadway, New York City. Bro. M. L. Bates, Pastor at East Orange, N. J., gave a brief but masterly talk on "Our Plea: Its Bible Basis, Its Hindrances, Its Prospects." The talk was freely discussed by all present.

Reports from the six congregations represented were most encouraging. Sterling Place, Brooklyn, M. E. Harlan, pastor, Colby D. Hall, assistant, reports six additions since Jan. 1, audiences growing and the Sunday-school averaging 140 in attendance. Church is harmonious and progressive. Evangelistic services will be held early in April.

Greenpoint, or Second Church, Brooklyn, Jos. Keevil, pastor, reported seven additions since Jan. 1, growing audiences, spirit of unity and work. Sunday-school attendance averages 185. Deficit of \$140 paid since Jan. 1. Bro. Keevil is a new man with us, but is splendidly winning his way. He publishes a weekly church paper, just established.

East Orange, N. J., M. L. Bates, pastor, reports growing audiences, harmonious spirit throughout the church, seven additions since Jan. 1, and a Sunday-school average attendance of 145. Bro. Bates is also a new man in this field. He has won his way to the front already.

Second Church (169th St.) New York, S. T. Willis, pastor, R. D. McCoy, assistant, Report: full house, growing audiences, eight additions since Jan. 1, average Sunday-school attendance (two schools) 350. This congregation recently dedicated the first story of a new building, which it occupies, greatly enlarging its opportunities for effective work. The church is engaged in an effort to raise \$1,700 to meet amounts due on account of this building enterprise. They richly deserve success.

Lenox Avenue (119th St.) New York, J. P. Lichtenberger, pastor, Frank Garrett, assistant. Sunday-school averages 220. Twenty additions to church since Jan. 1, during which time John G. Slater, of Ohio, assisted in a two weeks' meeting. Foreign missionary offering of March 6 was double that of last year. Sunday-school will make Easter Sunday a "decision day."

First Church (56th St.) New York, B. O. Denham, pastor, S. G. Inman, assistant. Largest morning audiences in years. C. W. B. M. recently added seventeen new members and the Y. P. S. C. E. has added about the same number of new members since Jan. 1. Sunday-school averages (two schools) 225. Seven additions to the church since Jan. 1. Largest missionary offering recently in years. Church progressive and united.

The Disciples' Union met on March 8th at Lenox Avenue Church, with Stephen J. Corey, Corresponding Secretary of the State Missionary Society, as speaker. The address was one of the best the Union has heard. April meeting to be at First Church (56th St.) with H. O. Breeden, of Iowa, as speaker.

B. O. DENHAM.

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## Wisconsin Notes.

Bro. C. M. Kreidler has just closed a good meeting with his own church, Milwaukee, with home forces. There were 29 additions, mostly conversions. A. E. Wrentmore, of Chandler, Oklahoma, has just closed a meeting at Sugar Grove with 19 additions: 17 baptisms and two otherwise. We had hoped that he would remain with us, but coming in the winter as he did, the climate proved too severe and he was compelled to return to the south. Milton Wells, of Footville, a short time after his meeting, visited Sugar Grove and immersed two more.

Brother Wells held a short meeting at Sabin resulting in nine additions. He is now wanted at Readstown nearby.

Wiley Cash closed his work at Richland Center March 1. The work has prospered under his leadership. The church is looking for a good man to take his place. A man that is a good pastor is needed. Martintown has employed R. G. Sears, of Madison, for one-fourth time. He will hold a two weeks' meeting at Werley, one of his appointments this month.

Jamie Howe, the grandson of Henry Howe, the man who established many of our Wisconsin churches, departs this week for Eureka, where he will enter college to prepare himself for the ministry. Our church will greatly miss him and his estimable wife, but our prayers go with them, and it is hoped that some day they may return to this most needy field. We have taken up the Norwegian work in our state and employ Julius Stone, of Chipewa Falls, for all of his time. He has the general supervision of the work; any questions in regard to it will be promptly answered by him. Let us do some foreign missionary work at home. Will not our churches rally to his support? Brethren, this should be the work of all, and we must have your support if we make this successful. Let all of our churches remember that the second quarterly payment for state work is due March 1 and remit to D. N. Wetzel, Footville. We secured last year an offering from every church. We must do the same this year and increase the amount. D. N. WETZEL.

Footville, Wis.



## The Sunday-School.

March 27.

### REVIEW.

**GOLDEN TEXT:** And Jesus went about Galilee teaching, preaching and healing.—Matt. 4:23.

The lessons of the past quarter have covered the early life and about half of the public ministry of Christ. The material included within these limits may be summarized under the following outline:

- I. Annunciations, birth and infancy.
- II. Thirty years of private life.
  1. Visit to Jerusalem (Lesson 1.)
  2. Life at Nazareth.
- III. Introduction to ministry.
  1. Preaching of John the Baptist. (Lesson 2.)
  2. Baptism of Jesus.
  3. The temptation. (Lesson 3.)
- IV. Early Judean ministry (recorded only in John 2:13 to 3:36, not in synoptic gospels.)
- V. Galilean ministry. First period, from the beginning of preaching in Galilee until the calling of the Twelve. (Lessons 4 to 8.)
- VI. Galilean ministry. Second period, from the calling of the Twelve until the retirement into the north. (Lessons 9 to 12.)

#### Early Life.

The wonderful personality and Messianic mission of Jesus were foreshadowed in his birth and in the events immediately preceding and following it. These should be briefly reviewed, although the lessons for the quarter do not touch upon them. Jesus was not simply a man whose superior wisdom enabled Him to become a teacher of religion, but He was a unique personality sent into the world for a special work, and His extraordinary character was indicated in His birth as well as in the events of His later life. The visit to Jerusalem at the age of twelve shows Him coming to the consciousness of His mission—probably not yet a full understanding of it, but at the very least a firm conviction that He was in the world to work the works of God. Such a thought as this was in no way incompatible with the intellectual immaturity of boyhood. Even ordinary children of that age are quite capable of deeply religious impressions and convictions. They should not be forced into an expression of this in imitation of adult experiences, but should be allowed and encouraged to give to their religious conceptions and impulses such expression as is appropriate to childhood.

#### Introduction to Public Ministry.

The preaching of John the Baptist pointed both backward and forward: back to the prophets whose message of righteousness and repentance he repeated, and forward to the Coming One whose kingdom, about to be established, furnished the present necessity and inducement for repentance. The message of John was the message of Amos, Hosea, and Isaiah, brought to focus and particularized in view of the immediate appearance of the Messiah and the establishment of the regime of righteousness to which these earlier prophets had all looked forward. The baptism of Jesus was His testimony of approval of this new order of things, and his temptation was a triumph over inadequate and false conceptions of the character of the kingdom, and the means by which it should be successfully established. The preliminaries are now over, and Jesus is ready to begin His real work, the preaching of the kingdom of God as a spiritual kingdom, the criterion for admission to which is not bodily descent from Abraham, but a right disposition of the heart working itself out in right living.

#### Jesus's Public Teaching.

After a brief visit to Galilee and a return to Judea, Jesus went again to Galilee where He began that course of preaching and teaching which occupied the greater part of His ministry. This Galilean ministry falls into three

sections. In the first, Jesus directs His teaching entirely to the general public, the miscellaneous audiences which gathered about Him as He went from place to place. In the second, this general teaching was mingled with more specific instruction given to the chosen apostles. In the third, there was little else than the teaching and training of the Twelve.

In the first period (including lessons 4 to 8) the following points are to be noted: Jesus performed a large number of miracles, all of which were miracles of healing, and in this way became widely known and very popular among the common people. He preached and taught also, but was probably little understood. His old acquaintances at Nazareth rejected Him. He called to Himself four men who had been disciples of John and they became the nucleus of the Twelve. While the popularity of Jesus was constantly increasing on account of His wonderful works, there was the beginning of jealousy and hostility on the part of the scribes and pharisees, who criticized Him for presuming to forgive sins, that is, to heal souls as well as bodies, and for His apparent indifference to the requirements of the law, as indicated by His free use of the Sabbath.

#### The Public and the Twelve.

Seeing the need of preparing a group of men who could perpetuate His work after He was gone, Jesus called the Twelve and made them His constant companions. Henceforth He divided His time between a public ministry to the masses and private ministry to the Twelve, and it was not long until the apostles themselves were made ministers to the public. The Sermon on the Mount, immediately after the call to the Twelve, was a complete and comprehensive presentation of the principles of the kingdom of God, the requirements for admission to it and the blessings which were to be derived from it. This and the group of parables concerning the kingdom of God (Matt. 13:1-53) form the principle part of the teaching of Jesus during this period. There were miracles also, some of which, like the stilling of the storm, were intended for the strengthening of the faith of the Twelve; and some, like the feeding of the five thousand, were intended to embody religious ideas in a form which the public could understand.

By the end of this second period of the Galilean ministry, two conditions had come about which hampered the work of Jesus: first, the common people who thronged about Him to get the benefit of His miracles, persistently misunderstood their spiritual import; and second, the hostility of the scribes and Pharisees was an increasing menace. Both of these facts rendered a change of policy desirable, and henceforth withdrawing from the throng and paying little attention to popularity and hostility, Jesus devoted Himself to the training of the Twelve.

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## Midweek Prayer-Meeting.

March 23, 1904.

### THE SIN OF INTEMPERANCE.— Prov. 23:29-35.

The Bible denounces all sin, not only because it defies God, being a violation of His law, but because it injures man, being also a violation of the law of his well-being. Intemperance, or indulgence in strong drink has large space, because it is especially dishonoring to God and destructive of man's body and spirit.

*It multiplies human ills.* Woe, sorrow, contentions, complaining, causeless wounds and redness of eyes, are set down as the peculiar possession of the intemperate—they that "tarry long at the wine," that "seek mixed wine." None of these things is esteemed desirable. They are all evils to be avoided, not blessings to be sought. But they grow as fruit on the tree of intemperance. Why cultivate a tree that bears such fruit? Why tolerate such a tree in the garden of one's life?

*The remedy, or safe preventive.* The Bible remedy is to go to the root of things. It is not, "Be careful not to indulge too freely in the intoxicating cup." It is far more radical than that. "Look not thou upon the wine, when it is red, when it sparkleth in the cup; when it goeth down smoothly." That is the safest attitude toward strong drink by the weak, and those who are peculiarly tempted by it, and it is the Christian attitude of all others who thereby give the influence of their example toward their brother's safety. (See Rom. 14:21.)

*Reason for this extreme caution.* "At the last it biteth like an asp and stingeth like an adder." This is the effect of strong drink "at last." If it had this effect at the first, there would be little need of this warning. But therein lies its danger. It produces exhilaration of feeling and good spirits at the first, but persisted in, it gains the upper hand of its victim and manifests its real character: it bites and stings like the deadly reptile. Its bites and stings, alas! are not confined to the body. It not only plants the seeds of disease in the body, but it attacks the spiritual nature of man—that which is highest and best in him. It leads to sloth, lasciviousness, adultery and crimes of almost every kind, because it inflames the passions, deadens the conscience and loosens the bonds of self-restraint. The whole history of crime is a confirmation of this indictment. And yet men tamper with it as a harmless thing! If the surviving victims of its bites and stings could pass before our eyes in procession it would be a sad but impressive object-lesson to the young.

*Some of the marks of intemperance.* "Thine eyes shall behold strange things, and thy heart shall utter perverse things." The repeated bites and stings of the serpent have now reached an extreme stage. O, the horrid visions of writhing and hissing serpents which come to the hardened drinker at the last. O! the foul and blasphemous utterances from the heart, which have been emptied of all its pure desires and aspirations and filled with all that is impure and loathsome, like a nest of unclean birds. No situation of shame, or of danger, now troubles the helpless victims. They will sleep on a railroad track, or go staggering into any place of danger, insensible to peril, oblivious to decency.

*The chain of habit.* When one has experienced the awful consequences mentioned above, does he, when he comes to himself, turn away with infinite loathing from that which has imbruted him and caused him to forfeit the confidence and respect of his neighbors and friends? On the contrary, he says, "I will seek it yet again." He is now the victim of his appetite, dragged along at the chariot-wheels of Satan to certain destruction. This is the condition of thousands in our country to-day, who start in life with fair prospects of usefulness and happiness.

*What can Christian people do about it?*



To say that they can do nothing but fold their hands and look on while this venomous adder is stinging thousands into drunkard's graves every year, is to belie the potency of the gospel and the power of an awakened and enlightened public conscience. We *must* do something. Christians should let their influence be felt in the home, in the social life, and in our political life against the deadly evil and against all laws, usages and customs which lend sanction to the traffic in intoxicants. We cannot do less than this and be guiltless of our brother's blood.

*Prayer:* Almighty God, we thank Thee that Thou hast revealed Thy holy will against strong drink, and furnished us weapons in this warfare against intemperance and the saloon. We pray Thee to arouse Thy church, and all who love humanity, to make war against this common enemy, until our fair land and the whole world shall be freed from the disgrace of the drunkard and the licensed saloon. In the power of Christ's name we ask it. Amen!

### Christian Endeavor.

By H. A. Denton.  
March 27.

JESUS' WORK FOR HIS OWN COUNTRY:  
WHAT CAN I DO FOR MINE?  
Matt. 4: 23-25; 23: 37.

#### For the Leader.

The noblest pages of the histories of all the nations are the pages upon which the historians have written what men have done for their own countries. The life of the patriot will ever fire the zeal of the growing youth. The lives of men who have left their own countries to help fight the battles of those who were contending for home and native land are the most precious of biographies. Jesus came to years in his own country. As He approached His baptism at the hands of John, He was then girding Himself for the most heroic struggle ever put forth by a nation of heroes. He came in the full purpose of a great work. That life of patriotism and holy crusade against all wrong was to be short. Yet it was to be matchless in its constancy, its sacrifices, its bounties, its mercy, its fervid preaching, its thorough work of evangelization. Jesus did for His own country the best work that could have been done for it by reproofing it of sin; by showing it the way of life; by giving Himself for it; by making it the base of supplies and operations for His world-wide campaign of evangelization. Let us see to night what we can do for our country.

#### For the Members.

1. By reproofing it of sin. The world has never known a more fearless preacher than Jesus. They said of His preaching and teaching, "Never man spake as this man." The logical deductions of the Pharisees had lost the charm of life. The quibbles of the Sadducees were lost in the commercialism and sensuality of the day. The time serving and trimming of the Herodians had then no more of moral vitality than the life of the modern politician. The Ascetic sects had taken to the caves and to the woods, and had thus by withdrawing from men, lost the opportunity to help them. How different was the program of preaching, and visitation, and heart-searching questioning, and terrific arraignment of sin, and work of healing the sick and helping the poor adopted by Jesus.

2. By showing it the way of life. His life was a demonstration of what He taught. "I am the way, the truth, and the life", He would say to the multitudes. That is, to put it from an unusual point of consideration, "If you want to know and understand what I am teaching you concerning what men should strive to live, look at My life. The way to live, the truth to believe and teach, the life to live—why, if anyone wonders about it, here it is embodied in Me. I am what I teach. The result of this new doctrine you hear? It is I."

3. By giving himself for it. Jesus gave himself for His country. All the earthly pleasures He might have enjoyed were given

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up that He might give himself wholly to His brethren. Houses, lands, even a regular boarding place—all were given up for the good He would do for His country. "The foxes have holes, the birds have nests, but the Son of Man has not where to lay His head." This was a sacrifice that was felt. Such sacrifices we should make for our country.

4. By making it the base of supplies for His world-wide campaign of evangelization. To the Jew first He came. He said to His disciples whom He was sending out the first time, "Go not into the way of the Gentiles, but rather to the lost sheep of the house of Israel." Repentance and remission of sins was to be preached everywhere, beginning at Jerusalem. They were told to tarry in Jerusalem for the promise. Then they went by the way of Jerusalem, Judea, Samaria, Antioch to the uttermost parts of the earth.

5. What can we do for our country? It is the fairest of all the countries. It is our native land. Here liberty reigns. Its beauty is marred only by sin. Can I do anything better than to make it the base of world-wide operations against sin? What will be better than to preach a gospel of grace and life in the name of the Master to all her people, expecting that they shall thus be prepared to take the lead in saving the nations that know Him not?

#### Quiet Hour Thought.

What is the measure of my responsibility to



We are going to the World's Fair and stop at the Christian Endeavor Hotel because it will be Headquarters for Christian People, Educators, etc. Now is the time to arrange for low rates. Write at once for Booklet giving particulars. Address CHRISTIAN ENDEAVOR HOTEL CO., Chemical Bldg., ST. LOUIS, MO

Porto Rico, the new mission field of our Home Missionary Society, and what should our Endeavor Society give toward raising the \$5,000.00 that has been apportioned the young people of our church?

#### DAILY READINGS.

M. Seek national purity.	Prov. 14:28-34.
T. Desire spirituality.	Amos 5:14-17.
W. Obey our rulers.	Tit. 3:1-8.
T. Enlighten immigrants.	2nd Chr. 6:32,33.
F. An old-time patriot.	Neh. 1:1-11.
S. Paul's love of country.	Rom. 10:1-11.
S. Jesus' work, etc.	Matt. 4:23-25.



#### Kansas City Notes.

Kansas City is going nicely. Every church and mission in the city is going forward to greater things. Sheffield, under Bro. C. G. Jones, had a mortgage burning two weeks ago. Ivanhoe has Fred S. Nichols as pastor, and Budd Park has E. H. Williamson as pastor. These two are assistants to me as city evangelist. I still continue in the work with most of my time given to Jackson Avenue. Thirty added there this year at regular services. Am using extra chairs already. Bro. Alford closed a good meeting with Pastor Clinton Aber of the West Side, this city, and Bro. Spencer of Kentucky, closed one recently with 60 at First Church with Bro. Richardson. Bro. H. B. Wright, Forest Avenue, will begin April 1.

Bro. Williamson is now in a meeting, and I am holding one at Ivanhoe with thirteen added the first week. Miss Jennie Harris, blind singer of St. Louis, is assisting.

Bros. Fife, Haley, Morgan and Combs are moving along in good shape. South Prospect, under Bro. J. J. Morgan, have just frescoed their church. The outlook is bright and getting brighter. We now have eleven city pastors in Kansas City.

B. W. BOWEN.



## Our Budget

—The Cecil Street Church, Toronto, raised its full apportionment, \$100, for foreign missions.

—I. N. Jordan of Walshville, Ill., paid the office of the CHRISTIAN-EVANGELIST a call on Thursday of last week.

—Missouri preachers should be sure to remember the lectureship which is to be held in Fulton, Mo., April 11-14.

—Wm. J. Howe of Richmond, Ind., died at Martinsville, Ind., Saturday, March 5, and was buried at his home on March 8.

—E. D. Long is preaching for the church at Angola, Ind., which is still without a regular pastor since C. S. Medbury went to Des Moines.

—Wallace C. Payne, of the Kansas University Bible chair, has been spending some weeks in Austin, Texas, giving Bible studies and lectures at the state university.

—Frank G. Tyrrell of St. Louis, will deliver his popular lecture on "Sleepyheads" at the First Christian Church, Chicago, on Thursday evening, March 24, the week of the Congress.

—Robert G. Frank writes that the church at Liberty, Mo., is on the honor roll with the churches giving more than their apportionment for Foreign Missions. \$100 asked for, \$110 raised.

—J. Cronen Berger, Pastor at Clarksville, Ga., wishes to correspond with brethren wishing to locate on cheap land in Northeastern Georgia where there is splendid climate, good land, fine scenery and good markets.

—Samuel Gregg has taken the pastorate at Corning, Iowa, and will begin a meeting March 13, in which Bro. Chas. McVey will have charge of the singing. Bro. McVey called at this office last week on his way to meet this engagement.

—J. T. Shreve recently supplied the pulpit at Valparaiso, Ind., in the absence of the pastor, J. H. O. Smith, who was in a meeting at Marion, Ind. Meanwhile, Mrs. Shreve occupied the pulpit at Oelwein, Iowa, where Brother Shreve is pastor.

—H. R. Ford, Pastor at Manor, Texas, writes that the church there is prospering as evidenced by the fact that they have exceeded their apportionment for Foreign Missions, raising \$90 when only \$75 was asked, and will probably make it \$100.

—C. A. Hill, who was with his wife in a promising meeting at Roscoe, Kan., has had a severe attack of pneumonia, and will be unable to continue his work during the present month. All mail for the present should be addressed to him at Hill City, Kan.

—The church of Birmingham, Ala., of which A. R. Moore is pastor, has just completed a splendid building which will cost, including furniture, about \$21,000. With this new equipment and the undiminished zeal of pastor and people our cause in the Pittsburgh of the south ought to go rapidly forward.

—The Christian Woman's Board of Missions has received a gift of \$10,000 from Mrs. M. M. Blanks, Lockhart, Texas, for the establishment of Bible work in the State University of Texas. The gift has been in contemplation for several years, but was made to Prof. W. C. Payne during his stay in Austin.

—Sister Mary C. Douglas, of Missouri, who gave our National Benevolent Association an \$1,800 annuity more than a year ago, has just given \$500 more on the same plan. This is a commendation for the annuity method of giving entitled to the consideration of all contemplating helping our church enterprises.

—An unpublished picture of Alexander Campbell and wife has recently been discovered among the effects of Mrs. Enoch Hooton of Mexico, Mo., recently deceased. The picture is a daguerreotype and it was presented to the late Enoch Hooton in 1859 by Mr. Campbell, who held a protracted meeting in Mexico in that year.

—The local papers of Garnett, Kan., report that the work of Melancthon Moore, pastor of the Christian Church at that place, is producing large results in that community. Brother Moore has been unanimously called for his third year. The membership has been largely increased and more than \$1,200 has been spent in improving the church building.

Mr. and Mrs. Walter G. Menzies and native evangelists, have recently made a tour of the Hanierpur District, India, and spoke the gospel message to 100,000 souls. The Christian Woman's Board of Missions has pre-empted this territory and established mission stations at Mahoba, Rath and Mauhda. From these centers the evangelization of the district is sought.

—Wm. J. Slater of Worden, Ill., was ordained to the Christian ministry at Litchfield, Ill., on Sunday, March 6. The sermon of the morning was preached by Bro. Slater and the ordination service was conducted by C. D. Purlee. Mr. Slater was a resident of Litchfield for several years, and was at one time connected with the staff of the Daily News of that city.

—The Central Illinois Christian Ministerial Institute will be held at Atlanta, Ill., April 12 and 13. The program includes some of the strongest men in the state, and there will be several lectures and sermons by I. J. Spencer, of Lexington, Ky. The church at Atlanta is one of the best in central Illinois, and will take good care of all who attend the Institute. Full report will be published later.

—The investigation of the churches against Senator Smoot gives timely emphasis to the recently published annual report of the Utah Gospel Mission. This is an interdenominational evangelistic enterprise which has for its sole purpose the overthrow of Mormonism by the preaching of the gospel of Christ. The work is done through a secretary who delivers addresses on Mormonism and preachers, and colporteurs who distribute anti-mormon literature.

—W. Arthur Fite has resigned the pastorate of the church at Maryville, Mo. At the advice of the doctors, Brother Fite will take his wife to a milder climate to prevent threatened pulmonary trouble. It will be deeply regretted that Brother Fite's promising ministry with this splendid church has been cut off before there was opportunity for it fairly to fulfill its promise. He is one of our ablest young men, and his wife is of the greatest assistance in his ministerial work. We hope a warmer climate may have the desired effect upon her health.

—Some months ago, following up a suggestion which had come to us, we announced that a prize would be awarded to the person writing the best music for the poem entitled "What We Stand For." Although no definite time limit was placed upon the competition, we think all of our musicians have had ample opportunity to file their productions, and the manuscripts which have been received will be placed in the hands of the Fillmore Bros., who have kindly consented to act as judges. The manuscripts as placed in the hands of the judges will bear no mark by which their authorship may be indicated, so the verdict will be a perfectly impartial one. It is understood that in case the judges find none of the contributions of sufficient merit, they may render a verdict against them all.

—We have received a copy of the new Easter cantata prepared by Mrs. Jessie Brown Pounds for the use of Junior Endeavor Societies and Mission Bands for their Easter entertainments. The cantata will be sent free in such quantities as are needed, by the Junior Department of the C. W. B. M. Address, 152 East Market St., Indianapolis. Miss Pounds, who has charge of this Department, says that the prospects for the general observation of the self-denial season and of the Easter service in the interest of the C. W. B. M. Junior are brighter than ever before. From the same office we have received a booklet entitled "Recitations and Dialogues for Missionary Entertainments." It is compiled by Miss Pounds and has sixty four pages of good, usable, missionary matter. It will be sent to any address for 15 cents.

It takes a good dealer to sell right lamp-chimneys when wrong ones pay so much better.

## MACBETH.

The Index tells you, in ten minutes, all you need to know for comfort with lamps and the saving of chimney-money; sent free; do you want it?

MACBETH. Pittsburgh.

## The Disciples of Christ the Only Religious Body.

The Disciples of Christ is the only religious body who are erecting a building on the grounds of the World's Fair. It is located at a most excellent point, quite accessible to all and will present a creditable appearance. There will be ample space to present the work and teaching of the Disciples of Christ. Here the work of our colleges, our missionary societies and the literature of the brotherhood will be presented to the world. Here leaflets and tracts will be presented to those who need to know that there is at least one religious body in America who practice and teach only what is authorized and in perfect harmony with the word of God. For the purpose of erecting this building there has been raised:

Previously acknowledged.....	\$1,945 00
John T. Brown, Louisville .....	10 00
Board of Church Extension .....	300 00
American Christian Missionary Soc. ....	300 00
Foreign Christian Missionary Soc. ....	300 00
Total.....	\$2,855 00

A number of others have promised to send in pledges. The committee has also appealed to others from whom they have not heard. The time is short and the building is under construction. We need your replies at once. Do not disappoint the committee. Kindly let all who have made pledges respond at the earliest date possible. Send all remittances to J. H. Allen, 104 South Main St., St. Louis, Mo.

J. H. GARRISON,  
W. F. RICHARDSON,  
Z. T. SWEENEY,  
S. M. COOPER,  
J. H. ALLEN,  
Committee.

## Ministerial Exchange.

W. A. Fry, Creal Springs, Ill., is open for engagement, pastoral or teaching, in western state or city.

The church at Odessa, Mo., is without a preacher and would be glad to correspond with one who will take charge of the work at a salary of \$300. Address elders Christian Church, Odessa, Mo.

E. D. Long will be at the University of Chicago after April doing some graduate work, and would like to preach for some church that can be reached from Chicago. Brother Long is a graduate of Hiram College, has been preaching for several years and can furnish strong testimonials as to his ability and character. Address him at Angola, Ind.

C. M. Hughes, gospel singer, is open for engagements for March and April. His address is 68 Christie St., Lexington, Ky.

D. T. Stanley, Van Buren, Ark., desires a singing evangelist to begin work about April



15 and continue through the summer. Must be a good personal worker.

F. C. McCormick, Hillsboro, Ohio, will close his work at that place on April 1, and is open for engagement.

J. Thomas Webb has been compelled to resign his work at Olney, Ill., on account of failing health, and wishes to secure a pastorate where the work will not be so heavy. Churches near Sedalia, Mo., desiring Brother Webb's services address him at that place.

The church at Olney, Ill., wants a preacher at once. Applicants for the pulpit address F. N. Boyer.

A pastor is wanted at Gaye and Oleta, Okla. Some arrangement can probably be made as to division of time. Address Theo. Henrich, Gaye, and D. C. Ooley, Oleta, Okla.

The address of E. L. Frazier is Marion, Ind., and of J. E. Hawes, Ada, O. Bros. Frazier and Hawes have recently joined forces for evangelistic work.

Any church in the vicinity of Kirksville, Mo., desiring a pastor for half or quarter time, can secure one by addressing Wm Mondy at that place.

## Power's Life of Pendleton.

A Review from the "Washington Post."

A work of particular interest to Washingtonians for two reasons. First, the book is a history of the life of an eminent West Virginian, Rev. Wm. K. Pendleton, who was the first doctor of philosophy and afterward president of Bethany College, the oldest educational institution of the Disciples of Christ, which was established and built in 1840, at Bethany, a town sixteen miles north of Wheeling. The Pendletons are an old American family with connections scattered throughout the two Virginias, and in his capacity of president of Bethany College, President Pendleton became known to a large circle of people now residents of this city. Second, the book is written by Rev. F. D. Power, pastor of the Vermont Avenue Christian Church of this city, who stands well qualified for the task of writing the history of one of the foremost men of the Christian faith. At the outset the author gives an extended history of the Pendletons, both before and after their migration to Virginia, entering in detail upon the ancestry of the family and the part its members played in the colonial history of the Old Dominion. Following the history of the family down to 1817, he then takes up the career of William K. Pendleton, who was born in that year, the son of Col. Edmond Pendleton. The Pendletons were Episcopalians, but in 1834 Col. Edmond Pendleton and his wife made the acquaintance of Alexander Campbell, the founder of the Disciples of Christ denomination, to which doctrine he and his family became converts. After reviewing the life of Young William in the University of Virginia, he transfers the scene to the banks of the Ohio River. Young William K. Pendleton had in the meantime married Lavinia, the daughter of Alexander Campbell, and when the latter established this, the first college of the new faith, on the Ohio, above Wheeling, in 1840, W. K. Pendleton became its first doctor of philosophy. With this as a starting point, Rev. Mr. Power follows the history of the rise of this, the greatest Christian college in America, from a frame structure in what was then the western wilderness, down to the present day, the greater part of which work was accomplished through the efforts of Rev. Mr. Pendleton, who became its president some years after its establishment, continuing in office almost until the day of his death in September, 1899. One of the last acts of Rev. Mr. Pendleton's life was in January, 1884, when he preached the dedication sermon in the Vermont Avenue Christian Church.

The book is very far from being a prosaic history of the life of a great man. In the first place, it lets in a flood of light on the early history of Virginia during the days of Madison and Monroe; on the life at the University of Virginia of those days, as well as giving a most excellent word picture of early times in

the Ohio Valley. Furthermore, the work gives (what is scarcely to be found elsewhere) much biographical matter in the "Memoirs of Alexander Campbell," one of the most remarkable men America ever produced. It is singular that so little is known of this great man, who played an important part as an agent of progress and civilization in the then rustic and unlettered middle west. Perhaps the most important feature of all is the account given in this book of the beginnings of missionary work and the upbuilding of the missionary service, not alone of the Christian Church, but of other denominations of early times. Although not generally known, it is none the less true that the Disciples of Christ probably did more to bring the missionary service up to its present status than any other Protestant church except the Moravian Brethren, the Methodists and the Quakers. Barring these three sects, the denominations of that day were not over active in the matter of missionary endeavor, and the efforts and success of the Disciples of Christ along the line of calling attention to the fact that what the country at that time needed was not so much the evangelization of the Fiji Islands as the carrying on of missionary work in our own great West, which was at that time filling up at an astounding rate with settlers who were without ministers, teachers, churches or Sunday-schools to keep them from relapsing into a condition bordering on barbarism. This need was early recognized and supplied by the Disciples of Christ, so that it is little wonder that they are nowadays one of the strongest sects in the states of Kentucky, Tennessee, Ohio, Indiana, Illinois, Missouri, Arkansas, Iowa, Kansas and Texas. The work contains a portrait of Alexander Campbell, the Wesley of the American West, the first ever published, as well as quaint old pictures of Bethany in the days when it was a group of small frame buildings in the western wilderness.—*Washington Post.*

## An Open Letter.

DEAR BRO. ABBOTT: I wish to thank the State Missionary Society for the help you are giving St. Louis. We greatly appreciate the appropriation to our work here this year. It must not be forgotten, however, that the amounts thus far appropriated are wholly inadequate to do the work in this city. There are 1,000,000 of people in our city and a few counties around it. These counties immediately around it on the north, south and west, together with St. Louis, are mostly Catholic and German Lutheran. Here are 1,000,000, nearly one-third of the population of our state, which are socially and religiously wholly different from the rest of the state, and the twelve churches with a membership less than 4,000, is about all we have in them. *First*, then, your Board should do more for St. Louis because of weakness in such a large population. *Second*, more money should be spent here because this is one of the great cities of America and growing as rapidly as any city in the world. *Third*, it is a strategic city, the heart of the Mississippi valley and the heart of the nation. *Fourth*, while in the city of St. Louis and its surroundings in Missouri there are a million people among whom we are so very weak, just across the river in East St. Louis, Alton, Belleville and adjoining towns are 250,000 more people where our cause is almost wholly unknown, and yet many of our own brethren are moving in among this 1,250,000, and most of those coming are lost to us because of lack of churches. Only two churches among the 250,000 across the river, and they were organized by our mission forces from this side. We need more churches, and the State Board must come to our aid if we would hold and save our own, to organize these additional congregations. *Fifth*, your Board should largely increase their appropriation for our city because our brethren are liberal with your Board and every other missionary enterprise in the brotherhood. Last year our 3,823 members in this city gave \$8,655.64 to our organized mission work and Benevolent Association. A membership so

## Children's Day

FOR

## HEATHEN MISSIONS

First Sunday in June, 1904.

The Foreign Christian Missionary Society furnishes supplies, free of charge, to Sunday-schools observing the day for Heathen Missions. *Order at once.* State number in school.

Address F. M. RAINS, Cor. Sec., Cincinnati, O.

faithful to the cause of missions and benevolence is certainly worthy of your earnest consideration and, if possible, a largely increased appropriation. G. A. HOFFMANN.

Special dispatch to the CHRISTIAN-EVANGELIST.

RICHMOND, KY., March 13.—Richmond Church becomes a living link in foreign society to-day—HUGH MCCALLAN.

CHARLESTON, ILL., March 14.—Two hundred and ten to date. Close Tuesday. Greencastle, Ind., next.—ALLEN WILSON, evangelist.

## A REMARKABLE OFFER.

Our Young Folks, with a desire to show its appreciation of what its army of friends are doing for it, will send the handsome souvenir "ST. LOUIS AND THE WORLD'S FAIR," 11 by 15 inches, with fine full page picture of the Fair buildings and the "sky-scrapers" of the city, and a fully written account of the Louisiana Purchase, just what you want before visiting the Fair and city, for ONE NEW SUBSCRIBER to Our Young Folks at 75 cts.

Knowing the interest of so many of our friends in the WORLD'S FAIR, the publishers of Our Young Folks have decided to help those interested by giving to every one sending in a new subscription to the paper at 75 cts., this handsome booklet of the World's Fair. But we must have your orders early, as the supply is limited.

### INTERESTING TO ALL.

Our Young Folks expects a visit from many of its friends this year, and has determined to help them in their efforts to prepare themselves to get the best possible good out of a visit to St. Louis and the World's Fair, hence this offer.

### Remember

All you have to do is to send us the name of one new subscriber to Our Young Folks, with Seventy-five Cents to pay for one year's subscription, *mentioning this offer*, and we will mail this handsome booklet to you at once.

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## Correspondence

### Our Western Letter.

An event of more than local interest was the dedication of "Palmer Hall" in Colorado Springs, seventy-five miles south from Denver and at the foot of Pike's Peak. This is a building of Colorado College, devoted to science. It is called "Palmer Hall" in honor of Gen. W. J. Palmer, a citizen of Colorado Springs, who contributed the first \$70,000 of the \$300,000 expended in the erection and equipment of the building. The other large contributors to the fund were the late W. S. Stratton and George Foster Peabody. The dedication of "Palmer Hall" was a matter of more than local interest, as you will see from the names of distinguished gentlemen who participated, and of institutions represented in the exercises. David Starr Jordan, of the Leland Stanford Junior University, California, President Van Hise, of the University of Wisconsin, Prof. E. C. Moore, of Harvard University, Prof. Starr Willard Cutting, of the University of Chicago, Prof. L. A. Sherman, of the University of Nebraska, and many others of like celebrity and standing were present. President Harper, of the University of Chicago, and Chancellor E. Benjamin Andrews, of the University of Nebraska, were unable to attend in person, but sent worthy representatives.

At a banquet given at the Antlers Hotel 450 college and university men were present. Prof. Moore, of Harvard, said at this feast that he could not name a New England city or a middle state city of twice the size of Colorado Springs that could gather together so many college graduates with such a community of spirit. This is said to have been the most notable function ever held by a western college, and I am tempted to accept the statement as correct. Amherst College, Yale University, Wisconsin University, the University of Chicago, Harvard University, the University of Michigan, Oberlin College, the University of Nebraska, the University of Missouri, Cornell University, Williams College, Brown University, the University of Iowa, Princeton University, Dartmouth College, the University of Pennsylvania, Columbia University, the University of Virginia, etc., etc., were represented. The time and space at my disposal will not permit a full enumeration of the distinguished persons present and institutions represented on this occasion. I only desire to give a hint of the character of persons and the way things are done in the wild west!

Colorado College was founded in 1874 when Colorado was yet a territory of the United States Government. The movement began, as a matter of fact, in 1868, only seven years after the organization of the territory. It is the oldest college in the state.

Upon the occasion of my first visit to the Rocky Mountain region, the great northwest and the Pacific coast, I was impressed with the keen and apparently universal interest manifested in the cause of education. I am now prepared to say that all this vast country is in advance of the east in this regard. Nor do I wish to be understood by this remark as disparaging the east. Such is not the case. I only intend to emphasize the profound and general interest in the cause of education in this part of the world.

Some have indeed expressed a fear that this interest is so absorbing as to stand in the way of the church and its progress. I do not experience this fear. The church is making encouraging progress. The men who are laying foundations in this magnificent and majestic empire are very generally persons of approved Christian character. This part of our land will compare favorably with any other portion of our country in this respect.

Colorado College is a distinctively Christian institution. "Ye shall know the truth and the truth shall make you free," words uttered by the Founder of the Christian religion, is the inscription over the door of the

the new science building, and was the text of the dedication sermon preached by Professor Moore, of Harvard. The first public announcement of Colorado College declared: "It is the purpose of the trustees to build a college in which liberal studies may be pursued under positive Christian influences. . . . The college is under no ecclesiastical or political control. Members of different churches are on its board of trustees. The character which is most desired for this college is that of thorough scholarship and fervent piety, and neither ever offered as a compensation for the defects of the other."

This work was inaugurated by the Congregationalists. Pres. W. F. Slocum is an accredited minister of the Congregational denomination. His predecessors in office were of the same body. Edward S. Parsons, the vice-president is also a Congregationalist. The First Congregational Church in Colorado Springs is popularly regarded as the college church. Dr. Joseph B. Clark in his interesting and instructive book, "The Leavening of the Nation," speaks of Colorado College in such a connection and manner as to leave the impression on the mind of the general reader that it is a Congregational school. Dr. James B. Gregg, pastor of the First Congregational Church in Colorado Springs, in an address delivered before "the State Association of Congregational Churches," in 1898 says that "in consequence of the founding of Colorado College at Colorado Springs, Congregationalism went southward into the Arkansas valley." The World Almanac for 1904 says that Colorado College is "non-sectarian." But it could easily be this and at the same time Congregational. A school or a church may be denominational without being sectarian. The specialty of the Congregational denomination, as all the world knows, is education. They acted wisely in the early founding and constant support of this institution. It not only sent Congregationalism into the Arkansas valley, but sent it all over the state.

The Congregationalists are, comparatively, strong in this Centennial state. You must remember that we have a population of not more than 600,000; Colorado is 370 miles long from east to west and 280 miles in extent from north to south. It has an area of 103,925 square miles. It is equal in the extent of its territory to New York, Pennsylvania, Delaware and New Jersey. Now in the midst of this sparsely settled state the Congregationalists have 93 churches, 178 Sunday-schools, 55 Societies of Christian Endeavor, 7,641 church members, 68 houses of worship, one educational institution and 84 ministers. To the American Board the Congregationalists in Colorado contributed last year \$4,081, and to the Home Missionary Society \$4,096. They expend on their mission work in Colorado \$12,000 annually, and support, in whole or in part, 49 workers. Two new houses of worship were erected last year. The increase in the number of communicants last year was 799.



E. L. ELY, Atchison, Kansas.

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JOHN A. SALZER.  
SEED CO. LA CROSSE, WIS.

The first church of the Congregational order organized in Colorado was at Central City by the Rev. William Crawford in 1863. There were twenty-one charter members. Three were soon added to this number. Of the twenty-four members seventeen were men. In six months the church became self-supporting and raised its pastor's salary from \$1,200 to \$2,000. When his successor came he was promised \$2,500. A church costing \$11,000 was built three years later. A debt of \$2,500 was paid in twenty minutes at the dedication. It is an interesting fact that Congregationalism in Colorado took care of itself for fifteen years before the Home Missionary Society assisted the work. This is a pretty good showing in the way of aggressive missionary work and of growth on the part of a people whose specialty is supposed to be education.

The numerical increase of Congregationalists in the United States during the last forty years has been considerable. In 1862 there were, for instance, 2,555 churches. In 1902 the number of churches was 5,753. In 1862 the number of communicants was 255,034. In 1902 the number was 645,994. In 1862 there were in the Sunday-schools 246,178. In 1902 there were 658,405 in the Sunday-schools. These statistics are for the United States. The increase in churches, communicants and Sunday-school pupils has not been great, but the progress has been steady, strong, wholesome.

B. B. TYLER.

Denver, Colo.

### A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you desire to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 183, Notre Dame, Ind.



## Stirring News From the March Offering.

In spite of the heavy rains over most of the country the first Sunday in March, very cheering reports of great offerings are being received.

Jennings, La.—Church gave \$5 last year. They have \$37.40 in hand. Hope to reach \$100.—W. H. TRAINUM.

Glouster, O.—We started a month ago to raise \$50. We raised \$90 in cash and pledges and hope to make it \$100.—J. B. DICKSON.

Bethany, Neb.—Apportionment \$45. Have raised \$100.—J. W. HILTON.

Hampton, Ia.—Expect to reach our apportionment.—W. S. LEMMON.

Memphis, Tenn.—All three of the churches in Memphis raised more than their apportionment.—L. D. RIDDELL.

Londonville, O.—More than doubled our apportionment.—J. L. DEMING.

Onawa, Ia.—We will more than reach our apportionment.—LEGRAND PACE.

Acton, Ont.—Offering was far beyond our expectation.—DAVID DICK.

Sheridan, Ind.—Raised our apportionment and a little more.—W. T. BARTLE.

Ladoga, Ind.—Offering \$56.05. If we can, we will increase it to \$70, perhaps \$75.—A. L. CRIM.

Toledo, O.—Last year East Church gave \$19.50. Apportionment this year was \$25. Yesterday we raised \$47. Will make it \$50.—W. J. VAN VOORHIS.

Norfolk, Va.—Raised over \$100 for foreign missions. This is \$25 in excess of our apportionment.—J. T. HUNDLEY.

Sloan, Ia.—Raised more than apportionment yesterday. One hundred and twenty per cent over last year.—T. R. HODKINSON.

Salem, O.—We will make our apportionment all right.—WALTER MANSELL.

Kenton, O.—Our offering was nearly \$150. Shall increase this considerably.—C. C. ROWLINSON.

Duluth, Minn.—Raised more than our apportionment yesterday.—C. R. SINE.

Guelph, Ont.—We exceeded our apportionment and more expected.—C. C.

Throopsville, N. Y.—Apportionment \$15. Raised \$23.21.—S. J. DUNCAN-CLARK.

Ladonia, Tex.—Church gave \$6.70 last year. Apportionment \$10. Raised \$80. We will make it a \$100 yet.—E. V. SPICER.

Connellsville, Pa.—Will reach our apportionment, \$300.—C. M. WATSON.

Virginia, Ill.—Raised about \$60.—SIMPSON ELY.

New Philadelphia, O.—We have gone far beyond our apportionment, even beyond our expectation, and we are happy.—C. B. REYNOLDS.

Cameron, Mo.—We will pass our apportionment, which was \$125. The offering will be the largest ever made by this church.—R. W. WALLACE.

Milton Center, O.—Am sure we will reach our apportionment.—F. F. SUTTON.

Antioch, Ill.—Those giving averaged nearly \$2 each. We think we will nearly double our apportionment.—C. E. FRENCH.

Wheeling, W. Va.—The Island Christian Church raised \$66.16, almost four times larger than any previous offering.—J. N. SCHOLES.

New Sharon, Ia.—Raised our apportionment.—T. J. O'CONNOR.

Flanagan, Ill.—Now have \$83.25. Will probably reach \$100.—O. L. SMITH.

Barry, Ill.—We little more than raised our apportionment.—JENNIE GREENE.

Atlanta, Ill.—Best offering ever taken here—\$67, and much yet to come in.—S. S. LAPPIN.

Blackwell, Okla.—Apportionment \$10. Raised \$26.—C. H. HILTON.

Martinsville, Va.—Raised \$110 and more to hear from.—W. H. BOOK.

North Baltimore, O.—We will almost, if not altogether, double our apportionment.—T. J. WHITE.

Sharon, Pa.—Offering \$43. Will make it \$50, our apportionment.—A. A. HONEYWELL.

Charleston, W. Va.—We almost doubled our apportionment.—D. M. WALKER.

Milroy, Ind.—Raised more than our apportionment. \$35.—R. B. GIVENS.

Quaker City, O.—More than reached apportionment.—BOWMAN HOSTETTER.

Newman, Ill.—Reached our apportionment.—J. G. McNUTT.

Danville, Ill.—Third Church passed its apportionment.—S. S. JONES.

Millersburg, Ky.—We will increase our offering over last year 60 per cent.—W. S. WILIS.

Marion, Ind.—First Church more than reached apportionment.—E. L. FRAZIER.

Columbus, O.—I am satisfied we will reach our apportionment of \$200.—W. S. PRIEST.

Concord, Minn.—Will reach full apportionment.

Greenville, N. C.—Took our offering yesterday. Raised our apportionment.—W. E. POWELL.

Arlington, S. D.—Glorious news. Apportionment, \$45, offering \$83.—A. S. SEYMOUR.

Tazewell, Va.—We have raised our full apportionment, \$150, which is \$1.50 per member.—ROBERT ELMORE.

The church at North Branch, O., more than doubled its apportionment.—O. L. COOK.

Akron, O.—We now have \$755.29. If our Bible school does as well this year as last (\$451), we will get over \$1,200. I hope some of our churches will take a thousand dollars in the offering this year.—J. G. SLAYTER.

Johnson City, Tenn.—We planned and prayed and took our offering. After the smoke of battle cleared away, the results showed seven times as large an offering as last year, and four times our apportionment this year. The church is happy.—J. LEM KEEVIL.

## Helps To Faith

By J. H. GARRISON

THIS volume is an effort to carry the argument in favor of Christianity further back than it is usually carried, so as to meet every man on his own ground where he is, and to lead him thence, step by step, to the acceptance of Jesus Christ as affording the only revelation of God and the only religion which can fully satisfy the needs of men. Beginning with the foundational fact of human nature itself, with its religious instincts and religious needs, it aims to lead the sincere and honest searcher for truth from fact to fact until the mind is prepared to receive the Christ of the Bible as the fulfillment of the prophecies of man's inner being—its intuitions, its capacities, its needs—as well as the fulfillment of the prophecies written by holy men of old.

The work consists of two parts. Part I consists of a series of reasons, of foundation facts which underlie faith, embracing eighteen chapters. Part II treats of Some Obstacles to Faith, embracing twelve chapters, the whole making a book of 245 pages.

It is the author's belief that it is a timely book, adapted to the religious needs of many, who, today, are disturbed in their inherited beliefs, and are seeking for some more substantial basis for their faith. It is his sincere hope, too, that the book will in some humble measure meet the wants of this class of people and serve to lead many a doubting soul into the light and joy and strength of a clearer and stronger faith.

The work is bound in blue silk cloth and sells at the popular price of \$1.00.

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## As Seen From The Dome.

(Continued from page 346.)

that the work be done. We can never return to the Puritan point of view in education. Our thoughts have widened. We can no longer regard the laws of Deuteronomy as binding on us or the morality of the Old Testament as complete. We no longer look to the Bible for our astronomy, geology, or even psychology. But because we believe that the word of the Bible is absolutely essential to the education of every human being, we ask for a close and constant co-ordination of Bible study with all the studies of the schools." He wished the Association might appoint a committee of representative men from various churches to compile a book of selections for use in the schools. It would be easy for Protestant, Catholic, Jew, and Agnostic to agree on certain historical and ethical selections. President Harper, Edward Everett Hale, Rabbi Hirsch, Felix Adler, and Archbishop Ireland could do it. If we may recount the wanderings of Ulysses, why not those of Abraham."

As to the teaching of the Bible in the public schools there were some strenuous utterances. Prof. Schaeffer, State Superintendent for Pennsylvania, declared: "I am in favor of ruling out of the public schools all teachers whose attitude toward religion is either hostile or indifferent." Prof. Morris of New York: "Our youth are required to know Homer and Cicero, yet of the Bible and its characters they are required to know nothing." Prof. Stetson of Maine, would have the young acquire a knowledge of Bible characters instead of the heroes of mythology with their oftentimes attendant histories of impurity. "Bring back the Bible to the school and God to civilization!" said Principal Bishop of Walnut Hills, Cincinnati. All through the Congress deliverances about creeds, and Old Testament authority sounded strangely like some sayings that came many years ago from the Bethany oracle.

The closing session had for its consideration "The Bible in Social and Civic Life." Prof. Peabody of Harvard, and Russell Conwell made leading addresses. They were strikingly dissimilar, yet powerful appeals for conformity to the Bible in social and civic life. The Harvard professor viewed the Bible from the modern standpoint, but still declared it the Book of Life. In contrast to his learned phrases and calm delivery was the passionate and characteristic talk of the Baptist pastor who, without preparation, but with homely similes and popular illustrations, caught his audience and held it. The Bible he thought to be the solution of all evil, of the negro question, of war, of differences between capital and labor, of every problem, social, industrial, national, and international. Dr. Charles Cuthbert Hall, the new president, made the closing deliverance on "The Annual Survey of Progress in Religious and Moral Education." It was announced that the receipts the past year were \$6,672 and \$20,000 was needed for 1904. Mr. William Shaw of Boston, told his story about the city-bred preacher and his cow, and \$5,000 flowed into the bucket as the result of his milking. The proceedings of this second meeting of the Religious Education Association will make an interesting volume.

### Through Service to Florida.

The Louisville & Nashville Railroad in connection with the Atlantic Coast Line Railroad operates a through buffet drawing room sleeping car daily between St. Louis and Jacksonville, via Montgomery, Alabama. This car leaves from the Union Station, St. Louis, at 8:45 P. M., arriving at Montgomery next evening at 7:45 P. M., and Jacksonville the second morning at 8:30 A. M., and making direct connections with through trains for all points in Florida. No route to Florida offers more attractions for the sight-seer than the route via Montgomery, traversing as it does the most populous and fertile section of the South. For rates, time tables, maps or sleeping car reservations, address, J. E. Davenport, Division Passenger Agent, Louisville & Nashville Railroad, 206 N. Broadway, St. Louis, Mo.

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### Publishers' Notes.

Nearly all the lessons on the Life of Christ are taken from the synoptics, so that J. S. Lamar on Luke (\$1.50), with McGarvey on Matthew and Mark will readily be used by those wanting the best in connection with our lessons.

J. W. McGarvey is always in demand for his pointed and terse way of teaching the truth, but is most helpful in his Matthew and Mark commentary, which sells for \$1.50, and will be in use in the study of many of the lessons during these six months.

The demand for the Normal Instructor, in seven parts, at 15 cents each, continues; and why not if one wishes to have the best in connection with our studies in the Life of Christ? W. W. Dowling has no superior in such work. The various parts are clear, simple and pointed. \$1.50 per doz.

Few men were better than B. A. Hinsdale as a teacher, and he did some of his best work in "Jesus as a Teacher" (\$1.25), and it is especially appropriate in our present lessons, helping us often to look at the lesson just as the Master faced the issue in dealing with the people or problem.

The American Revised Bible by the Nelsons, is now in the Teacher's edition, and has concordance and helps needed in a Twentieth Century Bible. The prices run from \$2.25 to \$10, with the indexed at 35 cents additional. Every minister and all good teachers ought to use the American Standard edition of the Revised Bible.

There has come to us the opportunity to assist in introducing the Revised Version by offering the New Testament in nonpareil, limp cloth, red edges at seven cents; full cloth, red edge, at 15 cents; and in long primer, silk cloth, red edges, size of book, five by seven inches, at 35 cents. Think of that. These prices are postpaid, too.

That was a most fortunate idea of G. A. Hoffmann, "The Minister's Pastoral Memorandum and Records," as it so aptly meets the desires of so many of our ministers wanting a pocket record of the membership, list of officers, missionary societies, church committees, Bible-school officers and teachers, young people's societies, marriages performed, funerals preached, sermons delivered, subscriptions for church papers, and many other items which the busy minister needs recorded. Price only 50 cents, in splendid cloth binding.

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The calls for Y. P. S. C. E. supplies in new quarters indicates the activity of our young people, at which all Christian people will rejoice. Missouri and Texas are in the lead, judging by what comes this way, and there is no telling what may be the results should the army of young Christians in the latter state once become thoroughly aroused.

The new book of Dr. W. T. Moore will soon go to the public, and will, without doubt, create much interest, as in it, the author discusses and advocates that the planets about us are inhabited. Dr. Moore's positions are always taken and defended with such interest as makes his books among the most popular, and we predict this one will be no exception.

Paul Castle has organized a class in Normal work at Chambersburg, Ill., which seems to be succeeding finely, if one can judge by the orders sent in for the Normal Instructor, part one. This could be done to great profit by many other ministers, and such work would be appreciated by many of the congregation as well as the Bible-school workers. Such work always tells for good in all departments of the church.



# People's Forum

## A Call to Young Men.

What are we going to do about it?

Recently I attended a lecture on "Genesis" by a learned professor who sold out the book of Genesis for a song, and threw in a large part of the New Testament for good measure. According to the lecturer "there never was an Abraham; there never was an Isaac; there never was a Jacob; there never was a Joseph;" and there may be some doubt about Moses himself. "We know," said the lecturer, "that all these were stories which were told at shrines in Israel and Judah, and were not written till the ninth century B. C., and some of them not until the fifth century B. C." Now the writer will confess that he entertains a pretty high opinion of modern scholarship in general, and of modern biblical scholarship in particular. He thinks that some of the results of modern historical criticism of the Bible are very beneficial, and he has no sympathy whatever with that wholesale denunciation of the Higher Critics with which we have become familiar and which we expect from certain quarters. Would that some of our good brethren might see how they are hurting the cause we all love by their short-sighted attacks on the scholarship of our day! But notwithstanding his regard for modern scholarship in general, the writer has no feeling but that of disgust for such dogmatism as that of the above mentioned professor. Their favorite phrase, "We know," takes the place of argument; their mere assertion is supposed to be accepted by an audience as the end of all controversy.

And it is just here that the sad part comes in. The mere assertions of these men are unwittingly accepted by many to their hurt. For, since they can neither refute the "scholarly" assertion nor adjust themselves to the "new light," they often make shipwreck of their faith.

Just before the lecture to which I have referred, a young lady said to me, "I am interested in these matters, but I have never studied the Hebrew literature; in fact, I know very little about the Bible." At the close of the lecture the same young lady exclaimed, "Wasn't that fine? I wish I could study under such a man!" Now this young lady represents a large class of people. They may be found in every community and in almost every church. And, if they read at all, they are constantly coming in contact with this destructive teaching; for destructive it is, how ever much our "scholars" may protest, and by whatever fine name it may be called. For the papers and magazines and books of the day are full of it. Besides, it is finding its way into many pulpits.

Thus we are brought face to face with a problem which, to my mind, is one of the greatest with which we have to deal. What are we going to do about it? What are we going to do to save our young people—and older ones, too—from confusion and doubt and ultimately indifference or infidelity? Do not tell me that I am an alarmist. My anxiety is based upon a rather wide acquaintance with young men and young women and a careful study of the problem that I am trying to get before you. "There are many ways to put out a fire; but closing one's eyes is not one of them." The fire is already burning; it will not do for us to close our eyes to the fact. We must do something! Some of our preachers and church papers and makers of books are doing a great deal and will, I hope, do even more. But is there not something else needed? Do we not need to meet these "scholars" on their own ground? Ought we not in defense of faith to meet "scholarly" assertion with teaching equally scholarly and authoritative?

At some of the universities of our country this need has been met in a way by the Bible Chairs. But this is not sufficient. It is only a beginning. The Bible Chairs are reaching only one in thousands of those that need help

The writer wants to urge a forward movement among our young men in the matter of thorough educational equipment for the work of biblical teaching. In our day we need Bible teachers as well as preachers. The ideal state of affairs would be to have in every congregation a man of university training—with a university degree—familiar with these great vital questions, who could deal with them in a way that would be convincing and satisfying to the people. But since this is at present impracticable, let us have at least a sufficient number of men to visit the churches, and by means of popular lectures and Bible institutes reach the people.

I do not mean to say that these Bible teachers should attack every conclusion of modern scholarship, as the manner of some is, but that they should be able to refute those claims that are false and help the people to adjust their faith to those conclusions which must be accepted. The common people will hear such men gladly.

Nor would I have any one think that I do not appreciate the need of plain gospel preaching in these days. All honor to the heroic men who, in faith and love and hope and humility, with great earnestness of life, and often at great personal sacrifice, are bringing men to Christ! Theirs is the grandest work on earth. But that other kind of work I have emphasized is needed, too. And our soul winners, our valiant soldiers of the cross, are too busy and too much needed right now in the great white harvest field of the world to take time to prepare for it. For this very reason I would lay this burden of mine upon the hearts of our young men who are just now getting ready for the work of life, and exhort them to enter this door of opportunity for splendid service in the cause of Christ.

E. D. LONG.

University of Michigan, Dec. 4, 1903.

## A Baptist's Review of Helps to Faith.

This is a recent publication that has come into notice.

The book has two main divisions: 1. The "Facts on which Faith Rest." 2. "Some Obstacles to Faith." In Part One, in which are mentioned the methods and instrumentalities by which the soul is led to faith in the Christ, the divine Savior, the author has omitted the very important and absolutely essential instrumentality (so to speak) of the Holy Spirit, with out whom no soul on earth would ever come unto "a saving faith" in the blessed Son of God at all.

The words of Jesus are very plain, in regard to the sinner coming to, or believing in, Christ, in John 6:37. "All that the Father giveth me shall come to me," and in the 44th verse, "No man can come to me, except the Father draw him." Evidently the Holy Spirit is the great and mysterious power by which souls who are given to the Son of God are effectually led to exercise faith in him.

Being a strong believer in God's electing love for "poor sinners" from all eternity, this writer, who is a Baptist minister, can never divest his mind (and would not, if he could,) of the blessed truth contained in Paul's letter to the Romans, 8th chapter, 29th verse, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son," etc. And in the 30th verse as follows: "Moreover whom he did predestinate, them he also called; and whom he called, he also justified, and whom he justified, them he also glorified."

There is no shadow or shade, even the most remote, of Armimanism in this doctrine of Paul. The mistake that the author of "Helps to Faith" makes is (from our standpoint), that he makes the whole matter of the soul's salvation, or transformation, from death unto life to be effected by what he calls "the laws that govern man's nature"—that is, by natural law, altogether, leaving nothing for the Holy Spirit to do in bringing to pass that wonderful change of a "new life" that the forgiven soul realizes, when, through faith, it is "born again"—"born of water" (the living water of life, which is the word of God) "and the spirit"—that it may be able to "enter into the kingdom of God," as spoke the Lord Jesus to Nicodemus on that memorable night.



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Without going into detail further, we fear that the author of "Helps to Faith" is not as "sound in the faith" as he should be, on some points of vital importance; as, on page 185, in stating his opposition to the doctrine held by all enlightened Christians, that "the door of hope is forever closed against all who die impenitent," says, "It is not our prerogative, thank God, to close the doors of hope to any soul"—"but, personally," he has "no doubt that God will meet any of his penitent children, at any time, in any world, with pardon, who, for any reason, did not, in this life, yield to the tender pleadings of his love."

If this doctrine is "sound doctrine," then this writer has little more to say, except that on the question of future punishment we gather that the author of "Helps to Faith" does not hold the Scriptural doctrine of the eternal doom of the wicked, "in the world to come," but that the punishment of the ungodly in hell (if there be a hell, which he very much doubts) is not eternal, after all, where, in flames of fire, "the smoke of their torment ascendeth up forever and ever," but that the punishment of the wicked will be only "the operation of the law of spiritual attraction," in which he will reap, in the other world, "what he has sown in this."

It is evident that the author of the book in review believes that God does never "close the door of hope" to any who "die impenitent." (If this is not his belief, let him say so.) But that if God, in his mercy, shall choose to grant further opportunity, beyond death, for any soul to repent, that it "would be" a cause for our thanksgiving.

All of which belief is utterly groundless, in all the Bible, from Genesis to Revelation, and we are well assured that the view entertained by the author of "Helps to Faith," in relation to the doctrine of "retribution," is not held by the "Disciples of Christ" in this latitude.

Dunn, N. C.

W. B. HARRELL.

(See editorial on page 341.)

## Our World's Fair Building.

I fear that many of our brethren fail to realize the value of the opportunity now offered us, by the proposed building for our people in the grounds of the World's Fair, in St. Louis. The Disciples of Christ will be there by the thousand, and the proposed building can be made a center for their religious, social and evangelistic fellowship. Our plea is worthy of the most extensive publication to the world, and from this place may be scattered in tract and book, story and sermon, the seed of the kingdom to the visitors of every land and race. It will be made a rendezvous for friends and brethren, a resting spot for the weary, a repository for the literature of all our missionary and benevolent societies. Let us not compel the committee to cut down the building in size and quality until it becomes inadequate for our purpose. Let every Disciple take pleasure in making some contribution, however modest in amount, to this enterprise. Delay will greatly hamper the committee in its work. Send your contribution now.

W. F. RICHARDSON.

Kansas City, March 8.

[Send contributions to J. H. Allen, 106 S. Main St., St. Louis.]

## Fruit of the Palm.

Drake's Palmetto Wine, a tonic, laxative, unfailing specific from pure juice of the wonderful Palmetto fruit. Gives immediate relief and absolutely permanent cure in all cases of Catarrh, Stomach Troubles, Flatulency, Constipation, Congested Kidneys and Inflammation of Bladder. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of this paper who writes for it. A letter or postal card addressed to Drake Formula Company, Drake Building, Chicago, Ill., is the only expense to secure a trial of Drake's Palmetto Wine. One small dose a day cures to stay cured.



## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

### Additions Reported Last Week.

	Mch. 2.	Mch. 9.
Baptisms.....	2,618	2,572
Letters and statements.....	685	605
Denominations.....	125	143

Totals..... 3,428 3,320  
One preacher and one preacher previously not reported.

M. L. BUCKLEY.

Harrison, O.

**CALIFORNIA.**—Watsonville, Mar. 8.—We go beyond apportionment for foreign missions and are happy. Let every church and every preacher wheel into line for \$250,000. We cannot fail. We must not.—M. D. CLUBB.

Sanger.—Bro. McKeener is now in a good meeting here, with 28 additions, mostly conversions. Sister Hazelrig is faithfully and successfully pleading for Christ. The state work is moving grandly; why not, with McKeener as president and Dargitz as corresponding secretary? Two more competent and faithful workers cannot be found.—JOHN BALINGER.

**CUBA.**—Havana, March 2.—Last week we had four more accessions, making 14 in February. On Monday night of this week, in our fourth mission room, just opened, we had six confessions. We have 13 people awaiting baptism.—LOWELL MCPHERSON.

**GEORGIA.**—Valdosta, March 7.—We closed a three weeks' meeting here last night which resulted in 15 additions to the church, and much good otherwise. The meeting was conducted by home forces. We have here the strongest Christian church in South Georgia. We have almost completed a very pretty and convenient new church building, at a cost of about \$15,000.—CHAS. E. POWELL.

**IDAHO.**—Caldwell, March 4.—I have just formed a "partnership" with Bro. J. P. Garmong, singer, of Denver, Col., and will now be ready to arrange future work accordingly. Our meeting here will close soon. Audiences have been good; 51 have responded to the invitation so far. We are to have an all-day session on Lord's day. Will raise a small debt and enlist the new members on current expenses. There are many very excellent workers here. Permanent address, Eugene, Oreg.—J. B. HOLMES.

**ILLINOIS.**—Virginia, March 10.—Our meeting here is full of interest and yet it is hard to move the people to action. There are four conversions to date. We raised about four

## A LINGERING COUGH

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How? Scott's Emulsion.

Why Scott's Emulsion?

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When? Right away. Scott's Emulsion begins to help with the first dose.

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times the apportionment for missions last Lord's day and all the members are happy. John W. Carpenter ministers to this people. He is on the second year of his work here. He is a noble man.—SIMPSON ELY, Joplin, Mo.

Charleston, March 17.—One hundred and eighty-five responses to gospel invitations in meeting led by Evangelist Allen Wilson to date. Meeting continues into next week. This is Charleston's greatest revival to date. Other churches have commenced revivals, but the Church of Christ had its best Monday night audience to-night.—WILL F. SHAW.

Mt. Sterling, Ill.—March 7.—A young woman made the good confession in our meeting last night. She is one of the sweetest singers in the state. The church has her employed to conduct the singing in the meeting. A telephone transmitter is hung in front of the pulpit and fifty or a hundred people listen to the sermons in their homes. Many of them live 10 and 15 miles in the country. Bro. N. E. Cary, the pastor, is 66 years old. He is not laid on the shelf, but is sweet spirited. His wife is president of the C. W. B. M. They are doing a fine work here. I expect to begin a meeting in Sedalia, Mo., March 17.—H. A. NORTHCUTT.

Lexington, March 8.—Mr. L. Pontius, of Long Point, Ill., closed a two weeks' meeting at Lexington, Ill., where Geo. H. Brown ministers, with 15 additions. These with those who united with the church before Brother Pontius' coming make 24 that have been added since last November.—Geo. H. BROWN.

Jacksonville, March 7.—Our meeting of 28 days' closed last night with 293 added. Scoville and Helm evangelists. This was the greatest meeting in the history of the city. The work was splendidly done and there is great joy in this city.—RUSSELL F. THRAPP.

Bloomington, March 11.—We are now in the third district missionary work. Have just closed a meeting at Ellisville with 10 additions: six by baptism, one from the Baptists and three reclaimed. We are now in a meeting at New Boston with excellent interest.—J. ORVILLE WALTON AND WIFE.

Waukegan, March 7.—Closed a 12 days' meeting last night with 10 additions: seven conversions, one by letter and two by statement. Stormed out.—J. H. SMART.

Barry.—Closed an excellent meeting at Sayre, Pa., Feb. 28. Direct results, 41 added to the church and several others who may be expected soon. The cold weather and an usual amount of sickness seemed to work against our meeting. Bro. M. B. Wood is doing excellent work as their pastor. This is his old home and he is well and favorably known by everybody. The church at Sayre bids fair to be one of our strong churches in Eastern Pennsylvania.—J. D. DABNEY.

Carbondale.—Closed March 8; 109 additions in four weeks. W. F. Shearer, evangelist, Chas. McVey, singer, H. G. Bennett, pastor.

Mt. Sterling, March 11.—Our meeting still continues, with 13 additions to date: seven baptisms and six otherwise. Bro. H. A. Northcutt is doing the preaching and Miss Briggs, of Chopin, singing.—WM. GREENALL.

Olney, Feb. 29.—There were three confessions last night; one a week ago, and two by letter shortly before that.—J. THOS. WEBB.

Harvey, March 10.—Our work at this place is progressing. Every branch of church work has taken on new life. Our Sunday services have more than doubled in attendance since we came. Prayer-meeting attendance has increased 75 per cent. At our prayer-meeting last night three came forward and confessed their faith in Christ. Since we came here we have preached special discourses to the I. O. O. F. and K. of P. orders, and last Lord's day preached the union temperance sermon at the First M. E. Church. We are hopeful and are looking forward to great things in the future.—JOHN J. HIGGS.

INDIANA.—South Bend, March 7.—The meeting at the First Church closed Feb. 28 with 49 additions. Most of these were by confession, and nearly all of them were adults. Bro. P. J. Rice, the pastor, did his own preaching in a masterly manner. His sermons were rich in thought and powerful in their presentation of the gospel. Mrs. Princess Long, as singing evangelist, devoted herself earnestly and diligently to the meeting.—R. L. HANDLEY, Pastor Indiana Avenue Chapel.

Veedersburg, March 5.—I desire to report a three weeks' meeting at Edward, Ind., with three accessions. Considering the very severe weather we had, and the fact that smallpox, measles, lagrippe and other forms of sickness prevailed in our territory, we think we had a good meeting. The church was much strengthened and the members encouraged. Brother Biddler, from Terre Haute, is their pastor. He was with us in one meeting on one Lord's day morning. Have had two funerals and two weddings since last report.

## THE VALUE OF CHARCOAL.

### Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly every body knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but, simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefitted by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I got more and better charcoal in Stuart's absorbent Lozenges than in any of the ordinary charcoal tablets."

Our work here is prospering, but is very slow in its progress.—A. W. GEHRES.

Fowler, March 11.—Three baptisms at prayer meeting last night. We will begin a two or three weeks' meeting April 3. My father, Isaiah P. Watts, Winchester, will do the preaching.—S. D. WATTS, Pastor.

Brook, March 7.—Eight added here the first week; fine prospect for a great revival.—EVANGELIST BENNETT.

Columbus, March 11.—I have just closed a two weeks' meeting at North Vernon, Ind., with 16 accessions. The 16 who came into the church are all good people and will make faithful members. No night of the last week that the house would hold the people. Interest intense. Everyone in North Vernon are now reading their Bibles to find out whether the doctrinal sermons that were preached are true or not. The church has taken on new life. All the old members have returned to the works of their first love. I will conduct one or two more revivals this year wherever I may be engaged.—L. A. BEARD, 1639 Ashland Avenue, Indianapolis, Ind.

Paragon, March 16.—Meeting here resulted in 20 baptisms. Bros. Harry G. Hill, of Indianapolis, and M. N. Yocum, of Martinsville, and I did the preaching. Good year in prospect for church.—CHAS. E. UNDERWOOD.

La Porte, March 11.—The LaPorte Christian church's offering for foreign missions was \$51.35 on last Sunday.—GEO. E. HICKS, pastor.

Markle, March 11.—W. A. Diggins, of South Bend, was with us in a short meeting. Six were added by baptism. Brother Diggins is a good gospel teacher. He understands the gospel and is not afraid to declare the whole council of God. Raised our apportionment for missions very easily because the people had a mind to give. All departments of the church are in good condition. Outlook bright. Markle is now a dry town. Our last saloon closed its doors on March 6. Have been invited to preach at New Carlisle, Ind., on Mar. 13.—M. G. LORV, minister.

INDIAN TERRITORY.—Weleetka, March 9.—We have located here as a center from which to work the new towns along the Fort



Smith and Western Railroad. Have begun regular preaching at two points where we expect to organize in a short time. Will organize in other towns along the line as fast as possible. The Weleetka Church continues one of our best in the territory.—A. M. HARRAL.

**IOWA.**—**Prairie City.**—We raised \$17.75 Sunday, March 6. Our apportionment was \$15. Yours for one-fourth million for missions.—A. L. ZINK.

**Lenox, March 8.**—One more added here by obedience. Corning now has a pastor in the person of Samuel Gregg, late of Elliott. He is now in a meeting there two days, and three added by confession. Prescott's meeting resulted in 24 added. We attended the great meeting in Creston one night last week, and was the guest of Brother Ingram. Wharton, of Baltimore, was the union evangelist in charge. Brother Ferguson, of Bedford, is not enjoying good health, we learn. We have begun the Sunday-school revival and hope to do much good thereby.—I. H. FULLER.

**Iowa City, March 7.**—Thirteen additions yesterday; four Thursday. All confessions but one. Crowded houses. Many were turned away last night. Helm is a gospel song leader of fine ability. Leach is a superior pastor. Meetings will continue two weeks.—H. H. MONINGER.

**Long Grove, March 7.**—We closed a twelve-days' meeting here last Thursday on account of the weather and roads. Bro. W. Carroll Radebaugh, song evangelist of Mason City, Ill., assisted us in the meeting. He is a young man of unusual musical ability and thoroughly understands vocal and instrumental music. He has a well-trained voice and is a good leader in song. The church gave my wife and I a reception Feb. 19. The outlook here is encouraging.—LEWIS GOOS.

**Cincinnati, March 7.**—Our meeting here has continued just 14 days: 66 additions—37 men, 29 women—many heads of families. We are reaching an excellent class of people. Brother Wickizer, of Bloomfield, is doing splendid preaching. We continue a few days. Full statistical report will be made when the meeting closes.—W. H. COLEMAN, pastor.

**Des Moines, March 8.**—Our special meetings in the East Side Church, which began Feb. 16, closed Monday, March 8. There were 16 added to the church. Bro. J. K. Shellenberger, of Mankato, Minn., did the preaching. Brother S. has a clear vision of Christian truth and preaches it with an earnestness that commands the attention of the people.—T. J. DOW.

**Fairfield, March 8.**—The first Lord's day in March was very stormy here. About one-third of our membership were present at the morning service, but our offering for foreign missions amounted to \$27 in cash and pledges. The indications are that we will reach our apportionment and perhaps go beyond it. There were two additions to the church—one by confession and one from the Methodists. Our Sunday-school has gained 27 new scholars the past month. Our Christian Endeavor has pledged \$5 a year to state work. In addition to this, they are supporting an orphan in India.—A. R. ADAMS.

**Prescott, March 10.**—We have been without a pastor since September, but a faithful few have kept every department of our church work going, and with very good interest. Bro. B. F. Hall, of Hamburg, Ia., commenced a series of meetings for us Feb. 8. Brother Hall is a most able and consecrated man. Our hearts were made to rejoice at the results

of this meeting. Large audiences, good interest, and 28 came into the church, mostly all by confession. Our church is out of debt. Many are interested in our work as never before, and we now need a good man to take up our work permanently.—S. E. FACKLER, elder.

**Centerville, March 9.**—Dr. Charles Reign Scoville, of Chicago, Ill., is with us holding a meeting which began last Lord's day and will continue indefinitely. Our large house is crowded each night, and we hope to have a great meeting.—C. F. BROWN.

**KANSAS.**—**Narka, March 7.**—Meeting at this place closed with 73 added.—EDWARD CLUTTER, Washington, Kan.

**Thayer.**—We are in a prosperous condition. Four additions since I wrote to you last, with splendid prospects for great increase. Bro. Simpson Ely called for a big tent meeting in May.—C. E. CAMPBELL, minister.

**Council Grove.**—We raised our apportionment for missions in the church. The Endeavor raised \$3. We are in a meeting here with Brother Cornelius, of Hoisington, doing the preaching. Interest good.—D. S. DÖMER.

**Lyndon, March 7.**—The work at this place is growing in interest. All departments of church work are getting in good shape. Offering taken for missions, and one addition yesterday.—J. F. POWERS.

**Parsons, March 11.**—The Parsons brethren have just closed a 17 days' rally. There were 52 accessions to the membership. Bro. R. H. Tanksley was with us for nine week day evenings. The pastor conducted the rally over Lord's days and Monday evenings, and the last five days, closing Wednesday evening, March 9. Four accessions the last service. One excellent lady made confession and was baptized yesterday at Ladies' Aid Society meeting. Of the 52 added, 29 were by confession and baptism; 80 additions since Nov. 1, 1903.—C. E. PILE, pastor.

**MONTANA.**—**Whitehall, March 2.**—We have just closed a three weeks' meeting here with 13 added to the church. H. E. Russell of Great Falls, did the preaching. Never before has the writer worked with a more consecrated man or earnest preacher. Mrs. J. Ellison Miller led the singing. Her sweet solos did much for the meeting. The church is stronger in every way, and better equipped for future work. The last of the month I go to the Northeast part of the State, Malta, for a short meeting. We have no organization there, but hope soon to have a preacher located in that part of the State.—B. L. KLINE, Pastor.

**MISSOURI.**—**Palmyra, March 7.**—One confession and baptism here Sunday.—W. HENRY JONES.

**Palmyra, March 9.**—Begin a meeting here with Crayton S. Brooks, of Jefferson City, on March 14. We are looking for helpful things in this meeting for Palmyra.—W. HENRY JONES.

**Jeff City, March 10.**—Three confessions at regular services last Sunday. I begin revival March 14 with W. Henry Jones at Palmyra. I am sending you a marked copy of Cole Co. Democrat. In addition to personal read Speed Mosby's editorials.—CRAYTON S. BROOKS.

**Bolivar, March 8.**—Two additions by letter yesterday. Full apportionment for foreign missions raised.—J. H. JONES.

**Louisiana, March 7.**—Bro. J. V. Coombs assisted by C. E. Wagner as singer, is with us in a meeting. Seventeen accessions to date. Thirteen yesterday. Meeting continues indefinitely.—M. S. JOHNSON.

**Marceline, March 7.**—There was one more addition at the prayer meeting last Thursday evening, and five in the regular services yesterday. Both members and ministers greatly encouraged in the work.—ALFRED MUNYON, pastor.

**Cameron, March 7.**—Our apportionment for foreign missions was \$25 more than it has been before and we rejoice to know that the offering will pass the amount we were asked to give, which was \$125 dollars. One confession at evening service.—RICHARD W. WALLACE.

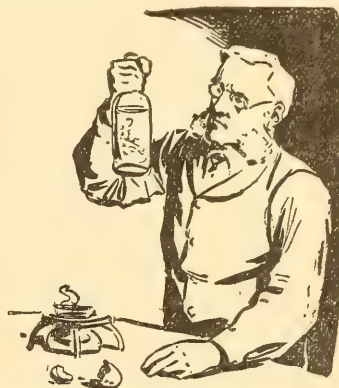
**Huntsville, March 7.**—Thirty-five dollars Sunday for foreign missions. The C. W. B. M. met with the Junior Christian Endeavor in the afternoon; 35 juniors were present and 15 members of the auxiliary. The program was pronounced splendid. The church has voted the pastor a month's vacation to attend the fair. All departments of work are steady.—J. R. PERKINS.

**Higginsville, March 7.**—We raised our apportionment in full for foreign missions. We are in the midst of a meeting with 17 additions to date, 14 by confession. Brother Lindsey, who has been doing the preaching, has been called away from the meeting twice by the sickness and death of his baby boy. He will be with us again Monday evening. We

## A TEST EXPERIMENT.

### Peculiar Power Possessed by a New Medicine.

Of new discoveries there is no end, but one of the most recent, most remarkable and one which will prove invaluable to thousands of people, is a discovery which it is believed will take the place of all other remedies for the cure of those common and obstinate diseases, dyspepsia and stomach troubles. This discovery is not a loudly advertised, secret patent medicine, but is a scientific combination of wholesome, perfectly harmless vegetable essences, fruit, salts, pure pepsin and bismuth.



These remedies are combined in lozenge form, pleasant to take, and will preserve their good qualities indefinitely, whereas all liquid medicines rapidly lose whatever good qualities they may have had as soon as uncorked and exposed to the air.

This preparation is called Stuart's Dyspepsia Tablets, and it is claimed that one of these Tablets or lozenges will digest from 300 to 3,000 times its own weight of meat, eggs and other wholesome food. And this claim has been proven by actual experiments in the following manner: A hard-boiled egg cut into small pieces was placed in a bottle containing warm water heated to ninety-eight degrees (or blood heat); one of these Tablets was then placed in the bottle and the proper temperature maintained for three hours and a half, at the end of which time the egg was as completely digested as it would have been in a healthy stomach. This experiment was undertaken to demonstrate that what it would do in the bottle it would also do in the stomach, hence its unquestionable value in the cure of dyspepsia and weak digestion. Very few people are free from some form of indigestion, but scarcely two will have the same symptoms. Some will suffer most from distress after eating, bloating from gas in the stomach and bowels, others have acid dyspepsia or heartburn, others palpitation or headaches, sleeplessness, pains in chest and under shoulder-blades, extreme nervousness as in nervous dyspepsia, but they all have the same cause—failure to properly digest what is eaten. The stomach must have rest and assistance, and Stuart's Dyspepsia Tablets give it both, by digesting the food for it and in a short time it is restored to its normal action and vigor. At the same time the Tablets are so harmless that a child can take them with benefit. This new preparation has already made many astonishing cures, as for instance, the following:

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Stuart's Dyspepsia Tablets are sold by druggists everywhere at 50 cents for full sized packages. A little book on "Stomach Diseases" mailed free by addressing F A Stuart Co., Marshall, Mich

will continue two weeks.—J. H. COLL.

Independence, March 7.—Yesterday was a great day for the church here. We started out to raise \$600 and become a Living Link. By the time this reaches you we will have

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\$900, which means we will support both a foreign and a home missionary. Therewere two confessions at the close of the morning service, and one added at night by statement. We are now in a meeting with Bro. C. M. Sharp, of Columbia, preaching.—L. J. MARSHALL.

Carrollton, March 9.—Closed a meeting at Green City, Mo., which continued 18 days with 32 additions, 24 confessions. All the additions were males except four.—J. B. LOCKHART.

Braymer, March 7.—We took our offering for foreign missions yesterday at Galt. The weather was very unfavorable, and the congregation was not well represented at either morning or evening services. One addition here since our last report.—J. D. PONTIUS.

Kansas City, March 7.—We have just closed a successful three weeks' meeting at the West Side with W. H. Alford, of Ladoga, Ind., evangelist; 42 additions, 25 by baptism, 14 by statement, three by letter. This meeting has been a real help to all departments of the church. Brother Alford is one of our best evangelists, a good preacher and personal worker. We can heartily recommend him to churches wanting an evangelist.—CLINTON ABER, pastor.

Waubesaun, March 12.—There were two added at Humansville last Lord's day by statement. One last month by confession not reported. Hope to report more soon.—S. E. HENDRICKSON.

Pleasant Hill, March 11.—Though our apportionment for foreign missions was increased this year, we meet it in full. In the last ten months we have gathered up about \$155 here for missions of various kinds. One conversion recently, also several unreported weddings and as many funerals.—J. D. GREER

NEBRASKA.—Overton, March 7.—Yesterday was our first Lord's Day here. Good audiences, two received hand of fellowship who had recently been baptized. Y. P. S. C. E. re-organized with ten members. Bible school will begin Red and Blue Button contest next Lord's day. Prospects fine.—O. L. ADAMS, Pastor.

NEW MEXICO.—Roswell, March 7.—A great day in our church yesterday. Five additions at the morning service, making ten our first month. Our apportionment for foreign missions fully raised. All happy. It will, no doubt, be pleasing to our friends to learn that my health is already much improved. Bro. Jesse B. Haston, who resides here, did a fine preparatory work prior to my coming, and the future of our work there, as a consequence, looks most encouraging. To the Lord be all the praise!—C. C. HILL.

NEW YORK.—Buffalo, March 7.—Another added here yesterday. Am preaching a series of Sunday evening sermons to fine audiences. Could use a pastoral helper, but will plan to utilize my membership instead. The CHRISTIAN-EVANGELIST like wine—improves with age. Its dress and contents both appeal to lovers of up-to-date and wide awake religious journals.—B. S. TERRALL.

Throopsville.—March offering exceeds apportionment by \$10.00. 1902, \$10.00, 1903, \$8.70, 1904, \$25.00. We rejoice in evidences of a missionary awakening. Writer preached six weeks on missions.—S. J. DUNCAN-CLARK.

OHIO.—Cleveland, March 7.—Two confessions here yesterday at the Dunham Avenue Church.—M. J. GRABLE.

Cleveland, March 12.—The Cedar Avenue Church, this city, held its annual business meeting Feb. 5. An elegant church banquet was served by the ladies. The reports were encouraging. Total money contributed, \$2,730.96, of which \$223 was given to missions. The number of additions was 33. More than half the year there were no Sunday evening services. The tone of the speeches at the banquet were hopeful. Good cheer prevailed. We look for a better year's work. A beautiful watch was placed in the hands of the pastor, which is greatly appreciated. This church has in it many choice spirits.—E. P. WISE.

Cleveland, March 8.—Miles Avenue Christian Church is in a progressing condition, our Bible-school has about doubled itself and our congregation fills our house and the interest seems to be continually increasing. A reception was given by the church to the new members numbering 130, and a purse of \$55 in gold was presented to the pastor, T. Alfred Fleming, accompanied by a suitable address given by the elder of the church, Mr. E. E. Healy. Two additions since last report.—T. ALFRED FLEMING, pastor.

OKLAHOMA TERRITORY.—Hennessey, March 4.—Monday night marked the close of one of the best meetings the church here ever had. Bro. J. W. Garner, of Perkins, Okla., did the preaching. Forty-two were added to

the church—25 by confession and 17 by letter and statement; four came from other churches; two of these, a man a wife, past seventy, had not been baptized. Our present resident membership is about 175. Brother Garner is regularly in evangelistic work again. He begins at Carney next Sunday. I close my work here April 1.—B. D. GILLISPIE.

Guthrie, March 9.—Report from Feb. 1 to March 6 at Ripley: two sermons, one baptism; at Orlando, 19 sermons, one baptism, four letters and one from denominations; at Potter, 12 sermons, 13 baptisms, 23 by letter and a church organized with 46 members. Orlando and Potter should have a minister for all his time.—JAMES R. MCINTYRE, L. L. Evangelist.

Gage, March 5.—Closed a two weeks' meeting at this place. Brother Ellis helped me three days, preaching once. Moved the Little Wolf congregation into town that was organized by Brother Ellis, 44 in number, gave three the right hand of fellowship who gave their names to Bro. Bates, four by statement and four immersed, making a congregation of 51. They want a preacher one half time at once. Write to Theo Hendrix, Gage, Okla. They must have a preacher at once at Oleta one-half time. Write to D. C. Ooley, Oleta. These two towns are eight miles apart on the railroad and will cooperate with pastor.—R. S. SMEDLEY, evangelist.

Weatherford, March 11.—We closed a three weeks' meeting here last Lord's day with 15 accessions—eight by baptism, 5 by statement and two by letter. This makes 45 since our coming Aug. 1, 1903. We closed with the best interest we ever had here and would have been continued but for the uncertainty of the weather, not more than half the time having been favorable while we did continue. The prospects for future work are very bright.—FRANK L. VAN VOORHEES.

OREGON.—Roseburg, March 7.—Exceeded our apportionment and last year's offering. Best audiences since my taking the work, Feb. 1st, 1904.—GEO. C. RITCHEY.

Corvallis, March 7.—Our apportionment for foreign missions was \$20. At the close of the morning service yesterday, \$50 was pledged in about ten minutes. At the evening service we reached a total of \$865. This with the Children's Day offering will go to the support of Miss Edna Dale of Wuhu, China. This, we trust, is a step toward becoming a living link.—T. S. HANDSAKER.

VIRGINIA.—Martinsville, March 7.—One hundred and twelve dollars yesterday for foreign missions. This church will give this year \$162 to this work. Considering that we are surrounded by "hard shellin'," and that there is much prejudice to foreign work, this is a great offering. J. D. Hamaker will arrive to-morrow and assist in a ten days' meeting.—W. H. BOOK.

#### Changes.

J. E. Payne from Hodgeville, Ky., to Glasgow, Ky.  
W. J. Burner from Benton, Ill., to Barry, Ill.  
James N. Thomas from Carlock, Ill., to Elkhart, Ill.  
M. H. Jacks from Poseyville to Scottsburg, Ind.  
J. Windbigler from Georgetown, Ind., to Girard, Ind.

#### Not New, But True.

Daniel Webster once said about a certain political proposition that "There were many new things about it, and many true things, but the trouble was that the true things were not new, and the new things were not true," a philosophy which shows that Webster's fame and reputation were not unmerited.

The Vita-Ore advertisement which appears in these columns from month to month is not a new offer. It is the same 30-day trial-no-pay-unless-benefitted offer which the readers of this paper have seen and read for the last three or four years' time, and which many hundreds have accepted, and are not sorry that they did so. It is of the kind that would appeal strongly to Webster, in that it is not new, but all true. Vita-Ore has been before the public for three decades, and its newness has long since worn off, and its worth been thoroughly established by the experience of the many thousands of sick and ailing people who have sought its aid. It has seen medicines come and go, but has gone right along, growing in popularity from month to month, year to year, always satisfying, always doing as advertised.

The proprietors, the Theo. Noel Company, Vita-Ore Bldg., Chicago, want you to try it. You don't pay a cent unless you are benefited; two cents postage upon your request for the treatment is all you need to get it. Why should you hesitate?



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## Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

**Representative Modern Preachers.** By Lewis O. Brastow, D. D., Professor of Practical Theology in Yale University. (Macmillan.)

Dr. Brastow, as a student and teacher of the art of preaching, and as an efficient and honored professor of homiletics for many years in one of the foremost seminaries in the country, is pre-eminently competent to treat the subject which he has chosen. Nine great preachers of widely different types form the subjects of the nine chapters: Schleiermacher, Robertson, Beecher, Bushnell, Brooks, Newman, Mozley, Guthrie and Spurgeon. It requires a genuine breadth of vision and comprehensiveness of sympathy for one to treat adequately within the limits of one book such diverse geniuses as Spurgeon and Cardinal Newman, Schleiermacher and Beecher. If a criticism were to be passed upon Professor Brastow's book, it would be that it falls short of presenting a concrete and vivid picture of the personalities of the men. We have Beecher's characteristics exhibited in orderly array, but not Beecher. The elements of Robertson's homiletical genius and equipment are portrayed, but Robertson remains a shadowy and unsubstantial figure. But this is really not a defect, but a method which the author has doubtless chosen deliberately. He is not writing biographies or character sketches; he is studying these great preachers as preachers and for the instruction of those who are, like himself, professional students of the art of preaching. We can heartily commend the book to preachers and to those who wish to study analytically the elements which have contributed to the effectiveness of some of the world's greatest preachers.

**Getting A Living; The Problem of Wealth and Poverty, or Profits, Wages and Trades Unionism.** by George L. Bolen. (Macmillan, pp. 769. \$2.00 net.)

The author claims a special qualification for viewing both sides and all sides of the industrial problem, from the fact that he has had varied experience both as employer and employee. He is at present doing the work of a skilled workman in his own shop and employing other workmen under him. The advantage of this duplex point of view is all that he claims for it, and no one can justly charge the author with perverting judgment in the interest of either capital or labor. The volume is a somewhat elaborate and comprehensive treatment of nearly all of the important problems of current economics. The single tax doctrine is discussed and condemned. The argument throughout is based upon what might be called the selfish theory of political economy—that the workman is justified in getting all he can, and that the employer is justified in buying labor as cheaply as he can, but the working out of this theory in detail is by no means harsh or mechanical. There is an interesting chapter on "Trades-Unionism and the Churches," in which the author defends the churches against the familiar charge that they are indifferent to the rights of the laboring class.

**The Church and Young Men: A Study of the Spiritual Condition and Nature of Young Men and Modern Agencies for Their Improvement.** By Frank Graves Cressey, Ph. D. Introduction by Prof. C. R. Henderson. (Revell, \$1.25 net.)

Though this book was written as a thesis for a degree of Doctor of Philosophy, it has a degree of vitality and human interest not often found in doctors' theses. It is a scientific study of existing religious conditions with incidental suggestions toward their improvement. The study of the conditions themselves

is full of suggestiveness. The author has not relied upon his own observation, though that has been wide and careful, but has secured the testimony of several hundred pastors and Christian workers and of a large number of young men regarding the relation of young men to the church, and the reasons therefor. A tolerably complete survey is given of the agencies which the church is at present employing to attract and hold young men. It is a thoroughly practical book and may be studied with profit by pastors and all religious workers whose work brings them in touch with young men.

**On the Road to Arcady.** By Mabel Nelson Thurston. Illustrated by Samuel M. Palmer. (Revell.)

Here is a delectable book for the spring-time. Among the other seasons in which it may be appropriately and entertainingly read might be mentioned summer, autumn and winter. It is a nature book with no annoying superfluity of scientific information in it. It is a story of human experience without a situation in it which is either hackneyed or too ingeniously novel. It is (quite incidentally) a love story without slush. The impulsive Ethelwyn, who warms the heart of her spinster relative and several other hearts beside, and whose devotion to nature-study is counterbalanced by a frivolous fondness for the flesh-pots of polite society, is a character closely akin to Nancy—she of the "Misdemeanors"—and not a whit less refreshing than Elizabeth of the "Visits."

**The New Thought Simplified** By Henry Wood. (Lee and Shepard. \$.80 net.)

"The new thought" is not simplified down to the point of definition in this volume, but by a careful perusal of the several chapters, we gather that it is a combination of mysticism and mind cure; a spiritual passivity which invites the influx of divine forces, as a vacuum invites an rushing of the surrounding air; a silence of the soul in which the still small voice of God becomes audible; a control of body by the influence of mind, to the end that sin and suffering and ugliness may vanish, and that health, holiness and beauty may take their place. The book contains some sensible things and some which, from the standpoint of the unilluminated, are otherwise.

**Grace Before Meat.** By Amos R. Wells. (United Society of Christian Endeavor. 25 cents.)

This is a unique contribution to the literature of prayer. In eighty beautifully printed pages, Mr. Wells has gathered the largest and best collection of table blessings ever made. Many are by the editor. Others are by various famous authors. Some are adapted to special occasions, others for any time. We need to be taught how to pray, and even in so simple a thing as grace before meat, the suggestions of these truly great and devout souls may avail much to deliver us from flatness, narrowness and perfunctoriness.

**Scenes and Sayings in the Life of Christ.** By James H. Snowden, D. D. (\$1.50 net, Revell.)

The fifty chapters which make up this volume were originally written as expositions of the International Sunday-School Lessons. Taken together they form a fairly complete expository life of Christ. They are without critical or historical value, but contain considerable homiletical suggestiveness.

## ZOO.

Is a parlor game manufactured by The Henderson-DePew Co. of Jacksonville, Ill. It consists of 150 fine cards, each bearing an illustration of some one of fifteen different animals and lettered from A to O—ten cards of each kind.

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## Family Circle

### Sources.

I passed a stagnant marsh that lay  
Beneath a reeking scum of green,  
A loathsome puddle by the way;  
No sorrier pool was ever seen.  
I thought: "How lost to all things pure  
And clean and white those foul depths be."—  
Next day from out that pond obscure  
Two queenly lilies laughed at me.

I passed a hovel 'round whose door  
The signs of penury were strewn;  
I saw the grimed and littered floor,  
The walls of logs from tree-trunks hewn.  
I said: "The gates of life are shut  
To those within that wretched pen;  
But, lol from out that lowly hut  
Came one to rule the world of men."  
—Strickland W. Gillilan, in *Success*.

### One Boy's Chance.

A gentleman stopped suddenly before a sign that told him messenger-boys were to be had inside. He hesitated, and then went in.

"How many boys have you in now?" he asked.

"Six," was the reply; "it's dull to-day."

"Boys," said the gentleman, eying them scrutinizingly, "I suppose you know there is to be an exhibition of trained dogs to-night?"

The faces of the boys showed that they were perfectly aware of that fact, and that they might even give him some points in regard to it.

"Well, I'm looking for a boy to take a blind man to see it."

A titter was the first response; then followed a variety of expressions, as "What could a blind man see?" and "You can't guy us that way."

"I'm not jesting; I'm in earnest," said Mr. Davis; and then, looking at one of the boys who had said nothing, he asked: "Well, what do you think of it?"

"I think I could do it," was the reply.

"How do you propose to make him see it?"

"Through my eyes, sir. That's the only way he could see it."

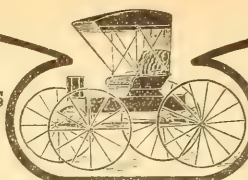
"You're the boy I'm after," said Mr. Davis, and he arranged for him to meet the blind man.

The exhibition was in a large theater, and the blind man and his guide had a box to themselves, where they would disturb no one; but Mr. Davis, from his seat in the audience, knew that the boy was telling what went on, so that the blind man could understand. Indeed, no one applauded more heartily than the blind man himself.

The following day Mr. Davis again appeared among the messenger-boys, and after a few words with the manager, said:

"Boys, there was offered every one of you, yesterday, a chance for lifting yourselves up in the world, but only one of you grasped it. My friend, the blind man, has felt for some time that he might get much pleasure out of life if he could find some young eyes to do his seeing for him, with an owner who could report intelligently. My friend is delighted with the experiment. He says he is sure I hit upon

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the one boy in town who will suit him, and has offered him a good position with a fine salary. Messenger-boys are easy to get; but a boy who can make a blind man see is at a premium. You see, that boy, though he did not know it, was on the watch for a good opportunity, and when it came, he knew how to manage it."—*Exchange*.

### Our Currency.

Until 1785 no national coinage was established, and none was issued until 1793. English, French, Spanish and German coins, of various and uncertain value, passed from hand to hand. Beside the nine-pences and fourpence-ha'-pennies, there were bits and half-bits pistareens, picayunes and fips. Of gold pieces there were johannes, or joe, the doubloon, the moidore, and pistole, with English and French guineas, carolins, ducats and chequins. Of coppers there were English pence and half-pence and French sous; and pennies were issued at local mints in Vermont, Massachusetts, Connecticut, New Jersey and Pennsylvania. The English shilling had everywhere degenerated in value, but differently in different localities; and among silver pieces the Spanish dollar, from Louisiana and Cuba, had begun to supersede it as a measure of value. In New England the shilling had sunk from nearly one-fourth to one-sixth of a dollar; in New York to one-eighth; in North Carolina to one-tenth. It was partly for this reason that in devising a national coinage the more uniform dollar was adopted as the unit. At the same time the decimal system of division was adopted instead of the cumbersome English system, and the result was our present admirably simple currency, which we owe to Gouverneur Morris, aided as to some points by Thomas Jefferson. During the period of confederation, the chaotic state of the currency was a serious obstacle to trade, and it afforded endless opportunities for fraud and extortion. Clipping and counterfeiting were carried to such lengths that every moderately cautious person, in taking payment in hard cash, felt it necessary to keep a small pair of scales beside him and carefully weigh each coin, after narrowly scrutinizing its stamp and deciphering its legend.—*John Fiske in "The Critical Period of American History."*

### The North-Western Line Russia-Japan Atlas.

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### A Visit to Thomas A. Edison.

To one who knows anything at all of Edison, the first glimpse of his house and its surroundings comes with a shock of surprise. Who would have suspected that this most democratic of men would have chosen for himself environments so essentially aristocratic? He lives in the heart of a splendid park, patterned after the English idea of vigorous exclusiveness, its gates jealously guarded by a lodge-keeper.

The interior of the house is in keeping with the atmosphere of the park without, quite unlike Edison. The reception room was utterly different from what I expected. The admirably draped curtains, the tables and chairs arranged with an eye for artistic effect, were not of Edison's choosing. He cares too little for the luxuries of life. This was his wife's work; it was all so womanly.

I heard quick footsteps behind me, and Edison appeared, greeting me cordially and unaffectedly. He was dressed in the queerest of costumes—a long blouse that reached to his heels, evidently of his own pattern, serviceable and work-worn.

"Come along into the laboratory," he said.

So I followed him through the dining room and the "den" into the laboratory that he has fitted up for himself in his home. There I found his little boy, his shirt sleeves rolled up, his face and hands smeared like his father's. They had been making various compounds, of which lampblack was the chief constituent.

"So you work on Sunday, too?"

Edison winked confidentially. "You see, Mrs. Edison is away. I can do as I like."

That brought back to me a story that I had once heard from a friend of his—a story of how he works night after night in this laboratory, utterly absorbed in his experiments. Midnight comes and goes, the gray dawn creeps in, and still finds him bending over his test-tubes and retorts, until at last Mrs. Edison appears, and fondly leads him away to sleep.

I looked around the laboratory. This at least was his room. There were Bunsen burners, mortars and pestles, glass rods, chemists' watch crystals, bottles of chemicals scattered about in bewildering profusion. I watched him and his boy while they worked, the boy listening with rapt attention to the teachings of his father. — *Woman's Home Companion.*

The mistress (arranging for the dinner): "Didn't the grocer send the macaroni?"

"Yis, mum; but I sint it back. Ivery wan of them stims wuz empty."

Proudman: "Did you ever hear my little girl recite? I believe she'll be an elocutionist when she grows up."

Hardman: "Oh, it may not be so bad as that. She may outgrow it."

A teacher was explaining to a little girl how the trees developed their foliage in the springtime.

"Oh, yes," said the little miss, "I understand; they keep their summer clothes in their trunks."

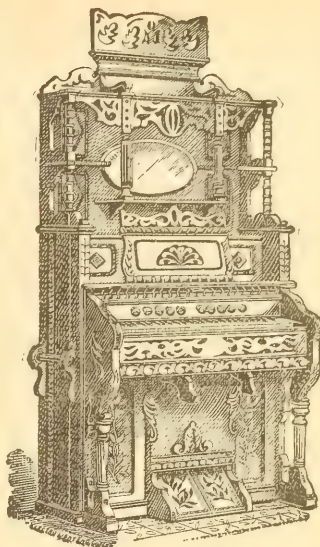
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By Edith M. Converse.

Sin is unseemly, and I would that not  
On all my soul's fair shewn appear one spot;  
Keep me from sin, O Lord!

Sin is disease—my own most precious soul  
Must glow with perfect health, be clean and  
whole;

Keep me from sin, O Lord!

Sin grieveth Thee, and hideth Thy loved face;  
Vainly lips strive to praise, hands serve,  
without Thy grace;

Save me from self, O Lord!

**Woman's Independence.**

There is an increasing tendency among women to get on without the other half of the human whole. In the last decade they have espoused the idea of sex independence to such an extent that, in the minds of a great many persons (of the opposite sex, of course), the situation is assuming complications.

It is not probable that the impulse behind the movement is due to woman's aspirations to achieve something apart from man. That is not her nature. It is less probable that it is due to a diminishing faith in marriage. That is necessary to the completion of human happiness as it is conceived of by her. The only conclusion then is that circumstances have driven her to self-dependence.

She has been remarkably successful in her new role. Though, in the majority of instances, underpaid and forced to struggle with the prejudice against her entering the bread-winning field, she has moved gradually up until in many vocations she stands shoulder to shoulder with man, and in not a few has even surpassed him. She has proved her ability to be independent. The experience, though frequently bitter, has braced her and made her more reliant. She no longer considers marriage a material state that must be entered sooner or later. In her new dignity she can make uncompromising terms.

Woman has in no wise suffered by this departure. It has only put a higher temper into the fine steel of her nature. She deserves not the slightest censure for her course, for she would not have abandoned her traditional and conventional place in the scheme of life had not intolerable conditions prompted her action.

True, this situation is out of alignment with the central plan of things, which accounts for the supposed complications. It is true that domestic life is suffering from the movement, but domestic customs have lagged in the march of progress and, for the most part, are hard and burdensome. It is true that as woman increases in numbers as a wage-earner the number of home-makers is reduced. It is true that there are fewer marriages and births. It is true that this seems to be a serious defect in the very foundation of the social structure. But it is also true that it will all be for the best. Disorganization always precedes reorganization. The pendulum has swung out rather far, but it will swing back.

Woman's hand has figured in one way or another in most of the reformations worth mentioning in history.

She may have a part in the social and industrial reformation so much needed now. There is every reason to believe that her independence as she will work it out will result in good for herself and man. She will equalize sex and balance it and impart a new influence to civilization that will carry it forward with an ennobling sweep.—*Facts and Fiction.*

"Well, how do you like married life?" inquired the friend.

"Not at all," replied the man who had married money and was suffering for it, "I'm a case of matrimonial dyspepsia."

"Matrimonial dyspepsia?"

"Yes. She never agrees with me; she's too rich."

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## With the Children

By J. Breckenridge Ellis

### The Green Witch.

CHAPTER V.—CONCLUDED.

"Sit you down!" cried Flora, pushing him upon the bench. Then she seated herself upon a rug at his feet and looked upon at him. "That's where you ought to sit, George Clayton," she said, "and here's where I ought to sit. If there was a lower place than this, I'd take it."

"What do you mean?" asked George, smiling down upon the pretty face and the graceful form.

"You are that much better than I am!" declared Flora, shaking her head at him. At these words George jumped from the bench with a flushed face, laughing, but resolute. As Flora refused to rise, he sat upon the floor beside her.

"Give us the story of this bench," said Flora, facing the empty seat.

George blushed and laughed, and then said, "You won't tell?"

"Not a word!" cried Flora. "Oh, this begins good!"

"One night we gave a moonlight party," said the other, choosing his words slowly and carefully. "And the prettiest girl at that party—or at least I thought so,—was Linnie Greer."

"I don't think she's so *very* pretty," observed Flora, judicially.

"Well, it was night, you know," George explained apologetically. "We were playing 'clap-in-and-clap-out.' She chose me, and I guessed her; but when I went to kiss her,—you know,—she ran away. She ran here. So did I. She didn't get real mad. Anyway I kept begging her not to mind about it,—she sat on the bench,—but she wasn't really crying, at all—I had thought so."

"You were green!" exclaimed Flora severely.

"Well, her head was hidden in her arms, and she pretended to be crying."

"Yes," said Flora dryly; "and after you had begged awhile, she laughed. So you found she was just pretending."

"How did you know?" demanded George.

"Ain't I a girl?" inquired Flora. "Then you sat with her on the bench and talked?"

"Yes. And after that we were particular friends, you know."

"She's mighty paticular not to invite you to her party," remarked Flora. "I think I'll get Spotsy to take this old bench out of here. I didn't like it the first time I saw it!"

"Didn't you?" exclaimed her companion. "I always thought ever so much of this bench!"

"I think we'll burn it up," said Flora. "Come on away. How silly we must look, sitting down here on the floor before the crazy old thing!"

As they passed the parlor-window, George felt a sudden fear that she might demand a story about it. Before his mind rose the forlorn figure of Marget listening on wintry nights to the music from within. As if Flora had read his thoughts, she said abruptly, "George who is the Green Witch?"

"Why do you ask?" demanded George, staring at the window as if he imagined it had betrayed him.

"Linnie Greer said to ask you. She said you knew all about her."

"Well, I *don't*!" The man who drove the delivery-wagon before your father bought the grocery, was Tuck Hootin. His daughter is called the Green Witch by a lot of people. But I don't know why. I have heard references made to the Green Witch, but it's just a nickname, like they call Jim Greer 'Peanuts.' In that rainstorm yesterday, I met her about a mile from town, and she asked me to let her ride. So I had to, and Linnie saw us, and that's all I know."

"You shouldn't have let her ride with you," Flora declared, with decision.

"But the rain—don't you remember how it poured? And she was tramping along barefooted through ankle-deep mud. When she asked me, I had to let her ride."

"You can't be with common people," said Flora, "and expect *uncommon* people to stand by you. If you don't hold yourself up, don't expect other people to support you. They have their *own* weight to carry."

"Then where do charity and kind acts come in?" demanded George.

"They don't come in," replied Flora, with a shrewd nod of the worldly-wise little head. "I hope you'll never be seen with that person again. To be called 'Green Witch' is bad enough. But if her real name's 'Hootin' that's worse. Tell me about these two sugar-maples."

"Mother always stretched her hammock between them about this time of the afternoon," said George, "and I brought out a chair, and read aloud to her. We read 'David Copperfield' here, and 'Wide, Wide World,' and 'Queechy,' and a lot more."

"Let's try it now," said Flora. "I never liked to read, but maybe if I'm in a hammock it'll be different. Will you read to me?"

George was delighted. He went with her into the house, and presently they returned with a camp-chair, the hammock, cushions and the first volume of "Bleak House." When Flora lay at ease with her chin propped upon her hand, George began to read with a sense of delicious comfort and enjoyment. He had not read long when Flora interrupted him.

"Isn't that *dull* though!"

"Well!" said George, "it starts off a *little* bit heavy—but just wait! There's one of the best detectives in it you ever read about."

"Detectives? I thought your mother didn't like detectives, and dead men's hands!"

"Oh, but *they* were dime-novel detectives."

"I guess," remarked Flora, "that there would be no danger of ever getting too excited over a detective in a first class novel, *would* there? Well, go ahead."

George continued with the scene in Chancery, till the musical voice again stopped him; "George, where is that detective?"

"Why," said George, "he doesn't come in till the second volume."

Flora sat up. "No wonder this kind isn't dangerous, when you thin it that

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way! George, I've been thinking how strange it is that your mother died when she was so strong and gay and playful, and your father lived, though he was always so delicate and studious."

"Yes," said George gravely, "it seems strange."

"Did she die in this house?"

"Oh! no; far away. In Canada. She left us to visit father's sister, aunt Martha. Aunt Martha lives in in Florida, where father is now; but then, she was in Canada. Mother went to visit her, and while she was skating, one night, the ice broke, and—she was drowned."

"And they sent the body back here?"

"No, we had lost our property then, and father had aunt Martha attend to everything. She was buried out there in Canada. She had just been gone three weeks when the telegram came. Some day I shall go there and visit the grave. . . . The last I saw of her, she was so bright and strong and full of life! And she was strange, too. It looked like she felt something was going to happen. The night before she started, I heard her crying in her room,—she was crying dreadfully. When I crept in, she tried to laugh,—and strangled. She didn't seem herself. She must have had a presentiment."

"Where was your father?" asked Flora.

"I don't like to think about that time," said George. "May I not read to you?"

She assented, and he resumed the book. Presently the shadow left his face, and he forgot the past. When he looked up, at the end of the chapter, Flora lay at full length in the hammock, her slipped feet crossed demurely, her bare arms locked above the sunny hair. Little flecks of sunlight danced upon the creamy complexion, as the breeze gently stirred the overhanging branches of the sugar-maples. The lids were closed like rose leaves that have curled up to hold the dew, and the rosy mouth was slightly open, while the bosom rose and fell with the strong regular breath of the sleep of youth.

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# THE CHRISTIAN- EVANGELIST

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For the poor who've waited long  
For the brighter age to be.

For the faith against tradition,  
For the truth 'gainst superstition,  
For the hope whose glad fruition  
Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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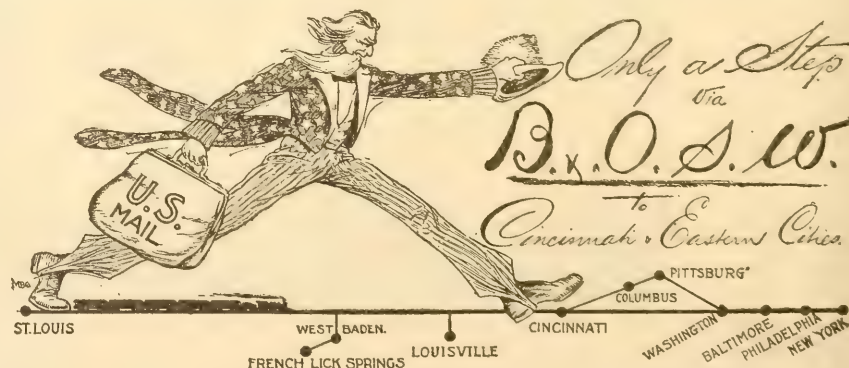
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# THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XLI.

March 24, 1904

No. 18

## Current Events

The more the people of St. Louis think about the outrages which were committed in this city on Saturday, March 12, in connection with the Democratic primary election, the hotter grows their indignation. A mass meeting of representative Democrats, who do not believe in criminality as an essential element of party loyalty, was held on Thursday evening in Chatsworth Hall (the building formerly occupied by the First Christian Church.) This gathering furnished an occasion for some forcible utterances in protest against the lawlessness and violence which have characterized our local politics in recent years, and especially against the protection of the same by those who occupy official positions and are sworn to protect the peace and dignity of the city. The resolutions which were adopted, after asserting the complete absence of home rule—the essential principle of Democracy—from the municipalities of this state, include the following:

We demand that the police and election laws of these great cities be taken out of the hands of any executive who dares to link his fortune with the vicious and corrupt, and that they be placed in the hands of men who hold patriotism and justice above the base advantages of criminal partisanship. Be it therefore Resolved, That we, as patriotic citizens, now and henceforth shall make continued and unrelenting war against these men, their methods and the laws now upon the statute books; and be it further Resolved, That we call upon our brother Democrats and all patriotic citizens throughout the state of Missouri to aid and assist us, not only in driving the givers and takers of bribes from public office, but in extirpating these laws which rob honorable and noble men of their rights, liberty and property.

Dr. R. A. Holland, rector of an important Episcopal church of this city, an ex-confederate soldier and a life-long Democrat, sent to the mass meeting an open letter in which he characterized Mr. Hawes as "the unscrupulous young adventurer now at the head of your city politics," and asserted that "The governor of the state has at last uncovered himself as its arch anarchy and patron of the ruffianism." Speaking further of the governor, he says:

"For three years he has played the part of prompter from behind the scenes. His whisper, though as low as he could breathe it, has been heard from Kansas City to St. Louis. Throughout the commonwealth he governs, he has become notorious for a peculiar 'wink' . . . The governor said some words to the police board of St. Louis about keeping order at the polls; but the board saw the 'wink' in the words, and acted accordingly. The words were for the public, the 'wink' was for the board. . . . He cannot shelter himself behind words which his commonwealth has long since learned to be worthless. The 'wink' was too loud. It has reverberated in every township, in every farmhouse of the state, and traveled across the nation from sea to sea. He has winked away the freedom of St. Louis and the fair name of Missouri."

Governor Dockery has instructed the Board of Police Commissioners to investigate the conduct of the police force at the recent Democratic primaries. Three of the four members of this board, who are appointed by the governor, were Hawes candidates at this very election. Any investigation conducted by them cannot be other than ex parte. After the grand jury had taken the matter up, the Police Commissioners asked their help in the investigation, and practically turned the entire matter over to the grand jury. Up to the present time, indictments have been brought in against one police sergeant and seven officers, and against John J. Lavin, Democratic central committeeman for the twenty-eighth ward. The governor said he was forewarned that there would be disturbances at the primaries, and gave special instructions to the Police Commissioners and to the acting chief of police. They ought to know whether the governor meant his warnings to be taken seriously or not. Judging from the results, they thought not.

Another interesting result of the disturbances at the St. Louis Democratic primaries, is that it has given Gov. Dockery an occasion for declaring himself definitely against Folk's candidacy for governor. He rebukes Folk for his lax adherence to the principles of Democracy, and especially for unfaithfulness to the representatives of the party. His greatest offense lay in not rallying to the defense of the "Democratic cause" against the "vicious attacks" which have been made on the management of the state forces during the past two years. Gov. Dockery seems to labor under the same delusion which vitiates the reasoning of so many partisan politicians, that the criterion of party loyalty is willingness to uphold every representative and every act of the party, right or wrong. There are few good causes that do not number among their advocates some base men. There

is always a possibility that within any limited district one of the great political parties will fall into unscrupulous hands. In such cases the honest men of that party cannot do less than protest against the indignities which are being carried on in the name of the party. To charge them on that account with disloyalty to the party, is to subordinate the party's principles to the political welfare of the unworthy men who have gotten into the saddle. Such is the protest which Mr. Folk is making in the interest of honest Democracy, and such is the criticism to which he is being subjected by politicians of the type of Harry Hawes and Gov. Dockery.

The decision of the United States Supreme Court in the Northern Securities case confirms the action of the Circuit Court is dissolving the "merger" of the Northern Pacific and the Great Northern Railroads under the Northern Securities Company. It was a five to four decision; Justices Holmes, White, Peckham and Fuller dissenting. The present Supreme Court apparently has a penchant for rendering decisions by the narrowest possible majority. The opinion of the Court, which was prepared by Justice Harlan, affirms two points: First, that the Sherman Anti-trust act of 1890 is constitutional and therefore valid; second, that it is sufficient to prevent the stifling of competition in interstate commerce in such cases as this. It has been claimed in defense of the merger that the mere existence of a combination between two parallel and competing roads could not be construed as restraint of trade, but that it must be shown that trade was actually being restrained before such combination could be dissolved by the application of the Sherman act. In reply to this the Court said: "The mere existence of such a combination and the power acquired by the holding company as trustee for the combination, constitute a menace to and a restraint upon that freedom of commerce which Congress intended to recognize and protect, and which the public is entitled to have protected." Again it had been asserted that the prohibitions of the Sherman act applied only to unreasonable combinations, thus leaving a wide margin of uncertainty as to what combinations are unreasonable enough to fall within the prohibition of the statute. The Court held that the law applied to all "direct re-



straints, reasonable or unreasonable." The threat that if this case were decided against the railroads there would be a general financial convulsion, is met by this statement: "It is the history of monopolies in this country and in England that predictions of ruin are habitually made by them when it is attempted, by legislation, to restrain their operations and to protect the public against their exactions." The dissenting opinions were based in part upon the theory that since any individual (say Mr. Morgan or Mr. Hill) has an undoubted constitutional right to purchase a controlling interest in two parallel roads, the right to do the same thing cannot be constitutionally denied to a corporation. The Court, however, held that the purchase of the stock of these two roads by the Northern Securities Company was not a bona fide purchase, but only a device for the creation of a monopoly.



An order has been issued by Pension Commissioner Ware and the Secretary of the Interior which will forestall the attempt now being made by the G. A. R. to secure the passage of a bill to pension all veterans of the Civil War regardless of age or disability. It has been argued that since the universal service pension for veterans of the Mexican War was adopted in 1887, thirty-nine years after the close of that war, the same ought to be done for veterans of the Civil War, now that an equal period has elapsed since it closed. It was estimated roughly that such a provision would add fifty or sixty millions annually to the expenditure for pensions. Under the new order, all Civil War veterans over sixty-two years of age are presumed to be in some measure disabled for active work, and may receive a pension of from six to twelve dollars a month, according to age, without further proof of disability. It is estimated that this policy will add about twenty millions a year to the annual pension budget.



Our Moro dependents in the Philippines, in spite of their promises of reformation, stimulated by subsidies for their chiefs, have lapsed back into their more normal condition of hostility to every one outside of their own ranks. There have been some treacherous attacks upon American soldiers recently, and so much disorder and uneasiness that the Secretary of War has found it necessary to annul the treaty made with them in 1899 and to begin the work of pacification all over again. The treaty was not a formal diplomatic document, but only an executive order subject to termination at the will of either party, and Secretary Taft holds that since the Moros have already violated it by their unfriendly acts, it is better for our government to annul the agreement

than to continue to pay subsidies which are expended for the support of hostile operations against our own troops.

Secretary Taft has been giving some information to the House Committee on Insular Affairs in connection with the pending bill to improve and extend civil government in the Philippines. In that connection he has taken occasion to deny the oft-repeated assertion that polygamy and slavery were approved in this treaty with the Moros. Gen. Leonard Wood is to lead a military force into the Moro country at once. The senate's confirmation last week of his appointment as Major General, ends a long and bitter fight. An attempt was made by the less scrupulous portion of the opposition to make political capital out of the allegation that President Roosevelt was promoting his friend over the heads of other officers, to the detriment of the service. As a matter of fact, President Roosevelt never promoted Gen. Wood over anyone's head. His remarkably rapid promotion was the act of President McKinley. Since Mr. Roosevelt became President, Gen. Wood's advancement has been only in accordance with the regular rule of seniority.



Secretary Taft is said to be planning a tour of inspection in the Philippine Islands for next year. This, if he makes it, will be part of the program to which the administration is already committed. The existing Philippine legislation provides that two years after the completion of the census of the islands, which is now being taken, if there shall be complete and universal peace in the archipelago, outside of the Moro's territory, the President shall order a general election at which delegates shall be chosen to a popular legislative assembly. This elected house of delegates, together with the Philippine Commission appointed by the President, will constitute the legislative body for the control of local insular affairs. Secretary Taft's trip will be made with a view to determining whether or not the condition requiring the pacification of the country has been fulfilled.

The party leaders are diligently canvassing the situation to determine how they can make an issue of the Philippine situation in the approaching campaign. The Republicans will doubtless be satisfied to "stand pat" on the achievements up to date and the promise of a continuation along the same lines. It is not improbable that the Democrats will incorporate in their platform a plank calling for a definite promise of ultimate independence for the Philippine Islands, such as we gave to Cuba. Such a plank would command the approval of a large number of conservative and level-headed citizens who were not in sympathy with the anti-imperialist propaganda along the old lines.

Mr. Hearst's presidential boom appears to be assuming more serious proportions; not that there is any ground for affirming the probability of his nomination, but that a candidate with his money, political connections and newspaper backing, is not to be despised in a campaign in which there seem to be insuperable obstacles to the nomination of anyone else. The Rhode Island delegation has already been instructed for Hearst, and it is certain that he will find a considerable following in the eastern states. Mr. Hearst owns several newspapers, and he has shown that he knows how to conduct a paper in such a way as to get subscribers. To be sure, his way is the yellow way, but he gets the subscribers, and after all the type of genius which gets subscribers may be closely akin to that which gets votes. The application of yellow journal methods to politics has never been made, at least on a national scale with anything like the thoroughness which would characterize a Hearst campaign for the presidency. We are not saying that it would be altogether a bad thing. The Hearst newspapers are not altogether bad. They get close to the people and give them what they seem to want. The readers of Mr. Hearst's papers give him full credit for every editorial sentiment which they express, and look upon him as the champion of the people against plutocracy. Mr. Hearst is on good terms with Mr. Bryan, and could probably come as near as any one to getting out a full vote of Mr. Bryan's followers.



Russian reports claim that the Japanese forces were defeated in an important battle on the Yalu River and that the Russians took 1,800 prisoners. This is important if true, for a defeat of such magnitude would go far toward checking the advance of the Japanese forces by land. As yet, however, no confirmation of this report has been received, and there are no further details. The dispatches prior to this have brought increasing evidence that the Russians are practically out of Korea except perhaps in the northern part where there have recently been some reinforcements, and that the Russian plan is apparently to make their stand farther back from the coast where the Japanese will have the disadvantage of remoteness from their base of supplies. Russia claims to have 230,000 men between Port Arthur and Harbin. The rumor of the capture of Niuchwang proved to be unfounded, but the Russians are clearly apprehensive that such a step will be taken, for Russia has attempted to enlist both France and Germany in the protection of property at that place. Russian reinforcements are constantly being sent to the front over the Siberian Railway, and General Kuropatkin has left St. Petersburg by the same road to take command of the forces in the east.

#### Service Pensions.

#### Self-Government for the Philippines

#### The Progress of the War.

#### Moro Treaty Abrogated.



## Unconquered Land.—XI.

### The Supreme Task.

Among the unfinished tasks to which we have briefly adverted in this bare outline, there is one which, because of its transcendent importance, and because it was the primary aim of the religious movement concerning which we have been writing, deserves special consideration. It is the unfinished task of promoting the unification of Christians. That task will not be completed, nor that land conquered, until Christ's prayer for the oneness of His followers has been fulfilled.

Fortunately for us and for our fathers, we have received no command from the Lord requiring us to execute this task *in a given time*. The word of command came to us from Him, as it comes to all who sincerely seek to know and do the will of God—as a deep and abiding conviction of duty—and its vast and revolutionary import was that the existent state of the church was abnormal and contrary to the spirit of the Gospel and to the wish and will of our heavenly Father; that children of a common Father, disciples of a common Lord, heirs of a common salvation, should recognize their oneness in Christ and erect no artificial barriers to separate themselves into warring factions; that, therefore, the supreme need of the time was to organize a movement to be devoted to the advocacy of Christian union on a broad, scriptural basis, devised not by human but by divine wisdom, as the ground of fellowship and co-operation between the followers of Christ.

It was not given to the originators of the movement, nor to us, to know what would be the ultimate result of such an effort. No doubt the immediate results have far surpassed their expectations. And yet they and their spiritual descendants have been more concerned that they be found "obedient to the heavenly vision" than they have been about results. It is a matter of profound congratulation that so remarkable a change has come over the religious world touching its attitude toward the subject of Christian union. At first it was derided as impracticable, undesirable and even wicked to attempt to disturb the denominational *status quo*. Later, it might be desirable enough but it was impracticable; and many, it must be confessed, have not yet gotten beyond that view of the subject. But the leading minds of Christendom, representing all the religious bodies, recognize what a source of weakness our divisions are, in confronting the problem of evangelizing the heathen world, and in securing needed moral and social reforms in the limits of Christendom. The efforts now being made, and not without success, to lessen the number of these rival denominations by effecting a union between those most alike, show the present trend of thought on that subject.

But gratifying as this change has been to the friends of Christian union, we must not conclude that the battle for Christian union has been fought and won. Much remains yet to be done before our Lord shall see of the travail of His soul, as respects the realization of His prayer for unity, and be satisfied. If it were the will of God that we inaugurate this plea for unity, it is no doubt His will that we carry it on, wisely and persistently, until it shall have accomplished that whereunto it has been sent. There will be adaptations, readjustments, change of emphasis, as new conditions and new problems arise, but the end should be kept steadfastly in view, and no course pursued that does not look to that end and aim.

If we should be asked to state what yet remains to be accomplished before the church shall have attained that unity which the New Testament teaches, we would mention the following steps:

1. The frank and hearty recognition, on the part of all religious bodies, that Christ desires, and that it is the duty of His disciples to seek to bring about, such a visible and practical unity among themselves as will remove the scandal of schism from Christ's church, and hasten the conversion of the world.

2. The grateful recognition, on the part of all Christians, of the unity that already exists in faith and fundamental doctrines, and the utmost readiness of all to utilize this unity in all practicable ways of co-operation looking to common ends.

3. The willingness to put Christ at the center and unite in Him, taking as our motto: "Loyalty to Christ, liberty in Christ, union upon Christ and service for Christ." In a word, the readiness to accept Christ's *method* of union, as well as to share His *desire* for union.

4. The disposition on the part of all Christian teachers and molders of religious thought to subordinate their denominational pride and party interests to the higher claims of the kingdom of God and to the unity of Christ's body.

5. And then, the clearness of vision to discern in what things we must be of "the same mind and the same judgment," and in what things we may differ in opinion without marring our Christian unity and fellowship.

That all this implies growth in grace as well as in the knowledge of the truth, is very evident. We must recognize that fact and not be too impatient with men, nor too easily discouraged, if they move more slowly than we think they ought to move toward the goal of a united church. But we who hasten the glorious consummation must not only teach the doctrine of unity; we must manifest the spirit of unity, and furnish an object lesson to the world showing the beauty and benefits of unity. Who is equal to

these things? May God give us an appreciation of our high calling and richly endow us with His Spirit that we may walk worthy of the same, "with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace."



### The Desire for Union.

The first step toward getting Christian union is to want it. The most perfect possible plan of union, even the divine plan, will not avail to unite Christians who do not desire union and who think they see overwhelming advantages in maintaining the present divided condition of the church. It is for this reason that there is a positive value even to the most visionary and abortive efforts to re-unite. They at least testify that there is a growing desire for union on the part of the leaders of religious thought in all denominations. Everything which fosters this desire is to be encouraged, for it is the fulfillment of the first great condition without which Christian union is impossible of realization.

For several years work has been in progress upon the great Simplon tunnel which will pierce the principal chain of the Alps and connect the upper Rhone Valley with the sunny slopes that go down toward Italy. The interesting point about it is that they began at both ends and that the bore will be complete when the two shafts meet in the heart of the mountain. It has been discovered that this is the only proper way to dig a long tunnel. And it is the only way to successfully tunnel through the barriers of sectarianism. There must be digging on both sides of the wall. This does not mean that union is to be reached by compromise, but that the divinely appointed basis of union (which we believe that we know already) will not be generally accepted and adopted until it is discovered by each religious body as the result of a search growing out of a very eager and ardent desire for union.

In a recent sermon published in the Brooklyn Eagle, M. E. Harlan presented a series of questions and the answers which he had received to them from a number of ministers of national reputation representing various religious bodies. The answers are so cheering to those of us who are committed to the advocacy of union, that we cannot refrain from publishing some of them:

1. Do you believe the present divisions of Christendom into sects and often into hostile camps is according to the Lord's plan or desire and in harmony with Jesus' prayer, John 17:21?

Answers: "No."—Dr. Amory H. Bradford (Congregationalist). "No."—Dr. Kerr B. Tupper (Baptist). "It certainly is not!"—Dr. S. D. McConnell (Episcopalian). "No, emphatically!"—Dr. Tunis S. Hamlin, Washington, D. C. "No, no, no! and no sort of honest interpretation can make it so."—Dr. Allen McNeill, Ridgefield Park, N. J. "I do not."—Dr. G. A. Nunnally (Baptist).



2. What are the advantages or disadvantages to the cause of Christ in being thus divided?

Answers: "Incalculable disadvantages."—"There is no advantage. It is contrary to Christ's wish or command. It renders the church impotent."—"No advantages. Pagans are unable to see what Christianity is or what sect represents it."—"Whatever advantages there may have been years ago, I can see none now. The disadvantages are apparent to every man who thinks."—"No advantages except perhaps a greater zeal; but, it being narrow and sectarian, is sinful and selfish. The disadvantages are numerous—conflicts, confusion, contradictions."

2. What would be the advantage gained through Christian union, especially on heathen fields?

Answers: "Could then act as one man."—"In sentiments of love; in comity of plan."—"Never will the world be won to Christ by a divided Christendom. Christian union on heathen fields and home fields would mean an immense saving of money and men and an immense increase of power."—"Co-operation, economy, power, resulting in the conversion of the heathen."

The religious world—thank God!—is rapidly escaping from the era of preposterous twaddle about the "many regiments (denominations) making up one great army under one commander and marching against one common foe." It is generally admitted that any scheme of military organization which permitted as much cross-firing among the various regiments of an army as is constantly carried on among the several denominations, would be not the terror of its foes, but the laughing-stock of nations.

The movement for union between the Presbyterians (North) and the Cumberland Presbyterians has given occasion for many comments of an entirely admirable sort on the general subject of union and on the smaller subject of union within the various disrupted denominational groups. One of the best of these is a sermon by Dr. William H. Leavell (Presbyterian) of Houston, Tex., published in full in the Houston Daily Post. On the general subject of union, he says:

While I am oppressed with the enormous difficulty of effecting a general unification of Christendom, I believe, nevertheless, that it would be of incalculable value should the numberless fractions of the church forget their differences and unite upon the great essentials of faith. Looking upon the unhappy divisions of Christendom, it is with a certain sense of shame that I remember the beautiful prayer of our Lord while He stood under the shadow of Gethsemane and Calvary: "Neither for these only do I pray, but for them also that believe in Me through their word; that they may also be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me. And the glory which Thou hast given Me I have given unto them; that they may be one, even as We are one; I in them, and thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovest them, even as Thou lovest Me." One can scarcely know other than a feeling of humiliation in contemplating the manner in which this beautiful prayer has been answered by the church. For no one can suppose that the very mild and very fragile sense of union mutually held by the different fragments of the church catholic even approximates a fulfillment of this prayer of our Lord. On the contrary, the wicked and often absurd littleness for the sake of which organic Christianity is broken into so many modern fractions is the saddest

possible commentary on the popular view of the oneness which ought to characterize the church.

It may be that our Lord did not hope that all His disciples of every nation and era would be gathered into one ecclesiastical organization, but He surely did not mean that the church should be broken into a hundred fragments and that each fragment should claim for itself the dignity of being the "only true and apostolic church," for He was and is a lover of order.

I am not sure that we can now know His exact meaning, but when He prayed for the oneness of His followers I do not think He contemplated that the present fragmentary condition of the modern church would be an adequate answer to His prayer.

For myself, I am perfectly willing to recognize any one of these sober and worthy and useful, although unnecessary and unhappy fractions, of the great Christian unit as a part of the church, but I do stick at the demand to acknowledge any one of them by way of eminence or exclusiveness to be "the church," or "the Christian church," and thus incontinently dispose of the right of the Presbyterian church to share in that distinction.

Constituted as we are, we must see things differently and yet may be perfectly honest in it all. In a brief instrument like the constitution of the United States there seems to be room and ground for the most diverse interpretations by equally able and equally honest men. How much more natural for honest and able men to differ in their construction of the divine philosophy revealed in many documents of great variety of method and style, written by different men in different countries and different ages. To denounce one another as fools or knaves because we do not see alike is childish and wicked.

Let the churches receive this word, "Other sheep I have, not of this fold." "He that is not against us is for us," and go to emphasizing the things about which they agree, and they will soon find themselves agreeing in many things about which they now differ. Instead of erecting standards of orthodoxy as tests of Christian character, let them admit to their communion, as we do, all who give evidence of personal loyalty to Jesus Christ, and it will take no long time to bring into real union all those of whatever name who "do justly, love mercy, and walk humbly with God."

Now this is not the end of the whole matter, with regard to Christian union, and it does not imply that the men who make these admirable statements have nothing more to learn on the subject, but it does indicate that they are so far in love with the idea of Christian union and desirous of promoting it that they are well on the road to learning more about it.

This growing desire for union on the part of the best men in all denominations indicates not that the work of the Disciples of Christ is done or that the necessity for our plea is superseded, but that the period of our greatest work is just beginning. If we really hold the key to the union question and the religious world is now really wanting to pass through that door, now is the day of our opportunity. If they want union and we know how they may get it, and that on the only possible, practical or scriptural basis, how vastly important does it become for us to deliver our message clearly and persuasively.

We must preach Christian union more. We must live Christian union more. We must set forth the divinely authorized basis of union, and must call upon men to accept it, not as *our*

plea, but as *Christ's* plea. And while we are telling people how to unite, we must not act in a way which will destroy their desire for union. How much our movement has had to do with producing the present widespread desire for union, no one can tell. Doubtless a great deal. However that may be, the work now before us is of yet greater importance—to point the way to unity without violating the spirit of unity.



## Editor's Easy Chair.

Down on the Biscayne.

The sun rose over the bay this morning behind thick clouds, as they seemed, which obscured his face for an hour. But he kept shining all the same, and in a little while the clouds, which proved to be only the vapors of the night, vanished, leaving him a clear path through the skies. Do not be cast down in spirit because clouds of difficulty obscure your way. Shine right on, and sooner or later the clouds will drift away or descend in refreshing showers. Walking down to the bay this morning early, we were interested in watching a large pelican breakfasting on fish. His manner of catching the fish beats the hook-and-line method out of sight. Sailing around and looking down into the clear waters of the bay until he had selected his victim, he fell like a thunderbolt, dashing against the water with a splash and a sound which could be heard a great distance, and rarely missing his mark, as he always sat on the water and swallowed his fish, and then was away for another. These fish come into the shallow water to feed, early in the morning, and the shrewd pelican makes his breakfast hour synchronize with that of the fish. Alas! the pelican is not the only bird or beast or man of prey that makes the necessities of his fellows the occasion for satisfying his own greed!



Our little neighborhood here on the Bay is rapidly filling up with people of literary and scientific attainments. We have already spoken of Dr. John Gifford, author of "Practical Forestry" and ex-professor of Forestry in the School of Forestry in Cornell, who is clearing a piece of land and planting a grove here. Next to him, Dr. De Garmo, professor of pedagogy in Cornell, has bought a tract and is preparing to put it in cultivation. Yesterday there dined with us at Mrs. Haden's three distinguished gentlemen interested in horticulture, among whom was Mr. Van Deman, formerly head of the pomological department at Washington, and who is an expert in fruit-raising, who is about to purchase one hundred acres in this neighborhood to put in pomelo or the grape-fruit. He predicts a great development of this country, and his selection of grape-fruit as the fruit for this section of the state is a scientific pointer by which others will



profit, though the best-informed people here had already reached that conclusion. For early tomatoes, potatoes, cabbage, cucumbers and other vegetables, this section possesses many advantages, and many of the "truckers," as they are called, are making good money this season. At the Dade County fair last week in Miami, there was a fine display of horticultural and vegetable products.

We are off for Jacksonville to-night, and these paragraphs are written on the way. From Jacksonville we hope to go via the St. John's River, the Oklawaha, and rail to Tampa, on the west side. When they get that ditch dug across the peninsula, according to the bill now pending before Congress, it will offer additional facilities for crossing from the East Coast to the Gulf. This channel would not only benefit Florida, but would greatly shorten the line of navigation from eastern ports to Galveston, New Orleans and other southern ports. The bill ought to be passed and the canal dug. This is an age of union. The different parts of the world and the different sections of our country are constantly getting closer together by removing natural barriers and by more rapid inter-communication. This is the same principle that is manifesting itself in the religious world in efforts looking to unification. The unity of the race, the brotherhood of man, the breaking down of barriers, the drawing together of those who call Jesus Lord and Master, and the bringing of the whole world into closer neighborhood, are some of the great truths and tendencies of our day.

In turning our backs upon Cocoanut Grove, after a five weeks' delightful sojourn there, we carry with us pleasant memories of the charming place and its excellent people. The features of the place that have left an indelible impression on our minds are the beautiful bay, with its sailing vessels, the green banks of mangroves that line parts of its shore, the tall, stately royal palm, the fruitful cocoanut palm, the brown-barked pines with their green tufts of foliage at their tops, the level savanna with the lights and shadows playing over it, the liquid notes of the mocking birds which make the morning and evening musical with their concerts, the bloom and fragrance of the orange, pomelo, lemon and lime, and over all as blue as sky as arches the fair shores of Italy. No pictures can do more than very imperfectly represent some of these features. To Mrs. Haden, our hostess, especially; to Dr. and Mrs. Gifford; to Miss Lillian, the school teacher; to the Hobbes, to Mr. and Mrs. Kirk Munroe, and others we are indebted for much of the social enjoyment, and for many marks of kindness. We anticipate with pleasure a return to these pleasant scenes and associations.

### The Three-Fold Work.

The work of the church may properly be said to consist of three parts: missions, education and benevolence. There is no occasion for saying that any one of these is more important than another. For each is a divinely appointed work committed to us by the hands of God Himself. Jesus was a preacher, a missionary; He was a teacher; He was a philanthropist, moved by a profound sympathy with human suffering, and giving much of His time and strength to the alleviation of the bodily ills of men. Similarly in the apostolic church these three departments of work were recognized. Paul was not only a great preacher and missionary, but a great teacher as well, and when he urged liberality, it was in the interest of the collection for the poor saints at Jerusalem.

The Disciples of Christ have in the last few years begun to do tardy justice to the cause of benevolence. It is safe to say that more money has been given by the Disciples of Christ to this cause, through our own channels during the past five years, than in all the preceding years of our history. This is encouraging, but it is not enough. We must cease to regard it as a superfluity and must learn to regard it as one of the necessities of the Christian life. At present no provision is made in our calendar for the observance of a day of benevolence. We hate to encourage a further multiplication of special days, but if we are committed to that system as the best possible way of presenting the various interests to our churches and securing contributions for them from the rank and file of the membership, then surely some provision ought to be made for this work. Perhaps it cannot be done without a general re-adjustment of our calendar. Meanwhile we do not hesitate to suggest, as we have done before, that any church which feels disposed to make an offering on Easter Sunday for the support of the orphans, the aged and the afflicted, will be doing something which need not in the least interfere with the sentiment or the impressiveness of the most beautiful Easter service.

### Christian Union.

All views of Christian union may be classified under four heads. First, the historic Episcopate as presented by the Protestant Episcopal Church. This view has received no support worth mentioning from other denominations, except the Episcopal. Second, the view of the Baptists as presented by their national conventions. This is what might be termed the denominational or compromise view. Thus the Congregational, Protestant Methodist and United Brethren are compromising their differences and trying to become one brotherhood. These churches have come nearest to making a success of denominational Christian

union. Third, the interdenominational view, such as uniting the seventeen Methodist bodies into one, or the twelve Presbyterian bodies, or the seventeen Lutheran bodies into one large denomination. The Northern Presbyterians and the Cumberland Presbyterians are about to effect such a union. We find, however, that none of these views of Christian union are of any great value except so far as they show a tendency in the right direction, and aid in educating the people for something better. Fourth, the scriptural basis for Christian union. This is sometimes compared with the first and second mentioned above, but when carefully considered these are no more alike than the doctrine of passive conversion among the denominations and active conversion among the Disciples of Christ. The one is men uniting upon some basis they may agree upon by various compromises among themselves, the other is uniting upon what the book of God positively teaches. But who is to decide what the word of God is and what it teaches? Not the Disciples. They have never presumed to do so. Our colleges and leading ministry have accepted the consensus of the Christian scholarship of the world on this question. Whatever the great scholars of Protestantism unitedly declare to be the word of God is accepted as the true basis for Christian union among the Disciples of Christ. We have no time to call attention here to the vast differences between the teaching of the great scholars of the Bible and the formulated creeds of their denominations. This is an immense study in itself, and to state it is sufficient. All recognize this fact. Should the conclusions upon which the scholarship of the great denominations are united, and should their teaching be substituted for the human creeds of the denominations, Christian union would be an established fact among all those who love and serve the Lord on the basis now presented by the Disciples of Christ. We therefore do not ask the denominations to accept our plea or our views of Christian union, but the views that their own scholars have put into our hands and hearts, and which we have found to be in harmony with the word of God.

We have many ministers among us who seem to think that we cannot attain the extraordinary growth necessary to restore Christian union by attracting the members of other churches to our own position and adding them to our numbers. This is not at all necessary. The one thing needful is to preach Christ in such a way as to remove all human creeds and human names. When these are laid aside other differences will adjust themselves. If the gospel is faithfully preached it is only a question of time when congregation after congregation will be ready to become Christians only.

G. A. H.



# What Is Left?

By Judge A. E. Wilkinson

What remains to us of the Christ of the gospel, after criticism has done its worst upon the records of his life and teachings? Granting the critics their premises—reasoning from the standpoint of fact which they furnish us, must the Savior take his place among the myths and dreams for the past—most beautiful of myths, most ideal of dreams, but no solid basis for faith, devotion or hope? Is there still left us any substantial foundation for belief in the Christian religion?

The views here presented are based upon a conviction that the critical and skeptical attacks upon the New Testament writings have not materially increased the difficulties in the way of accepting the claims of Jesus. From one point of view, which I will not now stop to explain, they may have made such belief easier. Granting that we should accept the conclusions of the critical school, that we have no narrative by an eye-witness of a single one of the miracles which Christ is said to have performed, it may be still shown that the grounds of belief are not affected thereby. This is an attempt to state on what evidence Christianity has really gained our assent in the past, and to show that such evidence remains wholly untouched by criticism.

If our narrative comes not to us at first hand, but is a mere compilation, made perhaps a century or more after the events, of the traditions current among Christ's followers about his life and teachings, its probative value, and the proof of Christianity, so far as it rests on the credibility of that narrative, are seriously shaken. The evidences of Christianity have been usually treated as though the main or only foundation for a belief in the claims of its Founder to command our allegiance was the sufficiency of the testimony of the evangelists to establish the fact that he possessed more than human powers. It was thought, apparently, that we must first prove Christ's miraculous power, in order to believe in him, and that if the testimony was insufficient to support belief in the miracles, all our grounds of belief had failed us. To show, then, that the Gospels were not written by eye-witnesses of the facts narrated, nor by cotemporaries of Christ, seemed, both to believers and skeptics, to promise the downfall of the church. Our evidence, which we thought came from personal knowledge, appeared to be mere hearsay.

The real difficulty in the way of belief lay back of that, being not so much whether this, as whether any ordinary human testimony would suffice for the task. The miracles have always been rather an obstacle than a help to our belief in the claims of Jesus. Let us frankly admit that they offer special obstacles in the present

age. Increasing knowledge of the order of Nature has brought us, more and more, to think of the world as under the reign of inexorable law. The idea of interference with that law by any mere volition becomes constantly more repugnant to our habits of thought—alien to our point of view and state of mind.

Whatever may be thought of the logical soundness of the theory as to the insufficiency of human testimony to establish a miracle, that theory to which we usually attach the name of its great advocate, Hume, it is reasonably certain that it is one that we act upon without much hesitation in other matters than those of religion. We cannot get through the world with any degree of moral and intellectual comfort without interposing some such buffer against the shock of a thousand attacks upon our credulity.

We look back with astonishment and contempt upon the days when human beings were solemnly tried and punished for witchcraft, though their guilt was apparently proven by the sworn testimony of credible witnesses. It is not at all certain that such testimony would not now be forthcoming, if there could be found a tribunal which would have the patience to listen to it. We don't hang witches to-day (witchcraft is, perhaps, still a crime at common law), not because it is impossible, though it is doubtless harder, to find testimony to prove it, but because incredulous judges and jurors have absolutely closed their ears against evidence on that subject. But there still remains abundance of testimony to the marvelous against which we must be compelled to shelter ourselves under a more or less courteous skepticism. What are we to say to the affidavits of respectable citizens and detailed narratives of newspaper reporters which a few years since heralded the cures of Schlatter and other "divine healers?" How shall we dispose of our friends the "Spiritualists" who are constantly standing ready to overwhelm us with signs and marvels? If the actual exhibition of them disappoints our inquiry, we may be sure that every deficiency will be made up in the narratives of what others have seen and heard. How shall we deal with Professor Crookes and the venerable Alfred Russell Wallace, with their mechanical tests of the powers of "mediums" whom we still agree to regard as vulgar fakirs? What of the Society for Psychical Research, and its interminable volumes of attested marvels? Above all, what answer can we find when respected friends and neighbors deluge us with tales of the miracles of modern "Christian Science?"

Here is a test ready for convenient use, by which you can determine whether Hume's theory is or is not a part of your practical, every-day equip-

ment for deciding things. You don't believe in "Christian Science." Don't you know the people who bear witness to its marvels of healing? Are they not your neighbors and friends? Are they not often honest, intelligent folks, thoroughly in earnest and anxious to convince you? Can you doubt their sincerity, or explain their facts if you admit them? And yet, do you refuse to listen to them? Do you hear with impatience, and sigh with relief when you have detached from your button-hole the detaining finger of the friend who insists on telling you what he knows about it? Then are you, indeed, an intellectual disciple of David Hume, and it is time you rearranged your evidences of Christianity accordingly.

The simple fact is, that when we come to deal with tales of the supernatural or the marvelous, we have had such experience with the unreliable nature of human testimony, the incompetency of the ordinary observer to correctly discern and to report without exaggeration what passes under his own eyes, the proneness of narrators to leave a story better than they found it the common indifference to accuracy wherever the fact that what is said is not to be somehow and soon practically acted on by the hearer, we become almost ready to conclude that the man who said in haste that all men are liars might well have said it at his leisure.

What are we to do? I have asked. What we do is simply this: we assume an attitude of polite skepticism toward every thing of this sort. We will not take issue, contradict, or dispute. We only smile and pass on. Why should we deal with the narratives of the New Testament in any other spirit than that with which we approach the narratives of the supernatural at the present day?

Now, believers undoubtedly treat the Christian religion and its miracles otherwise than they do other marvels similarly authenticated by human evidence. And they do this, so infidels would claim and we must concede, chiefly because the Christian religion is an established institution, which, by its success, has given some presumptive evidence of its right to exist and to command our submission. To understand how completely this is the case, try to imagine the state of mind with which, if Christ's religion had failed and perished from the earth, an earnest inquirer for truth, who had chanced to reclaim from forgetfulness the narratives of the evangelists and to put himself in possession of all our present knowledge as to their origin and authenticity, would contemplate those narratives as evidence of the truth of the marvels which they relate.

(TO BE CONTINUED.)



# As Seen from the Dome

By F. D. Power

It is a good thing these days to be well up where the air is pure. Even at this elevation one has had to hold his nose for two weeks past. There were the post office scandals, and now the Smoot inquiry. It is bad down below. Those famous Augean stables had 30,000 oxen in them, and had not been cleaned for thirty years; and Hercules managed to perform the task in a single day by turning the river Alpheus through them. Something of the same drastic treatment is needed to dispose of this Mormon uncleanness which is being stirred up by the Senate Committee.

The Herculean task was begun March 2. President Joseph D. Smith, the highest official of the church, was on the stand and questioned in regard to divine revelations and the prevalence of polygamy. He himself had been visited with inspirations from God, though no angels had come to him as to his distinguished uncle. He subscribed to the standard of authority for the church in relation to the revelation commanding polygamy made to the first president in a visit from "an angel in black," and claimed that he still believed in polygamy. Smith was what the lawyers call "a frank witness." He is a patriarchal-looking man, as becomes one with such a family, and is not unlike ex-Senator Pepper with his wealth of whiskers and other peculiarities. He was born in Missouri in 1838, and went to Utah ten years later. He is "sustained as a prophet, seer and revelator." He declared that God had shown him "by inspiration that Mormonism is God's divine truth." When asked concerning President Woodruff's manifesto in 1890, commanding a suspension of the requirement that polygamy be practiced in the church, he said, "The command did not change my views on the question of plural marriages. I believe plural marriages to be right." He confessed that he was the husband of five wives and the father of forty-two children, and that eleven of his progeny had been born since the manifesto of 1890.

The effort of the prosecution was to show that Senator Smoot is associated with a hierarchy which practices polygamy and connives at violations of the law, and that every vote he may cast is subject to the wish and command of the church, that as a member of that hierarchy he subscribes to vows in conflict with the laws of the land. President Smith declared that since the manifesto there has not been a plural marriage in the church performed by its sanction. Of himself he said: "I had a family—a plural family, if you please. I married my first wife more than thirty-eight years ago, and my last wife more than twenty years ago. By these wives I have had children, and I have preferred to take

my own chances with the law and suffer any consequences the law might visit upon me rather than abandon these children and their mothers." One of the Senators asked if he had married any wives between the first and the last that he mentioned. "I have," said he. "How many?" "Three." "Then you have five wives now." "That is correct." "How many children have you had since the manifesto of 1890?" he was asked. "Eleven since 1890. Each of my five wives have borne me children." "Since that time?" "Since that time," he repeated. "I rather think that one of them has had three children. I could tell you a little later." His doubt about the matter caused some amusement on the part of the grave gentlemen of the Senate. When pressed to say whether his allegiance was to law or so-called revelation, he reluctantly admitted he would try to obey the law. "I obey the law so far as teaching is concerned. I have not said that I have obeyed the law in my practice." Senator Hoar wanted to know—don't you know?—and so kept asking questions. The Senator drew his New Testament on the Mormon leader. He said it was stated "a bishop shall be sober, the husband of one wife"—"At least one wife," Mr. Smith interrupted. "Well, we don't construe it that way in our church," said the Massachusetts Senator, and his colleagues laughed. "What I want to get at is this. I know several bishops in our church who are bachelors. Do you regard it a divine command that the bishops shall have one wife or more?" How much that sounds like some querrists in our religious papers! "I believe," said Smith, "the practice of polygamy was general among the Jews at the time the Scriptures were written. I believe it was commanded that a bishop should be a married man because his duties made it necessary that he should be an experienced man." "What would you do?" asked the same inquisitive Yankee, "if the revelation conflicted with the law? Which would you obey?" "With me, perhaps the revelation would be uppermost," Smith was saying. "Can you say 'perhaps' to such a question?" asked the Senator severely. "Suppose you received a revelation commanding your people to do something which would conflict with the law of the land. Which would they have to obey?" "Whichever they pleased. There would be no compulsion." Then the president read from one of the Mormon standards of authority: "Let no man break the law of the land, for he that keepeth the laws of God hath no need to break the law of the land." "Which would you do?" he was asked. "I would strive with all my might to obey the laws of the land."

When crowded as to his duty to the

law, the Mormon president declared: "It is to the laws of Utah that I am answerable; it is the law of my state that has the right to punish me. The courts of Utah are of competent jurisdiction. Congress has no business to interfere with my private affairs. It has no right to pry into my marriage relations and call me to account. The church gave me my wives, and I do not think the church could be consistent in taking them." "The Lord giveth and the Lord taketh away," said Senator Bailey. "It appears that polygamous cohabitation is forbidden by both the law of the land and the law of the church as laid down in the Woodruff manifesto. Then as the head of the church you are violating the law of the land and the ordinances of the church as well." "Not the ordinances," said Smith. "Well, the law then." "No, the rule," said the witness. "The rule, after all, is the law for conduct," said the Texan, "and it appears that both the rule of the church and the law of the land forbade polygamous cohabitation, and you, as the head of the church, violated both." "I will not quarrel with the Senator about that." "How could you better teach polygamy than by practicing it?" the Michigan man, Mr. Burrows, wanted to know. "I am not practicing polygamy. I am practicing polygamous cohabitation, which is not polygamy. Polygamy is plural marriage, and I have taken no plural wives since the manifesto of 1890." Just then the photographer came in with his big camera. The two most important things with every gathering in Washington is first to be photographed, and secondly, call on the President.

President Smith testified that only three or four per cent of the Mormons were living in polygamy. Senator Dubois put in statistics to show there was about 23 1-4 per cent of the Mormon population of age actually living in polygamy in 1890, and contended there had been no material reduction in the number since that time. Reed Smoot became an apostle in 1890. Smith was asked when his last child was born, and said it was the day Smoot became an apostle. "Then so far as you and Mr. Smoot are concerned, you were in harmony," remarked the Michigan Senator. "I gave my consent to his becoming a candidate for Senator," he said later, "because it is a rule that any one of the general authorities of the church desiring to engage in any business outside of his church duties, must get the consent of the first presidency and the twelve apostles before he can do so." When pressed to give the number and names of his children since 1890, the witness protested vigorously, but finally gave the list: "By Juliana—Edith and Rachel; by Sarah—Asenath

(Continued on page 395.)



# The Dust of His Feet By Frank Waller Allen

Near a mile and a half from the old village of Ghent, in the Ohio river bottom, there abides a little white farmhouse where the fertile meadows of Abner Meek meet the wooded hills of William Beech. Abner's fields, stretching their fruitfulness of grain and verdure away to the river, are cut into two nearly equal parts by the white, dusty turnpike, that wriggles with the river from one bit of a town to another. But the hillsides of William Beech, covered mostly with the great, spreading trees bearing his own name, bore principally, besides the trees, a good quality of tobacco and a quantity of thin, flat rocks worn round and smooth by the rains of many years.

It is well that these rocks, some of which are merely a foot in diameter, while much larger ones are as many as three, be remembered. For it was during an hour at noon, while Beech's two sons were idling away the few moments of rest in the shade of their little white-washed cabin-home, perched half-way up the hill, that the interesting amusement of rolling the miniature boulders down toward the fields below occurred. Not that the boys meant harm. They were perfectly innocent. In fact, they did not think for a moment of any serious results. And when a huge rock bounded down the hill-side toward Abner Meek's corn, not quite old enough to cease plowing, with a velocity that tore down a worm fence and uprooted some half-dozen hills of corn, they were still guileless, for the youths had turned their backs to seek more stones of the proper roundness and weight. In fact, it was not until Abner Meek's hen house was demolished most completely, and one huge rock had carried away part of the summer kitchen, that the boys realized the serious mischief they had done. Then, so busy were they, their folly might have remained a mystery to them still, had not a small piece of lead from Abner's long, brass-trimmed rifle stirred the dust near the family door-step. The boys retreated immediately. And after a few more harmless shots from the old-time ranger, the valley was again quiet in the heat of a mid-summer noon.

William Beech was an outlander of the usual type found upon the land of the large farm owners of Kentucky. The hillside which he tenanted really belonged to Meek, but for a dozen years or more this man of many children and no acres had been feeding his brood by raising tobacco and giving one-fifth of the crop to his landlord for the use of the soil.

His family was large in number, and so closely one after the other had they come, that had they been stood in a row, the littlest the highest on the hill and the next youngest a space below, they easily would have formed a straight line of eleven bits of youthful

humanity from the head of the twenty-year-old boy to the bit of a girl, scarcely two, at the other end of the line. Of course, the hill-side was steep.

Beech, himself, was as lean as his larder, and his body was almost as bare of clothing as his floors of carpets. Almost, I say, for the good man was the possessor of some blue jeans trousers and cotton shirts. The floors were bare.

The few acres that served for the annual crop of tobacco, if you remember correctly, are almost cut off from the outer world, except by the lane leading through the farm of Abner Meek. Behind it is the cliff towering straight toward the sky for some thirty or forty feet, before rounding off into a pretty hill-top. To either side stretches the farm-land of other folk, whose acres bore crops through which they would bear no trespassing. Consequently, otherwise than through Meek's lane, the outlander's family had no recourse than to remain at home should that outlet be closed to them.

The two families had always been neighborly. When the toiler on the hill had brought his wife to the then newly built cabin years ago, the man of the valley had helped his tenant to haul the huge flat stone that formed the very doorstep to the house and place it in position. It had come off the Meek farm, and surely the man who gives you the very threshold to your home must be of the stuff good neighbors are made of.

Therefore, when a few days after the rock rolling and the response from the farm below, the Beeches were forcibly made aware of the fact that the Meeks were patrolling the dividing line, and threatened to put to sleep with a bit of lead the Beech that dared to throw his leg over the division fence—for the gate was nailed up—there was a deal of consternation in the little home on the hill-side.

The boys had first tried passing the lane that they might go to town; but they returned home with the tale of a closed passage-way and a peep down the barrel of a muzzle-loading shotgun, in the hands of Elviry Meek.

Then the elder Beech, with a look of anger and a manner, savoring of strong determination, strutted leisurely down the hill with his ax upon his shoulder. He went toward the gate. No man was going to shut him in! He'd brain 'em if need be! But when he returned a half-hour later, with a small, round hole through the crown of his buckeye hat, no ax and decidedly out of breath, the matter really began to look serious.

When the crop of tobacco on the hill-side waxed and grew strong, the old man and his sons spent the long summer days hoeing and removing suckers and worms from the plants.

The heat was intense, and it was frequently necessary to seek the spring that had its source near the foot of the hill, to cool their dusty throats. But no one ventured near the worm-fence that separated the pastures of Abner Meek from the tobacco patch on the hill-side. It must be admitted that the plants nearest the fence were sorely neglected, for more than once had the old man, becoming bold, ventured near and had a peep down a muzzle-loader for his pains.

The family had suffered some for want of little necessities that can be secured only from the village store;



## DOCTOR DID IT

Put on 36 lbs. by Food.

Feed a physician back to health and he gains an experience that he can use to benefit others. For this reason Grape-Nuts food is daily recommended to patients by hundreds of physicians who have cured themselves of stomach trouble. One doctor says:

"Although a physician and trying to aid and assist my fellow-beings to enjoy good health, it must be admitted I formerly did not enjoy the best of health myself. In January, 1899, I only weighed 119 pounds. At this time I was living in the Ohio valley and began to think I had about seen my best days. One day about 3 years ago I had an opportunity to try Grape-Nuts food for my breakfast. I liked it so well that I ate three teaspoonfuls three times a day and have regularly used it up to the present time, and I now weigh 155, a gain of 36 pounds, and enjoy the best of health.

"Not only has Grape-Nuts made this wonderful change in me but through it I have helped my friends, relatives and patients. The sustaining power of this food is simply wonderful.

"I have one patient who is a section hand on the C. & O. R. R. who eats nothing in the morning but four tablespoonfuls of Grape-Nuts and yet does his very hard work up to lunch time and enjoys the best of health and strength.

"I could name a great many cases like this and I still prescribe Grape-Nuts in my practice every day." Name given by Postum Co., Battle Creek, Mich.

Ask any physician about the scientific principles on which Grape-Nuts food is made. He'll tell you the principles are perfect.

Then a 10 days' trial proves that the principles are carried out in the food ("all the good of the grains so treated, that anyone can digest it all"). Shown in renewed physical strength and brain energy.

"There's a reason."

Look in each pkg. for the famous little book, "The Road to Wellville."



but there were "greens" to be gathered and vegetables from a small garden, even if there was a lack of salt and pepper with which to season them. It was the approaching winter the old man feared. The sickness, the cold and the death that come with winter. Yet he knew there was a possibility that he could slip across the field then in the dead of night and get the law to help him out. He couldn't venture to do so now. Twice he had attempted to slip through the lane at night, but the bull-dog in charge of the premises prevented him.

"Ef I could jes get to town," the old man would say to himself. "I'd see if the law would force Abner Meek to let me an' mine out o' this here place. Bless me, I'd move away and leave the dad-burn hill-side ef I only had a way." But every attempt made was more forcibly repulsed by Meek, until after a while the Beeches gave up in despair. "What ef one o' us was to be taken sick an' die—whar'd we be?" asked the old man of his wife one day. "Ye couldn't burry a snow bird in this hill-side an' expect it to lay kivered up more'n time the first shower come er long."

And sure enough, it was not long before the littlest girl was suffering with croup. Down in his barn below Abner Meek heard the coughing of the baby, and its plaintive cry almost made him relent. The child itself was lying on its back in the sparsely clothed bed, badly in need of a physician.

Abner heard a shout from above, and then Beech's voice, pleading that he might be allowed to go for a doctor. He even heard it from the dividing fence where the father had ventured for the sake of his child. Then the mother called him to return. Next day the child was better, and in a few days the man in the valley saw her at play about the door as usual. He was glad, for his heart began to ache sorely and recall memories of a tiny grave in his own garden kept green by a mother's care for more than twenty years.

Later in the year, when the frosts began to turn the broad leaves of the tobacco into a yellow and then deep brown, it came time to cut the crop. It was then hung on stakes in the field to ripen thoroughly. Shortly after this, the toiler conscientiously marked off a generous fifth of his crop and wondered how he was to get it down to his exacting master. However, the problem was solved for him. A few days later he watched the man below unchain the gate and drive into the field or tobacco. There were three wagons and some half-dozen negro farm hands with him. But, to the consternation of Beech, Meek did not go to the part of the field to which his portion of the crop was allotted, but, instead, began hauling of the entire crop. Beech rushed down the hill, regardless of results, and ventured to ask an explanation, but the click of a

rifle caused him to stop. The sight of a gun at the shoulder of each occupant of the tobacco patch, with a barrel pointing menacingly toward him, changed his mind. He stalked slowly back up the hill, sat down in the shade of his forlorn home and watched Abner Meek haul his entire crop from the field and store it in the huge barns below. When the field was empty, save of worthless stalks, and the lowering sun found his bent figure, Beech rose and staggered into the house where twelve hungry mouths were waiting for food. He turned and looked at the full barns below. Three huge structures filled with corn, wheat and tobacco—his tobacco. And his children crying for bread! Reaching to a shelf over the door, he took down a worn book—the only one he had ever possessed. Turning idly through its pages as if seeking to find fitting passages for his comfort, he read:

"And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily, I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city."

"I'll do it," he murmured. "When I get away from here I'll even wash off this yaller clay, if the Lord be willin' an' never git this dirt on me again. That passage don't necessarily refer to a city no more'n he meant Abner Meek when he says, 'Blessed 'er the Meek.'"

Just how late it was that night when he was awakened from his sleep, Beech never knew. But he realized it was some time between midnight and dawn. It was very dark, but as he turned over, wide awake, he saw a shadow flickering on the window. Rising to his feet, he gazed toward the valley, and there from Abner Meek's central barn a tiny flame licked from the open mouth of the hay loft. He rushed toward the door and, at the same time, called his boys. But he knew that the whole thing could burn before any of them could reach it. Stopping just without his door he shouted lustily for Meek, but no one stirred from the cottage below. The boys were rushing down the hill, but the old man knew that the barn would burn with its stock and crops if the farmer and his men did not rescue what they might. He yelled frantically for a moment. Then, as if inspired by a thought, he turned and with almost superhuman strength, lifted the huge boulder that formed his threshold from its place. Balancing it a moment, he aimed it toward the Meek homestead, and sent it thundering down the hillside. The great rock whirled and leaped from boulder to boulder, plunging through earth and trees like a fleeing monster pursued to death. Finally it crashed through the dividing fence, and then for a second time a boulder started

down the hill by a Beech tore away Abner Meek's summer kitchen. But the means justified the end, for it brought out the farmer and his men; and during it all William Beech sat in his doorway, far above, and watched his sons work to save the property of his oppressor. He wrenched his back lifting the boulder and was unable to go down himself, but upon his face there was a smile born of a loving heart and gentle soul.

Pruning a crab-apple tree will increase the crop of sour apples, but if you want sweet fruit you must graft in the old stock a saccharine variety. You cannot substitute morality for religion. A new principle produces the fruits of righteousness. Morality prunes; religion engrafs.—*Ram's Horn.*

## GRAND WIFE

The Kind Worth Having.

A well-known lady of Carthage, Mo., says: "Although I do not drink tea or coffee myself I have had a most interesting experience in my family for about a year ago my husband began to fail in health. He would get so very nervous at times he would have to give up his work and come home. His eyes were failing him and the doctor became alarmed—was afraid he was going to lose his sight. He also got very yellow in complexion, at times his blood ran cold, from nervous chills the doctor said.

"In a few days he would return to work still in that dull, chilly condition. He would drink coffee, coffee, coffee, 'for a stimulant' he would say (as he drank no liquor.)

"His condition gradually got worse instead of better until finally I made up my mind coffee had something to do with it, so I bought a package of Postum without telling him, and made it according to directions. He drank it and seemed to like it so I continued to make it, and before the first package was gone he began to get so clear of complexion and feel so well, gaining fast in flesh, he was so delighted he would get weighed every day.

"Finally he talked so much about it (he had gained 10 pounds in 10 days) I could not keep it a secret any longer and told him to give Postum the credit. The consequences are there has been no more coffee in the house since (and no doctor either.)

"Postum is a delightful drink made according to directions, I have found no better way as it is a rich golden brown when cream is added.

"I forgot to say my husband's eyes are as strong as they ever were, he is well and hearty, does not sit around the stove chilled all the time as he did before." Name given by Postum Co., Battle Creek, Mich.

Coffee poison causes eye trouble in many cases as well as other ails, and is never suspected. A 10 days' trial proves things you will never forget.

Look in each pkg. for the famous little book, "The Road to Wellville."



# Britain As An Oriental Power

By William Durban

It is at this juncture in England's history almost futile to talk with any of our people here on any topic apart from events in the Far East. Vladivostok, Port Arthur, Seoul, Tokyo, and Peking bulk immensely in the interests of the British public. Some absurdities are daily perpetrated. Eager minds cannot wait for the genuine news, and there is a tendency to collective hysteria which demands sensational intelligence whether reliable or fictitious. Not many days before the war broke out, a few weeks since, one of our London morning papers contained a very dogmatic article under the title "Will Japan fight? No." Such rash prophets are very numerous over here, and the surprising thing is that these reckless soothsayers never seem to be aware that they have grossly stultified themselves, nor does the public appear to mind being gulled as long as it has enjoyed a passing diversion.

## Foolish Foretelling.

I deeply regret the infatuation of the most popular organs of the British press. All the Tory papers alike, but especially the Times and the Daily Mail, have for some time seemed intensely anxious to stir up the malignant anti-Russian jingoism in the minds of the masses which in the middle of the last century precipitated the dreadful Crimean War. Indeed, the serious question arises whether we are not heading straight for a conflict with the great Slav Power, and my own conviction is that if Russia could secure the co-operation of either Germany or France, she would, at no distant date, launch into a desperate struggle with the British Empire. That such a contest between two mighty powers will eventuate in the future is an approximate certainty. All the signs of the times point to it, though the blind, or at any rate befogged, masses of the unthinking people do not for a moment stop to consider such an instructive topic as the possibility of the future, indicated by these same signs of the present moment. Indeed, I notice that the great majority of the religious editors and contributors are altogether oblivious of the tendencies of events.

It is becoming increasingly evident that Great Britain has for her destiny the control of the Far East. I have before now in these articles alluded to this subject, and I have pointed out that America will be a partner with England in that domination of the Far Orient which cannot be escaped. To that consummation all incidents are contributing, the most astute statesmen and bureaucrats really perceiving nothing of the meaning of what they are doing to bring about the end appointed by Providence. Now, as a sample of the folly of the wild vaticinators, who take on themselves the role of secular prophets, take the follow-

ing from a London morning paper this very week. A column of the most positively expressed opinion appeared under the heading: "Will Russia break up? Yes!" This is as ridiculous a prediction as the other which I have alluded to, for no writer with any knowledge of Russia would venture to commit himself to such a judgment. Misfortune, defeat, humiliation have been often experienced by Russia, but her disasters have invariably caused the great Empire to pull itself together in the most marvelous manner. So it will be again, and yet again. For there is something in the Slav temperament which defies defeat, and which produces only the most invincible determination to fulfil the predestined mission of "Holy Russia." I shall never forget all that I saw in Russia during the summer when the present Tsar was crowned in Moscow. I spent some time at Nijni Novgorod, the central spot of European Russia, where that year was not only to be seen the usual Great Yarmarka—the world-famous annual fair, which has no equal on earth—but also the immense and wonderful Pan-Slavonic Exhibition. That Exposition amazed all who visited it from outside the Russian Empire. All the exhibits were entirely of Russian production, and they came from every part of the Tsar's dominions. I learned exactly what I have come to realize about America. Russia and the United States resemble each other in one respect and in one only. Each of these countries can exist, if needful, in absolute isolation and independence. Each could be shut off entirely from the whole world outside and comfortably subsist on its own resources. But I take leave to say that Russia even excels America in its potential resources. The Russians were inordinately proud of their exhibition. Its display opened their own eyes to the latent power of their Empire. They can produce any commodity that humanity needs. Their manufactures are of far greater extent and importance than the world generally is aware. The doctrine that Russia is likely to break up is a laughable absurdity. Very much that has looked solid in the Empire will undoubtedly be smashed up, but this gigantic Empire which strides over two Continents will come out of the war, even if defeated, with a resolve which nothing can alter to resume her onward way, and an expectation of victories that Heaven will surely grant to the nation which God is supposed to favor above all others. Defeat and disaster will only have the effect of welding the Empire more closely together. It may produce some kind of revolution, but what then? That would only bring

out the undeveloped might of the nation of one hundred and forty millions, just as after the French Revolution France became for a generation all but invincible. Really, our English prophets should be amenable to poor Artemus Ward's counsel, "Never prophesy unless you know!" Perhaps it may seem as if I were doing a bit of prophesying myself; but I am only arguing on the basis of what I have seen and learned, and I cannot help drawing a few inferences from observation.

## Britain's Necessary Attitude.

There are some matters on which the national mind of England is unalterably made up. England will never allow any foreign power, especially Russia, to possess Constantinople. Strange to say, England is less likely to prevent a much more dangerous part of Russia's program—the seizure of Jerusalem. The Russian Church is, to all practical intents and purposes, the Russian nation, and the Russian Church has long set its heart on the appropriation of the Holy Places in Palestine. The crowning ambition of the Tsar is to be enthroned in Jerusalem as Emperor of Asia. Britain will not permit Russia to control Southern Persia, though, strange again to say, she will allow the Russian Bear to steal the northern half of the poor Persian Lamb. England will never see Russia intrenched in Afghanistan, as that wild region is politically sacred as an inviolable buffer-territory. England would fight Russia rather than allow her to dominate Tibet. I do not believe that any English politician of any party would wish to see Russia ousted from Manchuria, where her rule must be infinitely preferable to the gross misrule of China; nor do I believe that we should do more than formally protest even if Russia laid hold of Peking, which, however, would give umbrage to Germany. But all England would be in favor of war, if it were needful in order to hold Russia off from the vast basin of the Yang Tse. Central China is actually spoken of by some missionaries from China, with whom I have been conversing, as the "sphere of influence" of England. Thus there is, unfortunately, many a danger point in international diplomacy, so far as Britain and Russia are concerned. I am one of those who think that the destiny of all Anglo-Saxons is bound up in common, and that our Anglo-Saxon Empire will be found in alliance with Anglo-Saxon America, or the United States, when the crisis of the world arrives. True, the population of the United States is very mixed indeed, but it is all being merged into Anglo-Saxon homogeneity. Russia will certainly be infatuated enough to offend America. The great autocratic Imperialism of the East cannot dwell amicably forever in



the same world with the great Western Power which must stand as the colossal and inviolable representative of the rights of freedom for all humanity. There will be no escape. The devil of despotism has provided a destiny for Russia and she will go on to her doom; the angel of freedom has marked out a path for Britain and America, and they must march along that track to the inevitable consummation. The Philippine Archipelago in the hands of America is a finger-post pointing along that same way. I have been talking here in London with Dr. Pemtecost, who is now delighting people in London with some of his sermons and lectures. He is vehemently against Russia. Having recently visited China, Korea, Japan, and India, after his long stay in the Philippines, he is fresh from the Far East. He says that he would sew the Stars and Stripes and the Union Jack back to back, unfurl the united standards in the face of Russia, and cry, "Thus far, but no farther!" And he declares that Britain and America could and should have prevented this new war by unitedly forbidding Russia to trespass on Korea, and to fulfil her engagements as to Manchuria. But the difficulty is that Britain and America do not know their own minds on some of the most vital issues of the moment, or when they have made up their minds it is too late for the purposes of peace. But the most serious element in contemporary history is this, that Britain and America are both Oriental Powers now, and for supremacy in the Orient they will have to contend with a giant nation which will not recognize obstacles or even submit to the dictates of any temporary defeats.

## People's Forum

### The Natural Man vs. The Spiritual Man.

DEAR BROTHER GARRISON:—I read with interest your interpretation of 1 Cor. 2:14. Your interpretation was as follows: "Just as art is discerned by some artistic taste or ability, just as music is discerned or interpreted by those possessing musical taste and ability, just as poetry is discerned or understood by one possessing some poetic insight and ability, so the spiritual world and spiritual realities are discerned only by those who are spiritually minded. This is simply a universal law, that runs throughout God's universe."

What you state is certainly true. "The carnally-minded man certainly cannot be enraptured with the Sermon on the Mount, or with the thirteenth chapter of First Corinthians." It also follows from this that our appreciation of spiritual things is progressive. As we ascend the mountain, our horizon widens, and new visions of beauty are opened to us; just so in the spiritual world. As we gain the spiritual heights and our lives are being continually transformed into the likeness of the Christ-life, our spiritual horizon widens, old spiritual truths become more clear and significant, and ever and anon some new truth is discovered and explored. To me this is a beautiful and inspiring thought; but does this passage teach this lesson? I think not. Like all other passages, this one must be interpreted in the light of the context. What is the subject which the apostle is discussing?

Beginning with Chap. 1:18, and continuing to the close of the second chapter, the apostle is discussing "the word of the cross," or as Alfred has rendered it, "the doctrine of the cross." He refers to its rejection by the Jews and by the Greeks, and explains why they rejected it.

Chap. 1:22, "Seeing that the Jews ask for signs, and Greeks seek after wisdom." The gospel became a stumbling block to the Jews, because of their incorrect theories about the Christ, and foolishness to the Greeks because they "sought after wisdom," or wanted a philosophical basis for their faith. The apostle admits that God's wisdom is not according to the wisdom of this world (1:25-29). He claims to know and "speak the wisdom of God in a mystery," which wisdom was unknown to those who crucified Christ, that according to revelation eye had not seen (hitherto), nor ear heard, etc., the things God had prepared for them that love him," 2:6-9. He then explains the source of his knowledge of these things. "But God hath revealed them to us by his Spirit," 2:10. The competency of the Spirit to make this revelation is also set forth in v. 10. "For the Spirit searcheth all things, yea, the deep things of God." In 2:11, by a simile, the apostle shows that in no other way except by the revelation given by the Spirit was it possible to obtain this knowledge. He was speaking "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth," v. 13. Vs. 14 and 15 read as follows: "Now the natural man receives not the things of the Spirit of God, for they are foolishness unto him; and he cannot know them, because they are spiritually judged. But he that is spiritual, judges (discerns) all things," etc. Now who is the natural man, and why cannot he know the things of the Spirit of God? From the context I conclude that the natural man is the philosophic Greek who sought a faith according to man's wisdom and not according to the Spirit's revelation. He could not know the things of the Spirit of God because he had rejected the only source of such information. His inability to know or discern God's wisdom or plan of salvation was not due to his carnal nature; but to his wrong method of procedure. Even at the present time many carnally-minded men discern the doctrine of the cross. Not that they fully comprehend the doctrine of the atonement. No one can do this. But they do discern that this is God's way of saving the world. The discovery of this truth always precedes regeneration, and is essential to conversion.

The spiritual man, v. 15, as I understand the passage, does not refer to the regenerate as such; but to the man who acknowledges the revelation of the Spirit and proceeds accordingly in his investigation.

I should be glad, indeed, if you or some one else would give this passage renewed study, and let us have the results of your search for truth in a careful exegesis of the same.

Fraternally,

J. G. CREASON.

[We have already given our exegesis of the passage, and are willing to let it stand. As it seems to us, the "spiritual man" is the man in whom the Spirit of God, through revelation and the grace of Christ, has done his regenerating work, so that the man himself has become spiritual. Perhaps others have a different idea.—EDITOR.]

### Laborers for the Harvest.

Noting in the last issue of the CHRISTIAN-EVANGELIST Brother Sniff's article as to the need of more preachers, I cannot forbear expressing my heartfelt sympathy with his plea and my joy that this vital phase of our work is being pressed upon the attention of our people more and more.

Knowing what I do, from over seven years pastorate at Angola, of the life and work of Prof. Sniff and his associates in the Tri-State Normal College, I cannot keep from saying some of the things in my heart that press for utterance.

In the first place, I would like to note the fact that Brother Sniff does not speak from a theory. His work is a demonstration. My

own acquaintance with more than a score of young men who have gone out from Angola to preach the gospel supports every statement that he makes. The boys came to Angola poor. They were not looking toward a long course of educational work. They had not thought of doing work that would particularly impress the world. They were not, at least in many instances, members of the Christian Church, if identified with any religious work. Under the influence of this preparatory school, however, they did *discover themselves*, as the president says, and the brotherhood is now enriched by their splendid service. What has been done at Angola, almost without the brotherhood's knowledge, and certainly without the brotherhood's support, could be duplicated in very many sections of the country. If many preparatory schools, operated at comparatively moderate expense and with many other advantages in first laying hold of the young, could be brought to sustain academic relation to fully equipped Bible colleges and universities—the academies themselves providing good introductory Bible courses that would prepare many a man for effective preaching—the end would be the splendid type of ministry for which Prof. Sniff pleads and men for every field.

May the Lord direct us aright as we try to solve the problem with which the article referred to deals. As a people *we must find the men* and then *help the men find themselves* if the work of the future is to be done as the fathers have prepared the way. At present, is it not true that we are failing to get down low enough? Are we not too much expecting boys to *find themselves* and come to us asking permission to prepare for the ministry of the Word? And is not such a thought out of harmony with the Savior's appeal to pray the Lord of the harvest to send forth laborers into his harvest?

Des Moines, Ia.

C. S. MEDBURY.

### Some Ancient Wisdom.

For several weeks I have been waiting for an opportunity to second your suggestion that our editors get together and agree, if possible, on several important issues that now divide them. A meeting of that kind might not settle all differences, but it ought to have the effect of putting a milder temper into our discussions. That would be a long step forward.

At the same conference, let the editors agree to be consistent, and not exhort the preacher, with all long-suffering and doctrine, to beware of speculating schemes as though speculating were a deadly sin, while advertising such schemes in their columns. If the advice is intended to make the preacher a shining mark, the advertisement tempts him to become a mining shark. Truly, the trail of the serpent is over us all. Selah.

Noblesville, Ind.

E. B. BARNES.

### Church Insurance.

I believe the church is neglecting one very important part of its work by not having some substantial protection for its weak and unfortunate members. We, the membership, nearly all carry some kind of insurance; and a very large per cent are attached in various ways to different orders for the real good they furnish for those who are in need.

Now why not start a mutual order in the church? The example is certainly pointed out in the first church, for we read, "They appointed special persons to look after those who were in need." With a provision of this kind in working order in the church, would not the members be in as good, if not better place, to spend their long evenings, as they do now with the lodges?

Ramona, S. D.

H. H. KENT.

### BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 183, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.



# News From Many Fields

## Northern California.

For the month of February our missionaries have shown remarkable results from their efforts, having baptized 90 people and added 43 otherwise. This is the greatest single month's work, as far as visible results are concerned, perhaps, in our history. Certain it is that this exceeded a whole year's work of only two years ago.

February was a remarkably rainy month also. In some places it rained every day in the month and as much as 24 inches was registered at Healdsburg in as many days.

An amusing thing was a thunder storm which killed a dog and nearly threw many people into fits and hysterics, for, be it known that real lightning and are thunder something that the Californian only experiences about once in five years.

Two months ago people were talking "dry year" and praying for rain. Now they can at least feel their prayers have been answered.

Financially our state mission work is very prosperous also. The first seven months of the year we have passed last year's finances entire.

C. E. Dougherty has accepted the work at Pasa Rables and is on the ground. He is young, energetic, and will, no doubt, do a good work there. This board is assisting in his support.

L. C. Haulman, from Washington, is supplying for Williams and Dunnigan and may be called to remain with that work.

Clara H. Hazelrigg, as evangelist, assisted by Miss Mildred Hazelrigg as musical director, is making a record for good work in California as she has elsewhere.

They closed the Stockton meeting in three weeks with 43 added, and the Napa meeting they had 42 added in 33 days, of which 30 days were rainy. They are now at work at Santa Cruz and we look for like good results there.

A. L. Platt, assisted by J. A. Carroll, singer, starts off well at Selma.

Healdsburg. J. P. DARGITZ, Cor. Sec.

## Southwest Missouri.

Everything considered, A. J. Williams, our district evangelist, is holding one of the greatest meetings in this section for some time past. He is at Aurora, with 70 added at last report. No wonder the church there has called him as minister. If he should accept, it will be to the loss of the district work.

The church at Webb City has not yet chosen a successor to Bro. E. M. Barney, who went to Mishawaka, Ind.

Bro. D. A. Campbell, who held a fine meeting at Carterville some weeks since, is there again reorganizing the forces and getting them in shape to call a minister. He is from Iowa. We hope Missouri may prove so attractive as to hold him among us.

Joseph Gaylor, the indefatigable state evangelist, is ever going here and there planting new congregations and strengthening old ones. He will soon be at Carl Junction again to "set things in order." There will be many stars in his crown.

E. W. Bowers goes back to Iowa, and thus the First Church, Springfield, is without a shepherd. Splendid reports come from the work of Brother Kersey, of the Central, same place, while D. A. Moore, of South Street, is on a trip to Europe and Palestine.

S. G. Clay, of Lebanon, and J. T. McGarvey, of Carthage, will tour this section in the interest of the May offering, and no better selections could have been made.

J. P. Davis closed his work in Golden City and is now in Colorado.

The church at Marionville, under the leadership of Brother Yokley, expect to worship in their new house on Easter Sunday. It is built of brick and is modern in arrangement.

J. H. Jones comes from La Belle to Boliver for full time. Here is our welcome.

The Southwest Missouri Preachers' Institute will be held this year at Aurora, May 2-4.

This is the home of the Christian Herald, of which W. B. Cochran is editor, and which is growing in circulation and usefulness. Let the preachers and other interested workers of the district be ready to attend.

F. L. Moore, of Republic, preached yesterday at Galena, Kan., our neighbor just eight miles away. The church there have their eyes on him as minister, and if Republic is not careful they will soon be hunting another man. This reminds me to say that on the first Sunday in April Evangelists Harlow and Ridenour will begin a union meeting in Galena. When it was announced there some months ago that they were coming, the pastors of the M. E., Baptist and Presbyterian churches came to our minister and also to Brother Harlow and requested the privilege of working with him in a union meeting. After some conference together, in which the details were all canvassed, it was so arranged. This is the first instance of the kind of which I have known in our religious history. I shall report later as to the results. It is sure that the full gospel will be preached in that meeting.

Simpson Ely and family, as well as his son, are moving here to make their future home. Brother Ely will continue in evangelistic work. His aged mother, as well as two sisters, live near here and are members of this congregation. We are certainly glad to welcome such well-known workers to Southwest Missouri. The younger brother will practice his profession of osteopathy. No doubt many of our churches in this section will enjoy the labors of Brother Ely in protracted meetings.

The South Joplin Church will be six months old the First Sunday in April. It will celebrate this event by dedicating the house of worship. J. W. Baker is the minister. This church is self-supporting from the start. They have property worth \$3,000 and a membership of nearly 400. Already the Sunday-school has outgrown the house and an addition will be built at once for the primary department, Christian Endeavor work, etc. They are talking strongly of erecting a new building next year that will be adequate to their needs. Their offering for foreign missions will be about \$30. This is more than the mother church gave five years ago.

At the First Church, Joplin, we have received 57 additions since the meeting. Audiences tax the building. Enlargement or swarming again soon seems imperative. The new members have not all backslidden yet. We have a few out at new converts' meeting Monday night of each week and also on Thursday nights at prayer-meeting services—say enough to fill the main auditorium and sometimes overflow it. We are planning for another campaign with the same evangelists this fall and we want the timid brethren to tell us how many converts they think it wise to receive before we quit. One brother thought we would have a spiritual hospital on hands as the result of our meeting. Well, I would rather be in a hospital than in a refrigerator or a graveyard. Meantime we will continue to baptize all who respond to the sweet invitation of the gospel of the blessed Son of God.

Joplin, Mo.

W. F. TURNER.

## Maryland, Delaware and District of Columbia.

Our mission at Waynesboro, Pa., is six and a half months old. We took our first offering for foreign missions March 6, over \$5. Ninth Street, Washington, got \$119.33. They hope to reach \$150, their apportionment. They had 359 at Sunday-school March 6.

We have 65 enrolled now in Waynesboro Sunday-school and had one confession at our preaching service Sunday night. This is our first fruits, for which we praise the Lord. The six mentioned in my last letter took membership at Beaver Creek, not here.

Antioch Church, Virginia, have set May 29 for their dedication day. J. T. Watson is preacher there.

We very much regret that Brother Winters continued illness compelled him to give up his work at Fulton Avenue, Baltimore. S. R. Maxwell has resigned at Riverside Park, Baltimore. We need two strong men for these churches.

The new church at Lansdowne, near Baltimore, will probably be dedicated May 22. J. B. DeHoff is the minister there.

J. A. HOPKINS.

## Nebraska.

T. A. Lindenmeyer, pastor at Pawnee City, reports nine added there since he took the work. The Ogden meeting at Alma resulted in 12 additions to the church, all from new families.

O. L. Adams has reorganized the Christian Endeavor at Overton. Button revival in the Bible-school and prayer-meeting started.

Fred Barnard has located with the Magnet Church and will move his family there about the first of April.

J. B. White, of North Bend, reports four additions and two deaths there since he began work.

Three baptisms and one added in the Maxwell-McVey meeting at Ulysses. Good audiences are greeting the workers.

The secretary visited Ansley for a few days, remaining over Lord's day, March 13. The church there is united and ready for a good man to locate as pastor as soon as the right one can be had. Money was pledged, partly, to build a new brick walk around the church lot, and a committee appointed to look after it.

C. V. Allison is preaching half time at Palmer. The church at or near Kingston is building a new house. This is a place off the railroad about 12 miles northeast of Ansley.

The old unused church building at Marquette has been sold, after being pretty well battered down by birds and weather and boys. The proceeds after sale will be put in the trust funds.

The secretary will visit the old Bethel Church near Vesta, in Johnson county, on March 16, to assist the few remaining members in properly disposing of the house there. This community has changed so entirely that there are practically none of our people left there.

What about that foreign mission offering? Several churches have reported apportionments doubled and others fully met. How is it with your church? Let Nebraska have her share in the large increase that is coming for this great work of the Lord.

District No. 1 will hold its annual convention at Falls City. The time is not definitely fixed at this writing, but will soon be announced. Some time in April will be the date, however.

The Arbor Day services at Cotner, April 22, should be attended by as many as possible from without the city. It is proposed to have the two men who, more than any other men now living, have advanced the cause of tree culture in the United States, Dr. Miller, of Omaha, and Robt. Furnace, of Brownville. These men will be present and speak on the occasion. The tree planting will be done both on the campus and at the convention grounds. Donation of suitable trees from brethren will be gratefully acknowledged. Let the word be passed along and as many gathered there on that day as possible. The program will appear later.

The church at Geneva will be re-opened on March 20. It has undergone repairs and the payment of the old debt has made it a new house practically. It is hoped that with the repairs will be covered and eradicated every vestige of the troubles that have vexed the church for years.

Is it true that when we are materially prosperous we forget the needs of our souls?

The secretary will soon attend the meeting of the Missouri Valley Secretaries' Association in St. Joseph. Numerous cares will prevent attendance on the congress at Chicago



Let me suggest that the men who go from Nebraska capture that congress for Lincoln next year.

The secretary has been invited to be one of the three necessary parties to a wedding soon. Owing to his nomadic life, this is a luxury not often enjoyed, and he is naturally proud of it. W. A. BALDWIN.  
Lincoln, Neb.

### Chicago.

The cause in Chicago continues to enjoy an unusual degree of prosperity. The recent dedication at Evanston gives the church there an excellent house of worship. This house was built by the Congregationalists at a cost of \$6,000 and was purchased by the Evanston Church for \$3,000. The house was redecorated at a cost of \$600. L. L. Carpenter was called on to conduct the dedicatory exercises, and the property was dedicated free of debt. The church still retains its old lot near the center of the city, and it is valued at fully \$1,750. Thus the work at Evanston is in excellent condition.

The Jackson Boulevard Church is now claiming the largest attendance of any Protestant church on the west side. It also makes this claim for its Bible-school. The recent meetings conducted by John E. Pounds and wife produced a great uplift in all departments of the church work, and the pastor, Lloyd Darsie, is rejoicing over the outlook for the future.

C. A. Young, the stirring editor of the Christian Century, is kept hustling to help anywhere opportunity may present for service.

While Chas. R. Scoville is out holding great meetings, recently at Arcola, Ill., and now at Jacksonville, Brother Young is carrying on the work at the Metropolitan.

The writer has agreed with the City Mission Board and the newly organized church at South Chicago to take up the work at that point. The outlook is hopeful. The meetings are now held in Lodge Hall, which is well located. South Chicago seems destined to outdistance Chicago in some respects, as the lake commerce is rapidly passing from the narrow Chicago River to the Calumet. The largest lake-going vessels can pass into the Calumet, and land along this river, that a decade ago had but little value, has now assumed enormous value. Some of the largest iron and steel industries of the century are there. The Disciples have long overlooked this point, and a little canvass has disclosed a goodly number of willing workers, and the only regret now is that we have so long delayed entering this field.

It is expected that the attendance at the congress next week will be quite large. Every indication points to it. The churches on the south side, Englewood, First, Ashland Avenue, Harvey, South Chicago and Hyde Park will take care of all who come. The headquarters will be in the Hyde Park Church.

ROBT. L. WILSON.

### New Orleans Notes.

The church in New Orleans has decided to forever keep their old church and to push their uptown mission with a view to establishing a second church there as soon as practicable. To this end John A. Stevens is here now in a meeting which, it is hoped, may result in the organization of the new church.

The last day of my pleasant ministry here we succeeded in paying off the last dollar of a debt for pavement which had hung like a pall over this church ever since about the time the house was built. The Disciples have resolved to ever keep, never mortgage, and forever stay out of debt at the old church, and if they do so, and then work while it is day, as Christians, success will crown their efforts.

I conditionally promised to accept the East Dallas, Texas, work, believing that that is one of our finest openings for work, and has in the membership of the church some of the choicest spirits I have met. But I have reconsidered and decided to re-enter the evangelistic work in the South, where my services are so much needed, where I was reared, where

## Spring Medicine

There is no other season when good medicine is so much needed as in the Spring.

The blood is impure, weak and impoverished—a condition indicated by pimples and other eruptions on the face and body, by deficient vitality, loss of appetite, lack of strength, and want of animation.

## Hood's Sarsaparilla and Pills

Make the blood pure, vigorous and rich, create appetite, give vitality, strength and animation, and cure all eruptions. Have the whole family begin to take them today.

"Hood's Sarsaparilla has been used in our family for some time, and always with good results. Last spring I was all run down and got a bottle of it, and as usual received great benefit." Miss BEULAH BOYCE, Stowe, Vt.

**Hood's Sarsaparilla promises to cure and keeps the promise.**

nearly every one knows me, and where most of my ministry has been spent. I will no doubt move to Birmingham, Ala., as that point will be most central for my work.

It has not been easy for me to resign here in New Orleans where we have not had a particle of friction, where we had during the year, 74 per cent gain in our membership, 44 per cent of which was net gain, where the church gave by voluntary offerings more than three thousand dollars during the year, and where we cannot number our friends outside of our membership. This for the first year in a city, I think, does remarkably well, at least so it seems to those of us who know city work. The last day of our work some of the brethren said we had the largest audience they had seen since the palmy days of Knowles Shaw here, with two additions, one of which was by baptism. But for a time, at least, I must get over the South and help more places than one. I am now making dates for meetings.

O. P. SPIEGEL.

### Des Moines.

Our work in Des Moines this winter has been quiet but quite satisfactory. The most notable thing is the change of pastors at the University Church. Dec. 1 Brother McCash laid down the work he had prosecuted so successfully for more than a decade to seek physical recuperation in a less strenuous line. There were doubtless many misgivings as to the future, but, happily, they are all dismissed. That the interval of one month was ably supplied, it is only necessary to state that J. Mad. Williams filled the gap. C. S. Medbury took up the work with the new year in his modest, unassuming, but masterful style, and from his first appearance on the platform has most completely satisfied every member and friend of the church.

A four weeks' meeting has just closed, in which Brother Medbury did the preaching. He calls it just an introduction to the work of the year and to his ministry. It has been a fine introduction of both preacher and people, and, if Brother Medbury's opinion of the people is at all commensurate with their estimate of him, he must be in a happy frame of mind. The meeting added 79 to the membership, 40 by baptism, making 90 since Brother Medbury came, and it is the intention to make it 100 for his first quarter.

E. L. Powell, of Louisville, Ky., spent two weeks with the Central Church. No attempt was made at evangelistic methods, but our people in all parts of the city were greatly benefited by Brother Powell's strong presen-

tation of the gospel, and a few were added. The Central has the pleasant habit of inviting us all to enjoy with it the best the brotherhood affords. Brother and Sister Breeden are just now reveling in the tropical attractions of Old Mexico.

T. J. Dow, of the East Side Church, arranged with Bro. J. K. Shellenberger, of Mankato, Minn., to exchange meetings. Bro. S. gave the East Side people just what they wished, a feast of strong meat for three weeks, and they are not disposed to measure the results in the usual way—by the number of accessions, which was 16. Brother Dow now goes to Mankato, for, about the same length of time.

The meeting at Valley Junction, following the dedication of the new church, did not continue long and added but few. The field evidently was not ready for an ingathering, but our people now have an equipment which makes growth possible, and are laying the foundations for larger things.

Park Avenue has built a fine parsonage and steadily grown in numbers at regular services. It now easily ranks fourth among our city churches in numbers and strength.

Highland Park has remodeled and greatly improved its house of worship and is making very substantial progress in all lines of churchwork.

Grant Park has changed pastors. J. W. Johnson, who served them very acceptably for two years, accepted a call to Redfield, Ia., and J. Tibbs Maxey has taken his place. Brother Maxey now has W. S. Johnson, one of our S. S. evangelists, assisting him in a meeting, which promises well.

Our three missions, Chesterfield, Ninth and Shaw and the South Side, which were nearly wiped out by the great flood, are doing well and are all about back to their normal condition. J. E. Cresmer, a Drake University student, doing his first preaching without compensation, deserves special mention for heroic and successful work at Ninth and Shaw, under most discouraging circumstances.

Drake University is forging ahead, as usual, but our people have become so accustomed to this that any other report would be surprising. The management is now making a strong effort to provide for the erection of several more buildings, which are greatly needed, but we common people don't know just how fast they are succeeding.

Our people do not want to lose sight of Brother McCash, and will be pleased to learn that he feels that he is engaged in the greatest work of his life as superintendent of the Iowa Anti Saloon League. Dec. 1 he opened an office in a small room, with one assistant and a stenographer; they now have four rooms and ten persons employed, besides himself. His very favorable acquaintance and the cause he pleads open every door to him, and he is proclaiming in the colleges and greatest churches of Iowa, of every name, the necessity of union in the face of a common enemy, and is meeting everywhere with strong endorsement and financial support, but insists that he is "sawing wood" and not writing for the papers. He is still with his people and stands by his successor with the utmost good will. S. C. SLAYTON.

### Hot Springs, Arkansas.

We haven't been able to secure a tent yet. Brethren, if you have a good tent you are not going to use in May, write me. I want to rent or borrow. We have secured our singer, Bro. I. E. Wharton, a brother to our India Wharton. He will lead the singing. We have received \$33 on our tabernacle fund. There are many brethren scattered over the whole brotherhood who have been here and have seen the great value of this point as a mission field, who ought to help the work. I can hardly expect those who were never here and never saw Hot Springs to help, for they cannot realize the importance of this work, and can only think of it in the light they do of hundreds of other places building and needing outside assistance, but I do expect those who have been here and have seen and know the field to assist. Why delay?

Hot Springs, Ark.

T. N. KINCAID.



## The Sunday-School.

April 3.

### JESUS VISITS TYRE AND SIDON.

Mark 8:27-38. (Read also Matthew 16:13-28.)

GOLDEN TEXT:—Without faith it is impossible to please Him. Hebrew 11:6. Memory verses 27-28.

#### Preview for Quarter.

The lessons for the coming quarter cover the latter half of the ministry of Jesus. The material included in them may be arranged in four divisions as follows:

1. *Galilean ministry.* Third period, from the retirement into the north until the last departure from Galilee for Jerusalem, including the journey to Tyre and Sidon; Peter's confession; the prediction of death and the resurrection and the transfiguration.

2. *Berean ministry,* from the last departure from Galilee until the final arrival in Jerusalem, including the mission of the seventy; increasing friction with the Pharisees; many parables and discourses; repeated predictions of death and resurrection, with a keener expectation of the establishment of the kingdom; friendship with Mary and Martha, and the resurrection of Lazarus.

3. *Passion week;* the triumphal entry into Jerusalem; cleansing the Temple; a day of parables and discourses; the Passover; betrayal, trial, crucifixion and burial.

4. *Final victory;* resurrection; appearance to disciples and others and the ascension.

#### The Journey North.

After the feeding of the five thousand, which was followed on the next day by the remarkable discourse upon the bread of life (John 6:22-59) and by Peter's first confession (John 6:68, 69), Jesus withdrew from the multitude which, with all its interest in his words and miracles, had shown itself so completely unable to understand the spiritual character of his teaching. Henceforth to the close of his ministry his chief work is the instruction of his chosen disciples. There is no attempt to secure hearers or to win converts. Precautions are taken to prevent the further spread of his fame and to escape from the thronging multitude. "Tell no man" is the warning which is more than once repeated. It is not that he has less sympathy with the needs of the people, but he sees that as a practical necessity he must save his time and strength for the training of those who were to carry on the work after his death. The retirement of Jesus and his disciples into the north country was in keeping with this plan. But even here it was impossible for him to escape entirely from his wide-spread reputation. A Gentile woman came to him and besought him to heal her daughter, who had an unclean spirit.

#### A Harsh Saying.

For the first time in the ministry of Jesus, one who sought healing was repulsed, and that with words which seem harsh and unsympathetic. Instead of granting the woman's petition, Jesus told her that it was not fitting to give to the dogs that which properly belonged to the children. Perhaps this saying was an intentional puzzle, or perhaps, in applying to the woman as a Gentile that term of reproach which the Jews of that day commonly used in speaking of the Gentiles, Jesus wished to see whether her faith and her desire for the blessing which she asked were sufficient to cause her to pass over this apparent insult without resentment. Matthew quotes Jesus as saying in this connection: "I was not sent but unto the lost sheep of the house of Israel." And yet he had healed the centurion's servant and had praised his faith as being greater than any that he has found in Israel.

#### The Underlying Truth.

Certainly Jesus did not mean to say that he had come to save only the Jews. He who told

his disciples to "go into all the world and preach the gospel to every creature" cannot be accused of placing too narrow limitations upon his mission. Yet there was a sense in which the ministry of Jesus was limited to the Jews. They alone had the historic preparation, for they alone had been educated in the principles of righteousness and true religion through successive revelations which, though partial, yet gave them an immeasurable advantage over the Gentile world. Jesus said that he came not to destroy the law; neither did he come to ignore it, but to fulfill and utilize it. The Gentile world might be expected to look upon him only as a wonder-worker. He wanted the Jews to see in him their expected Messiah.

The Gentile world was not cut off from hope of salvation through Christ, but his personal ministry, brief as it was, could only be made effective by being kept within somewhat narrow limits. If it was necessary for him to spend nearly half of his three years of public life in the training of twelve men, how much more was it necessary for him to resist the temptation to dissipate his energies in attempting the immediate relief of the whole sin-burdened Gentile world. Even the Master must be patient. He narrowed his ministry that it might become effective. He taught twelve men that they in turn might teach others of their fellow-countrymen, so that these when the time was ripe might become missionaries throughout the world. It is a divine impulse of sympathy and zeal which urges many young men into the ministry without preparation, because they feel that in the face of the world's need they cannot wait. It would be well if they would add to that divine sympathy the divine wisdom exhibited by Jesus, and choose the course which will be the most productive of results in the long run. He who is doing the work of God can afford to be patient.

#### The Prayer Answered.

But it happened that this particular Syro-Phoenician woman, whose daughter was afflicted, had a degree of faith and humility which was quite exceptional. She was not to be offended by any words that might be used toward her. What she wanted was the healing of her daughter. She believed Jesus could do it and she proposed to continue her petition until he did do it. And now as her request had given Jesus an occasion for the declaration of the principle touching his relation to Judaism, her persistence gave him an opportunity to show the efficiency of patient, persistent and expectant prayer. For her petition was granted her and her daughter was healed.

#### The Return to Galilee.

After a stay of unknown duration in this northern country, during which Jesus doubtless gave to his disciples much instruction which is not recorded, he returned to Galilee, and we next find him with the Twelve in the region east of the sea of Galilee. Apparently there was no great amount of miracle-working, but on one occasion a man who was deaf and dumb was brought to Jesus for healing. His hearing and speech were restored, and again the warning was given which was quite in keeping with the purpose of Jesus in this part of his ministry: "Tell no man."



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a bottle of Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine.) Only one dose a day perfectly cures indigestion, constipation, kidney, bladder and prostate glands. Send at once and be convinced that there is a cure for all stomach troubles, depressed conditions of mucous membrane, including catarrh in the head, stomach, bowels and urinary organs.

Remember, you get it absolutely free by sending a postal to Vernal Remedy Co., 506 Seneca Building, Buffalo, N. Y.

## Midweek Prayer-Meeting.

March 30, 1904.

### BROTHERLY LOVE.—

Heb. 13:1.

"Let love of the brethren continue."—Heb. 13:1.

This theme is always timely. "By this shall all men know that ye are my disciples," said Jesus, "if ye have love one for another." (John 13:35.) This shows that the kind of love here spoken of was the fruit of Christ's teaching, and was not common among men. Otherwise it would not have been a mark of discipleship. As the peculiar product of Christianity it deserves not only our study, but our assiduous cultivation.

*The New Commandment.* As indicated above, a new and striking feature of Christ's religion was the peculiar affection which his disciples felt toward each other. This was not an accompaniment, an ornament or mere accomplishment, but a vital part of His religion. On that solemn night of his betrayal he said to his disciples, "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another." If this commandment is not binding on Christians to-day, then nothing that Jesus taught is binding. And yet brethren sometimes feel at liberty to hate or despise one another who are very punctilious about much less important matters in connection with Christianity.

*The measure of brotherly love.* "Even as I have loved you." This is a high standard. He loved his disciples even unto death. He laid down his life for us as the pledge and measure of his love. John reasoned correctly when he wrote, "Beloved, if God so loved us, we also ought to love one another." (1 John 4:11.) Are we prepared to lay down our lives for our brethren, even for those who may differ from us in opinion? If not, to that extent we fall short of the example which Christ has set for us, and of the commandment which He has given to us.

*The effect of such love.* It has already been stated. It is an open proclamation to the world that we are Christ's disciples. Love is the most winsome and attractive thing in the world. When men shall see Christ's followers manifesting this mutual love and care for each other, bearing each other's burdens and sharing each other's joys, they, too, will take notice that they have been with Jesus, and they will be instinctively drawn to inquire concerning a religion that produces such desirable results. Brotherly love would be the mightiest evangelizing force in the church, if it were practiced as Christ taught and exemplified it.

*Brotherly love as the test of our conversion.* "If a man say I love God, and hates his brother, he is a liar; for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." (1 John 4:20.) This phase of the subject demands our serious consideration. "By this shall ye know that ye have passed from death unto life, that ye love the brethren"—not a few favorite brethren, your personal friends, but all who are Christ's.

*A condition of Christian union.* The absence of brotherly love is no doubt the chief obstacle to Christian union. There are differences of judgment, different tastes, and different creeds and politics, we know, but brotherly love, once it comes up to the standard of the new commandment, will find a way to harmonize these differences, or embrace them all in a wider and more comprehensive unity.

Yes, "let love of the brethren continue." And where it has already been discontinued, let it be renewed. We cannot, either for our own sake or for the sake of the church, afford to remain in alienation with our brethren.

*Prayer:* Our Father, who art in heaven, we thank Thee for Thy great love to us, even while we were enemies to Thee, in that Thou didst give Thy Son to die for us. Inspire



within us, we beseech Thee, the same love for one another that led our Lord to lay down his life for us. And may the moral effect of this mutual love among brethren be the union of Christians and the conversion of the world. For Christ's sake. Amen!

### Christian Endeavor.

By H. A. Denton,

April 3.

OUR VICTORIES THROUGH CHRIST.—

1 Cor. 15:50-58.

#### For the Leader.

We have approached another Eastertide. The warm sun of the springtime is beginning to call forth a response from sleeping nature. The death and gloom that reigned a few weeks ago are giving away to life and hope. The birds sing; the brooks babble happily along; the green herb breaks the crust, and it is no longer the hope of life, or a longing for it, or a philosophy that it will come, but the acceptance of the fact that it is here. So does the resurrection of Jesus follow the long winter of hope, of longing, of human philosophy on the subject. If a man die, shall he live again? The problem has been demonstrated. Here in the Gospels is the demonstration written down. It is a fact. Straightway let us hail it with joy and rejoicing. Let us follow and see this evening how in the springtime of this gracious assurance the activities of all the nobler sentiments of the human heart have come to light and have begun to grow.

#### For the Members.

1. In the smaller things of life our victories have been won through Christ. Not in the little things have we been able to win alone. Our feelings of confidence in our own strength is taken away the moment the realization of the beginning of the struggle dawns upon us. Now, if in the least we are helpless alone, how can we expect to stand in the great struggles? Surely we need him all the time. He helps us to gain all our victories.

2. How many of the serious struggles of life has Christ turned into victories for us? More than we could number, if we should take all the time for the meeting for that alone. Do I remember my doubts when I was away from him, before I took my stand upon his precious promises? Yes. I remember, too, that when I brought them to him in that determination to take him at his word, he took the doubts away and gave me sweet assurances and strong convictions in their stead. In the temptations that beset me from my old associates when I was new in the service of my Master, he helped me to overcome. And in all my trials and temptations and troubles he has been my companion and stay.

3. When death has come into my home, what has kept my heart from breaking? The sweet consolation of my Savior. How have I been able to see my dear ones lowered into the cold grave to mingle with the dust, and return to my pleasant home and enjoy anything about it again, or to my humble cabin, with its bare walls and floor, with heart to again take up the burdens of life? It has not been through the comforts of my friends, though they have been kind. It has not been through sheer force of my own will, though it has been of great service to me in such hours. It has been through the words of my Savior. Though all the stars and suns of heaven have shone upon the dark abodes of death for more than a thousand years several times repeated, none but the Sun of Righteousness has ever penetrated the green sward and lighted up the dark caverns of the land of the dead.

4. Flesh and blood have in it the seeds of decay and sorrow. It cannot enter the dwelling place of the happy without jeopardizing it. Flesh is carnal. It is corruption. It is mortal. This corruption must put on incorruption, and this mortal must put on immor-

## THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of the Christian-Evangelist May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better, they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

53 COTTAGE ST., MELROSE, MASS.

DEAR SIR: JAN 11th, 1904.

"Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am,"

Very truly yours,

I. C. RICHARDSON.

You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its virtues for such disorders as kidney, bladder and uric acid diseases, poor digestion, when obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, backache, lame back, dizziness, sleeplessness, nervousness, heart disturbance due to bad kidney

**SPECIAL NOTE.**—So successful is Swamp-Root in promptly curing even the most distressing cases of kidney, liver or bladder troubles, that to prove its wonderful merits you may have a sample bottle and a book of valuable information both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the St Louis CHRISTIAN-EVANGELIST. The Proprietors of this paper guarantee the genuineness of this offer.

trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is the great discovery of



Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

#### DAILY READINGS.

M. Moses Taught a Resurrection. Luke 20: 34-38.  
T. Job Hoped for It. Job 19:25-27.  
W. David Expected It. Ps. 16: 9-11.  
T. Daniel Rejoiced in It. Dan. 12:2, 3.  
F. The Pharisees Held It. Acts 23:6-9.  
S. Christ Taught It. John 6:39, 40.  
S. Our Victories Through Christ. 1 Cor. 15: 50-58.



#### \$50.00 to California and Return.

Via the Chicago, Union Pacific & North-Western Line, from Chicago, April 23 to May 1. Choice of routes going and returning. Correspondingly low rates from all points. Two trains a day from Chicago, through without change. Daily and personally conducted tourist car excursions. Write for itinerary and full particulars regarding special train leaving Chicago April 26.

#### Quiet Hour Thought.

All my victories have been through Christ, and all my failures have been through my efforts to walk alone.



## Our Budget

—D. H. Bays is on his way to Syracuse and Albany, N. Y. He will deliver a course of lectures on Mormonism in each of these cities.

—E. J. Lampton of Bowling Green, Mo., has been ill with grip for three Sundays and unable to fill his pulpit. Mrs. Lampton has also been very ill. Both are now improving.

—W. E. Gray has been compelled to move from Thayer to Willow Springs, Mo., because he could not secure a house in the former town. He is the pastor of the churches at both of these points.

—The Disciples of Christ in Missouri are reminded of the Missouri Lectureship which meets in Fulton, April 11-14. The program is good, and the accommodations will be good, and you ought to be there.

—The new Christian church at Portage la Prairie, Manitoba, has been completed at a cost of \$15,000. It is a beautiful building and does great credit to the church at that place. J. A. L. Romig is pastor of this enterprising congregation.

—B. B. Sanders, of Austin, Texas, state evangelist of the Lone Star State, called at our office while on business in this city during the past week. He reports the cause as being greatly prospered in Texas and that many new churches are being organized.

—The new Christian Church at Aledo, Tex., was dedicated March 6, J. S. Myers of Fort Worth, officiating. Every dollar needed to pay for the building was raised before dedication day, and the congregation begins the use of the church with no debt on the building.

—The current issue of "Business in Christianity," which, as our readers know, is devoted to the interests of church extension, has a special church building number. It contains a large number of designs for churches suitable for various locations and at prices ranging from \$4,000 to \$30,000.

—That the ordinance requiring that all saloons in the city of St. Louis be closed and kept closed from midnight on Saturday until midnight Sunday, is absolutely ignored, is a matter of general knowledge. Petitions are now being circulated throughout the city asking for the enforcement of the existing law.

—E. W. Brickert, of Houston, Texas, writes that he will give half his time to the new mission at a strategic point in Houston and will pay for the hall if the brethren at large will contribute \$25 per month. The money can be sent directly to him or to B. L. Smith, Cincinnati, stating the purpose for which it is to be used.

—J. H. Hardin, of Boston, will canvass Kentucky during the month of April in the interest of the May offering for home missions. Brother Hardin will remain in the west and evangelize in the general field. His time will doubtless be well occupied. His address until further notice will be care Benj. L. Smith, Y. M. C. A. Building, Cincinnati.

—The facilities and accommodations of Hamilton College, Lexington, Ky., will be increased for the coming year according to the recent decision of the Board of Curators of Kentucky University. About \$5,000 worth of improvements were made last year, and the success of the school under the new management, with Mrs. St. Clair at its head, will probably necessitate one or two more new buildings in the very near future.

—H. D. Williams, of Middle Grove, Mo., has been chosen by the Trustees of Christian University, Canton, Mo., to fill the vacancy in the chair of Latin caused by the death of Prof. Youngblood. He will take up this work at once. We take it for granted that Bro. Williams' technical qualifications for this work are all that they should be. As to the no less important qualifications of character and ability to exercise a right influence upon the students, all who know him are well assured. He will add strength to the Canton faculty and will wield a strong influence for good over the young men of that institution.

## "To Err is Human"— Not to Err—Elgin.

The man who is always  
right on time is the man  
who carries the

## ELGIN WATCH

Every Elgin Watch is fully guaranteed. All jewelers have Elgin Watches. "Timemakers and Timekeepers," an illustrated history of the watch, sent free upon request to

ELGIN NATIONAL WATCH CO., ELGIN, ILL.

—Sumner T. Martin, Bellaire, O., desires to hear from churches or individuals who have found "tithing" or other "proportionate giving" a blessing. Also titles, authors, prices and publishers of helpful literature (books, tracts, articles, etc.) on the subject. Also, any useful and striking examples and incidents of such giving among the denominations known to any one who reads this.

—A Y. M. C. A. building to cost \$50,000 is to be erected in Mount Pleasant, Iowa, the expense to be provided for from the estate of the late George L. Seeley. What is considered the finest and is certainly the largest Y. M. C. A. building in this country will be opened in New York City, March 21. The building cost \$860,000, has all the appointments of a first-class club and is designed to accommodate a membership of three thousand men.

—Christian Leisch, of Greenville, Ill., has given \$10,000 to our National Benevolent Association on the annuity plan. The gift resulted directly from a visit of the General Secretary of the Association, Geo. L. Snively, who was assisted in the negotiations by Henry M. Meier, a member of the Board of Directors of the Association. Mr. Leisch is a member of the Greenville Christian Church and is engaged in the poultry and egg business. This is the largest cash sum that the Benevolent Association has yet received.

—Reports continue to come in concerning the great meeting recently held by Bro. Scoville at Jacksonville, Ill. The pastor, Russell F. Thrapp, writes that in the history of the church, which extends over seventy-three years, there has never been a meeting so far-reaching as this one. The work was done not only in the church but in the homes, stores and shops of the city. The work of the singer, James S. Helm, was highly satisfactory. At the close of the meeting the converts presented to Bro. Scoville a beautiful opal ring and a check for his church lot in Chicago. The pastor received a suitably inscribed gold medal to be worn as a watch charm.

—A note from W. F. Richardson informs us that the Missouri State Board of Missions has granted Corresponding Secretary T. A. Abbott, a month's leave of absence for complete rest. We are glad to learn of this action. Brother Abbott's health requires it, and his many years of faithful service for the brotherhood of the state entitle him to this brief respite. We are sure our readers will join us in the earnest wish and prayer that his health may be fully restored. Meanwhile the churches owe it to the State Board, which represents them, and to Brother Abbott, as well as to the cause, to discharge their obligation to the state work fully and promptly. It is not right to lay such heaven burdens of responsibility on public servants and not stand by them. Brother Richardson, chairman of the board, carrying his own heavy burden of work, has the added burden of anxiety for the state work on his heart, and the brethren of the

state should relieve this strain by meeting their obligations.

—The Christian Citizens' Council is the name of a new organization which has a distinct field. Its object is "to cultivate a missionary spirit, promote business methods in church work, secure systematic contributions for missionary purposes, and arouse deeper interest in Christian work among business and professional men." The organization was originated in Nebraska and is limited to that state, but there is no reason why similar organizations should not be formed in other states. C. S. Paine, of Omaha, who will be best remembered as chairman of the Executive Committee for the Omaha convention in 1902, is president of the organization, and W. W. Slabaugh is first vice-president. The intention is to secure the organization of as many local councils as possible to co-operate in the work of the society. Inquiries and correspondence should be addressed to L. C. Oberlies, Corresponding Secretary, Lincoln, Neb.

—A great book is the next best thing to a great personality, and such a book often sums up the best thinking of its author and vastly augments the influence of his life. The Christian Publishing Company is about to put on the market such a book. It is to be entitled, "Man Preparing for Other Worlds." Its author is a no less distinguished writer, preacher and lecturer than Dr. W. T. Moore. It deals with the whole problem of man's struggles and victories in the world, and his destiny hereafter in "other worlds." It is the cream of Dr. Moore's reading and thinking through a long and useful life, dedicated to the highest interests of mankind. It is scarcely to be doubted that the book will attract wide attention in the religious world, for it deals with questions in which all men are profoundly interested, and it deals with them in a fresh, original, independent way that will command attention, even where it does not win assent. The work is to be elegantly printed on the best of paper, and will retail for \$2. Further announcements soon.

### Dedication at Literberry.

Geo. L. Snively recently rededicated the Christian Church edifice at Literberry, Ill. Since Bro. H. G. Vandervort became their minister, that congregation outgrew the old home, and was compelled to build a large addition thereto. While building, beautiful new pews, an organ, and furnace were added to the equipment of the church. Literberry now has one of the most beautiful and convenient village church homes in the state.

The pastor is greatly beloved by his people. He began revival services immediately after the dedication that will doubtless be richly blessed. The church was rededicated free of debt.



## Ministerial Exchange.

E. L. Frazier wishes a good singing evangelist for a meeting to be held at Ellendale, N. D., in April. Address him till March 29 at Marion, Ind. After April at Indianapolis.

L. D. Sprague, soloist and leader of song, will be open for engagements during the month of April. Address Iola, Kan.

J. L. Smith, a minister of ten years' experience, wishes a pastorate in the middle or western states. Address Box 206 Anthon, Iowa.

L. A. Beard, 1639 Ashland Avenue, Indianapolis, wishes to locate as pastor. Has had experience. Age 25, married. Last pastorate was at Morgantown, W. Va.

Harris, Mo., needs a minister for one-quarter time. Address Elder Morris.

Clariss Yeuell has a spare Sunday and would like to hear from churches needing a preacher. Address Columbia, Mo.

## Illinois Notes.

Mechanicsburg, in Sangamon county, is one of the old churches of the state. William Picknell, one of the charter trustees of Eureka College, lived and died here, loved and honored by all who knew him. He was the father of the late J. H. Picknell, whose devotion to the cause of Christ had much to do with the prosperity of religious enterprises in Harristown, Chicago and Springfield. Among his children are Mrs. C. S. Medbury, Des Moines, Ia., Bro. John Garvey, Dr. Hill, Dr. Riddle,—all among the leaders in the church.

Mrs. Mabel (Riddle) Carlock, with her three children, is at home with her father in Mechanicsburg. Both she and her husband, Judge Carlock, were graduates of Eureka College. He was a talented Christian lawyer and was sent to the Philippine Islands by the United States government as one of the judges in the reconstruction. He died of cholera about a year ago and the government returned his lonely widow and her three children to the old home.

Buffalo, four miles away, has a good church. With such men for leaders as the Ellingtons, Garveys and Fletchers as leaders it could not fail. It has suffered greatly by removals and deaths, yet it pushes forward with a most commendable zeal. It has probably arranged with Bro. H. C. Morrison, of Springfield, to serve them as minister.

Sick with gripp! How suddenly and unexpectedly our work may stop. A month off. Time to review and forecast a trip, apparently, almost to the gates of death. But thanks to our good Father, good doctor, and good wife, health seems to be returning and I hope soon to be in the field again. Illinois will yet do her part and take her proper place and express in no uncertain way its righteous sentiment for Christian education for all, and a still more thorough education of the Christian ministry.

Education Day, so far as reported, was observed by fifty-two churches. If space was not so precious I would like to give you their names and preachers. Twelve members were added to the Illinois Christian Educational Association. Cash received, \$306.69; pledges made, \$830.50; total, \$1,136.19. I regard this a fine showing. Practically this is the second effort made in Illinois to get a general offering for Christian education. But it is now a settled plan by the Disciples in the United States to observe Education Day. This work must be counted in.

There are several remarkable things about the offering: 1. Seven men pledged \$100 each. Perhaps at no general call in our state have there ever been as many large pledges; 2. That seven men should do more than all the rest of the state; 3. That 752 churches and 300 preachers should be willing to be silent on a call that lies at the very foundation of our growth and development. Some, however, will observe the day yet; 4. If all the preachers and the churches had done as well as those reporting it would have given Eureka College \$15,000, which would have equaled

our offering to foreign missions last year, which we so cheerfully and happily gave.

The supply of ministers demands the support of our educational institutions. We have a great state, in it a great brotherhood, a noble class of people needing Christian education. It can do a faithful part towards supplying the world with Christian leaders. Eureka College has shown its ability to prepare men for the conflict, as is attested by its little army of men in the United States and its noble men and women on the foreign fields.

Six churches in our state, whose preachers are graduates of Eureka College, planned and carried to conclusion recently meetings with such help as could be secured, resulting in about 800 additions to the churches. These are Carbondale, Charleston, Arcola, Champaign, Bloomington and Jacksonville. We need such men in fifty cities in Illinois, besides a great army for the beyond. There is probably not a city in the United States of 5,000 people, unless they be foreigners, where if we had a good preacher in it, we could not have a good church in it in five years. We look to the college for men. It deserves our most liberal support. J. G. WAGGONER.

## Indian Territory.

Last Lord's day the writer visited Holdenville and Ada. The first named of these two splendid modern cities is in the Creek Nation at the crossing of the Choctaw division of the Rock Island, and the Texas division of the Frisco. It is in the midst of a fine agricultural country. Ada is some thirty miles south of Holdenville. In both of these little cities we have flourishing missions. Bro. C. L. Crane divides his time between the two points, and is held in high esteem by his people.

Monday we returned to the Choctaw Nation, visiting Haleyville, where we arranged for Bro. I. H. Teel to hold a meeting. He began the following night, and it is to be hoped he will meet with much success. The writer expects to spend next Lord's day at Muskogee, and on Monday night begin a meeting at Mounds. We have now been in the field one and a half months, have visited at twenty towns and cities, and have found the work in discouraged condition, but since our work begun, things have brightened up, and now the outlook is considered by those who know most of it to be very promising.

Bro. Randolph Cook is doing a great work at Vinita.

Brother Groom, who has just closed a meeting at Bristow, is in the hearts of the people at Pryor Creek. There were fifty-four added in the Bristow meeting the last we heard from them.

I again desire to ask correspondents to enclose stamps. S. R. HAWKINS, Cor. Sec.  
S. McAlester, I. T.

## C. W. B. M. in Missouri.

The convention of Platte district was held at Liberty and was up to the high mark usual with this district. The attendance, while not large, was representative, and a more enthusiastic, devoted gathering of women it would be difficult to find. Miss Mary Hord, the manager, presided, with much dignity, and Miss Annie Darby acted as secretary pro tem. The state president, Mrs. M. M. Goode, gave the opening address, which was much enjoyed by all.

The addresses in general were short and to the point; each one pointed to higher ideals to reach. "Only Five Cents a Month" was ably handled by Mrs. M. W. Swain, of Cameron; "Our Island Missions," by Mrs. W. T. Henson, of Lathrop; "India," by Mrs. Flora Montgomery, of Lawson; "Bible Chairs," by Mrs. R. G. Frank, of Liberty, and "Young People's Work," by Miss Martha Stout, of Kansas City. Mrs. Culver, of Grayson, sent her paper, being unable to attend. The "failures" on the program were conspicuous by their infre-

quency, the most notable being Miss Sublette, of St. Joseph, whose place was ably filled by R. W. Wallace, Cameron's young pastor. To the great joy of the secretary and to the satisfaction of the whole convention, Miss Hord was prevailed upon to continue her position as manager. MRS. L. G. BANTZ.

St. Louis.

# Sunday-School Periodicals

WILLIAM W. DOWLING, EDITOR.

METTA A. DOWLING, ASSOCIATE.

THE SUNDAY-SCHOOL PUBLICATIONS issued by the CHRISTIAN PUBLISHING COMPANY of St. Louis, are in use in a large number of schools connected with the Christian Church, and there is no good reason why they should not be used in all, as they are almost universally conceded to be the most thorough and best in every important particular. The series consists, in part, of the following:

## Five Lesson Quarterlies.

1. **The Beginner's Quarterly**, containing a series of lessons for the very little people who have not yet learned to read, arranged along Kindergarten lines. Price 10 cents per copy; per quarter, or in clubs of ten or more, 5 cents each.

2. **The Primary Quarterly**, containing a preparation of the International Lessons for the Primary Department in the grades above the Beginners. Price, single copy, 5 cents per quarter; five copies or more to one address, 2 cents per copy.

3. **The Youth's Quarterly**, designed for the Intermediate and younger Junior Classes. In this quarterly there is a new arrangement of the material, which it is believed will make it more acceptable and helpful to pupils and teachers even than it has been in the past. Price 5 cents per copy per quarter; in clubs of ten or more to one address, 2½ cents per copy.

4. **The Scholar's Quarterly**, prepared for the older Juniors and younger Seniors and members of the Home Department. There is a concise yet very full presentation of the lesson in the way of Analytical, Expository, Illustrative and Application Notes which make teaching easy and study a delight. Price 5 cents per copy per quarter; ten copies, per quarter, in clubs to one address, 40 cents; 25, 90 cents; 50, \$1.60; 100, \$3.00.

6. **The Bible Student**, designed for Advanced Students, Teachers, Superintendents and Ministers. Its Exegetical Notes are exhaustive; its Illustrative material full; its Application and Practical sections exceedingly useful and its Suggestions for Teaching of the most helpful kind. Price, single copy per quarter, 10 cents; ten copies, per quarter, in clubs to one address, 70 cents; 25 \$1.60; 50, \$3.00; 100, \$5.50.

## Four Weeklies.

1. **The Little Ones**, for the Little Folks, with Beautiful Colored Pictures in every number. In clubs of not less than five copies, 25 cents a copy per year—6¼ cents per quarter.

2. **The Young Evangelist**, for the pupils of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories. In clubs of not less than ten copies to one address, 32 cents per year—8 cents per quarter.

3. **The Round Table**, for the Boys and Girls who are a little too old for *The Young Evangelist*, and who have a taste for bright, entertaining stories and practical information. Price, single copy, one year, 50 cents; in clubs of ten or more, 36 cents—9 cents per quarter.

4. **Our Young Folks**, a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers, and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family. Single copy, 75 cents per year; in clubs of 10 or more, 50 cents—12½ cents per quarter.

## Concerning Samples

If your school has not been using these publications, samples of all may be had free for the asking. Your school deserves the best supplies published, especially when they are to be had at the lowest rates. Address

CHRISTIAN PUBLISHING CO., Publishers  
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## Correspondence

### The Gideon Movement.

One evening in 1899, Mr. John H. Nicholson, of Janesville, Wis., entered the Central Hotel of Boscobel, Wis., for the night. The hostelry was crowded to its fullest capacity. The landlord told Mr. N. that the best he could do was to put him in a double room, or in other words, one with two beds, with a companion, yet not a bed fellow. Mr. Nicholson acquiesced, and the landlord took him over to the writing table and introduced to him Mr. S. E. Hill, of Beloit, Wis. It was a kindly meeting. After an exchange of greeting, they retired to their room. Mr. Nicholson took out his Bible, and after reading aloud and prayer, they slept.

Weeks passed by, and though they seldom met, a tie of friendship existed between the two traveling men. On May 31, 1899, they again met by mere chance, as indeed most travelers generally do, on the street at Beaver Dam, Wis. A discussion of the possibilities of an organization of Christian traveling men followed. It was decided to call a meeting of such men for this purpose. So letters were immediately sent to their Christian associates, naming 2 P. M. July 1, 1899, place of meeting Y. M. C. A., Janesville, Wis. At the appointed hour, but three of the men notified put in their appearance. Not discouraged at the small attendance, they proceeded to hold the meeting. Prayer was offered, and the organization now called Gideons, which honors the kingdom of Christ among traveling men, became a reality. Mr. S. E. Hill was chosen president, Mr. W. J. Knights, vice-president, and Mr. J. H. Nicholson, secretary and treasurer. The question of name was debated. After thoughtful prayer, Brother Knights with uplifted eyes and open heart said, "Gideons," and in an instant it was adopted as a God-given name. The seventh chapter of Judges was then read. The organization was completed at a meeting of seven members out of thirty-eight, at Waukesha, Wis., Sept. 1, 1899. At this meeting the emblem by which we recognize each other on the road, was thought out. You know the emblems of the weapons that Gideon's 300 used in their first battle were the pitcher and the torch. The colors of our emblem are red torch, white pitcher and blue background. This, you will note, makes it national.

The pitcher indicates that the wearer should be full of the Holy Spirit, the torch, the overflowing of the Holy Spirit, that will cause every Gideon to reach out after souls. Every true Gideon who wears the button has an impulse to be more aggressive for Christ than before putting the button on.

With the second year of the organization, it was decided to publish a magazine, to be known as the Gideon. Every member receives the magazine. Its articles compare well with those of our best religious journals; in fact, many of them are the fruits of the highest religious intellects. It has grown to a 50 page publication, issued at Madison, Wis., semi-monthly. The most important department of the Gideon is the auxiliary. Without formal meeting, the wives and daughters are united in a close relationship. They were quick to grasp the value of the work in their husbands and fathers, as well as the influence it would have over unchristian traveling men. The value of this department cannot be overestimated.

The requirements for membership in the Gideons are simple, yet rigidly adhered to. An application blank contains, among other things, these questions: What church are you a member of? Pastor's name? Place? If this application is accepted, I promise to wear a Gideon button. Annual dues, \$1. When accepted, the applicant receives a membership card, a Gideon button and the Gideon magazine free.

The object is to recognize Christian traveling men of the world with cordial fellowship, to encourage each other in the Master's work,

to improve every opportunity for the betterment of the lives of our fellow travelers, business men and others with whom we come in contact. State camps exist in many states, and various local camps are distributed throughout the United States. Church membership is an absolute requirement. It is not an ism, and its members are not Gideonites, any more than the members of this church are Campbellites. Our members are Gideons. Gideon took his orders from God, and commanded the Gideonites. Modern Gideons obey God, and command no one.

The methods of work are, personal contact, man with man, in hotels, on trains, in offices, anywhere. Remarkable stories of results of such methods could be told.

The pastors of Chicago had their attention called to the possible usefulness of the Gideons in the church, and one after another invited them to take charge of some evening service, as we have been invited here to-night. Results were so satisfactory, the interest, zeal, spirituality so real, that the demand for the Gideons' services became so great, that it is now necessary to hold meetings every Sunday evening in three different and distinct parts of Chicago. One is held in the parlors of the Great Northern Hotel. Pastors are encouraged, and many souls are being saved for Christ.

"Upper room" camp fires are frequent, being not unlike our prayer-meetings—like them in purpose, but unlike in results. One must attend to know the difference. Socials in private homes they have, but so unlike most socials of Christian people. No clap-trap to draw the people, no prize, premium, no ping pong or "silly games, no trap to draw the un-Christian into the net so they can see how near the world Christians can live and yet remain Christians," but overflowing hearts of joy in Jesus, open, frank testimony, prayer (do we ever hear prayer at our church socials?) in which wives and daughters join. Conventions, state and national, are held yearly. This is the Christian traveling man's Endeavor. Wherever possible, they go to these conventions, and the help and inspiration they receive and take away with them cannot be measured in the weight or measures of worldly standards. It can only be counted in happy thoughts of leading others in the way of truth and right, justice, honesty in the daily life.

ERNEST E. ELLIOTT.

Peoria, Ill.

### "Do We Need It?"

It is not often that my articles appear in the papers—thanks are due the editors—but I have had thrust upon me a question that demands immediate consideration. It is not an original question with me. Doubtless it would have been, if necessity was always the mother of invention.

A few days ago I went to the city to sell my cattle. I am what Brother Lucas calls a farmer preacher. In the station I met one of our most highly educated and popular preachers. He was in haste, and so was I. Therefore we at once entered upon a discussion of the inefficiencies of our "Institutions of Learning." Our discussion was both spirited and thorough. As he stepped upon his train, he said:

"Brother Filander, what do you think of the idea of establishing a college *just to teach our preachers common sense*?"

It was time for his train to go, and he wanted my opinion before he left, so I had to think rapidly and to the point. My business is such as to keep me on the lookout for "chinch bugs and cut-worms," so I said:

"I see two things in the way, namely, lack of students and competent professors."

Evidently my objections were original. He had never thought of encountering such hindrances. I could tell it by the way he looked. However, he gave his head a quick jerk, stuck his finger out in a characteristic way and shouted:

"Do we need it? Filander, *do we need it?* That is the question."

The train was going, and I had no time to reply. Nevertheless, he set me to thinking.

## OIL FOR THE BODY

You can't lose an atom without feeling it. The body is like an engine, a watch, a machine; must be kept in good order to run right.

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Doctors say Scott's Emulsion is the best nourishment for those who are not as well as they should be—young or old.

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Were my objections well taken and my fears well founded?

The next day a good sister told me that her pastor had, some months before, gone into a "get-rich quick" concern, and that he is now looking for a pastorate where the salary will be sufficiently large for him to straighten out his "profit and loss" account.

I am told that Evangelist Boom-the-meeting, while holding a revival at Greatfalls, spent most of his time writing letters to brother preachers and business men, whom he knew, telling them of the splendid opportunity to make big money on a "clean proposition." At the same time the brethren were paying Evangelist Boom-the-meeting \$75 per week for his services. It was one of these letters that led the aforesaid pastor to the "shearing pens," half of his fleece—not less than some hundreds—going to Brother Boom-the-meeting for his services in the confidence business.

The pastor at Racketsburg is a college graduate that took on some educational trimming in the East, yet he had scarcely settled his family in the parsonage before he had gotten into a "delightful squabble" with the official board in his efforts to "infuse new blood." This church has a pastor that it would be glad to send to a college that would *just teach preachers common sense*. I am not so sure but what a goodly number of students can be found, and that churches will pay the tuition.

My own son—he is at present pastor at Millwood—said to the congregation a few Lord's days ago: "There will be no prayer-meeting this week, as the pastor will be absent for some days." Such nonsense on the part of my own boy is most humiliating.

I at once wrote and told him of a devout little girl that lived in St. Louis and whose parents were going to move to Chicago. The night before their departure she closed her evening prayer by saying: "Now, good-bye, Lord, we are going to move to Chicago tomorrow." But I fear that my boy, even, will not see the point to the story.

I now believe we need that college. I promise one student out of my family. I am not sure but what I ought to take a summer course myself, just to get the thing started. I am in favor of establishing the college and trusting to the Lord for the professors.

"Do we need it?" I can hear him yet. "*Do we need it? That is the question.*"

FILANDER FUSOME.

### For Safety

in the delicate process of feeding infants, Borden's Eagle Brand Condensed Milk is unexcelled except by good mother's milk, as it is rendered perfectly sterile in the process of preparation. Lay in a supply for all kinds of expeditions. Avoid unknown brands.



## Franklin's Circle's "Grand Old Man."

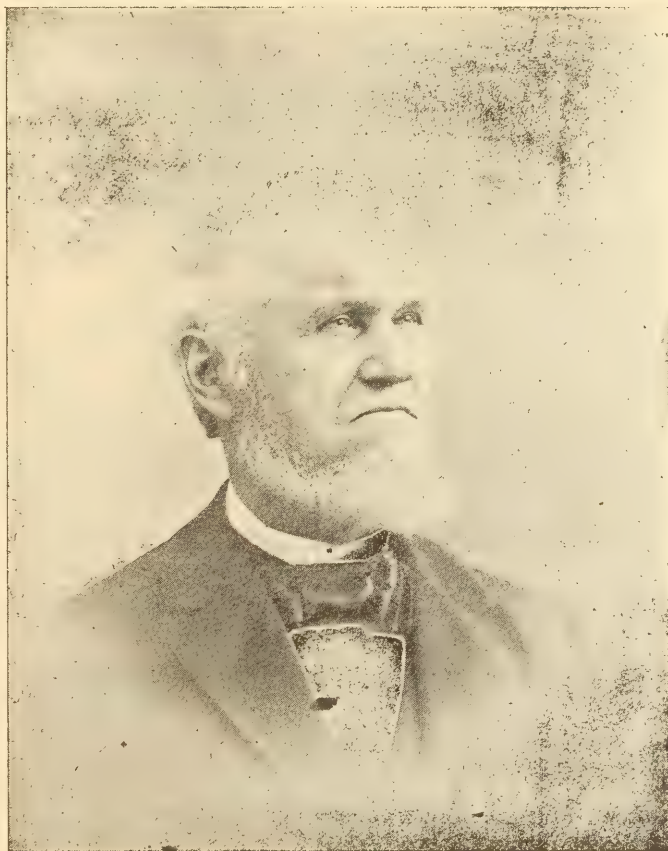
Beautiful old age is life's joy and crown. The dignity which honored years bring us is kingly. It was Cicero who said, "I know not any season of life that is passed more agreeably than that of virtuous old age." And the poet Waller sings:

"The soul's dark cottage battered and decay'd  
Lets in new light through the  
Chinks that time has made."

Franklin Circle's "grand old gentleman" is Abraham Teachout. Should you visit that church on any seasonable Sunday morning,

abiding sense of humor. He appreciates a clever joke and enjoys a hearty laugh.

In his early years, on more than one occasion he preached from the pulpit; sometimes now he speaks or prays in public, and always to the edification of his hearers. He is generously liberal. He has been abundantly blessed in his business interests, and gives largely to many enterprises. Many of our educational institutions have been aided by him. He has been one of the most liberal friends Hiram College ever had; his gifts to that institution alone amounting to many thousands of dollars. He is a regular contributor to the different missionary funds of his church. From the first he has been a staunch



Abraham Teachout.

you will be sure to see him seated well up toward the front. Brother Teachout is a man who would attract attention anywhere. He will be eighty-seven years old next August, but his eye is undimmed and his natural force unabated. Over six feet in height and weighing more than two hundred pounds, with large finely-shaped head and classic face, his is a commanding figure. The ruddy color in his cheeks, together with his powerful physique, speak eloquently of temperate habits and regular hours. Seldom does he miss a day from his office, and his judgment is still ripe and discerning. How shall a man spend his declining years? Talleyrand once said to a person who could not play whist: "Pray, have you reflected on the miserable old age that awaits you?" Brother Teachout's leisure hours find better employment than that. He reads good literature. He is particularly fond of The Literary Digest and his church papers. He keeps in touch with the doings of the day and is well informed as to the progress and work of the Disciples of Christ. For more than half a century he has been a devout and loyal disciple. He has seen the brotherhood grow from a despised and persecuted little band to a great and honored religious people, and more: in their growth and development he has had a part. He not only knew but was intimate with many of the pioneer preachers. General Garfield was his close friend, and his reminiscences of that versatile Christian statesman are delightfully interesting. Brother Teachout possesses an

supporter of the Ministerial Relief Board. An ardent prohibitionist, he has given both time and money to the advocacy of his party's principles.

Brother Teachout is a gentleman of the old school, courtly and dignified in his bearing. No one can long be in his presence without feeling the power of his personality. As for us of the Franklin Circle Church, we all love and revere him. As we look at him and listen to him talk, we think how applicable to him are the lines:

"Rich in experience that angels might covet,  
Rich in a faith that has grown with the years."  
EDGAR D. JONES.

## Drake's Palmetto Wine.

Every sufferer gets a trial bottle free. Only one small dose a day of this wonderful tonic. Medicinal Wine promotes perfect Digestion, Active Liver, Prompt Bowels, Sound Kidneys, Pure, Rich Blood, Healthy Tissue, Velvet Skin, Robust Health. Drake's Palmetto Wine is a true unfailing specific for catarrh of the Mucous Membranes of the Head, Throat, Respiratory Organs, Stomach and Pelvic Organs. Drake's Palmetto Wine cures Catarrh wherever located, relieves quickly, has cured the most distressful forms of Stomach Trouble and most stubborn cases of Flatulency and Constipation; never fails, cures to stay cured. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of this paper who writes for it.

A letter or postal card addressed to Drake Formula Company, Drake Building, Chicago, Ill., is the only expense to secure a satisfactory trial of this wonderful Medicinal Wine.

## WHAT SULPHUR DOES

### For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

## Living Praise

By Chas. H. Gabriel  
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### Sacred Songs Suitable for All Occasions

267 Sacred Songs; a very large proportion of them new. The best collection of high class music ever produced among our people.

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### Washington State.

Wister Williams is ministering to the University Place Church (Seattle). The church is well pleased with him.

Neal Cheetham has again taken up the work at Oakesdale.

J. T. Eshelman held a meeting at Hatton and one at Ellensburg with good interest. The number added has not been reported to the writer. Brother Eshelman is the Democratic candidate for treasurer of the city of Tacoma with a good fighting chance of election.

D. Y. Donaldson has lately located with the church at Colfax, Wash., and it is confidently expected that he will do a splendid work.

Washington churches are taking the March offering for foreign missions. Stormy weather in Western Washington on the first Sunday kept many from having fellowship in the work that day, but by faithful work that will be overcome.

One of the recent forward steps in the First Church, Tacoma, is the organization of a Junior Christian Endeavor. This we have greatly desired for some time. More than 20 charter members give the work a good beginning.

MORTON L. ROSE.

Tacoma.

### Jottings.

The church at Virginia, Ill., uses the individual communion cups. These are the first I have seen. It seemed a little strange to me the first time I sat at the table; but the novelty soon wore off. I do not see anything objectionable in their use.

The fear of microbes and germs led the church to use the individual cups. I think the fear is a baseless one. Our Saviour and his disciples all dipped into the same dish when they ate their meals, and there was no fear of microbes then. We are becoming exceedingly fastidious now-a-days.

If the Virginia congregation were as scrupulous about avoiding contamination with the world and the germs of wickedness as they are literal microbes it would be most commendable. Then there would be no card parties, whist clubs and dancing church members.

People can sometimes strain at gnats and swallow elephants. They care for the body and neglect the soul. They pay tithes in minor matters, but neglect the weightier ones.

A fund is accumulating in the Virginia Church for a pipe organ.

Foreign mission day in this church was a joyful one, and about four times the apportionment was raised.

We have largely lost the good moral effects of baptism in this meeting. They have a notion that they want the baptisms to be private, and without any announcement, and with only a few immediate friends of the candidates present, the holy ceremony is performed. We have had but one public baptism. All the others were privately done.

This is abominable. I do not wonder that pedo-baptists, when compelled to immerse, do so secretly; but it is an anomalous condition among our brethren.

Baptism is a monument to the burial and resurrection of our Lord. Monuments should be seen, and we should have as many people present as possible.

Baptism is a great object lesson. It preaches Christ to the world in a most forceful and impressive way. What though some may come to scoff? They may stay to pray. There was a "generation of vipers" present at the ministry of John the Baptist, but he did not hesitate to baptize the people before their eyes. Multitudes witnessed the baptism of Jesus, and who can measure its moral effect?

It is but fair to say that our Virginia preacher protests against private baptisms, and he deeply regrets that the candidates should demand privacy.

If my readers want to secure one of the best songs recently published, send 25 cents to J. W. Carpenter, Virginia, Ill. It is in sheet form and to be sung by a quartette.

Virginia, Ill.

SIMPSON ELY.

### Foreign Mission Notes.

The Foreign Society is already able to report fourteen new Living Link churches this year, and it confidently expects to be able to report six more by the October convention.

Last week the Foreign Society received two annuity gifts, one from a sister in southern Indiana, and one from a brother in Ohio. The society has received nearly \$200,000 on this plan.

The Central Church, Youngstown, Ohio, will support C. S. Weaver, Osaka, Japan, as their missionary after this. W. S. Goode is the pastor. C. S. Weaver is one of the most useful missionaries in the Sunrise Kingdom. He is the treasurer of our Japan mission.

The Richmond Avenue Church, Buffalo, N. Y., will support Frank Garrett at Nankin, China, in the future. Brother Garrett is one of the strongest evangelists in China.

The offering of the Mayfield, Ky., church will go beyond \$400 for foreign missions this year. Roger L. Clark is the minister.

Massillon, O.—Our combined offerings foot up to \$590.32. There are others yet to hear from, which no doubt will bring the amount up to the required \$600. The Living Link is assured.—GEO. DARSIE, JR.

Cleveland, O.—One thousand dollars for foreign missions from Franklin Circle is assured.—E. D. JONES.

Mound City, Mo.—We took the offering last Lord's day. Hope to reach our apportionment.—G. L. PETERS.

Liberty, Mo.—The church here was asked for \$100. Our offering amounts now to \$115.05, and there will be more. This is the largest missionary offering this church ever made.—R. G. FRANK.

Cameron, Mo.—I am glad to say we will pass our apportionment, which was \$125.—R. W. WALLACE.

Dexter, Mo.—Apportionment \$10; raised first foreign offering about \$30.—ALBERT BUXTON.

Joplin, Mo.—Glad to report a good offering in the First Church here, and also in the South Joplin Church.—W. F. TURNER.

Jasper, Mo.—We went ahead of our apportionment yesterday. Two years ago, \$2, one year ago, \$5, this year a little more than \$15.—O. W. JONES.

Boonville, Mo.—The collection for foreign missions amounted to \$12.80.—E. H. ROBERTS.

St. Louis, Mo.—Raised \$150 for foreign missions at Fourth Church. More to follow.—E. T. MCFARLAND.

St. Louis, Mo.—Offering from the First Church a little in excess of \$200.—JOHN L. BRANDT.

Bellaire, O.—About \$300 in sight last Lord's day. We are making a personal canvas for the other \$100, and it will come.

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And are equal to the best. Ten mammoth Flowering varieties, one package of each kind for 25 cents.

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Our booklet, "The Road to Health via Nature's Way." It tells all about the California Olive Medical Co. and the largest Olive Ranch in the world. It tells all about the California Oil Cure for chronic diseases of the vital organs, constipation, insomnia, heart troubles, nervous ailments, appendicitis and piles without the use of drugs, alcohol, mineral medicines, or the knife. It tells how to keep you well; how to cure rheumatism and all pain.

It tells you how to secure a free trial of remedies that are sold under a signed guarantee. It will convince you of Nature's way of curing all disease. You ought to read it. A postal card with your name and address will bring it without any cost to you. Write to-day; just as soon as you have read this. Address

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Eastern Branch, Station "B,"  
BUFFALO, N. Y.

**RELIGIOUS THOUGHTS** The April number 1904 of THE PULPIT MONTHLY MAGAZINE contains 15 powerful sermons preached during March, 1904, by the Prominent Preachers of America. Among them are: **The Church's Duty to the Stage**, preached in St. Pauls Church, Boston, Mass., by Rev. Walter E. Bentley. **Church and Society** preached in New York City March 6, 1904, by **Right Rev. Henry C. Potter**. Single copies of the Pulpit Monthly Magazine ten cents, per year \$1.00. James E. Bergen & Co., Publishers, Indianapolis, Ind.

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Cured by the Collings System. Send post name and address to Capt. W. A. Collings, Room 221, 166 Public Square, Watertown, N.Y., and he will send you **FREE BY MAIL**, a trial of his wonderful treatment that cured him and has cured thousands of others. Do not delay, but write today. Capt. Collings has a remarkable experience with rupture and will gladly recite the details and send a free trial. Write him.

### SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

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## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

### Additions Reported Last Week.

Baptisms .....	2,344
Letter and statement.....	627
Denominations .....	80

Total..... 3,051

M. L. BUCKLEY.

Harrison, O., March 17.

**CALIFORNIA.**—Napa, March 10.—The meeting held by Mrs. Clara H. Hazelrigg and Miss Hazlerigg resulted in 42 additions. The Endeavor was strengthened by 25 new members, the Junior reorganized. All other departments greatly helped. The weather was unusually bad, rain, floods and mud in excess of years. Of the 42 additions, 24 were confessions, 18 by letter and statement. All bills paid and money in the treasury. The gospel was preached and sung so that it won the hearts of saints, sinners and members of the denominations.—S. A. NESBIT.

**DISTRICT OF COLUMBIA.**—Washington, March 14.—We have had 10 additions, nearly all baptisms, since last report. Added new chairs. Have new hall in sight; 100,000 bricks donated; also other articles. Will go over our apportionment for foreign missions. Outlook fine in all the churches.—W. L. HARRIS.

Washington, March 16.—One confession at H Street Sunday evening. Everything moving along harmoniously and hopefully. At the regular semi-monthly meeting of Washington ministers Monday, there were 11 additions reported. Bro. W. J. Wright, our general evangelist for the East, was present and reported a meeting recently held by him at Danbury, Conn., resulting in 41 confessions beside others by statement. The following sums were reported from the Washington churches for foreign missions: Vermont Avenue, \$240; Ninth Street, \$125; H Street, \$50; Whitney Avenue, \$27; Thirty-fourth Street, \$11.10, making a total of \$453.10. The churches at the capital are growing in members and missionary zeal.—J. MURRAY TAYLOR, Sec. Washington Min. Association.

**FLORIDA.**—Jacksonville, March 14.—We are having the greatest meeting in the history of the town. There have been 23 additions in the first eight days. The congregations have been astonishingly large. Last night every available space was taken. Chairs were placed in the aisles and around the pulpit, the doors crowded, and the auditorium 100 feet long, still people could not get in. The meeting is great, and Brother James Small is all right.—RUFUS A. RUSSELL.

Jacksonville, March 16.—Twenty-eight added to date in a meeting here held by Jas. Small for J. T. BOONE.

**IDAHO.**—Lewiston.—Our meeting with Bro. A. Sanders at Pomeroy, Wash., closed March 6 with 28 additions, 23 by baptism. We are spending a few days with Brother and Sister Pine in Lewiston. The work here under Brother Pine's ministry is moving on nicely. Our next meeting will be at Waterville, Wash. Will begin there March 20. The church there has been without a pastor for some time. We hope to locate some one there.—T. F. STEPHENS AND WIFE, evangelists.

Caldwell, March 14.—Our meeting conducted by J. B. Holmes, of Eugene, Ore., ceased Mar. 11; 63 added to the church here. Brother Holmes is an excellent worker and a good man. He makes the most powerful plea I ever heard. He did us much good. Two more confessions yesterday. Could use some sample copies of your paper.—JOEL M. FISHER, pastor.

**ILLINOIS.**—Alvin, March 14.—One confession and baptism yesterday at regular services and in the evening we started our Christian Endeavor. We have had a prosperous Junior Christian Endeavor here for some time, but no regular Christian Endeavor till last evening.—C. E. GAUMER.

Bellflower, March 13.—Good congregations. Two members received from the Baptists.—J. D. WILLIAMS.

Eureka, March 16.—The ministerial students of Eureka College have preached 500 sermons, baptized 128 and received 55 into the churches in other ways in the past four months.

They are pastoring about 30 churches. Eureka Church has had 13 baptisms since last report.—A. W. TAYLOR.

Harvey, March 14.—Yesterday was a great day for the church at Harvey. Last night our house was filled to its utmost capacity. Two came forward to take their stand for Christ. We have arranged to preach a series of evangelistic sermons on Thursday evening for at least two months. We look for a great ingathering in the very near future.—JOHN J. HIGGS.

Harvey, March 17.—Three more added last night at our prayer meeting. Between 75 and 100 present. Prospects were never more hopeful. Our one evangelistic service is proving a success. Let other preachers try it.—JOHN J. HIGGS.

Mt. Sterling, March 16.—Meeting closed Sunday night; 21 additions, 11 baptisms. Brother Northcutt went from here to Sedalia, Mo.—WM. M. GREENWELL.

Charleston, March 12.—Our meeting has reached the end of the fifth week with a total of 204 additions to date. Will continue over Sunday and perhaps longer. Bro. Allen Willson is untiring.—W. L. HARDING.

Martinton, March 14.—One more confession at Donovan since the close of our meeting. Others will come soon. Had to postpone the meeting here on account of sickness and bad weather.—T. F. RICHARDSON, pastor.

Pleasant Hill, March 14.—Five additions here Feb. 21, four confessions, one from the M. E. Also five March 6: three by relation, two from denominations. One by letter at White Hall Feb. 28. One baptism at Nebo March 13. Over \$20 for foreign missions at Nebo last Lord's day.—O. C. BOLMAN, minister.

Mt. Sterling, March 14.—Bro. H. A. Northcutt closed a short meeting with us last night; 21 additions, mostly by confession. He is a sweet spirited, able preacher of the gospel and has done us great good. One of our converts was Miss Lorena M. Briggs, of Chopin, Ill., who led our music. She is a good leader and a fine soloist. She wants to be a singing evangelist.—N. E. CORY.

De Kalb, March 17.—We organized a Christian church on last Sunday, with 26 members. Of these 15 were by letter and statement, three reclaimed, two by primary obedience, two from the Baptists, two from the M. E.'s, two from the United Brethren. All are adults and 23 are heads of families. Good Sunday-school and Ladies' Aid Society was organized. Twenty dollars per month was pledged toward incidental expenses. The state board will look after this work, as it is the seat of the Northern Illinois State Normal School. This is the second church we have organized in Northern Illinois this year. We go to Rock Falls next. Meade E. Dutt had charge of the singing and was a great yoke-fellow.—HAROLD E. MONSER.

Charleston, March 18.—Over 225 came forward in Allen Wilson meeting with Charleston congregation. Brother Wilson has rare presence of mind and self-command in his work. He excels in clearness and sending the truth home to the heart. He is now at Greencastle, Ind. This is the greatest meeting in Charleston's history in point of attendance and accessions. In thirty-three nights' services, only two nights fell below 500 in attendance, while a number of nights saw from 600 to 800 in attendance. The theater had only 38, I am told, one night. They gladly heard the Word. Our personal workers worked as never before. Forty or more were pledged before the meeting.—WILL F. SHAW.

Coldbrook, March 19.—Closed a two and a half weeks' meeting at Alexis, March 10. The work there had been at a low ebb for some time. Had eight additions, all by baptism, and the brethren are all united again. They are out of debt on their new building, and expect to employ a minister soon. I will preach for them on Thursday nights until they can secure a minister. We need a county organization to look after these weaker points.—LESLIE GARFIELD PARKER.

Browns, March 17.—I visited the church at Richland City, Spencer county, Ind., where I preached seven years, and preached for them on Wednesday night, March 9. I had a full house. I found them in good working order.—J. T. JACOBS.

**INDIANA.**—Noblesville, March 14.—March offering \$200. Two confessions, three added by letter at yesterday's services.—E. B. BARNES.

Ladoga.—We closed seventeen days' meeting at the West Side Church, Kansas City, Mo., March 3, with 42 additions. Brother Aber, the pastor, is an earnest, faithful, godly man, and Mrs. Aber a minister's ideal wife. With these two noble Christians in charge we predict a bright future for the West Side



Invaluable to elderly people, invalids, and all who suffer from difficult breathing. Prevent dryness of the throat and air passages.

Avoid Imitations.

John L. Brown, Jr.

Church. Begin meeting at Clayton, Ind., March 12.—U. H. ALFORD.

Greensburg, March 14.—I turned aside from secular work long enough to hold a short meeting at Royal Center, Ind., which closed Sunday night, the 13th, with 16 additions to the church; eight baptisms, and others were heads of families from the sectarian churches who came into the freedom of the truth. Seems "sort o'" natural to be in a revival meeting, and think I will try it again.—H. B. SHERMAN.

Brook, March 15.—Please report 50 added here to date; we continue.—J. BENNETT, evangelist.

LaPorte.—We have been so occupied with our foreign missionary offering that everything else has been tabled for a time. Our offering was \$52.35, more than twice that of last year.—GEO. E. HICKS.

Terre Haute, March 18.—One confession and baptism at our last Wednesday evening prayer-meeting. We are now studying the life of Christ. Sixty-five dollars for foreign missions. We continue the effort next Lord's day. If we fall below our mark, we shall put personal workers in the various sections of the congregation to raise the amount. Leonard Barbre, pastor of the Second Church, has recovered from the measles and is back at his work. He is doing a good work. The district convention will be held with that church this spring.—A. L. WARD, pastor Central Church.

Indianapolis.—During my last visit with the Whitewater church, eight were added; six confessions, two from the New Lights. The apportionment for foreign missions doubled.—WILLIS M. CUNNINGHAM.

**INDIAN TERRITORY.**—Bristow, March 14.—For the encouragement of the brethren I

**Millions for Libraries!  
Millions for Hospitals!  
Millions for Industry!  
Millions for Art!  
Millions for Education!  
Millions for Philanthropy!**

**Men of Israel! Are there no Millions for the Master?**

One single bestowal of a million dollars upon the cause of Home Missions alone would multiply results fifty times within a year, and set in operation forces that would multiply in limitless progression throughout the years.

The disciples number 1,220,841 members (conservatively estimated). We ought to average one dollar per member for permeating our own land with the gospel. Last year we averaged 8 cents.

**There are records from 10,985 churches. Last year we received offerings from but 2,060 churches.**

Surely a brotherhood such as ours are able to place upon the altar of their country and their God, not less than **A Million for America.**

We are ready to receive your enlistment. Write us.

BENJAMIN L. SMITH, } Secretaries  
GEO. B. RANSHAW, }

**American Christian  
Missionary Society,**

**Y. M. C. A. BUILDING,  
CINCINNATI, O.**



give a report of the Bristow meetings. We began three weeks ago and have had 57 additions to date—27 by primary obedience, 19 by letter or statement, 10 from the denominations and one reclaimed. Large audiences assembled every night, and several times many were turned away. Yesterday we organized a union C. E. society with 26 active members. The meeting was announced to close last night, but nine more came forward, so we continue until Tuesday anyway. I resume my work at Pryor Creek next Lord's day.—F. HOOKER GROOM.

Muskogee, March 16.—I wish to report one confession and two added to our membership here last Lord's day; this makes two confessions and baptisms and about ten added during the six weeks I have been here. This town of some 10,000 or 12,000 is said to be the best in the Indian Territory. The oil diggers have brought in one "gusher," and now five wells are being drilled; so the future of the town seems assured. Half a dozen fine stone and brick business houses are in process of erection, and others under contract, besides school-buildings, churches and residences. This is a fine field for church work, and we are moving off nicely. We have a generous and energetic church, and new members constantly coming in, and all who come will find a home and a hearty welcome here. Members coming will please not forget to bring their church letters with them and become identified with us as soon as practical on arrival.—JOHN H. CRUTCHER.

Chickasha, March 14.—Four added yesterday—two by confession and two by relation, making 107 since Brother Boen's pastorate began. Have outgrown our house accommodations. Begin a \$15,000 structure immediately.—J. SPRINGER.

IOWA.—Glenwood, March 15.—We recently closed a three and one-half weeks' meeting, which resulted in 21 additions to the church, 12 by confession, one each from Baptists, United Brethren and Presbyterians, and the rest by letter and statement. Since the meeting five others have been added, three confessions, one reclaimed and one letter. Home forces did the work with the exception of seven sermons by W. B. Clemmer, of Council Bluffs. His work was greatly appreciated. Foreign mission offering \$25, which is double last year's offering.—WALTER L. MARTIN.

Zealand, March 16.—Closed a three weeks' meeting here Monday evening with 50 added, 38 confessions, 24 heads of families, 18 from denominations, 26 came forward the last two days of the meeting. J. P. Garmon sang for us, and the writer did the preaching. Am on my third year as pastor with this good people.—CHAS. D. HOUGHAM.

Corning, March 14.—Meeting less than one week old with three confessions. Audiences growing. Prof. C. E. McVay is the leader of song, and he is doing his work to the satisfaction of all. I can unhesitatingly recommend him. He can be had for an April meeting.—SAMUEL GREGG, evangelist.

Des Moines, March 14.—Meeting closed with yesterday's services; 79 added in all, 40 by primary obedience. Miss Powell and Miss McRae assisted most helpfully in the music. Our new work opens with brightest promises. In church and university our people here are intent upon a great work. The tone is right, the atmosphere wholesome.—CHAS. S. MEDBURY.

Pleasantville, March 19.—I just closed a meeting of two weeks at Fairview close to Pleasantville, with 13 additions, seven baptisms, five from Methodists and one from Evangelical Church. We also had three by statement at this place last Sunday. Will commence frescoing our church at this place soon.—J. W. BABCOCK.

Keokuk, March 19.—One by letter last Sunday night, and one by baptism Wednesday night. Shall raise our apportionment for foreign missions.—J. W. KILBORN.

KANSAS.—Oak Valley, March 10.—Closed meeting at Burlington with their pastor last Lord's day. Thirty-one confessions, eight otherwise, 39 in all. Brother Wright is a good man. I go to Conway Springs next Lord's day to sing for Bro. J. T. Bayr in a meeting there.—A. W. SHAFFER, singer.

Mound City, March 17.—Meeting two weeks old; 11 added. We continue.—C. C. ATWOOD AND WIFE.

Douglass.—I began work here the first of the year at full time, the church for the past few years having only had half time preaching, and so find much to do to arouse interest in those that have become indifferent. We have a loyal, consecrated official board, J. M. Satterthwaite, editor of the Douglass Tribune, is one of the elders and also one of the best Bible-school superintendents we ever knew. We have organized a ministers' union

since coming here. The better half has by request filled the pulpit at the Congregational Church, and she also delivered a memorial address on Frances E. Willard at a union service of all the churches in the city, and has been requested to fill the pulpit at the M. E. Church in the absence of the pastor at annual conference.—CHAS. E. F. SMITH AND WIFE, pastors.

Washington.—One more confession.—EDWARD CLUTTER.

Atchison, March 17.—Just closed a three weeks' meeting at Oaktown, Ind., which resulted in 48 additions. Evangelist Eugene T. Martin did splendid work with the old gospel. We led the music and found it a great pleasure to work with those people. Our chorus choir of 100 voices did fine work. Have just begun here, assisting Ed. L. Ely, pastor.—GUY B. WILLIAMSON AND WIFE, song evangelists.

Iola, March 18.—We are now in the second week of our meeting here; 25 up to date. A \$9,000 church was dedicated at the beginning of the meeting by W. S. Lowe. Brother Phillips, the pastor, is a wise master builder. He is a host in himself. The church never was so prosperous.—R. A. OMER & SPRAGUE.

LaCrosse, March 18.—Forty-three additions; membership doubled; many are thinking; much Bible reading; meeting continues.—M. M. GATES, the cowboy evangelist, and Geo. E. LYON.

Herington, March 10.—One by primary obedience last Sunday.—F. M. MCHALL.

KENTUCKY.—Williamsburg, March 12.—There were six more additions in our meeting here last night, and this meeting is assuming interesting proportions, being the first one in this old church for many years. They are painting their building, and we will have Bro. J. W. McGarvey here the first Sunday in April, to officiate in ordaining additional officers in the church. The district C. W. B. M. meets here next August.—T. M. MYERS.

Williamsburg, March 14.—There have been seven more additions to the church in this meeting, and the interest has grown to be something unusual for this place. Bro. J. T. Brown, of the Christian Companion, will arrive here to-morrow to aid us in the meeting. Prof. J. W. McGarvey, of the Bible College of Kentucky University, will preach for us here at Barbourville, Ky., next Sunday, the 20th inst.—T. M. MYERS.

MICHIGAN.—Saginaw, March 14.—Great day yesterday. Five confessions and one by letter. Also one confession a week ago. Went beyond apportionment for foreign missions.—J. S. RAUM.

Belding, March 15.—I closed a 27 days' meeting at Battle Creek, with 84 added, 58 confessions. Brother Buzzell, the pastor, and his people are winning, and some day we may expect a strong church at Battle Creek. I also tried to hold a meeting for our mission church at St. Johns in January, but the cold weather forced me to quit with only four added. F. L. Taylor acceptably led our singing.—W. H. KINDRED.

MISSOURI.—Marceline, March 15.—There was one more addition to the church here last Sunday evening. This makes 25 additions in the regular services since the first of January.—A. MUNYON.

Louisiana, March 14.—Thirty-two additions to date. Meeting continues. Brother Coombs will go next to Canton, Mo.—M. S. JOHNSON.

Kansas City, March 14.—Meeting a week old. Five confessions and one returned prodigal. We will continue indefinitely. While this congregation is small, it has an excellent corps of workers.—E. H. WILLIAMSON.

Sedalia, March 18.—There have been ten additions to the East Broadway Christian Church since I became pastor; four were by baptism. We took up our offering for foreign missions the first Sunday in March.—W. F. HAMANN.

MONTANA.—Bozeman, March 14.—We began a meeting here yesterday. At the morning service the house was full. In the evening many were turned away, who could not get in. Four added at the close of first day. Brother McHargue is a fine pastor. This is a fine church and all are hopeful and expecting a good meeting.—LAWRENCE WRIGHT AND SMITH.

NEBRASKA.—Pawnee City, March 12.—I have to report that we more than doubled the apportionment for the March offering, raising more than was ever raised for missions in the history of the congregation. We had three added by relation and one by confession at this service. This makes nine that have been added since we took the work here, Jan. 24.—T. A. LINDENMEYER.

Overton, March 17.—All departments of work taking on new life. Button revival in

Bible-school, C. E. growing, Junior Endeavors raised over \$11 last week to buy chairs for infant class. Prayer-meeting organized last night to study the Acts of the Apostles in connection, and two confessed Christ at the close. Splendid audiences and interest by all.—O. L. ADAMS, pastor.

NEW MEXICO.—Roswell, March 13.—The pastorate of C. C. Hill opens most hopefully here. He strikes a responsive chord on all hands. There have been a number of additions already, with several baptisms. On the evening and night of the 2nd inst the elegant

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Mrs. Jerome Ellison, of Wheeling, W. Va., writes: "I suffered from catarrh nearly my whole life and last winter my two children also suffered from catarrhal colds and sore throat so much they were out of school a large portion of the winter. My brother who was cured of catarrhal deafness by using Stuart's Catarrh Tablets urged me to try them so much that I did so and am truly thankful for what they have done for myself and children. I always keep a box of the tablets in the house and at the first appearance of a cold or sore throat we nip it in the bud and catarrh is no longer a household affliction with us."

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home of J. M. Miller was opened for a handsome reception given to Brother Hill and family. H. M. Bandy went to Albuquerque under the A. C. M. S. within the last two weeks. A great opportunity, and Bro. B. will build a good church there.—JESSE B. HASTON.

**NEW YORK.**—Buffalo, March 14.—Another confession yesterday—a most excellent lady. Spoke at the German Y. M. C. A. at 3:30 P. M. Our great new Central Y. M. C. A., (opened to the public not long ago) cost almost \$400,000, and is the finest in U. S.—B. S. FERRALL, Jefferson St. Church.

Syracuse, March 13.—Meetings at Central Church, with F. O. Fannon as evangelist, are progressing encouragingly. Ten added yesterday; \$75 raised for foreign missions.—WM. D. RYAN.

**OHIO.**—Massillon, March 14.—P. H. Welshimer, Canton, Ohio, assisted me in a three weeks' meeting in which there were 24 additions—all by confession and baptism. The weather and an epidemic of sickness threatened to put a stop to our progress, and did hinder us greatly, but only three or four services failed to bring responses to the invitation. Our people were highly pleased with Brother Welshimer. He is a strong gospel preacher and a sweet-spirited man. Our offering for foreign missions yesterday resulted in \$465.32, with others yet to hear from. This, with the offering from the Sunday-school, will make us a living link. Our people rejoice over this excellent showing. We also had two additions yesterday. I go to New Philadelphia this evening to begin a meeting, assisting Brother Reynolds.—GEORGE DARSIE, JR.

Springfield, March 17.—Bro. W. S. Priest, of Columbus, O., assisted us in a splendid meeting here which closed Lord's day a week ago. The meeting lasted four weeks, with Brother Priest preaching during the week and myself on the Lord's days. Thirty-three were added, 23 being by confession and baptism. Brother Priest added many to his congregation while holding our meeting. His preaching was all any could ask, clear, powerful, persuasive, entertaining, sympathetic, apostolic. Much good was done. Seven others added recently, six of them by confession and baptism. The work is quite prosperous.—W. A. HARP.

**OKLAHOMA TERRITORY.**—Blackburn, March 14.—We are building an elegant stone church house at this place. Preach here once per month and are having additions at every service. Four added to the church at Skedee first Lord's day. Three added at Cleveland yesterday. Will send an offering from all of these points for foreign missions.—M. F. INGRAHAM.

Cherokee, March 14.—Three by letter and two confessions here yesterday. Also baptized three, and one other confession from Ashley, O. T., resulting from Brother Barnes' meeting at that place.—M. B. INGLE.

Kingfisher, March 14.—Ten accessions last night; 37 to date. The interest is great. Brother Talmage Stanley leads the chorus with his cornet. We also have a piano and organ. There are 40 in the choir. Began our Sunday school revival March 6. Yesterday there was an increase of 45. Brother Marshall's sermons are plain and convincing.—ISOM ROBERTS.

Cleo, March 14.—Preached last night to good audience in courthouse at Watonga, and almost the entire audience joined the New Testament Reading Circle, and a dozen or two joined yesterday at the Sunday-school, the pastor among the number, at Geary, where I made a talk. If you will read through the New Testament at least one time within one year, send your name to me at Theo, Tex.—THOS J. EASTERWOOD.

Guthrie, March 19.—The Oklahoma Ministerial Institute convenes at Norman, May 10-12. A fine program is about ready for publication. Bro. M. M. Davis, of Dallas, Texas, is the chief speaker. His subjects involve some of the fundamentals in Christianity. Let all the preachers of Oklahoma be present.—J. T. OGLE.

**OREGON.**—Monmouth, March 13.—Our protracted meeting with home forces closed today with 13 confessions and six otherwise.—Bro. J. A. Brown is our pastor.—F. S. POWELL.

**PENNSYLVANIA.**—Sandy Lake, March 15.—One young man was baptized here Sunday; several more to follow. I am in a meeting at Millageville now; good audiences and good interest. We took collection for foreign missions Sunday night. You may hear from this field later.—THOMAS MARTIN.

**SOUTH DAKOTA.**—Oacoma, March 11.—O. E. Palmer, of Armour, was with the church here in a two weeks' meeting. There were no additions, largely due to the severe weather. The church, however, unites in pronouncing him a sincere, large-hearted, able preacher of the truth. He is invited to come again. While Brother Palmer was preaching at Oacoma, I filled his pulpit at Armour. The brethren made the visit very pleasant for me.—W. J. DODGE.

**TEXAS.**—Fort Worth, March 14.—On yesterday, March 13, there were two accessions to the Tabernacle Church and also one baptism.—JAMES S. MYERS.

Beaumont, March 12.—I am holding a meeting at this place, and will be here until the first of May.—B. J. WAUGH.

#### Changes.

F. H. Bentley from Lawrence, Kan., to Topeka, Kan.

J. A. Bennett from Camp Point to Arrow-smith, Ill.

Walter Kline from Camp Point, Ill., to Payson, Ill.

T. W. Hancock from Roswell, N. Mex. to Blackburn, Mo.

W. E. Gray, Thayer, Mo. to Willow Springs, Mo.

#### Death by Neglect.

Dr. D. M. Bye, the eminent specialist, of Indianapolis, who cures cancer by the use of a combination of oils, says thousands of persons die from cancer every year from no cause save neglect. If taken in time not one case in a thousand need be fatal. The fear of the knife or the dread of the burning, torturing plaster causes a few to neglect themselves till they pass the fatal point. By far the greater portion die because their friends or relatives, on whom they are dependent, are insensible to their suffering and impending danger till it is too late. If you have friends afflicted write to-day for free book, giving particulars. Address Dr. D. M. BYE Co., Drawer 505, Indianapolis, Ind.

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## Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

**A Preacher's Story of His Work.** By W. S. Rainsford, Rector of St. George's Church, New York City. (The Outlook Co. \$1.25 net.)

Twenty years ago Dr. Rainsford, then but little over thirty years old, took charge of a dying Episcopal church in a section of lower New York where there were masses of people, but almost none of the sort to which Protestant churches can usually appeal for support. The church had less than 500 members and was accomplishing absolutely nothing. Today the church has 5,000 members and there are 3,000 non-members, mostly young people, enrolled in its various organizations. To find what people need and give it to them in such form as they will receive it, is in brief Dr. Rainsford's prescription for successful church work. In his case it has involved doing some unconventional things which have been freely criticised from the outside, but the work has been done and the church has passed from impotence to power. Dr. Rainsford was born and raised in Ireland, did his first mission work in the depths of east London, spent a few years as curate in Norwich, England, where he acquired a reputation as an evangelistic preacher, came to America and did an itinerant evangelistic work among the Episcopal churches for two or three years, and then settled in Toronto as a rector of the Cathedral Church. About this time there came a change of theological views, threatening for a time to ruin his ministry. He had been ultra-orthodox and had produced a great religious revival by the most dogmatic preaching of the old doctrines. In the transition to a new and firmer basis of faith his work suffered. Then came the call to New York, and he began his work there with the thrill of a new discovery—that God is the father of all men, and that the preacher's business is to call wandering children back home and not to inject into men something which is essentially foreign to their nature. The thorough conviction of this truth, deepened by the struggle which it had cost and a consuming zeal for the correlative truth,—that all men are brethren because children of the common Father,—have been the underlying principles upon which Dr. Rainsford's remarkable work among the poor in New York has been built. One may think what he pleases about some of the methods which he has employed in his institutional work, but one cannot help being thrilled and stimulated by this vivid narrative of experiences. It is a book which the preacher may well keep by him and read over occasionally, (it can be read in an evening) whenever he feels that his ministry is in danger of becoming conventional and perfunctory. Take this wise sentence as an example: "I think it absolutely wrong that a man should be obliged to profess belief in the Apostles' Creed before he is admitted to the church; I should rather lay emphasis on his willingness to serve the Master: the sooner the church takes that ground the better." "If you are true to yourself you cannot preach a thing until you are fully persuaded of it in your own mind; and when you are once fully persuaded you cannot hold your tongue." "Being unnatural is the great secret of loss of power in the pulpit: as soon as men stand in the pulpit things change: there are certain things they feel they must not say—unfortunately often the best things they have to say—their convictions must be toned down, very often just the convictions that do not want to be toned down."

**Brimstone Bargains in the Marriage Market, or the Traffic in Sex.** By Rev. F. G. Tyrrell, D. D. (Puritan Pub. Co., St. Louis.)

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Perversion of Sex and the degradation of woman growing out of her economic dependence"—this is the sub-title of this startling volume. It contains a vast and varied indictment of modern society for sins and crimes growing directly or indirectly out of sex relations; and it argues that the prevention of these is to be accomplished by freeing woman from her inherited bondage, making her industrially free and self-dependent, so that the determining fact of her career will not be that she is a *woman*, but that she is a *person*. The book contains a great deal of detailed and disgusting description of moral monstrosities, but the author is right in saying that the iniquities which exist are not cured by ignoring them. It is indecent in the same sense that the most lurid works of Zola and Tolstoy are indecent—in giving an unblushing presentation of the vilest sins. It is moral in the same sense that they are moral—in using these presentations to show that sin is horrible. But it lacks the saving artistic quality which enabled these great realists to send home their shafts with a maximum of force and a minimum of offence to the reader's sense of the proprieties.

**The Twentieth Century New Testament.** A Translation into Modern English. Complete in one volume. (Revell. \$1.00 net.)

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## Marriages.

**FLANAGAN-McNURLEN.**—Married, by C. H. Strawn at his residence in Sigourney, Iowa, March 16, 1904, Sam B. Flanagan, Lancaster, Iowa, to Ethel McNurle, of near Keota, Iowa.

**NEIGHBOR-INGRAM.**—Married, on March 16, 1904, at the residence of the bride's parents, J. Wood, ruf Neighbor and Oma J. Ingram, both of Harper-Kans., the writer officiating. M. B. INGLE.

**SCHUMANN-BERRY.**—Married, at residence of bride's parents, Liscomb, Ia., March 9, 1904, Mr. Chris. W. Schumann and Miss Edith L. Berry, W. M. Hollett officiating.

**WIRTH-HOLCOMB.**—Married at Union, Iowa, Feb. 28, 1904, Mr. Fred Wirth and Miss Novella Holcomb, both of Union, Iowa, W. M. Hollett, officiating.



## Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memorials, one cent per word. Send the money with the copy.

### BELLAMY.

Lucy Abiah Stow Bellamy passed from this life Feb. 9, 1904, at the age of 62 years. She gave a faithful service of 46 years to her Master and left a wealth of Christian example that will continue her influence for years to come. Always gentle, kind, steadfast, strong, she will long be missed by her church, family and friends. L. C. S.

Grand Rapids, March 6.

### BOUDINOT.

Elias R. Boudinot, of Denver, Colo., died suddenly Wednesday, March 9, at his home. He was born in Newark, O., in 1820. He united with the South Broadway Christian Church, Nov. 22, 1903, on a letter from Nelsonville, O. He made his home with his daughter and son-in-law, Mr. and Mrs. J. L. Mitchell, 49 South Clarkson Street. Brother Boudinot's wife preceded him to the better land twenty-two years ago. Three children are in the world of spirits; three remain on earth. He was brought up in the Presbyterian Church, and about sixty years ago identified himself with the Disciples. B. B. TYLER.

### CHILDRESS.

Little four-year-old Ruth, daughter of Brother and Sister J. J. Childress, died Jan. 31. She leaves papa, mamma, sister and a host of loved ones to mourn her absence. WM. MONDY.

### COLBY.

Mrs. Bertha Colby died March 12, 1904, in The Dalles, aged 30 years. Was a true Christian. She leaves a husband and four children. Funeral was conducted by the writer. F. ELMO ROBINSON.

### CRANE.

Passed away, Jan. 31, 1904, at Puyallup, Wash., Sister Mary A. Crane, aged 79 years, 3 months and 23 days. She was born in Belmont county, Ohio, Aug. 8, 1824, and was baptized 62 years ago by Alexander Hall, and has lived a consistent Christian ever since. I am lonely, as I am the last one of the family. JOHN FISHER.

Mt. Hope, Wash.

### GIVENS.

Died, March 7th, 1904, Des Moines, Ia., Norman Thales, baby boy of Mr. D. F. and Mrs. Celeste Bruner Givens, aged seven and a half months. The funeral service was conducted by Chas. S. Medbury at the home of the parents. Beautiful words of faith and tender music given by choir friends of the mother made a most tender, sacred service.

### HART.

Emma C. Cloyd was born July 12, 1873, at Ithaca, Darke county, Ohio, and died at Oklahoma City, Okla., March 13, 1904. She was married to R. E. Hart in November, 1891, and leaves her husband, parents, two children, three brothers and three sisters to mourn her loss. She united with the Church of Christ at Brookfield, Mo., and at the time of her death was an active member of the church at Ingersoll, Okla. The funeral services were conducted at Ingersoll by the writer. M. B. INGLE.

### LEWIS.

Little Mary Lewis, youngest daughter of Brother John and Sister Minnie Lewis, aged seven years and six months, died Lord's day evening, March 6. She was a child possessed of many beautiful characteristics, and loved by all who knew her. She was a faithful member of the Christian Bible-school and Junior C. E. Z. MOORE.

Taylorville, Ill.

### MITCHELL.

Montgomery Mitchell died in Medaryville, Ind., Feb. 13, 1904. He was a good citizen, a kind father and an affectionate husband. The funeral was conducted at the home by the writer, in the presence of his wife, children and many friends. R. M. MARSHALL.

### MITCHELL.

Elizabeth Canady was born near Harper's Ferry, Va., July 20, 1813. She died at her home, Medaryville, Ind., Feb. 2, 1904, age 90 years, 6 months, 12 days. She was married to Montgomery O. Mitchell, near N. Urbana, O., on April 6, 1837. This long, happy marriage lasted nearly 67 years. To this union were born ten children, five of whom are living. She joined the Christian Church over 40 years ago. The funeral service was conducted at Independence in the M. E. Church. Four of her sons and many relatives and friends were present. R. M. MARSHALL.

### PETTIT.

David Pettit entered into life's fullness, Feb. 29, 1904. At the time of his going he was 82 years of age. He was born in Troy, Ohio, but spent many years in Iowa, Kansas and Missouri. We knew him and his devoted wife intimately in Topeka, Kans., being together charter members of the North Side Church. Mr. and Mrs. Pettit were father and mother to the little congregation, and their home was a haven to all who came and went on the King's business. When the "Little Mother," as we all loved to name her, was called by our Father beyond our sight, the very foundations of life were shaken for her husband. But he rallied bravely and went steadily forward. Then came the call to his beloved son Frank, the pastor at Alcott, Col.; still his steadfast faith did not waver. The comfort of God's love, the fellowship of his service and the affection of his daughter and two sons sustained him. He was with his daughter, Mrs. T. C. Lamborn, Kansas City, Kans., when the call came to him. He was ready, for he had wrought faithfully, steadfastly and patiently through the years. Indianapolis, Ind.

HELEN E. MOSES.

### ROBERTS.

Sarah Roberts died at Herington, Kas., Feb. 27, 1904. She had been a faithful disciple for forty years. She was born in Yates county, N. Y., March 19, 1842. F. M. McHALE.

### SAPP.

Geo. D. Sapp was born of J. N. and M. E. Sapp, near Gladestown, W. Va., June 5, 1870, and died in the same home, March 7, 1904. He confessed Christ about six years ago, and was baptized, and has since been a strong believer, ever manifesting a deep interest in the cause of Christ. On June 10 of last year, he met with a serious accident in a mine at Funnellton, W. Va. He was a great sufferer till the Lord called him home. Words cannot express our gratitude to the many friends who ministered to his wants. My own brother, in the flesh and in the Lord, has gone to his reward in the prime of life. Washington, D. C. FINLEY B. SAPP.

### SCHOOLING.

Mrs. Anna Schooling was born in Napa, Cal., May 14, 1858, and died in The Dalles, Ore., March 7, 1904. Was an active member of Christian Church, until her sickness prevented. Funeral conducted by writer. F. ELMO ROBINSON.

### SNOW.

Mrs. Rachel Ellsworth Mitchell Snow, died in Medaryville, Feb. 14, 1904, aged 79 years and 11 days. She had been a member of the Christian Church for more than forty years. She was a true wife and an affectionate mother. Her funeral was conducted in the Christian Church by the writer. R. M. MARSHALL.

### STRICKLER.

In the death of Bro. James E. Strickler his family, the Central Church and this community have sustained a severe loss. On Lord's day evening, March 6, the spirit of our beloved brother went home to God. He was born near Pittsburg Pa., in October 1833. He was a direct descendant, on his mother's side, of the family of Washington. In 1847 he became a Christian. In 1860 he was united in marriage to Miss Anna Morledge, of Pennsylvania, and she, with six children, survives him. For eleven years Brother Strickler was superintendent of the Bible-school in the Allegheny Church and also deacon and Elder. For fourteen years he was an honored Elder of the Central Church of Christ in this city and was, up to a few weeks before his death, the chairman of our official board, when, because of failing health, he was made the honorary chairman. He was a loyal friend and helper of every pastor who has served the Central Church, and all of us will sorely feel his loss. Wise in counsel, tender and patient, firm and upright in all his ways, he was just such a man as every preacher delights to have associated with him in the work of the ministry. He was a good man and full of the Holy Spirit and of faith. He loved the Church of God and served it with fidelity. He leaves to his children the priceless legacy of a good name. They, too, are earnest members of the church and will walk in their father's ways. On Wednesday afternoon we tenderly laid his body to rest in beautiful Greenlawn. May the dear Lord comfort his beloved family. WALTER SCOTT PRIEST.

### THOMAS.

Samuel Marion Thomas was born at Marietta, O., July 8, 1869; died at Macomb, Ill., Dec. 27, 1903. He attended Eureka College, confessed Christ under the ministry of J. G. Waggoner and, after full preparation, entered the work of the ministry. In 1898 he was married to Miss Carrie Liggett, a classmate. He held pastorates at Chandlerville, Kansas and Lanark, Ill. Failing health compelled him to abandon the work and he and his wife made their home with Mrs. Thomas's mother at Macomb, Ill., until his death. In his death the cause lost an able and efficient minister. Columbus, O.

## As Seen from the Dome.

(Continued from page 377.)

and Jenneta; by Edna—Martha and one child which died; by Alice—Fielding, Jesse and Andrew; by Mary—Silas, Agnes, James, and may be Calvin." "How many children have you now, Mr. Smith?" asked the chairman. "Forty-two—twenty-one boys and twenty-one girls, and I am proud of every one of them." And Mr. Smith closed his five days' examination.

A plural wife was the next witness. Her parents were Mormons and she was brought up in that faith, taught the propriety of plural marriage, and had never known any different life until after her marriage. She said she met the first wife of Kennedy, the man she married, and they had "a slight interview," and the first wife gave her consent. Afterward she separated from her husband because she "could not stand the pressure any longer." Apostle Lyman, a man with three wives, admitted he knew that in living in polygamy he was disobeying both the law of the land and the rule of the church, but he expected to continue in this way. "So you, an apostle of your church, expecting to succeed Mr. Smith in the presidency," said Senator Hoar, "and in that capacity to receive divine revelations yourself, confess that you are now living, and expect to continue to live, in disobedience to the law of the country, the law of your church and the law of God?" "Yes." "Did Senator Smoot know you were living with plural wives?" "The people knew, but Senator Smoot did not." "If the people knew, how was it Senator Smoot did not?" Senator Hoar wanted to know what the witness meant by such answers, and then Apostle Lyman conceded that probably Senator Smoot knew just as much about it as the people. "Do you take back what you said then?" asked Hoar. "I take that back." "Don't you think, Mr. Apostle, that it behooves you to be a little careful about what you say so that you will not have anything to take back?" Then the Yankee inquisitor wanted to know if the witness had received a revelation concerning what he was to testify, and whether such a revelation could be responsible for his change of mind. "Are your answers here by order of the Lord? Are they given in your human or inspired capacity?" "I answer as the Spirit of the Lord directs." "Then it was the Spirit of the Lord which directed you to make the answer you just took back and which you said was a mistake?" Lyman hesitated. "Well," said Hoar, "if you can't answer, I don't blame you."

The Senate Committee went into the whole business of the Mormon sacred books, revelations, "sealing" and "destroying" marriages "for time" and "for eternity," laws of inheritance, Mormon missions, the marriage ceremony, the power of the church in elections and legislations, etc. To consider the testimony in Apostle Teasdale's case, which is declared "unprintable," they were obliged to go into executive session. The case is making a deep impression in the Senate, and as far as the vision from the dome reaches, the people are shocked by the confessions before the committee. Conservative Senators, however, feel they must go slow in punishing a Senator for the delinquencies of the church to which he belongs. They are afraid of establishing a precedent. The bearing of the whole thing upon politics is being seriously considered. Already it is suggested to postpone a vote till the next session of Congress, when the elections shall have been held. Then there will be no danger of alienating the Mormon vote in the Rocky Mountain states. Meantime the country can hold its nose, President Smith can sit down to a good many quiet little family dinners with forty-eight plates, and the daily bombardment of Port Arthur can go on.

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## Family Circle

### Quite Too Sweeping.

There was once a woman so woefully neat  
That she swept her whole family into the  
street.

She lectured on tidiness day after day,  
Till the children ran off to the neighbor's to  
play,  
And sometimes the "lord of the manor"  
would roam

From his beautiful house, which was never a  
home.

'Twas a splendid expression of beauty and  
art,  
But it did not possess home's one requisite—  
heart.

But this woman worked on with her brush and  
her broom,

With her servants she battled through room  
after room:

She waxed and she polished her beautiful  
floors

Till her friends hardly ventured inside of her  
doors.

Her carpets, so velvety, one would refuse  
To walk on until he had dusted his shoes:  
Her chairs all so tidy, without and within,  
That to sit on them seemed little less than a  
sin.

Her children had toys which they never could  
spread

O'er immaculate floors; nor could cookies or  
bread

Be eaten where crumbs might be scattered  
about,

For her house was like "waxwork" within and  
without.

Of dust just the least little innocent bit  
Would bring on a something akin to a fit,

And a tidy or picture a trifle awry  
Could never escape her most diligent eye.

Her children grew up and they hurried away  
As soon as they could, scarcely caring to stay  
Where brooms were a-whisking; they sighed  
for a nest,

Still neat, but inviting a spirit of rest.  
And the day when the last of her little ones  
left

And the home of their smiles was forever be-  
reft.

She said, while for dust she still searched up  
and down,

"They know I'm the finest housekeeper in  
town." —Selected.

### The Other Little Girl.

"My bed is turned the wrong way.  
I don't like it so."

"Well, we can easily turn it right,  
dear. When Jane gave your room  
such a fine cleaning yesterday, she  
changed things about a little, thinking  
you would like it."

"I don't. I can't look out of the  
window so well. No, that won't do  
yet. I don't get the peep out at the  
lake, where the little boats sail. No—  
a little the other way, so I can see  
where the street crosses. If you had  
to lie here all day, mamma, you'd want  
to see all you could."

"I'm sure I should, dear," said  
mamma, in answer to the fretful com-  
plaints. "There, is that just right?  
Now, here is Jane with your breakfast.  
Such a nice breakfast, too, and she  
has put some pansies on your tray."

"I like pinks better. Pansies have  
no smell. Well"—a few moments af-  
ter Jane had left the room—"if she  
hasn't forgotten to bring the salt!  
She's the most careless thing! Eggs  
without salt!"

"Oh, my dearie! Jane is always try-  
ing how she can please you. I'll ring,  
and she'll come in a moment."

"And then have to go back for the  
salt. And by the time she gets it here  
my egg will be cold."

After eating her breakfast, Jessie

asked: "Where is the book I was read-  
ing last night?"

"Why, I thought you had finished  
it. I am sure you told me you were  
reading the last story."

"I was, but there were two or three  
pages left."

"I sent it over for little Grace Mur-  
ray to look at. It is hard for her not  
to be allowed to go anywhere, now that  
her little brother has the scarlet  
fever."

"I think you might have asked me."

Jessie turned over on her lounge,  
thinking herself a sadly abused little  
girl. She was suffering from a  
sprained knee, and might not be able  
to walk for weeks. It still gave her  
some pain.

"But I could stand that if it were  
not that everybody seems set on doing  
something to vex me and make things  
harder for me."

She knew very well that this was  
not so, but it pleased her to think she  
thought so, and to believe herself very  
unhappy because of it.

In turning, she found her face  
brought directly opposite the mirror  
in the opposite corner of the room. In  
her changes, Jane had given it a dif-  
ferent turn across the corner, and now  
a slight change in the position of the  
lounge had brought Jessie face to face  
with herself. No, Jane had not in-  
tended it, though we will not say she  
might not have done so if she could  
have foreseen.

Jessie glanced at her face, then  
stared at it.

"You're the crossest, crabbedest,  
ugliest face I ever saw!"

She had spoken quickly, yet even  
before she had finished, the look had  
changed into one of surprise. She  
tried to bring back the ugly expres-  
sion, but could not quite succeed, be-  
cause much of the ugly feeling had  
gone, leaving the surprise in its place.

"I saw you, though," she said threat-  
ingly to the face in the glass. "I  
know now just how you look when  
you're cross, and you're cross most of  
the time. Everybody's seen you look  
just so, and I suppose they're so used  
to it they don't think anything at all  
about it. I s'pose you don't think it's  
anything to be ashamed of; but I do,  
and I'm ashamed of you."

She looked sternly at the face, shak-  
ing her head, and the face looked  
sternly back at her, shaking its head.  
It was amusing, and Jessie laughed.

And then what a change, and an-  
other surprise! Could that be the same  
face?

Ah, well! some of us know very well  
how suddenly all the pretty things—  
rosy cheeks and smiles and dimples—  
which go to make up the beauty of a  
dear little face, can be turned into  
frowns and scowls and pouts, or just  
the other way.

Jessie tried to look cross and stern  
again, but the effort brought such a  
funny effect that she had to laugh,  
which provoked her, so that she almost  
got the frown back. But the laugh  
finally got the best of it, and then the  
small girl lay quiet for a while, grave-  
ly studying her face. It was rather a  
nice little face, she could not help  
thinking, and no one would have imag-  
ined it could look as she had just seen  
it.

At length she spoke to it.

## THAT PAIN IN THE SIDE



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speedy relief and cure and at the  
same time strengthen the side and  
restore energy as an

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surprised to find how soon you are  
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without question the most successful ex-  
ternal remedy in the world to-day, and  
the safest, for they contain no bella-  
donna, opium or any poison whatever.

"You, in there, may look just as you  
please. But I'm going to leave that  
ugly face in there, and not look so any  
more, and I'm going to be another lit-  
tle girl."

The idea pleased her as she lay and  
thought about it.

"You can't see voices; you can only  
hear them. But an ugly voice, if you  
could see it, would be just as ugly as  
an ugly face. It would be black and  
rough and cloudy. But when a voice  
is soft and kind and sweet, like mam-  
ma's, it would look, oh! like beautiful  
flowers. I'd like to have a voice like  
flowers, to go with the other little girl  
I'm going to be."

"Never mind, Jane."

In a great anxiety to see Jessie's  
tray exactly easy for her, Jane had  
spilled a little of the milk on the clean  
napkin. And, in her amazement at  
not hearing a growl because of it, she  
spilled a great deal more.

"O, dear, if I'm not the orkdest!  
See how I've spoiled yer nice-lookin'  
dinmer. I'll be up here in a minute  
with another napkin."

"Oh, no; don't go clear down for it,  
Jane. There's a clean towel on the  
rack. Spread that on."

Jane gazed at Jessie in a surprise  
that made her laugh again. She  
glanced at the little girl in the glass,  
and saw that she was enjoying it as  
much as she did.

"It seems to me you're turning over



a new leaf, too," she said, nodding approvingly to her, after Jane left the room. "Well, we can both be other little girls. It will be all the more fun."

As the days went by, however—days in which Jessie often suffered pain—it was not always easy to keep on a pleasant face. Old habits are always hard to overcome, and the pretty brow found itself often ready to tie itself into a frown, and the lips to go down at the corners. But then there was that face in the glass. When she was alone with it, Jessie sometimes shook her fist at it.

"You like to show me how ugly I look, don't you? Well, you shan't. I'm another little girl, even if I do look like you sometimes."

But one day she looked pityingly at the girl in the glass. "You poor little thing! As if it wasn't me all the time that makes you look cross and crabbed. You look pleasant soon enough when I do. Well, it's a dreadful shame for any one to make two cross faces, one in and one out of the glass."

Mamma noticed the change which grew into the little face and voice—for the voice, you know, always keeps company with the face—and Jessie sometimes smiled to see her surprise when she was looking for a frown and snarl, and none came.

"She doesn't know I'm another little girl," she whispered to herself in great delight.

But mamma did know. No one who loves a little child can fail to notice when a voice grows gentle and smiles get into a way of crowding away the frowns.

"I think my little girl is cultivating a very sweet spirit of patience," she said one day, putting a loving arm around her.

"O mamma!" Jessie laughed merrily, "you don't know; but it's because I am another little girl."

"You another little girl? No, I should be sorry to think you any one except my own same little girl."

"It's true, though, mamma. But you know I don't get cross and whine at things as I did—I mean, not quite so much."

"That is what I was saying. You are growing patient and sweet-tempered."

"I saw my cross, ugly face in the glass one day, mamma, and I didn't like it a bit. I scolded it, and told it to stay there, and I'd be another little girl."

Mamma laughed.

"Sometimes she got out, and then I put her right back. And then, mamma, I thought it a shame to make her look ugly, when she was always nice when I was. So, I'm trying my very best not to have an ugly face anywhere."

"That's right, my bird," said mamma, kissing her. "When the face outside is in good order, the other surely will be."

Jessie in time was able to walk about as strongly as any one. But when she no longer lay all day in the room, she would sometimes go and take a look into the mirror, smiling as she thought of the time when she resolved to be another little girl.

"You're there yet," she sometimes said, nodding and smiling. "And I

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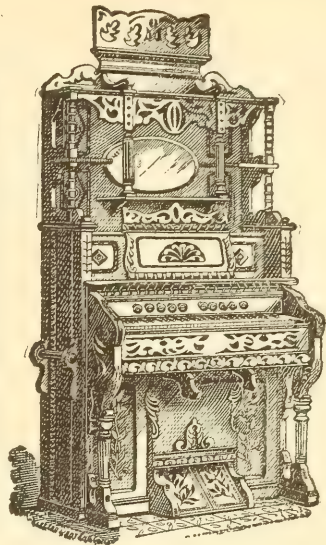
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really believe we are both other little girls."—*Sydney Dayre in Sunday-School Times.*

## The Raindrop's Story.

One rainy day, as a sprightly little fieldmouse was sitting near the door of his house, greedily chewing a grain of corn, a raindrop fell on a leaf beside him.

"Where did you come from?" asked the fieldmouse, looking anxiously at the raindrop and wondering whether he would get an answer or not.

"From the sky," answered the raindrop, very readily; "but my real home is the sea. One day, as I was playing with my brothers and sisters in that beautiful home of ours, the hot sun shone upon us. It drew many of us up into the sky. I was among them. We could see the green fields and beautiful flowers far beneath. We came close together and formed a white, fleecy cloud. Pretty soon a chilly wind began to blow. We crowd-

ed together to get warm. We became so heavy we could not stay up in the clear air. We came tumbling down, and I have alighted here too—" But just then a sparrow, who was very thirsty, gobbled the raindrop up so quickly that he did not have time to finish his story.

Every little raindrop has its work to do, just as every little child has. If this one had not gone to quench the thirst of one of God's sparrows, it might have given new life to a blade of grass or a pretty flower of the field. God cares for all his little creatures and gives each one work to do for him. —*Selected.*

## The North-Western Line Russia-Japan Atlas.

Send ten cents in stamps for Russo-Japanese War Atlas issued by the Chicago & North-Western R'y. Three fine colored maps, each 14 x 20; bound in convenient form for reference. The Eastern situation shown in detail, with tables showing relative military and naval strength and financial resources of Russia and Japan.



### Grumble-Boy and Smiley-Boy.

In the Jones house there were two small boys, Johnnie Grumble-boy and Johnnie Smiley-boy, but no one ever saw both at once. At first they hardly realized, this little boy's father and mother and Aunt Emma, that there were two boys; but when one morning a little chap came down to breakfast with a big frown on his face, and blue eyes that were so cross that they looked nearly black, and when pleasant remarks from the family had no effect in making the boy look pleasant, they were obliged to make up their minds that a strange little boy had come to take the place of their pet. So they treated him with all the ceremony necessary with a stranger, and pretty soon he found himself feeling strange and queer.

But he wouldn't tell anyone that he felt strange. Not a bit of it. He was not that kind of a boy. When he came down feeling that way, why, everything was wrong. The oatmeal was too salty, his milk didn't taste right, and his egg was boiled too hard. And he just didn't want to wear his old cap to kindergarten. It wasn't comfortable at all.

This sort of thing went on for some time, until Aunt Emma made up her mind that some remedy must be thought out. The mornings when Smiley Johnnie came down there was the happiest little boy around the house all day, and home was a very different place from what it was on Grumble-boy's days.

So auntie thought and thought, and one day when Johnnie came down, and it was the Grumble-boy Johnnie who climbed to the seat beside father, he found a great change in the atmosphere of the family table. Usually when he came down looking frowning and sour, and complained about everything, the kind members of his family tried to persuade him by cheerfulness that things were not as far wrong as he thought them. But to-day it was different.

"This hominy is too hot," piped a small voice.

"It is entirely too hot," Aunt Emma agreed, sulkily.

"Mine's burning my mouth," mother said softly.

"Mine's simply scalding," growled father.

Grumble-boy looked up, surprised, and for five minutes there wasn't another word said.

Then came the boiled eggs and toast.

"My egg's too hard," growled Grumble-boy before he thought, just because he was in the habit of saying it when he felt cross.

"So's mine," wailed auntie.

"And mine," sobbed mother.

"Mine's like a rock, it's so hard," growled father.

Grumble-boy could hardly keep from smiling, it was all so like the good old story of Silverlocks and the three bears, but he'd come downstairs feeling cross, and it was his habit to stay cross.

And then the finish came when some lovely hot griddle-cakes were brought on. Grumble-boy wanted to complain, just because he felt like it, so after he'd poured maple-sirup over his cake he touched it with his fork and grumbled:

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"These cakes are tough."  
"Are't they?" sighed Aunt Emma.  
"I can't hardly cut mine," wailed mother in a tearful voice.

Father started to cut his just then and so did all the others, and at the same time father growled:

"Shame to send such tough cakes to the table," and the cakes simply fell apart on their forks, and everybody burst into a roar of laughter.

After that, when by chance the Grumble-boy appeared at breakfast, it was enough for auntie to say:

"Hello, are your cakes tough this morning, boy?" to break the clouds and bring back the sunshine.—*The Examiner.*



### So Different.

"Papa, how often do you have to get the carriage horse shod?"

"Oh, I don't know, Tommy. Whenever the coachman says the horse needs a new set of shoes I tell him to go to the blacksmith's and have them put on."

"How much does it cost when he has to have a new set?"

"I don't know. I leave that to the coachman."

"Don't you ever ask him what's the reason the horse wears them out so fast?"

"Certainly not."

"Don't you ever make any fuss about the expense?"

"No. Why should I?"

(Pause.)

"Papa, I wish I was a horse."—*Chicago Tribune.*



### Out of His Jurisdiction.

One day recently, says the Rochester Post-Express, a certain justice of the Supreme court of that district invited a friend of his, a lawyer, to go sailing with him.

The wind was brisk at the start and it soon freshened, and their little craft began to toss and roll in a manner that caused the lawyer much inward uneasiness.

The judge, reading his friend's plight in his contortions, laid a kind hand on his shoulder, and said:

"My dear fellow, can I do anything for you?"

"Yes, your honor," replied the lawyer. "I wish you would overrule this motion."

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## With the Children

By J. Breckenridge Ellis

### The Green Witch.

CHAPTER V.—CONCLUDED.

George laid down the book and rose softly. Flora did not stir; she was so far out upon the sea of sleep, she could not discover a glimpse of the distant shore through the mists of dreams. He left her lying in the hammock, and strolled thoughtfully away. His course took him to the summer house. Remembering Flora's intention of destroying the rustic bench, he had a whimsical desire to pay it a last visit. He sat down upon one end and tried to imagine Linnie Greer as she sat beside him, two years ago. He thought he could remember better if he lay down. Then he fell asleep. Far away his mind sailed, upon that sea of sleep. Did it meet another vessel sailing there? and did their flags salute each other? Who knows what happens upon that realm of mystery?

At last his mind-ship drew near shore. He saw objects moving upon the beach of life, but they looked strange, for a dreamy haze still hung before his eyes. He heard his own name spoken, and that brought him to anchor in the summer house. He started up. It was dark in the little room, but outside, a pale remembrance of the day lingered in the look of the swiftly forgetting world. He heard Flora talking to the housekeeper. They had paused near the protecting vines.

"He likes to talk about his mother," said Flora, "but he hardly mentions his father."

"His mother and father didn't get along well together," said the voice of Mrs. Binitier. "I've been asking all about 'em since I come here, fur I feel it my dooty to learn all I can about people,—they air my fellowmen. He was a man of books and papers, but she was full of life and society; and why they ever married, I reckon the Lord knows, knowing everything,—but I never pretended to. Being so different, they couldn't sympathize with each other, they was scissors to each other, always crosswise,—they was human beings. When she made her visit to Canada, he wasn't even at home to tell her good-by. Which was to blame, I can't find out, though they do say he married her for her money. And if she was to blame, I wouldn't make mention of it, after her obituary has been in the papers."

"It must have been very hard on George," said Flora, "to see them disagree, while he cared so much for both."

"Not as hard on him as it might have been on you," said Mrs. Binitier; "he is a boy."


They walked to the house, leaving George shivering, though the night-air was warm and delicious. Never before had he heard expressed in words a dumb, shuddering presentiment which at rare moments had visited his heart, the year before his mother's journey to Canada. As he sat in darkness upon the rustic bench, his mind went back to distant days. He remembered the sadness that had

sometimes come into his mother's eyes because his father, too engrossed in editorial labors, knew more about the doings of the President's than of his own household. In his younger days, she could coax him from his work, and they would stroll together upon the lawn, but those sweet walks of confidence and love became more rare and finally ceased. The last year before the Canada trip, father and mother occupied separate rooms; the reason given was Mr. Clayton's increasing illness, which required that he should be alone. George had never discovered any exhibition of unfriendliness between his parents, but he had missed a certain genial sympathy which had once been the breath of the home. Mr. Clayton was often away, that last year; but his proprietorship of several papers required this absence. That he was gone at the time his mother left home was explained with a business reason. It had appeared unfortunate to George,—certainly not premeditated. The last night, when he discovered his mother sobbing violently in her room, she caught him to her bosom, gasping, "Tell your father I left him my—" Then she had paused, adding, "No, tell him nothing; I will write." She did write but to George, not to her husband. She described her journey, and her arrival at his aunt's in Canada. It was a letter breathing a mother's devotion, and it showed the trace of tears. Soon after came the telegram telling how she had been drowned while out skating. On hearing the news, Mr. Clayton had shut himself up in his room, and for several days would see no one.

Since that time, George, when he thought of his mother, placed her in the bright years before that last period of uneasiness. But while he had been recalling the brightness in his parents' lives, the neighbors had persistently thought of the shadow! Had there in truth been a shadow? Had his mother's death come after a year of estrangement? Had illness and business been mere excuses for living in different parts of the house, and for prolonged absences? It seemed almost sacrilege to admit the fear. His parents had never deceived him, and the uneasiness which he had sometimes felt in their presence, and which Mrs. Binitier's words had brought back, surely did them wrong. He reproached himself for suffering that fear to torture him, now that his mother was dead, and unable to allay it.

"It is not true!" he thought; "there was no difference between them, and I am wicked sometimes to suspect a change in their manner toward each other. I will never believe it, and I will not let the thought trouble me again." It was a great relief to put from him that painful impression, and to feel that it was forever dismissed. Peace once more soothed his troubled mind, and the fragrant breath of the night whispered of repose. He lay down again, and again fell asleep.

How long he lay insensible, he did not know. What happened while he lay there, was hidden from him. Was he all the time alone? Was his dream a part of the truth? Was the stillness broken other than by his breath? He became restless, and a murmur escaped his lips. "Oh!" he whispered.



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"Where—mother—mother—"

A girlish laugh rang upon his ears. He started up. The ground outside the door was white with the moonlight.

Flora Stoner stood at the entrance. "The lost is asleep!" she cried. "Do you know how late it is? We are going to lock the doors. Did you dream of Linnie Greer on her bench? Oh, George!"

"I believe I was asleep," said George, rising in confusion. The next moment he uttered a sharp exclamation.

"Don't fall!" cried Flora, running to to him and catching his arm. "Wake up, George!"

"I am awake," said the other in a strange voice. "Oh, Flora! Do you notice that perfume? Is it from you?"

Flora sniffed thoughtfully. "Isn't it delicate and violet-like!" she exclaimed.

"That's it," said the other in confusion. "Sweet violet perfume, you know. Do you use it?"

"Is this a joke?" asked Flora. "You know it isn't my perfume. You were just pretending to sleep!"

"Oh, no! But, I had such a queer dream. And sweet violet was what my mother always used."

"Let's hurry to the house," said Flora quickly. "It is ever and ever so late, and Spot has gone to bed. It looks so lonesome out here! The moon always does,—like a poor old bachelors!"

"It must have been Mrs. Binitier," said George, as they hastened away.

"Yes, there's nobody else," said Flora.

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#### Program.

TUESDAY, 7:30 P. M.

Praise Service, F. M. McHale, Herington.  
Greetings, Elmer Ward Cole, Hutchinson.  
Lecture, "The Gospel of This Age," H. O. Breeden, Des Moines, Ia.

WEDNESDAY, 9:00 A. M.

Devotional, D. S. Damer, Council Grove.  
Lecture, "Call to the Ministry and Preparation for the Work," T. P. Haley, Kansas City, Mo.

Questions and Discussions.  
"What Ought the Preacher to do for the Institute?" A. E. Dubber, Wichita.  
"What Ought the Institute to do for the Preacher?" T. A. West, Goodland.  
Discussion.  
Appointment of Committees.

WEDNESDAY, 2 P. M.

Song Service, J. A. Longston, Independence.  
Lecture, "The Minister for the Age," H. O. Breeden, Des Moines, Ia.

General Discussion.  
Lecture, "Personal Habits of the Preacher," T. P. Haley, Kansas City, Mo.

WEDNESDAY, 7:30 P. M.

Praise Service, W. T. McLain, Wichita.  
Lecture, "Missions in This Age," H. O. Breeden, Des Moines, Ia.

THURSDAY, 9 A. M.

Devotional, E. N. Phillips, Iola.  
Lecture, "The Minister's Special Problems," H. O. Breeden, Des Moines, Ia.  
General Discussion.  
Lecture, "Preparation and Delivery of the Sermon," T. P. Haley, Kansas City, Mo.  
Questions and Discussion.  
Business and Reports of Committees.

THURSDAY, 2 P. M.

Song Service, Neal Overman, Oakland.  
Lecture, "Evangelism in This Age," H. O. Breeden, Des Moines, Ia.  
General Discussion.  
Lecture, "The Pastor's Work and His Relation to the Official Board," T. P. Haley, Kansas City, Mo.  
General Discussion.

THURSDAY, 7:30 P. M.

Praise Service, W. H. Scrivner, Girard.  
Lecture, "Criticism in This Age," H. O. Breeden, Des Moines, Ia.

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# THE CHRISTIAN- EVANGELIST

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## The Christian-Evangelist

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B. B. TYLER, } Staff Correspondents.  
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For the truth which makes men free,  
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Which makes God's children one.

For the love which shines in deeds,  
For the life which this world needs,  
For the church whose triumphs speeds  
The prayer: "Thy will be done."

For the right against the wrong,  
For the weak against the strong,  
For the poor who've waited long  
For the brighter age to be.

For the faith against tradition,  
For the truth 'gainst superstition,  
For the hope whose glad fruition  
Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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IT FLOATS.

### Longevity of Animals.

Insects live some only a few hours, others for weeks. The toad lives about 15 years.

Buffon speaks of carp in the pond of Count de Maurepas, at Pontchartram, proved to be more than 150 years old.

A pike caught in a lake near Hellbronn, in 1497, showed by a brass ring attached to it that it had been placed in the lake in 1230.

River trout have lived confined in wells 30 to 50 years.

Domestic fowls and other gallinaceous animals live 12 to 15 years.

The Grand Duchess d'Uabino, when, in 1633, she came to Florence to marry the Grand Duke Ferdinand, brought with her a parrot, "the oldest member of her family." It lived in Florence nearly a century longer.

Storks will live for more than a century.

The camel lives 40 years; the horse lives 30 years; the ox lives 20 years; the dog lives 12 years; the cat lives 10 years; the sheep lives 9 years; the rabbit lives 8 years; the guinea-pig lives 7 years.

Aristotle says that the elephant lives 200 years; the East Indians say 300. An elephant whose age was not known when captured lived afterward in captivity 130 years.

The age of the whale, as computed by the laminae of whalebone in its jaws, reaches at least 400 years.



Teacher—"Billy, can you tell me the difference between caution and cowardice?"

Billy—"Yes, ma'am. When you're afraid yourself, then that's caution. But when the other fellow's afraid, that's cowardice."



# THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XLI.

March 31, 1904

No. 13

## Current Events

For the first time in the history of our government, a United States Senator has been convicted of using his official position for private gain.

### A Senator Convicted.

Senator Joseph R. Burton, of Kansas, was employed at a salary of five hundred dollars a month by the Rialto Grain & Securities Company to look out for the interests of that concern in Washington, and especially to "keep the Post Office Department in good humor." The reason for the apprehension of ill humor on the part of the department was that the Rialto Company was a get-rich-quick concern, which, if not actually violating the postal laws, was at least coming dangerously near it, and had to defend itself against many complaints. Disreputable as the concern was, the conviction of Senator Burton was not based upon the crookedness of the Company which he represented, but upon his violation of the federal statute which forbids any member of Congress to accept compensation for services rendered to any individual or corporation before a department of the government in any matter in which the United States is interested. The accused was found guilty on six counts of the indictment, and the maximum punishment for each offense is two years imprisonment and a fine of ten thousand dollars. An appeal has been taken and there will doubtless be a long legal fight before the matter is finally settled. The grounds for the appeal are entirely technical. Senator Burton still retains his seat in the Senate, but he has not occupied it since the indictment was brought against him, and probably will not until the appeal is decided. It is not expected that the Senate will take any action toward expelling him until he has exhausted his right of appeal. His conviction will not of itself involve his expulsion from the Senate, for the Constitution guarantees that the Senate shall be the sole judge of the qualifications of its members.

With the exception of those Senators who were expelled at the beginning of the civil war when their states had seceded from the Union, there have been only two cases of expulsion in the entire history of the Senate: Blount, of Tennessee, in 1797, and Bright, of Indiana, in 1862. In the latter case the charge was disloyalty to the federal government.

The agreement finally reached between the united mine workers of America in nine of the central states and the operators, clears up a situation which gave promise of much trouble. The operators claimed that the advance which they had granted two years ago was too great, and proposed a reduction of 15 per cent in the scale. The miners held for a maintenance of the present scale, and in some cases a further advance, and were unwilling to sign a two years' contract. By the influence of President John Mitchell, a compromise was effected by which a reduction of about five and a half per cent and a two years' contract were agreed to, by a vote of the local unions. The advantage of peaceful methods of argument and conciliation, as illustrated by Mr. Mitchell's work among the bituminous coal miners over the methods of strike, lock out and boycott, which have recently found illustration among the building trades in New York, are too obvious to require comment. Mr. Mitchell has by his upright and reasonable course won the confidence both of the miners and of the operators, and the success of the work, in spite of the many difficulties, affords a convincing illustration of the value of character in the business world. The labor problem can never be fought out. It must be thought out and wrought out by men who are capable of commanding the confidence of both parties to the controversy.

### Strikes Averted.

The death of Sir Edwin Arnold will create little stir. Noted as a writer and especially as a poet of Eastern lore, he was at one time more than famous. From schoolmaster in England he became head of the Deccan College at Poona, Bombay, where he became infatuated with the Hindoo philosophy. Returning to England, he entered upon a journalistic career, and finally became the editorial head of the daily paper whose peculiar style of diction has coined for us the word "Telegraphese." The Daily Telegraph under Arnold and George Augustus Sala, the one a writer of poetic charm, and the other gifted with the ability to make any subject interesting, won a very wide circulation. "The Song of Songs" was Arnold's first important contribution putting into English verse the life and thought of the East. But it was the appearance of his "Light of Asia" that made Arnold the

idol of London and New York drawing-rooms. This work in verse of distinct grace and charm presented the life of Buddha, together with an exposition of the doctrines of Nirvana and Karma, and a picture of the scenery and manners of the Hindoostan of 2,000 years ago. Sir Edwin wrote many other poems, but only one of special note. This appeared in 1891, and followed in title and style his earlier success, though "The Light of the World" was of course an attempt to do for Christ what the poet had already done for Buddha. Sir Edwin spent much time in Eastern lands, and became so devoted to Japan that a few years ago he brought a Japanese lady to London as his wife. It is worth noting that this marriage did not add to his popularity.

County conventions are now being held throughout Missouri, and it is interesting to note their attitude toward the boodle question. Many of them are electing Folk delegates, and it seems that if the will of the people is allowed to register itself at the polls, Mr. Folk's chances of election are improving. As an example of the attitude of the opposition, its eagerness to hush up all scandal and its indifference to the issues which are most vitally important, the action of the Randolph County Democratic convention, which met on Monday, is significant. The following resolution on the boodle question was ruled out of order:

Be it resolved, That in our opinion bribery is the treason of peace, and the boodler, whether bribe-giver or bribe-taker, is a traitor to the state, and that we cannot too highly praise, nor too steadfastly sustain those Democrats in office who have been engaged in the great work for the people, of uncovering and prosecuting the boodlers of St. Louis and Jefferson City; and we believe that boodling is an issue, and we further believe that good government and the best interests of all citizens of our state demand home rule for our cities.

When this embarrassing reminder of the recent scandals had been disposed of, a series of resolutions was adopted, beginning as follows:

That we point with pride to the glorious record made by the Democratic party of Missouri. Under the honest, prudent, wise and economical administration of Alexander M. Dockery, our able chief executive, the last dollar of the bonded indebtedness has been paid. We cheerfully and heartily, therefore, indorse the official course of Gov. Dockery and his faithful co-workers in the splendid administration of the affairs of the state.

That we regret and deplore the action of some Democratic mass meetings and county conventions, recently held in the state, in



passing resolutions, unjustly and without right or excuse, attacking our worthy and most excellent chief executive and our state administration and party organization. We are firm in the conviction that such proceedings are unwise, unjustifiable and unDemocratic. Such a course tends to disrupt and wreck our party.

After such declarations as these, it is of little consequence to declare that "we denounce corruption and crime in high or low places." The issue in Missouri is between honesty and dishonesty in office. So far as the three largest cities in the state are concerned, the issue is between government of the people, for the people, and by the people, and government of the machine, for the machine, and by the machine. It is not likely that any person or persons who believe that it is un-Democratic to oppose and expose those influences which are disgracing the name of a great party, and making merchandise of the popular loyalty to it, will be able to contribute anything of value to the solution of the problem which now confronts the people of this state.



We are not disposed to lay a great deal of stress upon Republican comments on the situation in Missouri—not that Democrats in Missouri are necessarily incapable of making a correct estimate of it, but because there is an inevitable suspicion of partisanship. We are most interested in the attitude of the Democracy. Congressman W. D. Vandiver (Dem.) has this to say with reference to the attack upon Mr. Folk's party loyalty:

It is shameful and surprising indeed, that the chief executive of the state should attempt to apologize for the condition of things by making an attack on Folk's Democracy. The mistake which the governor makes is in assuming that he is the party, and that holding him responsible because the police commissioners are his appointees, and they winked at these outrages, he considers an attack on the party.

Is it party treason for Democrats to criticise Democratic officials? Then he is guilty of a most palpable act of treason, when he assails the conduct and the motives of a Democratic circuit attorney, who has so faithfully discharged his duties that he has earned the plaudits of good citizens in every state in the Union, and incurred the mortal enmity of the criminal classes everywhere.

In addition to all this, another new feature has arisen in Missouri politics. For the first time in this generation four candidates are running for the governorship nomination of Missouri, with three of them running against one. Hawes' name appears on the ticket against Folk in Carter and Mississippi counties, while Reed emphatically refused to allow his name to go on the ticket. Reed runs against Folk in Howell and Schuyler counties, and neither Hawes' nor Gantt's name appears on the ticket. In other words, they are running only in spots; Folk is the only candidate for governor of Missouri who is running in every county of the state.

Perhaps the most interesting phenomenon in the campaign is the predicament of those Democratic leaders and papers who admit and deplore the present corrupt conditions, and yet do

not know how to translate these admissions and regrets into terms of political action without seeming to insult the party to which they are sincerely attached. The attitude of the St. Louis Republic is the case in point. No paper has reported more fully or denounced more unsparingly the outrageous misconduct of recent elections in St. Louis, than has the Republic. Yet it has found itself unable to see any political significance in these conditions. Hence we find it uttering such non-committal sentiments as this: "The people do not need to be told that Mr. Folk has done a great work in prosecuting bribe-givers and bribe-takers. Without being told in contentious promulgations, they know that the present state administration has been honest, financially successful and free from association with lobyism." However free the state administration may be from "lobyism," the outstanding fact in the minds of those who dwell in the cities of Missouri, and especially in St. Louis, is that the governor of the state appoints the police commissioners, the excise commissioner and the election commissioners, and that these control the forces, the abuse of which has been the cause of those very outrages which the Republic itself, as a good newspaper, has faithfully reported.



Another American wedge has begun to cleave its way into "British interests." And this is far more vital to the country than most Englishmen are yet willing to admit. But some of the most thoughtful of the island kingdom's citizens are in every possible way encouraging this American invasion of scientific American education. The time has gone by when a bishop of the Church of England can, as one did a few years ago, give public expression to such a muddled sentiment as, "I would rather see England free than sober." People are now awakening to the fact that a country can only be free when it is sober. Mr. Mosely and every one of his fellow-commissioners emphasized the comparative sobriety of the American workingman as a strong reason for his happy condition. While this commission has done much to direct public attention to the matter a movement inaugurated by physicians for the adoption by Great Britain of the educational method against drink has more promise in it than any scheme yet promulgated for fighting the national habit. For many years the late Sir Benjamin Ward Richardson and Dr. Norman Kerr were almost the only staunch advocates among British scientific men of the temperance idea. Their devoted and unwearied efforts have not been without great fruition. Such distinguished scientists and physicians as Sir Lander Brunton, Sir Henry Thompson, Sir William Turner, Prof.

Sims Woodhead, and Sir Victor Horsley, the great brain specialist, whose study of the effect of alcohol on brain tissue has done more perhaps than anything else to convert the medical fraternity to the baneful results of liquor indulgence, have recently, as a committee of the medical association, asked every registered physician in Great Britain and Ireland to unite with them in signing a petition for the compulsory study of the laws of health, including elementary instruction on the nature and effects of alcohol. This petition has already been signed by nearly 15,000 practitioners. It states as its *raison d'etre* the facts that as members of the profession the signers have constantly before them "the serious physical and moral conditions of degeneracy and disease resulting from the neglect and infraction of the elementary laws of hygiene," that "much of the degeneracy, disease, and accident with which medical men are called upon to deal, is directly or indirectly due to the use of alcohol, and that a widespread ignorance prevails concerning not only the nature and properties of this substance, but also its effects on the body and mind." And in view of the fact of efforts on the part of some people in this country to postpone this instruction to the later years of school life it is worth noting that the British petition insists on the instruction being elementary and given at an early age. It would be strange were the United States to take any backward step just as the European nations are all reaching out towards some methods to check the awful ravages of alcohol.



The Illinois courts have handed down a decision which may have far-reaching consequences. At least it ought to be effective in calling the attention of the thoughtless to the intimate connection between liquor and crime. The point is so important that we quote in full the dispatch in which the decision is reported:

The appellate court, in a decision handed down to-day, holds that saloon keepers are liable for the death of their patrons who meet death while under the influence of liquor sold them by the defendants. The case was that of Kate Algood, who was awarded \$3,000 damages against William Botwinis, a saloon keeper of this city, for the death of her husband, George Algood, who had been drinking in the saloon of Botwinis, and who, while on his way home in an intoxicated condition, fell from his buggy and received injuries which resulted fatally.

It is something to get such a positive official statement that whisky and murder may and often do bear the relation of cause and effect. It would seem that before many years it ought to be borne in upon the consciousness of ordinarily sensible people that the state cannot consistently license a man to sell liquor, and then punish him for the consequences which ensue from its consumption.



## Unconquered Land—XII.

### A Resume.

In this series of articles, which we now close, we have had in view the disabusing of any minds of the idea that we have attained our ideal, as a religious movement, and may rest upon past achievements. We have sought to impress our readers with the magnitude and importance of the work yet remaining to be accomplished by us if we are to fulfill our mission in the world. And this we have aimed to do, not by discounting the value of what we have already done, but by showing that the very nature of our movement demands much more of us, and that past success is the pledge for still greater achievements in the future.

Among the "much land" yet remaining to be conquered, we have called attention to the following tasks:

1. Getting before the world the objects and principles of the reformation of the nineteenth century. A large part of the people in our own country are yet to be taught that there is a religious movement seeking to unite Christians on the simple New Testament basis of fellowship, without a human creed or ecclesiastical court or party name. It was urged that by the much freer use of tracts, books and papers, by the co-operation of the pulpit in a series of Sunday evening discourses, by a more vigorous support of our home missionary operations, and by a more hearty and generous co-operation of our ministers and churches with other religious forces, where this is possible, we could best accomplish this work.

2. Healing our own internal dissensions. We pointed out that the same underlying motive which leads us to seek the union of all Christians should prompt us to seek a more perfect unity among ourselves; moreover, that the same *principles* of unity which we urge upon the religious world, would, if faithfully adhered to, maintain unity among ourselves. We suggested that representative brethren of differing types of thought among us, as respects missionary societies and other expediences, meet for friendly conferences, looking to oneness of feeling, as brethren, if not to uniformity of methods.

3. Referring to our claim that we are seeking to restore New Testament Christianity—"its creed, its ordinances and its life"—we indicated in a series of three articles that there were unexplored heights and depths in each of these three items, challenging our best thought and our most consecrated living. We tried to point out the relation between the creed and the ordinances, on the one hand, and between the ordinances and the life, on the other, and the fact that the life is the supreme end to which both the creed and the ordinances look. This life, in its most comprehensive sense, must express itself not only in

conduct and character, but in forms of organization for high and worthy ends, affecting the welfare of the home, the church and the state. Vast progress is yet required in deepening the spiritual life, before we can furnish to the world the highest proof of the divinity of our mission.

4. The question of our relationship to other religious bodies was then dealt with, since this is fundamental, involving, as it does, a true self-knowledge or understanding of our own position, and of our place in the religious world. In setting forth our relation to other religious forces, we treated the question in the light of history, showing the historic setting of our movement, and pointing out what it holds in common with others, and in what respects it is differentiated from them by its nature and purpose.

5. Reaching the conclusion that our relation to other believers in Christ is that of friends and allies, and not enemies, we have tried to make it clear that this does not involve any lack of fidelity to the principles of our movement, as some seem to think, but that, on the contrary, we can best serve the interest of our fellow Christians by being true to the special work to which we have been called. That it is in co-operation with, and not in isolation from, other forces working for the extension of God's kingdom, that we can most successfully impart to them the truth we hold in trust, and receive from them the lessons they can teach us. The disposition to profit from others and to recognize the Christ-likeness wherever we see it, is the true road to unity.

6. History affords no example of continuous progress, on the part of any religious body, in harmony with its basic principles. Crystallization, under the power of a creed, into a sect, with the consequent disruption of its unity, has been the rule hitherto. Will our own movement prove an exception? It is too early to answer this question, but it is certain that such a fate can be averted only by fidelity to our basic principles: Loyalty to Christ; liberty in Christ; union upon Christ; service for Christ.

7. This continuous progress on our part means, not the departure from those distinctive aims and principles which have given character and success to our movement, but the progressive realization in actual life, and embodiment in practical forms, of such aims and principles. If our Christo-centric view of the Bible and of the Christian system be the correct one, and if our plea that in Him we may be one and free at the same time—one in faith, hope and love, and free to grow in grace and in the knowledge of the truth—be a true plea, these ruling ideas should find expression in literature, in theology, in practical forms of beneficence, in highest types of Christian character, marked by

breadth of mind, spiritual power and consecration of life, and commending itself to all earnest souls by its unceasing efforts to apply the principles of Christ to all the problems of our time—theological, religious, social, political and industrial.

8. Finally, the supreme task we have set before us—the unity of Christians—is yet incomplete. We must not, while congratulating ourselves on what has been done in this direction, suffer ourselves to be deceived with the idea that Christ's prayer for the oneness of his followers has been realized. Much yet remains to be done. But if we are to be leaders in the movement for unity that has gained such an impetus, we must seek to sympathetically interpret, and keep in touch with the efforts of our own time to realize the unity of the Church through the recognition and utilization of the unity which already exists. Especially must we strive to furnish to the world a demonstration, by example, of the practicability and desirability of Christian union.

Such is a brief *resume* of the things we have been saying in this series of articles. If they shall serve in any degree to stimulate the brotherhood to a more zealous propaganda of the truths they hold in trust, a more worthy appreciation of these truths, and to so impress upon them the magnitude of the work yet remaining to be done, as to lead us all to seek the strength and wisdom which cometh from God, in order that we may worthily carry forward the unfinished tasks bequeathed to us by our fathers, our purpose will have been accomplished.



### Power of the Resurrection.

It is well that each recurring Lord's day reminds us of the supreme event which that day commemorates—the resurrection of Christ. It is well, too, that once a year at Eastertide this great corner-stone fact of the gospel should receive special emphasis. We cannot too often be reminded, not only of the fact of the resurrection, but of its meaning and its far-reaching consequences. There is something beautiful and suggestive in the fact that nature herself unites with history at this season of the year in teaching the power of life over death, and in reminding us that resurrection is a universal law of life.

One of the things which the Apostle Paul aspired to beyond all the knowledge which he had acquired of the literature and life of the world, in his time, was to know the power of Christ's resurrection in its fullness. No doubt he had experienced the power of the resurrection as few men of his time or of subsequent times have experienced it, but he felt that there were still larger resources of power contained in that transcendent fact that would render his life still more faithful and fruitful. If this were true of Paul, that he



needed to experience in a larger measure the power of the resurrection, how much more true is it of the average Christian of to-day!

There is the *fact* of the resurrection, and there is the *power* of the resurrection. With the fact we are familiar; are we equally familiar with the power thereof? The fact is that Jesus Christ on the morning of the third day after his burial, arose from the dead, because it was not possible for him to be holden by the power of death; that he rose to conscious, personal, immortal life, as the demonstration of his divine mission and character, and to enable him to carry forward his great mission of saving the world. It has been said by men of the highest legal training that this is one of the best-attested facts in human history. His repeated appearances to his disciples, and to above five hundred brethren at one time, and the continuity of his work with increasing power through the ages, together with the testimony of chosen witnesses, sealed in most cases by their blood, establish beyond reasonable question the fact of the resurrection.

But what is "the power of his resurrection?" It is the "power of the world to come." It is the "power of an endless life." It is the power of faith looking with open vision upon the reality of the spiritual universe. It is the power of the divine Christ, unseen but ever present, sharing all our burdens, sympathizing with us in our sorrows, strengthening us in our weakness and in the darkest moments and saddest experiences of life, opening to us the door into celestial glories. It is the power that transfigures our human life and makes living worth while.

No wonder Paul longed for the larger knowledge of the power of the resurrection of Christ. Under its magic spell he had been enabled to turn away from the legalism of Judaism, from all his Jewish training and teaching, from all the emoluments and honors which life held out for him, from all the allurements and enticements of the world, and to give himself and his mighty powers with a sublime abandon to the preaching of Christ's gospel and to the advancement of his reign over the hearts and lives of men. It had lifted him above the motives and influences which too often control the lives of men, and brought him under the regnancy of faith and of spiritual realities. That he should desire to drink deeper of this spiritual fountain was most natural in view of what it had already enabled him to accomplish for his Master.

Is it possible for us to live our lives, to perform our daily tasks, to bear our daily burdens and cares, under the power of the resurrection? This is if Christianity be not a spent force. The fact that Christ lives and reigns is assurance that we may know the power of his resurrection and per-

form our tasks, meet our temptations and develop our characters under the inspiration of the same power which made Paul's life so gloriously triumphant. The Eastertide is valuable to us just in proportion as it helps us to realize this power. In vain is the air laden with the perfume of lilies and our churches filled with the melody of resurrection music or with the eloquence of the resurrection sermon, if these do not help us to know the power of Christ's resurrection as an inspiring and transforming power in our lives, lightening our burdens, quickening our zeal, strengthening our faith, and giving a new joy and dignity to our human lives. It is only as we come thus to know "the power of Christ's resurrection" that we are able to enter into "fellowship with his sufferings," and so share with Him in the work of the world's redemption.



### Florida State Convention.

The few Christian churches in Florida which are co-operating in missionary work held their annual convention in Tampa, March 22-24. There are only about a score of churches in the state, with a total membership perhaps of 1,500. There are only about nine ministers in the state, so far as we could learn, who are actively engaged in the work of the ministry. There are some groups of members that have not been formed into churches, and some of these are co-operating with the mission work of the state. We are yet a feeble folk in Florida, as will appear from these statistics, but year by year the work is getting in better shape, and additional workers are coming into the field.

The meeting began on Tuesday evening with a strong and appropriate sermon by J. C. McReynolds, of Daytona, who has been preaching there since September last. Wednesday was C. W. B. M. day, and Miss Rebel Withers, president of the state organization, presided in her own queenly way. Reports were made by the corresponding secretary, the treasurer, the superintendent of Juniors, and the evangelist, T. J. Longdon. Mrs. Call read an interesting paper on "Christ's Last Command." The report showed that there were eight or nine auxiliary societies in the state, and that they had contributed during the year for all purposes over \$400. This work is growing in the state under the fostering care of Miss Withers, Brother and Sister Longdon and other officers, but it necessarily waits to some extent upon the growth of the churches, though one good society was reported, composed of "all the available women in the community," with a Congregationalist lady as president. The special feature of C. W. B. M. day was the addresses by Prof. Forest, of the University of Virginia, who gave two Bible studies on the book of Job during the day, and in the evening delivered his lecture on "In-

dia's Hurt," to a fine audience. Prof. Forest was highly appreciated by the convention, and his presence was an inspiration to the work in the state. Mrs. J. J. Haley, who has been spending several weeks in the state at Eustis, with her son, was another visitor to the convention from outside of the state, whose address on her experiences in Australia, with some lessons therefrom, was highly appreciated by all. The state officers who served last year were re-elected, including Miss Withers as president, Mrs. Longdon, corresponding secretary, Miss Liddon, treasurer, Mrs. F. M. Call, recording secretary. There was a brief consecration service, setting apart these women to their work conducted by the editor of this paper. A feature of the women's part of the convention was the presence of women from the Baptist, Methodist, Episcopal and Presbyterian Churches extending their sisterly greetings and reporting their missionary work. Bro. T. J. Longdon, who has been assisting the Christian women in the state in their work, made an encouraging report of progress. He has been, we believe, dividing his time between the C. W. B. M. and the State Board of Missions.

On Thursday the Florida State Missionary Society held its convention. In the absence of the president, R. T. Walker, caused by his mother's recent death, the vice president, J. T. Boone, of Jacksonville, presided. A message was read from the president outlining the work to be done, and a brief report of the operations of the past year and of the present condition of the churches was made by the corresponding secretary, C. W. Zaring, of Jacksonville. Two evangelists, T. J. Longdon and T. A. Cox, have been sustained part of the time during the past year with the assistance of the Home Board, and these have done a good work in strengthening the cause in the weak churches, preaching for those without preachers, and visiting and gathering together the scattered disciples in different places.

Besides the routine business of the convention, such as the appointment or committees and the hearing and disposition of their reports, there were addresses during the day on the following topics: On The Effect of Mission Work on the Workers, by Bro. T. A. Cox; Progress of the Work, by H. P. Longdon; on Foreign Missions, by the editor of the CHRISTIAN-EVANGELIST; on Florida for Christ, by B. F. Manire; and on The Kind of Men Needed for the Work in Florida, by J. P. Rowleson, pastor of the Tampa Church; on How to Succeed in our Work, by Professor Forest. There was an appeal for the state work by Z. W. Zaring, which resulted in the subscription of over one thousand dollars by those present for the work during the coming year. The Committee on Future Work recommended the continuance of the work at Daytona and keeping



not less than two evangelists in the field, and three, if possible, and earnestly requested the continuance of the assistance from the Home Board. The amounts subscribed by the churches and individuals who were present or represented, indicate a large degree of liberality, when all the conditions are considered. The brethren in Florida are showing themselves worthy of the assistance of our Home Missionary Society in establishing our cause in that fair state.

There were about fifty delegates and visitors from outside the city, and these, with the local attendance, made a good audience, especially for the night services. Among the familiar faces whom we met there were the old veterans, Bro. Alfred Flower, of New York, Bro. B. F. Manire, of Mississippi and Florida, Dr. S. R. Woods and wife, of Bowling Green, Fla., and Brother Mann, of Mannville. These, with Bro. F. M. Call and wife, from Daytona and St. Louis, who are taking a deep interest in the work in Florida, and Brothers McReynolds, of Daytona, Boone, of Jacksonville, Rowlison, of Tampa, Professor Ricketts and family, formerly of Canton, Mo., Cyrus Jones, of Bowling Green, Fla., and D. E. Bast, formerly of Missouri, but now a member of the Tampa church, gave the convention a home-like appearance.

The great need of the cause in Florida, as was frequently brought out, is a larger number of efficient workers. Florida, it is said, cannot be converted by tourist preachers, who go down to spend two or three months of the year for their health. The problem is how to get a sufficient number of preachers to make the state their home, and to remain there all the year round. It has been demonstrated that this is not an impossible or difficult thing for people even from the north. The main difficulty, as we see it, is securing sufficient financial support. If preachers desiring a mild climate and having a little means to invest in a grove, would be willing to earn part of their living in that way until the churches are planted, the problem might be solved. But not only are preachers needed, but brethren and sisters for the rank and file. These, it is believed, would come to Florida in large numbers if they knew the advantages which the state offers in the way of delightful climate and opportunities for making a livelihood.

The closing session of the convention on Thursday evening was occupied with an address by the editor of this paper on The Religious Outlook, dealing especially with the condition and prospect of our own movement. There was a good attendance, not of our brethren alone, but from people of the city, and it is thought by brethren there that the convention had a fine local effect, both upon the church and the community. It was with no little feeling and earnestness that the audience

sung, as its closing hymn, "God Be With You Till We Meet Again." The parting benediction was by our beloved Brother Flower. There can be no question of the future growth, in population and wealth, of the state of Florida. Nor should there be any doubt as to the growth of our cause in that state.



### Editor's Easy Chair.

The last contribution to this department was mailed immediately on our arrival in Jacksonville, on our way from Cocoanut Grove to Tampa. We spent a day and night there, enjoying a delightful visit from Bros. J. T. Boone and James Small, pastor and evangelist, who are now engaged in a successful meeting in that city. We attended the meeting on Wednesday evening. The singing, led by Mrs. Sullivan, was very inspiring. There was a fine audience. Brother Small's theme for the evening was, "The Old Love Story"—a simple, tender and effective sermon on the old text, "God So Loved the World." No man, he said, could be saved until convinced that God loves him. Hence the discourse was aimed at that single point. There had been more than twenty-five added up to that time, and both pastor and evangelist were hopeful of a great meeting. It was a great delight to see so large and interested audience listening to the primitive gospel, in that Gate City to Florida. It was a demonstration of the wisdom of the investment we have made there and a convincing argument why we should complete what we have helped to bring to its present stage—their elegant house of worship. Several visitors from the north were enjoying the meeting, among whom was W. S. Dickinson, of Cincinnati. We may look in at the meeting again as we return home. These lines are written at Tampa, the metropolis of the western coast of Florida, where we arrived on Thursday evening. We were met at the station by Brother and Sister Rowlison, pastor and wife, and conducted to a comfortable boarding house down near the bay, where we are making our home for a few days.



When Brother Rowlison invited us to spend a few days in this city prior to the convention, and including Lord's day, he added in a postscript, with that "guile" which even Paul used to catch men, that "the fishing was just as good in Tampa Bay as in Black Lake at Macatawa Park." That settled it. We came. But being from Missouri we had to be *shown*, and last Saturday was selected for the day. Captain Warren and his sailing vessel, "Maud," had been engaged to take a party of friends out on the bay for a day's fishing. Captain Warren is a Yankee sailor who has been living in Florida since 1869. Besides Brother and Sister Rowlison, and the Editor

and his wife, was Sister Larimore, daughter-in-law of the well-known evangelist, T. B. Larimore, who, with her husband, are members of the Tampa Church. It was a day's sport to be remembered. The conditions were right, the company was congenial, the lunch was abundant, and the box of fish caught was sufficient to satisfy the ambition of any true disciple of Izaak Walton. Each one seemed to be proud of his or her particular achievement. Brother R. and Sister L. were well pleased in leading in the largest number of sea trout; Mrs. R. was the heroine in capturing a very large gar along with her other captures; Mrs. G. drew out a sea robin—half bird and half fish—which added to the attractiveness of her string, while the Editor was quite content with having caught the largest trout, the greatest variety, and the only Spanish mackerel that was taken by the party. As to the captain, he furnished the bait, baited the hooks, took off the fish and gave general directions. The water in Tampa Bay is darker than in Biscayne Bay, and for that reason, perhaps, may afford better still fishing. At any rate, we came, we saw, and were conquered. Bro. R. made good his word, and we take that as a pledge that he is going to succeed in building up a good church in Tampa.



We spent last Lord's day with the church here, preaching for Bro. Rowlison in the morning and listening to an excellent discourse by him in the evening. There was a good audience both morning and evening, and six additions during the day, four by statement, having been members elsewhere, and two by confession of Christ and baptism—the sons of Brother Montgomery, one of the elders. Bro. J. P. Rowlison came here from Macon, Ga., three months ago, and already he has gotten the work well in hand, and with the energetic labors of himself and wife the church is having constant additions. A new spirit of hopefulness seems to pervade the members. They are meeting at present in a rude sort of tabernacle, without form or comeliness, but not uncomfortable for this climate. A new church building will, of course, be one of the necessities of the future. Brother Rowlison is supported here by our Home Board, and has agreed to remain with the work for five years. In that time, under his leadership, great progress will be made in firmly establishing our cause in this beautiful and growing city. We were surprised at the rapid strides it has made since our last visit, a few years ago. It must be reckoned among the most beautiful of the fair cities of the south. We have been delighted, since coming here, at the brightening outlook for the young church. Besides other friends we have met here is our venerable brother, Alfred Flower, now in his 85th year, but alert, full of

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# The Sixth Congress of the Disciples of Christ

St. Louis, Indianapolis, Lexington, Cleveland and Des Moines have enjoyed in succession the honor of entertaining the Congress of Disciples, and we have come to feel how indispensable these gatherings are for the discussion of those problems which, though themselves theoretical, underlie and implicate the most practical phases of our religious activity. At the congress which was held last week at Chicago the discussion covered ground which would have been good for at least six months of acrimonious newspaper controversy. Yet there was entire good feeling, though with frank differences of opinion and the utmost freedom of statement.

W. F. Richardson presided over the congress, and at its opening session responded to the address of welcome which was delivered by Prof. Shailer Matthews, who spoke for the University in the absence of President Harper.

The subject to which the most attention was directed, and with the various phases of which not less than four of the addresses were directly concerned, was Christian Union. The first address was on the question:

## How Far is Primitive Christianity an Authoritative Precedent?

by I. J. Spencer, of Lexington, Ky. According to the speaker, there are three possible answers to this question: the literalistic, the rationalistic and the scriptural. The *literalistic* would claim that the New Testament presents a complete plan of the church with respect to organization, worship, doctrine, methods of evangelization and all the details which enter into the life of the church in any age. It makes little of New Testament principles and busies itself with hunting a specific precept or example for every act. Its favorite text is, "See that thou make all things according to the pattern showed thee in the mount." The *rationalistic* contention is that the New Testament contains nothing authoritative except a few general principles; that a certain spirit and temper is to be gathered from the teaching of Jesus, but that all plans, methods and forms are to be determined by experience and utility. The comparative formlessness of the early Jerusalem church is cited as proof that no fixed form of organization or worship is definitely appointed. The *scriptural* view is that Jesus laid down some fundamental principles, and that there are given, for the purpose of illustration, certain precepts and a concrete picture of the church in action through a generation.

The principle of variation which was established by the apostles in their own dealings with various churches under various circumstances is itself a precedent to be followed. There is

not a rigid pattern to be copied in detail under all circumstances. Local, temporal, personal, national and other adaptations were made by the apostles and must be made by us. This does not remove all authority. For example, baptism and the Lord's Supper were not varied under varying conditions, but were treated as essential, while other practices, such as the kiss of peace and the washing of the saints' feet, were treated as incidental. In such practices as the silence of women in the churches, the details are incidental, while the principle (modesty and conformity to local ideas of propriety) is permanent.

The motto, "Where the Bible speaks, we speak; where the Bible is silent, we are silent," as originally used, was both scriptural and effective, but the latter part of it has been grossly perverted by some who understand it as a demand for a "thus saith the Lord" for every detail. The silence of the Scripture is not against Scripture. We must be willing to make adjustments of methods and details while conforming to the New Testament principles. In the hemisphere of Christ's silence we will give liberty to others and claim it for ourselves, and will use our liberty in love. Humility, love, loyalty and liberty are the abiding essentials of the Christian edifice. Primitive Christianity is forever an authoritative precedent in so far as it is rooted in the principles of Jesus and controlled by His spirit. Brother Spencer's address was, on the whole, one of the most satisfactory of the entire congress. The most conservative men pronounced it sound, and the most progressive called it sane and sensible.

J. M. Lowe presented a brilliant paper on the same subject. Authority is always personal, he said. A book or a precedent can have authority only as it gets it from a person. An authoritative precedent is one which, by being followed, serves in the highest way the cause which called it into being. The test of authority is therefore to be found in practice. The writer distinguished between primitive Christianity and the primitive church. Christianity, which should be defined as loving and following Christ, is a matter of inspiration and spirit. The church is a necessary but incidental embodiment of that spirit. We have been trying to restore the primitive church rather than primitive Christianity. Primitive Christianity is not the way primitive disciples ought to have lived, but the way they did live. The application of the spirit of Christ to various local conditions created forms and methods which are not permanently authoritative. As to the definite test of loyalty and faith, where the church was evidently acting under guidance of the spirit of Christ, primitive Chris-

tianity is an authoritative precedent. The all-embracing precedent is the spirit of Jesus.

The general discussion on this subject was participated in by O. G. Herzog, who pointed out that while Christianity was the most tolerant religion on incidental matters, it is the most intolerant on points affecting its life, and by Bros. J. N. Crutcher, White, O. T. Morgan, John S. Sweeney and Z. T. Sweeney. Bro. John Sweeney was greeted with enthusiasm, and his comments were much enjoyed.

S. M. Cooper, of Cincinnati, presented a paper on:

## The Relation of the Church to Social Reform Movements.

The brotherhood of man and the Fatherhood of God, he said, are correlative. The church has a practical purpose—the betterment of men. It must then have certain relations to other organizations which exist for the betterment of society. The church must see to it not only that men are fit to live in the world, but that the world is a fit place for men to live in. The church must consider not only cases but causes.

But while the improvement of environment is important, and while the church may do many things in this direction, the church as such cannot undertake to direct the policy of social reform movements and organizations. Socialism, prohibition, single tax, free trade and woman suffrage may all be good things. Many Christian people believe that the introduction of these would hasten the millennium, but for the church to formally espouse these causes would be to divide the church without advancing these interests.

Jesus laid down principles, but neither approved nor denounced existing social and political policies, though these included slavery and tyrannical government. He refused to judge between the two quarreling brothers who submitted their case to his arbitration, but he said "beware of covetousness." The gospel of Jesus does not include the details of any social or political scheme. Yet if the church proclaims the whole gospel, the citizens of the kingdom of God will be found on the right side of every fight for social betterment. Every social movement is essentially a religious movement. The relation of the individual Christian to social movements is more intimate than that of the church. It is the office of the church to make men. It is the duty of the men so made to do the social work which needs to be done. The speaker presented a large and liberal view of the Christian man's duty to forward all movements for social reform, political purity and the enforcement of law, but held that the church itself should in the main avoid



entangling alliances with political and social organizations.

F. G. Tyrrell, of St. Louis, as first reviewer of the above paper, made a strong presentation of the duty of the church not only to awaken the conscience of its members and give encouragement to social movements in a general way, but also to go into details when the occasion demands and to denounce specific evils specifically. In his own day Jesus said nothing against slavery and political evils, but if he were here now witnessing the reign of lawlessness and vice in cities, a majority of whose citizens profess to be his followers, he would speak boldly and definitely. The church must of course keep out of party politics, but the church as such can fight legalized and licensed immorality and political corruption on a non-partisan basis.

Bruce Brown, of Chicago, said that from present indications Protestantism in large cities is a diminishing force, because its only plan is to seek and save individuals. Industrial and political organizations in this age have found it necessary to handle men in masses, and Romanism is doing the same, but Protestantism has not learned the secret. Protestants are still using in the cities the individualistic method, which is effective only in the rural districts. Paul was "all things to all men if by all means he might save some." We, with our large sense of the work to be done and yet with our lack of adaptability, are some things to some men if by some means we may save all. The work can never be accomplished that way. The church must come into closer relations with the organizations which handle men in masses. The church as such needs not hesitate to form the closest possible relation with educational and benevolent organizations and social settlements, and with law enforcement leagues and temperance movements. It might even endorse the Prohibition party and certainly ought to co-operate with the Anti-Saloon League. In dealing with political movements, the church must guard against being duped into the support of unworthy projects. The church can well afford to open its doors, especially on week nights, to representatives of many reform schemes, socialistic and otherwise, with the understanding that this does not mean endorsement, but indicates only sympathy with the general purpose. Industrial reforms are the hardest to handle. The tendency of labor unions is away from the church. The church must get into closer touch with labor unions, must stop lecturing them on their mistakes and try to get their point of view. There should be cordial relations between the church and secret fraternal orders, and it will, in the speaker's opinion, be an advantage to the preacher to be a member of several. Large churches should encourage the organization of

local lodges among their own members, and a lodge room might possibly be provided in the church.

The general discussion of the topic was participated in by W. F. Richardson, who asserted that it was better for the preacher to be a mouthpiece for righteousness than for the church to pass resolutions; C. C. Rowilson, who said that, since the state has become more Christian and has taken over many of the activities formerly committed to the church, the church as such needs not take action except in unusual cases, and can confine itself to preparing men for Christian service in the state; Oliver W. Stewart confirmed the statement of the first speaker, that the church should not dissipate her energies by going officially into every movement, but should prepare her members to serve effectively in these movements which appeal most strongly to them. It was gratifying to hear Mr. Stewart, who is himself chairman of the national committee of the Prohibition party, say that what we need most in reform movements is sanity—the sense of proportion which will allow us to be reformers without becoming cranks. Mr. Stewart himself is pre-eminently that sort of reformer.

The Tuesday evening address was delivered by Prof. George B. Foster of the University of Chicago on

#### The Need of a New Apologetic.

At this session, without question, the interest reached high-water mark. Prof. Foster spoke for nearly two hours and, after a general discussion in which it seemed that every member of the Congress was eager to participate, the speaker occupied forty minutes more in answering some of the forty or fifty written questions which had been handed to him. Prof. Foster stated the task of apologetics as twofold: first, to determine what are the inalienable constituents of religion in general and of the Christian religion in particular; and second, to determine whether religion, and specifically the Christian religion, has a function in the culture and nurture of the spiritual life of men. It is one thing to test the validity of a system of thought; it is another thing to test the worth of a spiritual experience. The old apologetics approached the former problem; the new apologetics, the latter. The old point of view was concerned only with the question, Is this proposition or doctrine true? From the new point of view it is asked, Will religion "function serviceably?" Truth is not the highest attribute that can be predicated of religion. We do not ask of the eye and ear whether they are true, but whether they are useful in human experience. So of religion. As in science and art, so in religion, we seek not truth for the sake of truth, but truth for the sake of the worth of truth.

Modern apologetics begins with

Kant, Lessing and Rousseau who taught us the distinction between the knowledge problem and the worth problem. The knowledge problem, as applied to a rainbow, for example, has to do with the scientific description and explanation of the phenomenon; the worth problem is concerned with the appreciation of it as beautiful. The appreciation of its beauty does not wait upon the understanding of its origin and cannot be vitiated by any erroneous theory as to its cause. A notable failure to apply this distinction is seen in the recent "Babel und Bibel" controversy, in which it was assumed that the worth of certain conceptions was destroyed if it were shown that they originated in Babylon instead of among the Hebrews. An even more important application of the principle is to be made in regard to the personality of Jesus. Here, as elsewhere, the problem of worth does not depend upon a correct solution of the knowledge problem. His value to us, religiously, is not conditioned upon a correct definition of his person or an understanding of his origin. The need of a new apologetic arises from the fact that, with the modern world-view, which science is presenting, it has become increasingly difficult to bring educated men to an acceptance of those theories as to the origin of the Bible and Jesus which have hitherto been considered orthodox. The possibility of the new apologetic lies in the following facts: that the value of religious concepts is not dependent upon the preservation of any particular theory of their origin; that modern scientific thought can reach only to matters of knowledge and explanation; and that the interests of religion demand only the conservation of religious values and not the perpetuation of any particular explanation of their origin.

This line of apologetics does not necessarily concede the truth of the new view of the world. It does not necessarily surrender any of the old beliefs, even on questions of definition and explanation. But it maintains that the defense of Christianity is not dependent upon the defense of these things. It asks no one to surrender his faith in miracles or in the supernatural origin of Jesus or in his bodily resurrection, but it says to the man who has already given up these on what he considers good scientific ground, that there is still no reason why he should reject the religion of Jesus as a source of strength and guidance to his spiritual life.

It will readily be conceived that a representative gathering of Disciples of Christ was not willing to concede, off-hand, that the virgin birth and bodily resurrection of Jesus, not to mention his miracles, are not "inalienable constituents" of Christian faith. In making good his point concerning the need of this new apologetic, Prof.

(Continued on page 423.)



# As Seen from the Dome

By F. D. Power

Easter is the season of hope. We look toward the rising rather than the setting sun. The word that comes to us is one of joy, of victory, "Christ is risen!" In view of any question of Christ's resurrection, and of the fearful persecutions of the early time which came upon the disciples in consequence of their faith in his resurrection, Paul declares: "If in this life only we have hope in Christ, we are of all men most miserable." If we have no other comfort but in Christ, and if he be still dead and not yet risen, we are more to be pitied than other men. We are sadly deceived. We have deceived ourselves and have been denied by others. We have mortified ourselves, and have been persecuted by our fellows on account of our faith and hope in One who is not, and who, therefore, can neither succor us here nor reward us hereafter. Because they had hope in Christ for another and higher life they could bear the infinite sorrow which their profession brought upon them.

Carved in stone in the Catacombs there are wonderful testimonies. The early infancy of Christianity is not a dim and shadowy cloudland in which nothing is seen but a few figures of martyrs moving uncertainly amid general darkness. The men and women that wandered in the deserts and mountains and dens and caves of the earth even in this had their mission. The monumental remains of their martyrdom take us back to the first ages of the church and exhibit before our eyes these primitive communities which the apostles founded and over which the apostles presided. As when treading the streets of Pompeii, we have the life of the old pagan world brought before us with a vividness which makes other representations dull and tame, so when we descend in the catacombs of Rome we seem to see the struggling, persecuted community which then in caves and dens of the earth wrought for itself a hidden home, and whence it came forth at last conquering and to conquer. Far dearer than the remnants of Greece or pagan Rome, of Egyptian, Assyrian, or Babylonian civilization, are these evidences of the belief and conduct of the early church.

There are many lessons from these tombs. First, the vast number of the followers of Christ in the primitive age is revealed. With nothing to tempt them, with everything to deter them from embracing the Christian faith, they yet turned by thousands to this way, and along these 900 miles of streets are said to be 7,000,000 of graves of the holy dead. Tacitus speaks of the Roman Christians as "*ingenus multitudo*," a huge or vast multitude. "We are of yesterday," says Tertullian, A.D., 200, "and yet we fill all your palaces, your cities,

islands, castles, towns, courts, your very camps, your senate, your markets. We have left you only your temples. If so great a multitude as we should separate from you and retire to some distant quarter of the earth you would be discouraged at your solitude." Twenty-five years after the death of Christ Paul writes to the Romans: "Your faith is spoken of in the whole world," and Pliny, thirty years later, says: "The contagion of this superstition has spread not only to the cities, but about the villages and open country." Seven millions of dead in four hundred years would indicate an immense number of disciples in the face of contempt, hatred, and fiery trial. Best of all is the testimony as to the belief of the early Christians. A primitive gospel is disclosed here that harmonizes with the simple interpretation of the New Testament. Here the doctrine of the resurrection is plainly taught on every tombstone. The Christian is not dead. *Dormit*, "he sleeps." *Quiescit*, "he rests." *Depositus est*, "he is laid away." Always he is "*in pace*," in peace. One reads: "Alexander is not dead, but lives beyond the stars, and his body rests in this tomb." Another: "Here lies Paulina in the place of the blessed." Again: "Genella sleeps in peace," "Aselus rests in Christ." Survivors do not mourn despondingly. Trust, resignation, hope are symbolized. The anchor carved on the slab indicates the Christian's confidence. The phoenix and the peacock are speaking signs of the resurrection. The departed are not represented as dead. Christians never see death. The very word death is absent; Christ hath abolished death, and brought life and immortality to light. Death is an enemy, but Christ hath conquered it, destroyed it, delivered them that were held in bondage through fear of it. Death is no longer conqueror, but servant and helper. Death belongs to the inventory of the Christian's treasures: "All things are yours, whether Paul, or Apollos, or Peter, or life, or death, or things present, or things to come"—all things. "For me to live is Christ, to die is gain." And the soul "departs to be with Christ which is far better," travels out of the body that it may abide with the Lord. When God says, "I am the God of Abraham, of Isaac, and of Jacob," as he is the God of the living, Abraham, Isaac and Jacob are alive unto God. So our Lord said, "This day shalt thou be with me in paradise," "Father, into thy hands I commit my spirit"; and Stephen cried, "Lord Jesus, receive my spirit!"

Why is it that we cannot understand this? Why speak of Christian men and women as dying with the thought that they are unhappy, or passed beyond the realms of consciousness, or no longer ours? Why regard this

change as separating our loved ones so far, so far, and so long, so very long? "She is dead," they say, "dead! Leave her: it is only the clay." Gently they draw the lids over the dear eyes, smooth the tresses, close the lips over all their secrets, cross the hands, arrange the flowers about the face, and say: "Come now: God knows." But amid the silence and gloom and fragrant blossoms the heart questions the stately and beautiful dead for the secret of dying. Is it infinite wonder that we should lose life? Is it a greater marvel to feel the perfect calm after the closing struggle? Is it a miracle of sleep dreamless and profound beyond all thought? Is it a revelation clear and minute of all life's past history? Is it a startling, peaceful, joyless launch of the soul upon the glories of an eternal world? What is the strangest, suddenest, most marvelous thing of all the surprises on the threshold of immortality? What can you tell us?

What, after all, can it be but the overthrow of all our old ideas about death and the ineffable knowledge that, though dead, we have never died? That it is but a departure to be with Christ; that school is out and we go home; that the soul no sooner leaves its clay tabernacle than the joy of eternal assurance and the glory of the Redeemer's presence are known to us! "Blessed are the dead that die in the Lord, from henceforth"—that is immediately, from the moment of death—"they do rest from their labors and their works do follow them."

Once more, the lesson of the resurrection comes to our busy, rushing, sorrowing world. Our Lord has written this promise not in books alone, says Martin Luther, but in every leaf of the springtime. "Because I live, ye shall live also," is the sweetest of all promises. "I am the resurrection and the life," is the most majestic of all utterances. "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body," is the best possible explanation of the mystery. Let faith and patience then do their perfect work, and hope bring its constant inspiration, and joy be full. Let the lilies breathe their heavenly incense, and the voice of sweetest song gladden the sanctuary, and the little children be suffered to enter the kingdom. Let the strongest words be spoken in the most beautiful and telling way concerning Jesus and the resurrection, and men be raised even now out of self, out of smallness, out of all wrong to walk in newness of life. *Surrexit Christus hodie*—"Christ is risen to-day!"

"O what a night was that which wrapt  
The heathen world in gloom!  
O what a sun which broke this day  
Triumphant from the tomb!"



# What Is Left?

By Judge A. E. Wilkinson

But failure is by no means proof of the falsity of the theory which has failed; nor does the fact that an institution has succeeded and become established necessarily make more than a *prima facie* case in its favor. It must still be able to make good by reasons, when challenged, its right to exist and command us; or must go down, as thousands of hoary delusions have done and will continue to do. Doubtless their success and acceptance by others is the true cause of our acceptance of the vast majority of the beliefs and loyalties which we profess. In general, as Mr. Balfour has so ingeniously shown us, they are causes without being reasons; but not necessarily so. Success may be, and in many cases is, the best possible logical reason for believing that anything deserves to succeed. How peculiarly this is true of the Christian religion and how conclusive is the inference to be drawn in its case is my present subject.

If an argument upon this line is to have any force, it will be necessary to base it upon the Gospel narratives as they would be viewed by an infidel, a Renan or Strauss, for instance. We shall proceed, then, on the assumption that we have in the Gospels a fairly accurate portrayal of the character, aims and teachings of Jesus, for this such infidels would concede. But the narratives of miracles, being debatable ground, we shall not assume to be either true or false.

We shall assume, then, that Jesus claimed to be possessed of more than human power, to speak with authority, and to discharge a mission which he believed to have been intrusted to him, with reference to the regeneration of the human race. For this purpose he proposed the establishment of an organized society on earth, referred to by him as the Kingdom of God or the Kingdom of Heaven. To the establishment of this society he gave the work of his life, and he crowned this work by meeting and even courting death for its sake.

One of the most striking features in the teaching of Jesus is the serene confidence which he expressed in the success of his mission. The society which he labored to establish was to be one of the things which should endure. Not only should it endure, but it should triumph. No disappointment, no present failure, ever dimmed for a moment his majestic assurance of ultimate victory for his cause. It was to take the world, and its triumph was to be upon the lines which he established and marked out for its success. If we consider the incongruity between the amazing things which he proposed to accomplish and the apparently hopeless methods by which he proposed to accomplish them, our wonder will constantly grow.

The men who have permanently affected the history of the world have, for the most part, been great organizers. A mighty political, social or moral organization may continue for ages to sway the lives of men after the impulse which created its machinery and set it in operation is withdrawn. The Roman empire in its decadence, the Church of Rome in its most corrupt periods, are familiar illustrations; and illustrations might be multiplied. It was by this power that the Macedonian conqueror left such deep marks on the history of the world, though his early death left the organization at which he aimed unfinished and dissolving.

But Jesus left, and apparently with intention, not the simplest framework of an organization behind him. The fasts and observances, all the paraphernalia of a church society, were not for his followers while the bridegroom was with them. He selected a small company of obscure and illiterate men to be taught and trained in his ideas and to give them to the world when he should be taken away from it. I have spoken of his Kingdom of God as an organization; but it can hardly, during the life of Jesus, deserve the name of an organization at all, however complicated may be the ecclesiastical machinery with which it surrounded itself in later ages. It was merely a group of believers, united only by faith, by which seems to have been meant personal loyalty to him. What slight ecclesiastical form the primitive church possessed it received from his followers after his death. While he lived there was but one bond of union among them, and that was that they should be his followers and accept him as their guide and leader.

Now, a personal leadership, in the hands of a great and masterful personality, may accomplish wonderful things while the leader himself remains the living and moving spirit. But it is the fatal defect of such leadership that the institution of which it is the head inevitably falls to pieces like a rope of sand when that influence is withdrawn. It was, however, solely this, the personal devotion of his followers to him as their captain and king, on which Jesus relied for the success of his cause. The most marvelous feature of his scheme is precisely here: that he counted on this personal devotion and loyalty continuing even after his death. It is clear, even, that he regarded his death, which, according to all human probability ought to have utterly crushed and ruined his society, as a necessary part of his plans for its success. He was still to be their Lord and sovereign. They were to follow him with a still more loyal devotion when the influence of his personal presence was withdrawn. That withdrawal was nec-

essary in order that the "Comforter," the more efficient form of personal divine leadership, might come to them. Nay, more, he was to be with them always, even to the end. A sense of his personal presence, of communion with him, was to be felt in his church through all time, and inspire them as his bodily presence had never done.

'Tis a strange foundation, this simple faith, for a kingdom which was designed to exact an obedience and service such as could not be commanded by Tiberius with his legions. Trust in one no longer with them to answer to their trust. Belief in one who had disappointed all their most cherished expectations. Loyalty to a chief no longer living to lead them. Obedience to one who could no longer command obedience. Devotion to the dead captain such as they had never yielded to him while living. When the faith of the Thomas who had seen him was so weak and wavering, how foresee the triumph of those who had seen not and yet were to believe.

The result has answered his expectations. His death effected a personal devotion of his followers more powerful and persuasive than was known in his lifetime. It is true that naturalism regards the conviction of the Christian world on this subject as a delusion. Millions of men and women, during nineteen hundred years of the world's history, have testified to the sense of Christ's presence in their hearts. Millions, through ages of time, have found this sense of personal dependence upon Christ, of the comfort, inspiration and power of his personal leadership, felt as a presence in the inmost soul, the mainspring of the conduct of life. This testimony the unbeliever must sweep away as a fantasy and a delusion. Grant him the right to do so and he has only rendered the miracle of Christ's kingdom more astounding still. For it was upon this very thing that the Savior relied. That personally he should be more to them, dearer to them, more commanding in his influence over their thoughts and lives, when removed from their presence, was the paradox upon which he built the hopes of his kingdom. It is a delusion, you tell us. The greater the miracle that one could have foreseen and foretold a delusion so extraordinary, should have counted on it and given up his life on the conviction that it would follow upon the sacrifice.

As if to emphasize the fact that the methods by which success was to be made humanly possible were deliberately rejected, Jesus announced views apparently most impracticable and visionary as to the relation of his followers to the civil and military power which he must have believed they might one day be able to control if they so desired. To its support he promised everything which could be given without surrender of principle, and from it he asked nothing in return.

(TO BE CONTINUED.)



# An Easter Love Affair

By Olive A. Smith

On the morning of April 13, at 10:25 by the clock in the Bethany tower, Clark Bennington succumbed to a violent attack of love at first sight. He had always been a pronounced unbeliever in the doctrine, and the unbelief had gradually expanded into a positive disbelief of love in general. He had proved, to his own satisfaction, that it was only another form of the universal selfishness which rules the world. He meant to write a book about it. In fact he was almost ready to begin the series of scientifically philosophical treatises, which would naturally grow into a volume, when he found himself stretched on a white cot, in a white ward of Bethany Hospital, burning with fever, and raging at Fate for playing him so contemptible a trick.

The entire force of nurses and physicians agreed that they had never known a patient who seemed to take such delight in making life miserable for them as did this young newspaper man. Sister Letitia was his first nurse. She was young, gentle, and sensitive, but she was also brave and patient. She stuck to her post for three hours after Bennington's arrival. At the end of that time she appeared weeping at the ward superintendent's door, declaring that she could not return to the ward as the new patient's nurse. "Such sarcasm! Such—such hatefulness! He wanted to know if this was a charity hospital; said we needn't try to work any charity game on him; that people do what they call charity just to buy their own self-satisfaction. He wouldn't take his medicine at first. He told the doctor that the fever was one kind of poison, and his nasty drug was another kind. Just as well fight it out with the first one, and avoid complications. And the doctor laughed! I was so provoked, but he told me afterwards that he couldn't help it; such astuteness always upset his gravity."

The superintendent smiled.

"Well, nurse," she said, quietly, "you need a rest any way. I will send Sister Honora. You know she is reserved for such emergency cases, on account of her peculiar power and her long experience."

That night Bennington lost himself in delirium, and the welfare of the other patients demanded his removal to a room of his own. Thus the gray-haired nurse was allowed to concentrate her unusual powers upon the soothing and control of a single patient, and she soon had the reporter well in hand. He talked incessantly of his work at the Herald office, of his experiences when he came to the city, of his humiliating struggles as the "cub," and of the clever piece of strategy which had won him distinction and promotion—the interviewing of a politician who had been pronounc-

ed impossible by every other reporter in the city.

Judging by his ravings the nurse decided that she had never known a patient so steeped in an inordinate personal ambition. To conquer, to subdue, to rule and govern; to demonstrate his ability to succeed—this was the burden of his talk; and mingled with it was a bitterness, a stinging cynicism, which was a startling revelation even to the woman who had spent thirty years among the prostrate victims of life's battles.

When the fever passed, bringing the return of consciousness, the patient had so far submitted to Sister Honora's control that she kept him from continual railing at the loss of time and expense of his sickness. April had come, and even the thick hospital walls could not shut out the many sweet voices and delicious odors which filled the resurrected earth.

During those days of convalescence the square-shouldered young giant would lie gazing dreamily out of the window, fretting occasionally at the "confounded luck" that had interrupted his work, and promising Sister Honora that he would "make things hum" when he did get out.

"Tell me, Mr. Bennington," said the nurse one day, "about your relatives. I wanted so much to write, but I had no address, and I could not find out where they are. You have parents living, or brothers and sisters, have you not?"

"Parents, no; they are both dead," replied Bennington. "I can't remember my mother at all. My father died three years ago; the second year after I kicked out of drudging away on an old hill farm, and started to college. I have some brothers, but don't write to them. I don't care about it. They always made sport of me because I was big and awkward, and as much of a born failure as they were born successes. I wasted my best years in being religious and conforming to sentimental notions of duty. Other people got the benefit of my folly, and preached to me about being guided by Providence. It was providential all right for them. But I'm out of it now. No doubt I'm a heathen, but I don't care to see any of them or to go home."

Sister Honora had grown very sagacious in her management of her patient. She had also grown very fond of him. She smiled at his rude speeches, and when he seemed inclined to talk too long or too emphatically on any subject, she would slip quietly out of the room. When she returned he was usually serene and reasonable.

"Do you know, nurse," he said one day, "you are positively the only woman I ever got acquainted with. I

know just as much about women and children as a bug knows about philosophy. And you needn't tell me that I'll ever know any more, either. I don't want to. I've spent my share of time on illusions and delusions. I don't want the task of dispelling any more of them."

Bennington ran his hands through his shock of reddish brown hair, challenging the nurse with his big, blue eyes, which were beginning to shrink into their proper proportions, as a single feature of his broad face. But Sister Honora did not accept the challenge. She held her peace.

The week before Easter was visitors' week at Bethany, and one morning Sister Honora entered Bennington's room followed by a stately gentleman wearing clerical attire and a clerical countenance. Bennington was reading the morning Herald, and appreciating the kind things which the editorial page contained regarding his own illness and the prospect of a speedy return to work. The nurse looked keenly at him as she introduced the Reverend Doctor Allworthy. The clergyman saw only a big, muscular fellow with a freckled face and an intellectual forehead, who looked at him through guileless blue eyes and smiled as he shook hands. If Sister Honora saw more she made no sign, and having cherished a little unaccountable dislike for Dr. Allworthy, she immediately left the room, determined to allow matters to take their course.

Twenty minutes later she returned, and feminine curiosity bade her linger at the door, which was slightly ajar. It was Bennington's voice which reached her ear; bold, clear and incisive, ringing with the tones she had not heard for many weeks. "You say that pain and sorrow and poverty are the instruments for the development of Godly character. You think it ought to make a man better to suffer. It doesn't. It makes him worse. Hardship isn't a blessing. It's a curse. I know all about your notions of Divine guidance and Providence. I've lived under them. The man who goes out to kill his fellows in battle gets his commission from the Lord. Murderers are nearly always told to kill their victims. Our prayers are selfish desires, our wills push the desires into realization and we say that God answers our prayers."

Sister Honora was far too mindful of her patient's welfare to hesitate longer. He was too weak to endure the excitement which was manifested in his voice. So she bustled into the room with an air of authority, proposing a visit to the other three occupants of her ward. She disregarded the ruffled serenity of both men, and an hour later returned to her charge. Bennington was asleep.

The next caller was a Christian



Scientist. The reporter thought him the handsomest man he had ever seen. In form and feature, manner and speech, he was a model of symmetry and personal culture. The nurse was amused at the expression of admiring envy in Bennington's eyes as they followed the man's every movement and gesture. But when the scientist said: "My young friend, I take my stand in Universal Consciousness and calmly ignore the existence of the subjective entities of the mortal mind. I have attained to a realization of the All-Good, and in that realization there is no such thing as fear—"

Bennington's long arm was thrust out quickly, as if by accident, while he balanced himself and sat upright in bed. Then he smiled as he placed his hand on the seat of the empty chair. The scientist, who had occupied it, was standing on the opposite side of the room. "Did I startle you, my dear sir?" he said softly. "Pardon me. I was born as graceful as a rhinoceros, and I've never improved. Pray go on with your—your statement of creed. I am interested." But Sister Honora did not seem interested in helping the scientist find the thread of his discourse, and the visit was terminated with some abruptness.

A curative hypnotist, a practitioner of suggestive therapeutics, an osteopath, and a German metaphysician who sat in a New York office and sent out healing vibrations at ten cents per vibration, were the visitors for the remainder of the week. Then came Easter Sunday, the last of the reception days, when the beloved with her mother came to bring light and joy to many stricken ones in Bethany; the day when Clark Bennington fell hopelessly in love, when he knew it, but was powerless to resist the sweet intoxication.

She brought him a great bunch of violets. She placed them in his hand, saying timidly that she hoped he would like them. Her beauty, her grace and sweetness, mingled with her frank admiration of himself, filled his soul with a delicious joy. He tried to thank her, but he could not say what he wanted to say. He lifted the dewy mass of fragrance to his face and closed his eyes, for he feared that his beloved would see his tears. After she had gone he talked of her, and Sister Honora was very sympathetic. It was a beautiful Easter day, and the joyful climax was reached when the nurse informed him that Edith—that was her name—was to come often. She, herself, had made the necessary arrangements. And Bennington thanked her, his voice trembling with emotion which the sagacious nurse pretended not to observe.

During the next three weeks the beloved paid many visits to Bethany, and Bennington's anxiety to get back to work seemed to have suffered a decline. He hung upon her every word and look. As soon as she was gone he

would count the days until time for another visit. Then it dawned upon him quite suddenly one day that it was time for him to leave Bethany. He was no longer an invalid. And that very day something else happened. Sister Honora broke the news to him as gently as she could. His beloved was very ill. She was at home and she had asked for him!

In a few moments he was outside the hospital walks. He looked anxiously down the incline where the steel threads of the car line wavered and glistened before his weak vision. He felt bewildered by the sense of in-



### The Birthday of Hope.

By J. John Duncan-Clark.

The souls of men at the end of days,  
All shiv'ring stood by a sullen stream,  
And they sought in vain with an anxious gaze,  
From the further shore a gleam.  
The black, cold waters swiftly ran,  
And the damp, dark mist wrapt all in gloom;  
The hand of Fate pressed each soul of man  
To ford the flood of doom.  
But the grip of Fear held each soul back,  
And above the angry river's roar  
There arose the cry, "O Fate, alack!  
But we see no further shore!  
It is dark—so dark; there is none to guide;  
We know not what beyond us lies,  
The black stream flows with a strong, swift tide;  
He who seeks to ford it dies!"

On a sudden shone a soft, clear light,  
A figure stood 'mid the souls of men,  
His face and form a wond'rous sight;  
They worshipped there and then.  
His head was crowned with a wreath of thorn,  
His hands and feet bore crimson stain,  
The flesh of His side was rent and torn,  
His face was white with pain.  
Through the shiv'ring ranks He passed, until  
His bleeding feet just touched the brink,  
They watched Him enter the waters chill—  
With a gasp they watched Him sink!  
The darkness fled from the soft, clear light  
That stronger grew, and more, and more,  
Until at last in the radiance bright  
They saw the further shore.  
And there He stood who had stemmed the tide,  
And beckoned all with His wounded hand;  
They looked, and lo! through the waters wide  
A pathway of dry land!  
A gladsome troupe they followed then,  
With triumph song and shouts of praise,  
For Him who had freed the souls of men  
From death at the end of days!

Throopville, N. Y.

finite brightness and fragrance and space. It was a relief to get inside the car. He said to himself that his mind must be as weak as his body, for he could think of but one thing, "She loves me. She asked for me. It isn't a matter of business or a matter of policy. She hasn't the shadow of an object in it. How strange! How wonderful!"

Three weeks later the reporter made his twenty-third call at the home of his beloved. A servant ushered him into the library. There he waited nearly half an hour, his big body sunk dejectedly into a chair, his face buried in his hands. When he heard the rustle of a woman's skirts he dreaded to look up. He knew there was a verdict. Edith's mother had come to know him very well, and she only touched his shoulder saying, "She will live. She asked for you an hour ago, and the doctor told me to send you up."

When Bennington felt the soft arms about his neck and heard the voice of his beloved assuring him of her devotion, he was saying to himself: "What a mystery! What a tragedy, that men and women can't preserve even one of the qualities that constitute such a being! And yet I believe Sister Honora is a little like her; Sister Letitia, too. What a beast I was!"

"Do you know," his beloved was saying, "Do you know its my birthday? I'm six to-day. I'll be a woman pretty soon. Won't that be nice?"

"O," said Bennington. It was an exclamation of pain. Then a glow of hope transfigured his rugged features. "Yes, Edith," he said gently, "It will be nice."



### Union, Co-Operation, Federation, or What?

Upon a recent Lord's day I was at Urbana, Mo. There are two organizations there: Christian and Methodist Episcopal. It was not our regular day for preaching. It was the Methodists'. It was also their day for a missionary offering. The Methodist minister hunted me up, said he considered it a Godsend that a man of the missionary spirit had struck the town at that time and that he wished me to preach the sermon and take up the collection. I consented, provided he would preach at night and take up an offering for the Foreign Christian Missionary Society, which he readily agreed to do. After my sermon in the morning he insisted that I preach at night, being, as he termed it, a "missionary specialist"; and a new voice in the community, he thought, could do more good than he could under the circumstances. I therefore preached at night and took up the offerings, which were both liberal and larger than those of last year. Remarks are now in order!

CLARIS YEUELL.

Columbia, Mo.



# News From Many Fields

## Kansas.

"The winter is over and gone, and the time of the singing of the birds has come."

"While the earth remaineth seed time and harvest . . . shall not cease."

But it is always harvest time for the Christian, and always seeding time.

The Master's cause in the Sunflower State is going grandly on. The churches were never more earnest and aggressive in their efforts to firmly establish themselves in their respective localities, and hold aloft the banner of our King.

We dedicated at Iola, March 6, raising \$2,425.00. E. N. Phillips is the beloved pastor. They have a nine thousand dollar property. R. A. Omer and L. D. Sprague were at the dedication, rendered valuable aid, and immediately began a protracted meeting.

We are under promise to dedicate at Dwight, April 3d, at Dresden, April 17th, and at Argentine some time in May. Many other church buildings are in course of erection in the state, such as Wichita, Emporia, Yates Center, Parsons, Clearwater, and Herington.

C. C. Atwood and wife are at Mound City in a meeting. Eleven added at last report. An epidemic of measles greatly hindered the meeting.

J. Ira Jones and Bert Bentley are at Armourdale, and had twenty-two additions by the 12th. This church passed through the great flood, and the membership is so scattered and demoralized that the work necessarily moves slowly, but the people are greatly pleased with the work of the evangelists.

C. A. Hill and wife were compelled to stop the meeting at Roscoe temporarily, on account of Brother Hill taking sick with pneumonia. They are efficient evangelists.

Brother Clutter has had a great meeting at Narka; 73 added. This is a good work. Brother Clutter thinks Kansas is a great state for young men. We fully agree with him.

The Kansas Ministerial Institute meets at Hutchinson, April 5-7. A strong program has been prepared for our edification. Every preacher in the state should attend this gathering of our ministry.

The Kansas brotherhood should note the following dates for the district conventions. First district at Leavenworth, June 6-9. Second district at Olathe, May 9-11. Third district at Chetopa, May 3-5. Fourth district at Peabody, May 11-13. Fifth district at Courtland, June 1-3. Sixth district at Osborne, June 21-23. Seventh district at Lyons, April 26-28. Eighth district at Dodge City, June 14-16. Ninth district at (to be selected), May 17-19. Each district should take pride in its convention. The preachers and all the workers should take a deep interest. Work for a large attendance and a helpful program.

### Holding the Ropes.

When William Carey was considering [the proposition to go to India as missionary he said to his brethren, "I will go down, but you must hold the ropes." So he started on that wonderful mission with his faith in his God and in his brethren sustaining him. He had many and severe trials, but the "rope" was firmly held by those in the home land.

The Kansas churches should remember that their missionaries have gone forth relying upon their brethren to sustain them. Only those directly connected with the work realize the full weight of responsibility resting upon those who go forth in this mighty conflict with sin. The churches in their anxiety to better their local condition, meet other missionary calls and are apt to forget or neglect the state missionaries. We have written to a number of the churches asking them to raise their apportionments for state missions on the last Sunday in March or the first Sunday in April. Brethren, will you take hold of the ropes? We beg of you not to turn this matter lightly aside, saying that some other church will do its part and thus release you from immediate action. Our missionary year closes

with the month of June. The time is short and we must act promptly and generously if we do what we should do and can do during the remainder of this year. Brethren, if you don't pull on the ropes, shake it any way, so that those of us who are far below will feel the vibrations and know that there is a friendly hand ready to come to our rescue.

Topeka, Kan.

W. S. LOWE.

## Empire State Notes.

Bro. F. O. Fannon is in a meeting with Wm. D. Ryan at Syracuse.

Lewis S. Cost, of Harrisville, New York, has been called to the work at East Aurora. This is where the Havens Home of the Benevolent Association is located.

Just returned from New York City, where I delivered an address before the Disciples' Union of Greater New York. The churches there seem to be moving along well. The union met at the Lenox Avenue Church, where Bro. J. P. Lichtenberger is pastor. He has a vigorous church and a well equipped building.

Am now in a meeting with Bro. G. B. Townsend, of Troy. This is one of our best and most active churches. Brother Townsend is educating the people especially along steady missionary lines. Last year, with an average Bible-school attendance of 235, they had a children's day offering of \$250. Can any church in the brotherhood beat that. Bro. C. H. Vanzandt is one of the most efficient Bible-school superintendents I have seen. It does one's heart good to hear the Sunday-school given in concert the steps in becoming a Christian, quoting the Scripture references as they give them. Such training will bear fruit.

Recently closed a meeting with C. C. Waite, of Upper Troy. We had fine interest and attendance right through, and we trust the community understands what we stand for. There were many attendants from other churches. Brother Waite has a strong hold on the community, and is doing an excellent work in this new mission field. There were about a dozen additions, but other families interested, who will come.

Troy is the home of the collar and cuff industry. One factory alone employs over 2,000 hands. One wonders who wears all the linen. This is a great manufacturing center. Strung along the Hudson river here within a radius of ten miles, are Albany, Troy, Watervliet, Lansingburg, Cohoes and Waterford. A combined population of about 250,000. Cohoes is the great cotton mill center, and Watervliet contains the United States Arsenal, where they make the big guns.

Eight miles east of Troy is the village of Poestenkill, where Jas. A. Garfield preached and held his writing school and debate while attending Williams College at Williamstown, Mass.

## New England.

Bro. J. H. Hardin has resigned his position of New England evangelist, his resignation to take effect March 21. He took this action because of the continued illness of his wife. The work necessitates absence from home a great part of the time, and having no one to stay with his wife, he concluded it was best to give up the work. We are sorry to lose Brother Hardin, for he is a fine Christian man, a strong preacher and able executor. We expected that he would act as superintendent of New England missions this year, and with the knowledge he has gained of the field as evangelist, we felt confident he would lead us into greater, better and larger work. It will interest the brethren to read a brief summary of his year's labor with us. In his last report before the Board of the New England Christian Missionary Society, he said: "As this report closes a year's work, I submit a summary of the main features for the year. Places visited—several of them more

than once—19; meetings held, 13; sermons preached, 245; additions—including certain scattered disciples brought into active relationship—87; church planted, one; set more fully in order, two; traveling expenses, \$114.77; cash raised in the field, \$526.10." In addition to this, he did a great deal of work which cannot be tabulated. During the month of April and part of May, Brother Hardin will be in Kentucky, canvassing the churches in the interest of the May offering for home missions.

Bro. Wm. Pearn has resigned as pastor of the churches in South Lubec and East Machias, Me., resignation to take effect May 31. He finds the climate too severe for his health.

Brother Harry Mimmick, the pastor at Lubec, Me., has so far recovered from his illness that he is able to preach once every Lord's day.

The Danbury, Conn., church has had 70 additions since Jan. 1: 43 of these came as the result of a meeting held by W. J. Wright, of Washington, D. C.

Highland Street Church, Worcester, Mass., has had a net increase in the past twelve months of 58. The church is less than two years old. Present membership, 130.

Bro. Roland A. Nichols is in a two weeks' meeting at Manton, R. I. Prospects excellent.

A weekly, named "The Christian Courier," edited by the scholarly Dr. J. Van Horn, is being published in the interests of the First Church at Worcester, Mass. It gives the news of the local work and is full of good thought. It is bound to be of benefit to the cause. The First Church is one of the best in New England. Its membership is active, abounding in every good work.

Bro. H. L. Calhoun, of Cambridge, Mass., has been engaged to supply the pulpit of the Boston church for the next few months.

G. A. REINL, Cor. Sec. of N. E.

## Ohio's Capital.

The thing of chiefest interest to the Disciples of Christ in this city during the past few weeks was the organization, in a temporary way, Lord's day, March 20, of the fifth congregation in the suburb of Linden Heights, to the northeast of the city. For several years a Bible-school has been maintained there, and the pastors of the churches have been taking turn about in preaching on Lord's day afternoon at three o'clock. Bro. Wesley Hatcher, who has done much for the mission, was master of ceremonies, and the other ministers assisted him. Bro. S. H. Bartlett, our efficient state secretary, was present and preached a most suitable sermon for the occasion on "Four Requisites of a Successful Church." At the close of the sermon about thirty people signed the roll as charter members. The new congregation starts off with every promise of soon becoming a lusty youngster, and we hope to have a young man located there as pastor by the first of July. A lot has already been donated, and a new church building will likely be erected before next winter.

Bro. S. H. Forrer, of West Fourth Avenue Church, began a protracted meeting Lord's day. He is taking vigorous hold of the work in that part of the city, and the brethren are to begin the erection of a new church house at once. It will be the auditorium of which the present building will be a part, furnishing seatings for about seven hundred. The Bible-school connected with this church is the largest we have in the city.

Bro. Wesley Hatcher recently closed a very fine meeting with his congregation, the Chicago Avenue, resulting in about forty additions, and should have gone on several weeks, but was broken into by the scourge of typhoid fever that has been in our city. Brother Hatcher is now the oldest pastor, in time of service, among our preachers in Columbus, and is doing a remarkable work. His church will become self-supporting after July next.

Bro. J. H. Dodd, of Franklin Avenue Church, held a meeting there, doing the preaching and singing himself, and has been



enabled to reach a large number of new families. This church will also soon begin the erection of a large auditorium, covering all of their lot. The work is flourishing in every way.

Here at the Central we have closed the first six months of our labors. In that time just ninety persons have been received into the fellowship of the church, about half of whom were baptized. The church has in the same length of time raised a little more than \$400 for our various missionary enterprises, indeed, averaging nearly \$100 per month for missions. It is a good record for the "mother" church. In addition to this, a little more than \$500 has been paid on debts, the pastor's salary and other current expenses paid in full every week, and large audiences at all the services have been in evidence, and a spirit of unity and enthusiastic work has permeated all the church. The Bible-school reached an attendance last Lord's day of 153, the largest number present, excepting at rallies, for a long time past. Our C. E. is one of the very best I have ever known, and the auxiliaries to the C. W. B. M. and Ladies' Aid Society are large and flourishing. The Central is one of the best churches I have ever served. There are so many devoted, pious men and women in it, who think and plan and work and pray for the success of the kingdom of Christ at home and abroad. With such a state of affairs, it cannot help growing and accomplishing more and more for the Master as the years come and go.

All of us are so sorely missing the beloved, J. E. Strickler, our senior elder, who has so recently entered upon his eternal reward. He loved the Church of God and served it faithfully in every way. May the Lord raise us up many like him!

During the month of February I assisted in a meeting at Springfield. There were 33 additions, of whom 23 made the good confession. Brother and Sister Harp have wrought wonders in the Springfield church. They are on their fifth year of service.

WALTER SCOTT PRIEST.

## Maryland, Delaware and District of Columbia.

I am just sending out the following letter: *Dear Brethren of the Churches of Christ in Maryland and District of Columbia:*

We rejoice in the good reports of the offering for foreign missions, and now our hearts turn to our own "home land." We must renew and redouble our diligence for the first Lord's day in May for the battle royal for Home missions.

To help prepare the way for this day and offering Bro. Z. T. Sweeney, president of the American Christian Missionary Society, will make a tour in the east and will speak at Washington, D. C., Tuesday, April 5. To those who have heard his eloquent discourses we need not tell what an uplift this will be for this great cause. For those who have not heard him this will be a splendid opportunity to hear this powerful speaker on this great theme, and get enthused for home missions. Stir up your whole church, and come with a large delegation. The place and hour will be announced later.

Yours for our best offering for home missions,  
J. A. HOPKINS, Cor. Sec.

I send this to your valuable paper, hoping it may enthruse others to see that we who are on home missionary ground are getting ready to give for the great work of the A. C. M. S. Missionary ground, did I say? Yes, when we have in Maryland, Delaware and District of Columbia but 5,000 Disciples, New England less than 3,000, the great state of New York about 10,000, and but 6,000 in our Eastern Pennsylvania, we feel like crying like the man of Macedonia to our million brethren in the great middle west, "Come over and help us!" If you can't come, send in the May offering by way of Cincinnati.

It seems to me it is a hard-hearted Disciple who can read the appeal of W. J. Wright in Half Hour with Home Missions, the A. C. M.

## March, April, May

There is a best time for doing everything—that is, a time when a thing can be done to the best advantage, most easily and most effectively. Now is the best time for purifying your blood. Why? Because your system is now trying to purify it—you know this by the pimples and other eruptions that have come on your face and body.

## Hood's Sarsaparilla and Pills

Are the medicines to take—they do the work thoroughly and agreeably and never fail to do it.

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**Hood's Sarsaparilla promises to cure and keeps the promise.**

S. leaflet just sent out, and refrain from shedding tears over this great mission field.

I am in a mission of the A. C. M. S. and our state board in Waynesboro; other places need help, but how can one person reach them? A good sister in York, Pa., tells me she has lain awake at night thinking of a mission there. For Wilmington, Del., our neighbor, S. T. Willis, in New York, makes an appeal. Oh brethren, we need prayers, we need preachers, we need pay that we may do more for the cause of Christ here. Remember! May 1.

Our Sunday-school at this place is growing each Sunday, and last Sunday morning we had our largest attendance at church. At night I preached at Fairfield, Pa., to a good audience, where a dozen brethren are preparing to get a lot and build.

Waynesboro, Pa.

J. A. HOPKINS.

## Northern California.

Brother Day, from Missouri, we understand, has been called to Eureka and may be on the ground now.

In our last we stated that Bro. D. Stewart, of Tulare, had been called to Hanford. When he offered his resignation, the brethren at Tulare said no and raised his salary, and so he remains. We are glad he is to remain, for he is doing an excellent work there.

I have heard from an unofficial source that C. C. Bentley, of Olathe, Kan., has now been called to Hanford.

R. E. Jape has gone from Williams to Bakersfield, and we look for a work to result that shall tell for Christ and eternity.

The Colusa meeting by A. L. Platt and D. W. Honn resulted in thoroughly reviving that church and adding 26, which included the heads of several of the very best families in the city.

The Hazelriggs meeting at Napa has been a success. Over 30 added last report. These meetings are both remarkable in that they had almost continuous rains and floods to contend with, and yet several times people were turned away for lack of standing room in the houses. This is something novel for California.

Our indefatigable State Board president, A. C. McKeever, of Fresno, though pastor of the largest church in the state, yet has found time to run out and hold the second meeting since last state convention, this time at Sanger, a small town. A most excellent meeting has resulted with packed houses and 31 additions, several heads of prominent fami-

lies. That town has received a shaking up that it won't soon forget.

Our missionaries have added over 100 to the churches in the month of February, and it was the most unfavorable month of the winter because the wettest month.

Gallaboun and Carroll closed a meeting at Galt with seven added and the church reorganized. This was a dead church. Brother Gallaboun now begins a short meeting at Clay.

J. A. Carroll assists A. L. Platt in a meeting at Selma this month.

The Hazelriggs go to Santa Cruz, and we look for a great meeting there.

R. L. McHatton is in a meeting at Red Bluff, but we have not heard any report from it.

C. E. Daugherty, recently from Oregon, has been called to the work at Paso Robles.

Bro. Wm. F. Cowden begins soon campaigning in this state for the May offering.

Never in our history was there as much active, aggressive, enthusiastic zeal manifested as right now. The Lord bless all efforts to the glory of Jesus Christ and the salvation of men and women.

Healdsburg. J. P. DARGITZ, Cor. Sec.

## Canton Notes.

Bro. D. Dunkleberger finished his meeting, at Coatsburg, Ill., with 23 additions. The debating contest between three students of Eureka, Ill., Christian College and three of the Christian University of Canton was a complete victory for Canton. Brother Bayard received the Dr. Thompson prize of \$5 for having made the best speech in the debate.

On the evening of March 17, the post-graduates gave a banquet to the senior graduates at the Canton House. Twenty persons were present. A very excellent supper was served, and numerous toasts and responses were given by various members of the graduating classes. The entertainment lasted until after midnight, and all retired, feeling the banquet was a success.

About ten of the leading student preachers of the university will graduate in June and leave to locate in various states of the Union. This will leave about twenty-five or thirty churches to be served by the Bible students who will be here next year. This gives a rare opportunity for preachers of experience to come here for review and make expenses while in school.

J. V. Combs, of Indianapolis, is here in a meeting. He is an able man, and we feel great good will be accomplished.

Bro. B. G. Revis was recently honored by one of his churches by being presented with a gold watch and chain. Thus a substantial memento was bestowed upon a substantial, earnest preacher.

Canton, the church and faculty of Christian University have made many sacrifices in the erection of our new building, which will soon be ready for use. Who will perpetuate his name in a good work by giving it the quarter of a million dollars which it ought to have for endowment?

H. D. Williams, formerly a student of Drake University and assistant Bible teacher at Bethany and Ann Arbor, Mich., has been selected to fill the place in our faculty made vacant by the death of Professor Youngblood. Professor Williams is a Greek, Latin and Hebrew scholar, and being up in modern school work, will prove an able acquisition to our faculty.

In a short time we will be in our new building.

THOMAS WALLACE.

## Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. Cor. 6th & Olive Sts., St. Louis.



## The Sunday-School.

April 10.

### PETER CONFESSES THE CHRIST.—

Mark 8:27-38.

(Read also Matt. 16:13-28.)

Memory Verses 34, 35.

GOLDEN TEXT:—Thou art the Christ, the Son of the living God.—Matt. 16:16.

*The Message and the Messenger.*

During that part of His public ministry in which He had been speaking primarily to the casual crowds which gathered about Him and only secondarily to His chosen disciples, Jesus had said relatively little about Himself. He had delivered certain principles of right living, certain ideas of God, of human duty and of the way of blessedness, but He had not said much about Himself and His own mission. Now that He has turned His attention to the instruction of the Twelve who are to perpetuate His message, it becomes necessary to throw some emphasis upon Himself as the messenger. It has often been said that in the transition from the preaching of Jesus to the preaching of the apostles there was a transfer of emphasis from the message to the messenger. But the transfer did not come at that point, and it was not the result of the perversion of the divine plan. The change of emphasis came with Jesus when He began to prepare the Twelve for the work of creating a permanent organization or society as the exponent and embodiment of the principles which He had laid down.

#### *The Central Fact.*

The time has now come for the grouping and organizing of the principles of Jesus about one central fact—the fact of Jesus Himself as a divine personality doing a divinely appointed work. So long as His principles were declared from His own lips, and His own personality was present as a factor which could not be mistaken or ignored, it was not necessary to say much about Him. But when the message was to be delivered by other lips than His and without His physical presence, then it became necessary to give unity to His principles by grouping them about this one central fact. The change was only putting the personality of Jesus into words so that it might be a permanent possession.

#### *Peter's Confession.*

As Jesus and the disciples passed through the region of Cesarea Philippi, He asked them who people supposed Him to be. They said that nearly everyone took Him for a prophet, some John the Baptist, some Elijah, and some another of the old prophets. "But whom say ye that I am?" "Thou art the Christ, the Son of the living God." This was not Peter's first confession. On a former occasion (John 6:68, 69), in answer to the question whether they would go away with the fickle multitude, Peter said, "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and know Thou art the Holy One of God." On that occasion Peter's faith in Jesus was a fact upon which to base his personal choice and his immediate course of action. Now, months later and after a much deeper experience, his faith, though expressed in almost the same words, is a fact on which to base a life-long service and an age-long organization by which the influence and ministry of Jesus was to be perpetuated. Peter's confession was in part the confession of a Jew recognizing in Jesus the expected Messiah of his people. But it was more than that, for in calling Him the Son of God he ascribed to him a rank and dignity which even Messianic expectation did not attribute to the Coming One.

#### *"Upon This Rock."*

The words are found in Matthew only. They refer to the foundation of the church—not Peter, but Christ, and the recognition of

Christ's divine sonship as just now voiced by Peter. Three elements make up the one great fact upon which the church is built: First, the very character of Christ as a power in the world independent of all definition of His person and all question as to his nature; second, the divinity of Christ as truly and uniquely the Son of God; third, the vision of Christ as Messiah, Mediator, Lord and Savior. These three constituent elements make up the tremendous fact of Christ, for which as the true foundation of the church there is and can be no substitute.

#### *"Tell No Man."*

It seems at first glance surprising that Jesus should wish to conceal the fact which Peter had just stated in his confession. Surely it was not fear which prompted Him to give this admonition, it was a part of His divine plan. Jesus never preached His divinity and Messiahship at large. He did not ask people to accept Him as the Christ until His Messianic work had been completed by His death and resurrection. In almost if not every instance, it appears that He asked people only to accept His words and deeds for what they were worth, backed by the force of such a personality as they could see His to be. Henceforth His relations to the Twelve must have been a far more intimate one, from the fact that they now knew His nature and His mission, whereas the public knew Him only as a wonderful teacher and healer of diseases.

#### *Sufferings Foretold.*

It was natural that after giving approval to Peter's statement regarding His mission, Jesus should go on to tell them something of the events by which His work should reach its consummation. From His words on this occasion we may gather the following facts about Jesus' attitude at this time toward approaching death: First, He knew about it; second, He considered it part of God's plan for the carrying out of His work; third, He freely acquiesced in it; fourth, He regarded it as the very cause for which He came into the world. In view of these facts, Peter's well intended interference meant the subversion of the whole plan of salvation, and it is small wonder that, viewing him now as one who would, if he could, prevent the very transition upon which the world's salvation depended, He should have turned to Peter and cried, "Get thee behind Me, Satan." As it was not Peter personally to whom Jesus referred as the Rock on which He would build the church, so it was not Peter personally to whom He now refers as Satan. It was the tempter whose voice He recognized in the suggestion.

#### *The Price of Discipleship.*

In that connection while the thought of His own cross was uppermost in His mind, Jesus laid down the law of sacrifice as defining the price of discipleship. "Whosoever will come after Me, let him deny himself." It is of a piece with the statement that he who would save his life shall lose it, and he that would lose his life shall save it. The farmer must lose his seed to gain his harvest. There must be sowing before there is reaping, there must be the sacrifice of the base things that hinder before there can be the possession of the things of permanent worth.

#### *A Fortune in Eggs.*

I get so many letters from my old home about preserving eggs, that I will answer them through your paper. I started 1888 with \$36, bought eggs at 8 to 10 cents in summer, preserved them and sold in winter at from 25 to 30 cents a dozen. I preserved eggs 12 years and made \$30,000. My niece started in 1894, with \$10, which she reinvested each year, with the profits and now she has \$16,346, all made from \$10, reinvested for eight years. You can buy eggs from 8 to 10 cents and sell them from 25 to 30; figure the profit yourself. To preserve them costs a cent a dozen. I can't answer letters as I travel, but any person can get desired information by addressing the PEOPLE'S SUPPLY CO., No. 5, Moore Block, New Concord, Ohio, enclosing a 2-cent stamp; they started me. This is a good business for city or country. C. GREEN.

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Cotton Belt, ST. LOUIS MO.



## Midweek Prayer-Meeting.

April 6, 1904.

### FAVORITE HYMNS.—

Col. 3:16.

*Note.* Let each one be asked to name one favorite song, which, on account of its sentiment or association, has been specially helpful. The whole evening might well be taken up in singing and commenting on these songs, with prayers.

*The Classification.* There existed, perhaps, a clearer distinction, in ancient times, between "hymns and spiritual songs" than we now make. The "psalms" of the passage probably refers to the inspired psalter of the Bible which is yet designated by that name. In that early time the psalms were no doubt used very largely in the musical part of the public worship, but not exclusively, as this passage teaches.

*The educative function of hymns.* The brethren at Colosse were exhorted to let the word of Christ dwell in them richly in all wisdom, "teaching and admonishing one another in psalms, hymns and spiritual songs, singing with grace in your hearts unto God." We have almost drifted away from the educational value of our Christian hymns. We are seldom familiar with the words, and we often fail to study the meaning of what we sing. We cannot teach or admonish each other in song without giving far more emphasis to the sentiments of the songs we sing. The leader should often call attention to what a hymn teaches and in what respects it admonishes us, that it may be sung more understandingly.

*How to sing with spiritual profit.* Paul said: "I will sing with the spirit, and I will sing with the understanding also." (1 Cor. 14: 15.) These seem to be the two essential elements in any singing that is worship to God: It must be done with the spirit of worship and with an intelligent understanding of what we are singing. The heart and intellect are both involved in the proper worship of God in song. We cannot sing with the spirit any song or hymn whose sentiments we do not make our own. Better not sing at all than to sing what we do not mean or believe; for, otherwise, we cannot sing "with grace in our heart unto God."

*Singing a universal privilege and duty.* Singing is the natural expression of Christian joy, gratitude and worship. It is a part of the worship and all should participate in it according to their ability. The careless, indifferent way in which the musical part of our public worship is often conducted, is anything but inspiring and helpful. Few of the members sing, many have no hymn books, and those who sing, often do so with little or no spirit. Reform should be introduced at once where it is needed, in this part of our worship.

*Singing, a means of spiritual development.* How precious are the hymns that are associated with memorable experiences in their lives! Many remember the song that was sung when they went forward to confess Christ, or the song at their baptism. Still other songs are dear to us because they are associated with loved ones who have joined the choir invisible. And there are the old favorites that breathe the spirit of devotion. How our spirits climb heavenward on the ladder of spiritual songs! We love best those hymns that express praise to God for His redeeming love, and to Christ, who loved us and washed us from our sins in His own blood. Next, we love those songs that express the truest and highest aspirations of the soul after God and holiness. No one can sing such songs with the spirit and with the understanding without being spiritually quickened and made better.

*Prayer:* Heavenly Father, we thank Thee for the power of music and for the faculty of singing which Thou hast given us. Awake in us such a spirit of love and joy and gratitude to Thee that it can only find expression in singing spiritual songs. May we sing to Thy glory, through Christ. Amen.

## Christian Endeavor.

By H. A. Denton,  
April 10.

### HOW THE WORLD'S STANDARDS CONFLICT WITH CHRIST'S.

Matt. 5:43-48; 1 John 2:15-17.

#### For the Leader.

We are not to construe this topic so that a conflict will appear between the works of God in nature and the Son of God in the plan of salvation. The phrase here, "the world," does not mean the earth or nature. It has reference to the people who are outside the kingdom of God. *World* is contrasted with *kingdom or church*. We are not born by the natural birth into the kingdom or church, but we must be won for this by the gospel of Christ. As we stand, before the gospel reaches us with its noble plea, we are in the world, as the term is here used. It is an unpledged, a noncommittal and unconsecrated life. It may be vicious; it may be thoughtless; it may be a life under the influence of others; but its ideals are made up without reference to the Supreme Ideal, Christ. Its judgments are perverted, or, if not, fall short of the perfect as expressed in Him. The standards of the world are made with reference largely to self. Let us see, now, how they conflict with Christ's standards.

#### For the Members.

1. A standard is a measure by which we test things. The piece of cloth is brought to the standard length of a yard to see if it is a yard in length. But who makes the yard stick? Who determines its length? If any one can do this for himself, we are in hopeless confusion at once. Will not the man who has cloth to sell, want the yard shorter? And will not the man who has cloth to buy, want it longer?

2. The government determines the length of the yard, because its interests are to deal fairly with all the people in business. It is the sum total of all interests. We admit this. It is apparently the fair thing from the first glance. And the more we look into it, the more it appears as the only way in which the interests of all can be served. The standard, then, is of greatest importance. It is the motive back of its making that determines whether it shall be perfect.

3. Now it is here that the standards of Jesus conflict with those of the world. The worldly standards are made from the view point of self; and that, from the standpoint of *one self*. By this I mean that the world is not troubled much about how a certain standard of action will affect some one *else*, but, How will it affect *me*? Jesus considers all persons, not simply one, or those in a particular profession. His standards consider the interests of every man. The motive is to save all, not one. The basis, then, of the world's standard is the isolated self. The basis of Christ's standard, on the other hand, is the brotherhood of men.

4. Then another fundamental difference underlying the two standards considered is in the fact that the world only considers the interests of the person between the cradle and the grave. It is this life only of which it takes cognizance. Jesus considers this life in the light of what will be best in the life to come. It is because we are creatures of eternity that he says to us, "Love your enemies, and pray for them that persecute you."

5. Now who is right—the man of the world or Christ? Has the man of the world, the man of the selfish view, the man of the shorter view, the man with the this-life-view only, waiving the use of the gospel, and taking reason alone, the more rational contention? Surely not. His plea that he is following nature is gratuitous. He is following a very inadequate and one-sided interpretation of nature. The standards of Jesus are made with reference to that divine wisdom that takes in all nature, the broader view, the universal consideration. Woe to us if we live by a shorter measure than His.

## ARE YOUR KIDNEYS WEAK

Thousands of Women Have Kidney Trouble and Never Suspect It.



MRS. SCOTT.

An interesting letter to our readers from Mrs. Gertrude Warner Scott, of Vinton, Iowa.

Vinton, Iowa, July 15th, 1902.

In the summer of 1893, I was taken violently ill. My trouble began with pain in my stomach, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the county, and consulted another. *None of them suspected that the cause of my trouble was kidney disease.* They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed sixty pounds. One day my brother saw in a paper an advertisement of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy. He bought me a bottle at our drug store and I took it. My family could see a change in me, for the better, so they obtained more, and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable to build me up again. I am now well, thanks to Dr. Kilmer's Swamp-Root, and weigh 148 pounds, and am keeping house for my husband and brother on a farm. Swamp-Root cured me after the doctors had failed to do me a particle of good.

Gratefully yours,

Gertrude Warner Scott

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you, a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root; Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

#### Quiet Hour Thought.

May the Master save me from that self-deception that permits the lower self to shorten the standards that He, in divine wisdom, has made for me.

#### DAILY READINGS.

M. Resistance of Evil.	Matt. 5:38-42.
T. Purity.	Matt. 5:27-32.
W. Hatred.	Matt. 5:21-26.
T. Kingliness.	John 18:33-38.
F. Unselfishness.	John 10:11-15.
S. Ministering to Others.	Matt. 25:41-46.
S. How the World's Standards Conflict with Christ's.	Matt. 5:43-48; 1 John 2:15-17



## Our Budget

—"Now is Christ risen from the dead!"

—Let Eastertide be a season for renewing spiritual joy.

—"If ye be risen with Christ, seek those things which are above."

—But we seek "things above" best by doing duties here below.

—One of the great tasks before the church in this country is the evangelization of America. The approach of May reminds us of that fact, and of the May offering.

—Less than a month until the World's Fair opens. Have we all done what we can to get ready for it? If not, there is no time to lose. We need more money for our World's Fair Pavilion, and we must have it soon. The building is going up faster than the money is coming in. See statement elsewhere.

—We are preparing to furnish our readers some inside news of our great Exposition, as it proceeds. Tell your neighbors about it and ask them to subscribe.

—Z. T. Sweeney will address Philadelphia Disciples in Kensington church on the evening of April 6.

—John L. Brandt is to supply the pulpit of the Presbyterian church at Pass Christian, Miss., during April.

—The day of the dedication at Dresden, Kan., has been changed to April 17, that being more convenient for Brother Lowe.

—McPherson, Kan., where Bro. W. A. Morrison is in charge, is in the midst of a Bible-school revival with encouraging results.

—We regret to hear that J. G. Waggoner is now at the Sanitarium at Kramer, Ind., trying to recover his health, but we are glad to learn that he is improving.

—We assume that our readers are interested in the recent congress, held in Chicago, and a report of the same will be found elsewhere in this number.

—The home missionary rally is to be held in the Central Church of Christ, Columbus, Ohio, on April 14, when Z. T. Sweeney will deliver the chief address.

—Since the March offering, the churches, as churches, have given \$19,485, a gain of \$3,409 over the corresponding time last year, or a little more than 21 per cent.

—The church at Franklin Circle, Cleveland, O., reports \$1,000 assured for foreign missions. We believe this is the largest gift from any one church reported to date.

—It is good news to be able to report that about 250 churches have already given this year that did not give last. No doubt the number will reach at least 500 before the close of the year. Let care be taken, however, that all the churches that gave last year stay in the column of contributors this year.

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of my lamp-  
chimneys. I  
put my name  
on them.

MACBETH.

How to take care of lamps, including the getting of right-shape chimneys, is in my Index; sent free.

MACBETH, Pittsburgh.



PAUL MOORE,

Who will be Assistant Editor of the CHRISTIAN EVANGELIST after April 1.

—The church at South Bend, Ind., and the churches in St. Joseph county become a Living Link in the Foreign Society. P. J. Rice is the minister at South Bend.

—We regret to learn of the death of the little son of Bro. E. T. McFarland, who was sick only a short time. The CHRISTIAN-EVANGELIST extends its sincere sympathy to the bereaved parents.

—D. C. Brown, an able minister of the Methodist Church, has just been immersed at Austin, Tex., by J. W. Lowber. Mr. Brown comes very highly recommended by his Methodist brethren.

—E. S. Muckley reports that the First Church of Portland, Ore., gave \$65.75 for foreign missions. This is more than six times as much as was given in 1903, and more than ten times as much as in 1902.

—Missourians will bear in mind the Missouri Christian Lectureship which meets in Fulton, April 11-14. The place, the time of year, the occasion, all conspire to make the meeting one of unusual interest.

—C. C. Bently has accepted the pastorate of the church at Hanford, Calif., and Olathe has called Luther Moore, of Akron, Ohio. At the latter church there have been four conversions in baptism since last report.

—T. J. Legg, state evangelist for Indiana, has organized a new church at Epsom, Ind., with 50 members, including the best business men in the town. They have bought a good house and organized a Sunday-school.

—In spite of mud, bad weather and the city election, Brother Ranshaw gave a fine lecture at Bloomfield last week. D. A. Wickizer writes that they are waiting on the completion of their plans for a new building there.

—The Christian church at Maplewood, St. Louis, is to be dedicated on Lord's day, April 3, at 3 P. M. The ministers and brethren of this city are cordially invited to attend. J. M. Hoffman, of Iowa, is to preach the sermon.

—The editor attended Bro. Small's meeting at Jacksonville, Fla., again, one evening on his return home. There was a fine audience, an excellent sermon, good interest and about forty additions in the three weeks which the meeting has been in progress.

—A reader thinks the CHRISTIAN-EVANGELIST has been too solemn of late, having a sort of "Let-us-take-a-walk-to-the-cemetery" air about it! Some folks can't stand the suggestion of the cemetery! Really we will have to enlarge our joke column for the benefit of our fun loving reader. We are bound to please. But after all, it may be a case of a bad liver on the part of the reader, for it is said that makes everything look solemn.

—M. J. Ferguson writes that he is expecting to make his home in central California, and desires to surround himself with brethren who will co-operate in the Lord's service and worship, in a real Christian colony. He can be communicated with at 661 West 38th St., Los Angeles.

—The Foreign Society reports a steady and encouraging gain in the receipts from the churches for foreign missions. Let the good work continue until every church is enrolled. It is particularly gratifying to note a higher standard of liberality in the churches this year than ever before.

—The 108th annuity gift to the Church Extension Society is from a friend in Ohio, the amount being \$500. The Church Extension fund is now \$410,000. A new-named loan fund was established on March 22, in the name of Sarah A. Holman, of Peoria. This is the twelfth named fund in our Church Extension work.

—The revival at Iowa City attracted great crowds at the Christian church. All the meetings were characterized with intense earnestness and zeal. It is said to have been the most remarkable meeting ever held in the city. Brother Moninger won the hearts of all who heard him. We have not yet received the exact number of additions.

—There were three valuable additions to the church in Tampa on the last night of the convention—Prof. Ricketts and his wife and daughter. They live out thirteen miles from the city, but drove in frequently to the meetings. Prof. Ricketts went to Florida twenty years ago from Missouri and suffered great loss from the freeze, but he will not be frozen out of the state.

□—The question of "sampling" preachers, is one that is bound to come up sometime for discussion. Many of our best preachers dislike exceedingly the idea of having to go "on trial" before a congregation with a view to a call. The church at Keota, Keokuk Co., Iowa, has just abandoned this sampling arrangement, and extended to Bro. Charles Edward Wells, of Cherokee, Iowa, a unanimous call to the pastoral oversight. Brother Wells will begin work next Lord's day.

—It is time to be thinking seriously of going to Fulton, where the Missouri Lectureship will be held from April 11 to 14. The program is a fine one, and a large attendance is looked for. Those expecting entertainment should write at once to M. A. Hart. Among the speakers announced are Brethren Powell, Garrison, Dungan, Tyrrell, Lhamon, Marshall and others. That means some lively as well as inspiring talk. We heartily re-echo Bro. Kokendoffer's wish that we may "have a great lectureship."

—The Y. M. C. A. at Treadwell Island, Alaska, is now occupying the jail for temporary quarters. This is due to the destruction of its own building by fire. It will soon erect a new structure and be aided, as before, by the mining company. The general manager of the Great Northern Railroad, it is pleasant to report, says: "I look for the rapid extension in the northwest of railroad associations." We cannot have too many of these associations in that great district where men are crowding in, and the churches have not yet possessed the land.

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—M. L. Buckley, of Harrison, Ohio, reports the foreign mission offering as \$52.05, which it is hoped will be raised to \$60. Fairfield, Iowa, where A. R. Adams labors, raised the largest missionary offering ever taken by that congregation, which was three dollars more than their apportionment of \$35. J. H. Wood, of Shelby, Mo., has sent T. A. Abbott \$25 for state missions and raised \$50 for foreign missions last Sunday.

—Arrangements have been made by which Bro. Thomas D. Butler, of Headsburg, Calif., will become associated with F. F. Grim in the office editorship of the Christian Century. This will bring Brother Butler into closer association with his son in Chicago, who is a prominent newspaper and advertising man, controlling what is known as the "Five Leaf Clover" papers. We congratulate Brother Butler on his return to journalistic work, and trust that he may find a field of great usefulness in Chicago.

—Howard T. Cree closes his pastorate with the Central Christian Church, St. Louis, on April 3, and on the following Sunday will take up his new work at Augusta, Ga. He carries with him the respect and esteem of the people of St. Louis, both in and out of the church. The Ministers' Association of this city, in a resolution of regret at Brother Cree's departure, said: "Having enjoyed rich fellowship with him, entertaining a very high esteem for his eminent abilities and his devotion to the Master and to the gospel of Christ, and viewing with much appreciation the splendid work he has accomplished in his pastorate in St. Louis, we not only pray, but venture also, to predict for him a very large degree of usefulness in the service of God and of our Lord Jesus Christ. Most cordially do we commend Brother Cree to the confidence and Christian fellowship of pastors and churches wherever he may labor for the Master."

—The Southern Evangelist contains a letter from Bro. J. S. Lamar dated at Warrenton, Ga., March 21, giving an account of the recent burning of his home in Groveton, Ga. Bro. Lamar was not living in his home at the time, but, as he says, was working his way back to it and intending to make it the refuge of his closing years. He had a little insurance upon it, but wholly insufficient, with present prices of material and labor, to rebuild it. We believe it will be a joy to brethren who know and love Bro. Lamar to show him a token of appreciation by assisting him in rebuilding his little home. This Christ-like deed would accomplish two purposes: it would show Bro. Lamar how his brethren love him, as well as furnish him a home in which to close peacefully his beautiful and fruitful life. A word to the loving-hearted is sufficient. Note the address as given above, and send him a letter of sympathy with an enclosure.

—As an addendum to report of Florida Convention, elsewhere, we may state that the following ministers from the state were present: T. J. Longdon, Jr., De Land; S. J. White, Lake Butler; T. A. Cox, McIntosh; B. F. Manire, Palmetto; J. P. Rowilson, Tampa; J. C. McReynolds, Daytona; A. Flower, Tampa; J. T. Boone, Jacksonville. The personnel of the two boards are as follows: State C. W. B. M. Board—Miss Rebel Withers, president; Mrs. R. T. Walker, vice-president; Mrs. F. M. Call, recording secretary; Miss Iola Liddon, treasurer; Mrs. H. M. Longdon, corresponding sec-

## Children's Day

FOR

## HEATHEN MISSIONS

First Sunday in June, 1904.

The Foreign Christian Missionary Society furnishes supplies, free of charge, to Sunday-schools observing the day for Heathen Missions. Order at once. State number in school.

Address F. M. RAINS, Cor. Sec., Cincinnati, O.

retary; Mrs. J. C. McReynolds, superintendent children's work. The members of the Florida State Board of Missions are: R. F. Walker, president; J. T. Boone, vice-president; H. C. Groves, treasurer; C. W. Zaring, corresponding secretary. The evangelists are: T. J. Longdon, Jr., De Land; T. A. Cox, McIntosh, and B. F. Manire, Palmetto. The latter town is on the Manatee river, an estuary from Tampa Bay, where there is a group of towns in the midst of a fine fruit and gardening country, without a church of our own, and with only a few members. Brother Manire has a daughter living in Manatee, and an effort will be made to sustain him in that field. It is about fifty miles south of Tampa, from which place it is reached by rail or boat.

—We regret to record the death of I. E. Barnum, of Denver, Colo., where he was a citizen for twenty-seven years. Judge Barnum was one of the "characters" of the beautiful city of the plains, and was easily the most distinguished Disciple in Colorado. He held the office of elder in the Central Christian Church for twenty-five years under ten different pastors. Educated in the University of Michigan, he was more than a lawyer, for he had a distinct poetic temperament. David, to him, as a poet, was greater than Shakespeare. His attitude toward Christianity was shown in his close association with the work of the church. He assisted in the organization of the Colorado Christian Missionary Society, and his legal talent was at the disposal of all religious organizations without fee. He will be greatly missed, though during the last year or two, owing to ill health, he has not been able to take such an active part in the work as formerly. Recently he uttered this wish: "I want to deliver one more address before our state convention before I go home. I want to speak of the Christian Woman's Board of Missions and its work, especially in what it has done in and for Colorado." But death came and this privilege was denied him. Our readers will recall a beautiful series of reminiscence articles from his pen which appeared in the CHRISTIAN-EVANGELIST a few years since. Our sincere sympathies are tendered to the surviving members of his family.

### Statement of the World's Fair Building Fund.

Amount pledged to date..... \$2,857.50  
Amount of cash received on above... 817.50

At least one thousand dollars is needed yet to complete the building itself, which is certainly the least that can be done. The building will soon be under roof and will meet a great want of our people through the seven months of the World's Fair, and can be made a great center of missionary activity. Will not the brethren who read this consider it as a personal appeal to them to make contributions to this laudable enterprise? The material and labor must be paid for and the bills will soon be due. We ask for an immediate response. The editor's absence in the south for two months has prevented his giving the special attention he otherwise would to this enterprise, as chairman of the committee, but other members of the committee and sub-committee have gotten the work well under way, and we must now push it to completion. Let us hear from you at once. Pledges or cash may be sent to this office, or directly to the treasurer, J. H. Allen, 104 South Main Street, St. Louis.

### Editor's Easy Chair.

(Continued from page 407.)

zeal and of wisdom. Brother Rowilson says his presence and his counsel are a constant benediction to him and to the church. We also met here Brother Hoover, one of our ministers in the state, who assisted Brother R. in the services. It was a day of sweet fellowship in the house of God, which we greatly enjoyed.

One of the trips which we would advise all visitors to the west coast of Florida to take is one which we took yesterday, Monday, on the steamer "Manatee," from this city to the Manatee River, and up it a distance of perhaps ten miles and return. It is an all-day trip, the boat leaving the dock here at 7:30 A. M. and returning at 7 P. M. We felt the need of a quiet, restful day, and found this trip to be most charming and restful. The Manatee is really a broad estuary, or arm of the bay, about fifty miles south of Tampa. The boat touches St. Petersburg, sighting Port Tampa City to the right before doing so, and then, veering its course a little east of south, it crosses the bay to the east side and enters the mouth of the Manatee, stopping at the towns on each side to unload or receive freight, and to deliver the mail. Here are Palma Sola, Palmetto, Braidenton, Manatee, Manavista and El-lenton, where the boat begins its return journey. This is the famous orange and grape fruit country, and the trucking business is carried on extensively. As the boat glides smoothly yet rapidly along one watches the distant shore lines, sees the white gulls following the vessel, and the playful porpoises sporting in the water, and is never without some object of interest. As our boat turned into the harbor the crescent moon was lighting up its waters, and the bright stars were reflected from its surface. The convention begins to-night, and after that, home!

Tampa, Fla., March 22.

### HARVARD SUMMER SCHOOL OF THEOLOGY.

Sixth Session, July 5-21, 1904.

Lectures by members of the Harvard Divinity Faculty, as follows: Development of Monotheism. C. H. Toy; Babylon and Israel. D. G. Lyon; Judaism and the Beginnings of Christianity. G. F. Moore; Development of Reformation Thought. E. Emerson; Development of Calvinism in New England. W. W. Fenn; Personal Influence on Theology in the Nineteenth Century. E. C. Moore; Ethical Teaching of Jesus Christ. F. G. Peabody; Instruction in Homiletics. F. G. Peabody. E. C. Moore, E. Hale, W. W. Fenn.  
For circulars apply to the REV. R. S. MORRISON, Sec'y of the Divinity Faculty, Cambridge, Mass.

### WOMAN'S WORK

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## Correspondence

### Our Western Letter.

I am inclined to day to jot down some thoughts on experiments along religious lines. Many things are, or may be, learned by experience. "Experience," the old spelling book with a blue cover, said, "is a dear school; but fools will learn in no other." But men and women who are not fools are matriculates in the school of experience.

Let it be distinctly understood in the beginning of what I propose to say that the Christian religion is a revelation. It is neither an evolution nor an invention of men. Its fundamental principles and essential requirements were given to the world by our Lord himself and by men whom he called, qualified, and sent into the world to teach and preach with authority.

He said: "All things have been delivered unto me of my Father; and no one honoreth the Son save the Father; neither doth any know the Father save the Son and he to whomsoever the Son willeth to reveal him." The Founder of the Christian religion also said: "All authority hath been given unto me in heaven and on earth." This must mean all legislative, all judicial, and all executive authority. When Jesus sent his disciples out as missionaries he said: "He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me." He also said: "He that receiveth whomsoever I send receiveth me; and he that rejecteth me rejecteth him that sent me." He said, too: "I will give you a mouth and wisdom." "The Holy Spirit," he said, "shall teach you what ye ought to say." "It is not ye that speak," said the Master, "but the Holy Spirit." All of which concerning the Christ and his chosen representatives I most surely and heartily believe.

As the Son of Man was on the eve of his return to heaven he said to his elect representatives: "Tarry ye in the city, until ye be clothed with power from on high." This amounted to a temporary embargo, which was removed by the descent of the Holy Spirit on the first Pentecost after the coronation of the Son of Man as Lord over all. The embargo having been removed, all having been filled with the Holy Spirit, having received the endowment from on high, they "began to speak . . . as the Spirit gave them utterance." The Holy Spirit proceeded to make known through "the twelve" the Divine pleasure and purpose concerning the children of men. The nature and official dignity of the recently crucified Nazarene were declared. "Let all the house of Israel know." Said the preachers on Pentecost, "Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified." Being pricked in the heart, the multitude who heard these words said: "What shall we do?" To this the reply was, the Holy Spirit still speaking: "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

Was this instruction concerning the way of freedom from sins for them alone? or is it for all men to the end of time. "The promise" of remission of sins and the gift of the Holy Spirit "is to you and to your children and to all who are far off, even as many as the Lord our God shall call unto him." The instructions therefore given in Jerusalem on Pentecost day by Simon Peter, and those associated with him, are for us in these last days and in these ends of the earth. Let this be understood as settled once for all.

Now how can we best present and urge the claims of Christ?

A question of methods is this. "Make disciples of all the nations" is the Divine command. How can we best proceed to do this? "Preach the gospel" said the victorious Christ. But in what way can we most effectually bring the gospel to bear on the minds and

lives of men? Reasoning and experimentation begin at this point.

Our children must be taught in the ways of righteousness. This is clearly our duty.

The Hebrew religion was both careful and emphatic on this point. "These words," said Moses, "which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children." The Christian religion is no less careful and emphatic. One who called himself an "Ambassador on behalf of Christ," said: "Fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord."

How can this solemn and important injunction be most successfully carried out? This is now the question.

"The American Society of Religious Education" and "The Religious Education Association" are organized to secure by reasoning, by a comparison of views, by experiments, a satisfactory answer, if possible, to this question. Some of the best minds and most consecrated lives in this nation are devoted to a solution of problems relating to the religious discipline of the young.

The Sunday-school is a human device. It is an experiment. If it has passed beyond the stage of experimentation and is now one of our fixed departments of the church, as an institution, the methods to be employed are yet subjects of investigation. How can the Sunday-school be made more efficient? This is one of our burning questions.

The Society of Christian Endeavor is another experiment looking to the same end, namely, the religious discipline of the young. There is not a word in the Bible about the Sunday-school, or, if you prefer, the Bible school; nor is there anything about the Society of Christian Endeavor. Both are human devices for carrying out the desires of the Head of the Body as to the religious education of the young. Many thoughtful men are not satisfied with the work of the Sunday-school. A still larger number are dissatisfied with the results thus far secured by our Christian Endeavor movement. Are there not more excellent ways of doing this work than any yet tried? Experience alone will answer this question. This, that, and the other method will be tried until something is found better than the methods now employed.

Evangelistic methods or methods that may legitimately be employed to bring men to a confession of Christ furnish an opportunity for experiments.

The methods of the Disciples looking to this end are familiar to the readers of the CHRISTIAN-EVANGELIST. It is not necessary to describe them. The methods employed at the present time are not the same as were the methods in use forty years ago. Are they superior? They have certainly grown out of experiments. Can they be improved? Is there not a yet more excellent way of bringing men to a confession of Christ than any that has been, or is now, in use? Who will return a negative answer? Who will say that it is impossible to improve along this line?

The South Broadway Christian Church is trying an experiment.

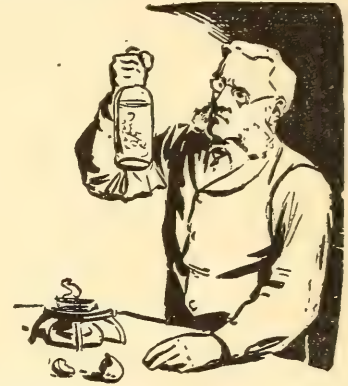
In this new country many are lost to faith in the Christ and to Christian living. How can the number of such persons be reduced to the minimum? This is one of our problems.

Persons come into the neighborhood of our church who are not of "our people," but who believe in God and in His Son, Jesus Christ our Lord. They are probably here only for a season. They bear the denominational labels with which we are familiar. As they understand the gospel, and themselves, they are living in harmony with its requirements. Who will say that they are destitute of the Spirit of Christ? "By their fruits ye shall know them." Such persons are pleased to worship with us. They are willing to assist us in our work. To hold them to their faith in God and in His anointed, to save them from drifting, and to place them where we may be able to help them to a fuller and more accurate understanding of the Christianity of the New Testament, we say: "Deposit your letters with us, abide with us as long as you will. We will bear ourselves toward you as friends and helpers. You will co-operate with us in wor-

## A TEST EXPERIMENT.

### Peculiar Power Possessed by a New Medicine.

Of new discoveries there is no end, but one of the most recent, most remarkable and one which will prove invaluable to thousands of people, is a discovery which it is believed will take the place of all other remedies for the cure of those common and obstinate diseases, dyspepsia and stomach troubles. This discovery is not a loudly advertised, secret patent medicine, but is a scientific combination of wholesome, perfectly harmless vegetable essences, fruit, salts, pure pepsin and bismuth.



These remedies are combined in lozenge form, pleasant to take, and will preserve their good qualities indefinitely, whereas all liquid medicines rapidly lose whatever good qualities they may have had as soon as uncorked and exposed to the air.

This preparation is called Stuart's Dyspepsia Tablets, and it is claimed that one of these Tablets or lozenges will digest from 300 to 3,000 times its own weight of meat, eggs and other wholesome food. And this claim has been proven by actual experiments in the following manner: A hard-boiled egg cut into small pieces was placed in a bottle containing warm water heated to ninety-eight degrees (or blood heat); one of these Tablets was then placed in the bottle and the proper temperature maintained for three hours and a half, at the end of which time the egg was as completely digested as it would have been in a healthy stomach. This experiment was undertaken to demonstrate that what it would do in the bottle it would also do in the stomach, hence its unquestionable value in the cure of dyspepsia and weak digestion. Very few people are free from some form of indigestion, but scarcely two will have the same symptoms. Some will suffer most from distress after eating, bloating from gas in the stomach and bowels, others have acid dyspepsia or heartburn, others palpitation or headaches, sleeplessness, pains in chest and under shoulder-blades, extreme nervousness as in nervous dyspepsia, but they all have the same cause—failure to properly digest what is eaten. The stomach must have rest and assistance, and Stuart's Dyspepsia Tablets give it both, by digesting the food for it and in a short time it is restored to its normal action and vigor. At the same time the Tablets are so harmless that a child can take them with benefit. This new preparation has already made many astonishing cures, as for instance, the following:

"After using only one package of Stuart's Dyspepsia Tablets I have received such great and unexpected benefit that I wish to express my sincere gratitude. In fact, it has been six months since I took the package and I have not had one particle of distress or difficulty since. And all this in the face of the fact that the best doctors I consulted told me my case was chronic dyspepsia and absolutely incurable, as I had suffered twenty-five years. I distributed half a dozen packages among my friends here who are very anxious to try this remedy." Mrs. Sarah A. Skeel, Lynnville, Jasper Co., Mo.

Stuart's Dyspepsia Tablets are sold by druggists everywhere at 50 cents for full sized packages. A little book on "Stomach Diseases" mailed free by addressing F A Stuart Co, Marshall, Mich

worship and in work. We will try to do you good. There are differences of thought and practice between us. Of these you will hear. These matters we will study together. We both desire to know the mind of the Master.



We will study together the New Testament that we may come to an understanding of the truth and be made free by it."

There are now six letters, on deposit, of the kind indicated in the South Broadway Christian Church in Denver—one unimmersed Free Baptist, two Episcopalians and three Presbyterians.

Our literature is placed in their hands. They are made acquainted with our teaching and work. The constant effort is, as I have said, to hold them to their faith in God and in Christ, to help them in the way of righteousness in daily living, and to increase their knowledge of the Christianity of the Christ set forth in the New Testament.

This experiment has not been tried a sufficient length of time to enable me to report results. I am not an enthusiast over the experiment. We will see what we will see.

If this method of helping earnest men and women does not succeed it will be abandoned; if it succeeds it will be commended.

Not long since one of these persons said in our midweek meeting that he had learned more about the Bible and the Christian religion during the short time he has attended our church than in all his life before.

Denver, Colo.

B. B. TYLER.

### Maritime Provinces.

The work in the Maritime Provinces has made but little progress during the months of January and February. The reports of the churches and the Maritime Christian Missionary Society offer hopes of a more aggressive and fruitful campaign when the warmer weather of the spring months arrive.

In Halifax, N. S., R. Everett Stevenson is more than keeping alive an interest in the old gospel. He reports several additions for January and a healthy interest in all departments of work.

Pictow now has the services of Bro. F. J. W. Appleman, a native of Pennsylvania and a Kentucky University graduate. He is a worthy successor of Bro. Will Allen, who labored in that citadel of Presbyterianism for several years. It is a hard field, but with Brother Appleman we look for success.

Bro. R. E. Stevens is doing a good work in Port Williams, N. S. During his pastorate of but a few years, a new church building has been erected and the membership increased by fifty.

In Hunts county, N. S., Bro. W. J. McLeod, though writing little about his work, has not been idle, and has added a large number to the church in that section.

Brother Zimmerman, of New York state, has lately succeeded Brother Howard Murray at Melton, N. S. We know that with such a strong man as Howard Murray, the foundation must be broad and deep, and we predict, from what we hear of Brother Zimmerman, a successful pastorate.

Digby has a new house of worship, chiefly due to the untiring efforts of Bro. H. A. Devoe, who ministers regularly to the church.

In St. John, N. B., at Douglas Avenue, J. Chas. B. Appel has been the faithful pastor for seven years, during which time a neat house of worship has been built and a membership of over sixty gathered together. Last October, in a series of meetings conducted by the pastor, four were baptized. He will commence another series of meetings in March. His is a difficult field and he has met the difficulties well, and we predict that if he always retains a free hand, much more will yet be accomplished by him.

Coburg Street is at present without a pastor, the former evangelist, J. W. Robbins, for the time being acting as supply. We learn that Bro. J. F. Floyd has accepted a call to begin work about May first. We welcome him to the provinces. During the last two years, Coburg Street added 17 to her membership and increased her offering for foreign missions from \$233 to \$321.

Bro. H. E. Cooke, at Burt's Corner, is doing a splendid work. Though a young church, he has developed a lively interest in all departments of work and looks forward to a better future.

Bro. Ralph Gebbie is the popular pastor of the churches on Deer Island. He is a talented young man and held in esteem by his churches. He has done much good during a pastorate of one and one-half years.

The work at Latete, Mascarene and Bock Bay is being revived. Since the middle of January, when the writer took the pastorate, four have been baptized at Latete and others are to follow. We begin a series of meetings at Bock Bay, March 16. Offering for foreign missions will be taken at these three places. These churches have had no pastor for over one year.

The Maritime Christian Missionary Society report for last month is by no means bright. With no real mission work done, a remote prospect of securing an evangelist, and a depleted treasury, it still has hopes for a brighter future.

G. N. STEVENSON.

### Indian Territory News.

About two months ago the writer accepted the work of Corresponding Secretary and Evangelist of the Indian Territory. Having settled at South McAlester, we began at once to visit the churches and missions throughout the Territory, which, by the way, are far more numerous than we had anticipated. We have been pretty well over the Choctaw, Cherokee, and Creek Nations, and have visited one or more points in the Chickasaw country. Every where we have gone we have met with loyal brethren, and a more hospitable people we have never known. There is also a remarkable spirit of unity and fellowship existing among the preachers of the Territory, such a spirit we have never seen surpassed and seldom equalled. A ministerial association of the Territory has recently been effected, of which Randolph Cook, of Vinita, is president, and H. A. Moore, of Sapulpa, is secretary and treasurer.

S. R. HAWKINS.

### More Power to Blockheads.

The brainy and versatile staff correspondent of the CHRISTIAN-EVANGELIST, Dr. F. D. Power, of Washington, D. C., delivered his great lecture upon "Blockheads" in the presence of a large audience assembled in the Jefferson Street Church of Christ, Buffalo, on the evening of March 24. The lecturer spoke for an hour and three quarters, and held the close attention of his hearers to the very last word. The effort is remarkable in many respects, being strikingly original, witty, piquant and fairly bristling with sarcastic points, and yet characterized by strong common sense and abounding in practical and helpful suggestions. Blockheads everywhere ought to be greatly obliged to Dr. Power for his ingenious and skillful advocacy of their claims and his just inventory of their possibilities. It is to be hoped that the lecture will be delivered over and over again, until its valuable suggestions have become the common property of the overcrowded fraternity designated in its title.

ANSON G. CHESTER.

### THERE IS A CURE

for every stomach trouble, including all forms of indigestion or dyspepsia, catarrh of stomach and flatulence in stomach and bowels. This remedy has never failed to cure the most distressing and stubborn cases.

This remedy will cure any case of constipation, to stay cured, so that you are free from that trouble in a week.

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to all who write. That will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure. Then you can get a full sized box from any druggist for 50 cents, and often one box cures. If the druggist tries to sell you something just as good, it is because he makes more money on the substitute. Insist on having what you call for. The cure begins at once and continues rapidly until it is complete and permanent. You can go right ahead with your work and be easy and comfortable all the time. It is well worth trying. Just send your name and address to Pyramid Drug Co., 140 Main St., Marshall, Mich., and receive free by return mail the trial package in a plain wrapper. Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home. No knife and its torture. No doctor and his bills. All druggists, 50 cents. Write to-day for a free package.

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### Missouri Bible-school Notes.

The school at Old Orchard holds up remarkably well, considering the very unfavorable weather under which the work is prosecuted; but the lot has been bought and plans are under way for the new house, so that the leaders are looking for quite a boom in their work later.

One of the remarkable schools and congregations, circumstances considered, in the state is the Second, St. Louis. First was their remarkable deliverance from debt. They will never cease thanking God for sending them W. Daviess Pittman. Then comes the fortunate selection of Miss Frankie McCarron to do their house to house work. So quietly and so successfully was his work done, that the school and church have grown right along. Then the opportune coming of F. A. Mayhall, just when Brother Pittman had very urgent demands on his time otherwise, so that the work has gone along in all departments. In the Bible-school, Superintendent Reeves allows nothing nor any one to lag, and the work done by this noble band is a great blessing to North St. Louis. With the offering of one of their most devoted men, Omar Harris, the school this year gives to our work about \$25, a worthy example to some of our stingy schools that under the "poverty" plea give nothing, of which they should be ashamed, knowing their circumstances like your secretary does.

The growth of the Normal classes in Missouri this spring as very encouraging. Many individuals are using the various parts of the Normal Instructor, bearing on our present lessons. W. W. Dowling deserves credit for so excellent a series, which so timely bear on the life of Christ. Wish we had a class in every Missouri school.

Hardin has begun Bible-school and church work in earnest. The building has been moved into town and put in nice condition for worship and work, to the credit of the Christian women. C. C. Taylor has been their preacher, and they have looked to him for leadership and encouragement all the while, seeking the best and to do the best possible, as was very evident when I was with them. They were most liberal to our work in return, and such will grow and develop.

T. H. Head is at Coldwater doing good work for Christ, while R. B. Havener is doing likewise, having put in four new schools this month, and will seek to do for the brethren south of Marshfield as he did for Dixon. W. A. Moore is in Worth County, and reports that the county superintendent is helping every way, and they are planning to reorganize the Bible-schools of the county, as should be done in many of the counties. These are the men now doing a work that few of us would do under the circumstances, where little remuneration is possible. These men depend on their brethren, many of whom seem utterly indifferent. How can it be? Why not co-operate now? Why wait and withhold their dues? I appeal again to my brethren, that you help these good men by promptly sending in your part to their support. Do this "by return mail" if you would help us reach fifty new schools by June. We can do it with your help, and you can help us if you will, all pleadings to the contrary, and most of which will not hold good anyhow. H. F. DAVIS.

### Constipation. Its Cause and Cure.

A person in order to be healthy must get rid of the waste products (or poisons) of the body. Nature has provided four ways to get rid of them: The Bowels, the Kidneys, the Bladder and the Pores of the Skin.

If the bowels become inactive, that portion of the food which should be thrown off lies in the intestines and decomposes, causing blood, nerve, liver and kidney trouble, and closes the pores of the skin, thus creating disease in the entire system.

You can immediately relieve and permanently cure yourself of stubborn constipation or distressing stomach trouble and perfectly regulate your kidneys and liver by taking one dose a day of DRAKE'S PALMETTO WINE. Any reader of this paper can secure absolutely free a bottle by writing to Drake Formula Co., Drake Building, Chicago.

A FREE trial bottle alone has brought health and vigor to many, so you owe it to yourself to prove what it will do in your case. Write the company this very day.

### Ohio State Convention.

The Fifty-Third Annual Convention of the Ohio Christian Missionary Society will be held in the Old Stone Church on the public square of Cleveland, O., Tuesday evening to Thursday evening, May 24 to 26. Application has been made for a rate of one fare for the round trip. The program is as follows:

#### TUESDAY EVENING.

The Report of the Board given by S. H. Bartlett, corresponding secretary. President's Address.

#### WEDNESDAY MORNING.

"The Evangelization of Ohio Cities." J. O. Shelburne, of Cincinnati.  
 "The Ohio County Seats and How to Reach Them." T. L. Lowe, of Athens.  
 Conference on Notable Offerings and How It Was Done, led by C. A. Freer, of Collinwood.  
 "The Importance of State Missions." B. S. Denny, state secretary of Iowa.

#### WEDNESDAY AFTERNOON.

"The Problem of the Country Churches." Alcinus Baker, of Lowellville.  
 "The Sunday-Schools and Ohio Missions." A. M. Harvuot, Cincinnati.  
 Sunday-School Address. A. H. Cross, of Cleveland.

#### WEDNESDAY EVENING.

"Our Objective Point." W. S. Priest, Columbus.  
 "Conscience and Christian Living." Judge A. R. Webber, Elyria.

#### THURSDAY MORNING.

"Ministerial Relief." Howard Cale, Indianapolis.  
 Foreign Missionary Address. W. P. Bentley, of China.

#### THURSDAY AFTERNOON.

"Young Men for the Ministry." Pres. E. B. Wakefield, Hiram College.  
 Church Extension Address. G. W. Muckley, Kansas City.  
 Home Missionary Address. G. W. Ranshaw, of Cincinnati.

#### THURSDAY EVENING.

Address by S. L. Darsie, Chicago.

The music will be under the direction of Prof. T. D. Thomas, of Hiram College. The Netz Sisters' Quartette, of Toledo, will intersperse the program with a number of choice selections. It is expected that J. A. Lord, the first vice-president of the Christian Standard, will preside and deliver the president's address. The Cleveland churches extend a cordial welcome to all.

S. H. BARTLETT, Cor. Sec.

### C. W. B. M. in Missouri.

Many of the auxiliary offices have not yet reported for second quarter; a few still owe me first quarter's report. You must not lose sight of the fact that our state year closes in March, as the convention comes in June. All reports not in by April 15 cannot be included in the annual report. It will take a year or so to get adjusted to the change of date. Meanwhile, every officer should faithfully do her part toward the desired end, that is order and promptness in our book keeping.

Did you notice in the Tidings the picture of Miss Caroline Pope, our new gift to India? Every woman ought to feel a deep interest and pride in this girl. Yea, and a deeper love for the cause which has constrained her with superb health, a bright home, both parents, brothers and sisters, to leave all, and cross the ocean to minister to the sick in body and soul. She is a trained nurse and was always engaged until she took the position as matron of the Mothers' and Babies' Home in St. Louis under our Benevolent Association, as a work for the Master. She served there two and a half years with entire satisfaction. This will prove a valuable training for future hospital work in India. Support her, dear friends, by your love and prayers, aye, and your gifts, for prayers without works cannot please God.

MRS. L. G. BANTZ.  
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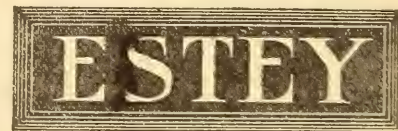
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## The Sixth Congress of the Disciples of Christ.

(Continued from page 409.)

Foster laid stress upon the difficulty of establishing these facts by scientific historical proof. He did not assert his own disbelief of them, though some gained that impression, but argued that, even if they are not true, still the value of Jesus to the human soul is undiminished. The general discussion was participated in by a number of brethren, nearly all of whom took issue with the speaker at one point or another of his argument.

The subject of the Wednesday morning session was

### The Relation of the Interpretation of Scripture to Christian Union.

The principal paper was read by H. D. C. MacLachlan, of Shelbyville, Ky., who presented a strong and philosophical view of the subject. He pointed out that Christian union upon the Scriptures must of necessity mean union upon an interpretation of the Scriptures. The Bible is not a pre-eminently easy book to understand, and it is, therefore, necessary to reduce the requirements as a basis for union to the very lowest terms, eliminating those items upon which there is difference of opinion in the minds of Christians who are equally devout, equally filled with the Spirit of Christ, and equally desirous of doing the will of God.

The reviews of this paper were by Prof. Sherman Kirk, of Drake University, and Prof. G. A. Peckham, of Hiram College. Both presented a more conservative view than that given in the paper. Prof. Peckham said that the old Protestant doctrine, "The Bible, the whole Bible, and nothing but the Bible," is a good war cry, but nobody really believes or practices it, least of all the Disciples of Christ. We make little practical use of the Old Testament books except to discuss their authorship. Some parts even of the New Testament we make little use of. The object of Christian faith is not the Bible, but Christ. Yet the Bible has authority. If it has not, the problem of interpreting the Bible would have nothing to do with Christian union. The union must come at least upon the basis of the reasonable interpretation of the New Testament, and by pressing home the truths found in it.

### The Doctrine of Retribution

was discussed by A. B. Philpott, of Indianapolis. There are four possible answers to the question as to whether there is a future punishment for evil doers, and whether human destiny is fixed at death: 1, universalism, 2, conditional immortality, or the annihilation of the wicked after a finite punishment; 3, purgatory, or the salvation of some of the wicked after a period of remedial punishment; 4, endless and irrevocable punishment for the wicked.

The words of Jesus on this subject do not justify a dogmatic statement on the subject. No word which necessarily means endless is applied to the punishment of the wicked, and no word is used which is the exact equivalent of our word hell. The doctrine of endless punishment is based chiefly on the Greek word *aion*, which means age, but does not necessarily imply endlessness. The word and its derivatives are applied to the Jewish ordinances, to the Temple and to other things which have already passed away. It refers to indefinite but not to endless time. The same word that is applied to future punishment is applied to future life, but our hope of eternal life does not hang upon the interpretation of a Greek word which is often used for transitory things. The meaning of the words used in relation to future punishment seems to be left purposely uncertain. The words translated damnation properly mean judgment, with no implication as to the verdict, and are so rendered in many passages. In view of these uncertainties, the following doctrines may be said to be accretions to the Scripture teaching: 1. The supposition of physical torture; 2, absolute endlessness of punishment; 3, the final damnation of the ma-

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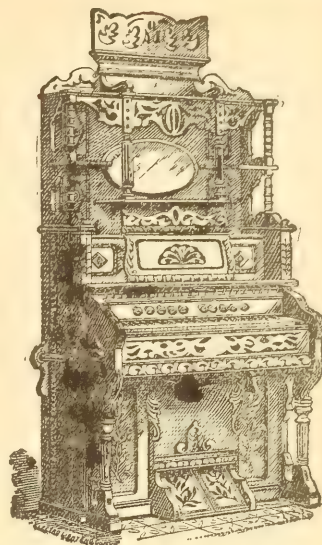
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jority of the human race; 4, the unchangeableness of the sentence from the moment of death.

The tendency of evil to increase and perpetuate itself is obvious. The hell which modern thought suggests is an endless degeneration enforced by inexorable law. Nature teaches lessons of death and cruelty, but not of immortality and love. Modern thought, making much of the unbroken reign of law, has no data on which to base a conviction of future life, aside from revelation, but has every reason to believe in the reality and inevitableness of punishment for sin.

As to future probation, we cannot dogmatize. Many have felt confident that a loving Heavenly Father will never close the door of hope to a penitent sinner in this or any other world. There is a point in sin beyond which it is morally impossible for the sinner to become penitent, but it is impossible to prove either from Scripture or from reason that this point must always be coincident with the moment of death. But the law of the harvest as stated in the New Testament—"Whatsoever a man soweth, that shall he also reap"—is in line with modern thought. Jesus has not thought it necessary to give us full information about future punishment, but the fact of retribution is not to be forgotten. The easiest alternative

will be bad enough for the sinner. The Scripture doctrine is that future punishment is an awful reality, and that the present life is related to the future life by a moral sequence as boyhood is to manhood.

G. B. Van Arsdall, of Peoria, Ill., reviewing the above paper, said that if, as has been stated, the Scripture is silent as between future probation and endless punishment, we must have recourse to reason. Take the case of those dying in infancy. Setting aside as morally impossible the damnation of infants, there are only three alternatives: 1, Annihilation; 2, an endless continuance of a non-moral, characterless condition, a compulsory innocence based upon a lack of opportunity or capacity for moral choice; 3, an opportunity hereafter for the free choice of good or evil. A similar question is presented in regard to those dying in heathenism. If the non-moral child has a future probation because he had no chance here, why should not the immoral heathen have a future probation because he had an inadequate chance here. That the hour of death closes the door of hope is not fairly deducible from any teaching or parable of Jesus. The parable of Dives and Lazarus does not teach that death is the moment which settles one's doom for eternity, but that some men (the brothers of Dives whom he desired to warn) pass the point of fixation of



character before death. But whatever may be the arguments in favor of future probation, there is no reason to believe that the next life will present a stronger motive for choosing God and righteousness than the ones which have been presented in this life to those who have heard and rejected the gospel. In any case we may be sure God will deal justly with all his children. Our greatest danger is not in the idea of too much leniency toward sinners, but in the thought that salvation is a magical affair which may be enjoyed without the transformation of character.

P. J. Rice, of South Bend, gave an interesting and able review of the same theme, taking the same point of view. He maintained, however, that the subject has but slight homiletical value. Our age does not readily respond to preaching which finds its emphasis in future rewards and punishments. The present consequences of sin should be most emphasized.

Wednesday evening was given to a reception and banquet of the Disciples' Social Union of Chicago and the delegates to the congress at one of the largest and best restaurants in the city. About three hundred and fifty persons sat down to the tables, and after dinner there were a number of very happy speeches. The occasion was a most enjoyable one. These social gatherings, which the Chicago Disciples hold quarterly, have become an important feature in creating an esprit de corps among our churches in that city.

The last two sessions of the congress, Thursday morning and afternoon, were devoted to topics which afforded less scope for differences of opinion, but were not less interesting than those of the preceding session. T. W. Grafton, of Anderson, Ind., read a paper on **The Distinctive Mission of the Disciples of Christ.**

After giving an able summary of the origin of our movement and the plea of the fathers, he stated that much of the work to which they devoted themselves has been thoroughly accomplished and does not need to be done again. Some elements of it were temporary to meet temporary needs. Their work was largely destructive; ours must be chiefly constructive. But there remain three elements of our mission which will be permanent until they have been completely accomplished: 1. The plea for unity. Federation is a great step in advance and we ought to welcome and use it, but with a full understanding that it is not the final goal. The Disciples of Christ still have the only plan for union which is practical and adequate, and they must not cease to press its claims or be satisfied with any compromise measure. 2. The restoration of primitive Christianity, its doctrines, ordinances and life. This must include the primitive zeal and devotion. The spiritual side of our plea must be more emphasized. 3. The conquest of the world for Christ by the apostolic method of evangelization. It is our mission to save the world, and if we have a plea which is pre-eminently scriptural, we must prove our loyalty by pre-eminent zeal as a missionary people.

C. H. Winders, of Columbia, Mo., supplemented rather than reviewed the preceding paper. Liberty, he said, is one feature of our plea which has not always been sufficiently emphasized. Thomas and Alexander Campbell asked only liberty. They did not ask the denominational churches of which they were members to give up their creeds, but asked only freedom for themselves. Nothing is essential to the making of a sect except a sectarian spirit. It is not a question between "d" and "D." The exaltation of Christ must ever be the prominent feature of our position. It is not back to the primitive church, but back to Christ. Our creed is not the New Testament, but Christ. A mistake may even be made in substituting a partisan devotion to "our plea," or to the written word, for devotion to Christ. The destruction of the creeds is being accomplished by sheer neglect. The Westminster Confession would have been revised sooner if the Presbyterians had taken more interest in it. Denominational walls are crumbling because their keepers are too busy with more important matters. This is our opportunity to press the claim of Christ and un-

denominational Christianity on the individual and the world.

J. E. Lynn, of Springfield, Ill., approached the same subject from a somewhat novel point of view by asking, What is the mission of a local congregation of Disciples of Christ? In the earliest days of our movement the Campbell tried to get immediate Christian union so far as they were personally concerned by staying in fellowship with the churches of which they had been members. Soon it was found necessary to start new congregations. This gave opportunity to present an object lesson of the New Testament church, although it also postponed the hope of immediate union. To accomplish its own work and be a proper example to other churches, the local congregation must do the following things: 1. show zeal for scriptural evangelism; 2. promote a knowledge of the will of God through intelligent Bible study; 3. avoid exhibitions of bitter and sectarian spirit; 4. avoid flings and slurs at other religious bodies and, while bearing our testimony against denominationalism as a finality, be not so eager for proselytes as to hinder our mission to the churches; 5. lead in every movement for practicing union or co operation, both at home and abroad; 6. emphasize the importance of individual Christian character. Christians must be united with Christ in spirit before they can be united with each other.

The discussion of this topic was interesting and fraternal. It showed an entire willingness to maintain the things for which we have always stood, together with an open recognition of the need of doing so in a peaceful and Christ-like spirit.

The closing session was devoted to a consideration of

#### The Present Outlook for Christian Union.

The principal paper was read by M. E. Harlan, of Brooklyn, N. Y., who has been giving special attention to the union question during his residence in that city. His paper presented a hopeful picture of the present situation, and showed to what extent the movement for unity was gaining adherents among the leaders of all denominations. The paper was based largely upon answers given by prominent men of various bodies to certain questions which he had addressed to them. (See quotations in editorial, "The Desire for Union," in last week's CHRISTIAN-EVANGELIST.) Another list of questions had been sent to some of our own representative men, and their answers showed almost unanimous insistence on Christian union as the essential feature of our plea. But it must not be union for the sake of union, but for the sake of Christ and humanity. A union reached by compromise will be neither legitimate nor serviceable. To leave one human creed for another or to be magnanimous at the expense of scripturalness will not bring us to union.

The congress was well taken care of by the Hyde Park Church of the Disciples, and an excellent meeting place was furnished by the kindness of the Hyde Park Baptist Church. The attendance from outside of the city was about equal to that of former congresses. A feature of this congress was the increased time allowed for general discussion. Only one theme was considered at each session, and upon each topic there was one paper occupying an hour, and two written reviews of fifteen minutes each, followed by a general discussion.

The congress goes next year to Columbia, Mo. The following officers were elected: President, J. J. Haley; secretary, C. M. Sharpe; committee, J. H. Goldner, A. W. Taylor, Chalmers MacPherson.

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## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

### Additions Reported Last Week.

Baptisms .....	1,862
Letter and statement .....	596
Denominations .....	73

Total..... 2,531

M. L. BUCKLEY.

#### Harrison, O., March 23.

**CALIFORNIA.**—Ventura, March 21.—Our two weeks' meeting closed last night with 13 additions: 10 by conversion and three by statement. The church is happy. Bro. H. E. Wilhite, of Oxnard, was the evangelist. He did splendid work and greatly blessed the church. He is a peerless proclaimer of the Old Jerusalem gospel.—ELI FISHER, pastor.

**ILLINOIS.**—Pana, March 23.—Bro. Fred Jones is with us this week in a meeting. We hold our services in the Congregational church, which we have rented, as they have no congregation here. Mr. Jones is preaching to very attentive audiences, which increase in number each night. Meeting will continue over Sunday. Our mission is steadily climbing the road to our intended goal, which is a church that will stand as purely Christian and nothing else.—M. C. LINTHICUM

Cairo, March 13.—On March 13th Lew D. Hill closed his very successful labors of fifteen months with the church at Cairo. During his pastorate there he has had 25 additions to the church: established a Sunday-school mission in the north end of the city, and strengthened the work generally. Bro. Hill leaves on account of poor health. He goes to Harri-man, Tenn.

Macomb, March 24.—Have just closed a week's meeting at country school house three miles from Macomb, resulting in five confessions and baptisms, and two others being baptized who had made the confession before but had not been baptized, thus making seven in all.—MARY PICKENS QUICKNER.

Arrowsmith, March 24.—We closed the meeting at Brook, Ind., with 67 added, making 152 in our last two meetings. We will assist the church here to build a fine \$9,000 building.—EVANGELIST BENNETT.

Harvey, March 22.—Two more came forward last Sunday evening, making nine in two weeks. Our audiences are increasing. Interest is very good. Our mid-week evangelistic meeting is proving a success.—JOHN J. HIGGS.

Eureka, March 21.—You doubtless received my Illinois Notes a few days ago. I wish to make a correction if not too late. In last week's report I mentioned six meetings recently closed with aggregate additions of about 800. It ought to be 900.—J. G. WAGONER.

Windsor, March 23.—By special request I have been in a meeting for two weeks at Windsor, my home church, with 35 additions and a fine interest. We have no minister at present. Hope to secure for half or all time a good minister soon.—H. H. HARRELL.

Quincy, March 23.—Our foreign mission offering in excess of last year. Bad weather, else apportionment would have been raised. 25th and High Street Chapel—mission—largest attendance in Bible school last Lord's day. Over 75 out last night to C. E., and Bro. Jordan spoke thirty minutes.—E. S. POTTER, Chm. Miss. Com. of Board.

Virginia, March 17.—Simpson Ely closed a meeting of four weeks at Virginia, March 17. There were five confessions and one from the Baptists. The preaching of this servant of God left a profound impression upon the hearts of the people, and the church has been greatly blessed and strengthened by his stay among us. It was just such a meeting as was needed to bring the church into fuller realization of its divine mission and to broaden and advance its work in every line of Christian endeavor.—J. W. CARPENTER, pastor.

**INDIANA.**—Marion.—Five baptized March 20 at First Church, and one on March 13.—E. L. FRAZIER.

Knightstown, March 14.—I preached at Ligonier last Sunday, and baptized a young man in the river and preached a funeral in the afternoon. Mrs. Shaw filled the pulpit here to the delight of all.—ALLEN T. SHAW, pastor.

Indianapolis, March 23.—I closed last night a few days' meeting with the church at Nash-

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ville, Ind., with four baptisms, and two added by statement. The church was considerably revived. I will probably preach for them once a month this year.—J. A. ROBERTS.

Elwood, March 21.—Yesterday was an inspiring day in our church services. One young lady confessed Christ at the evening service. Several have been added since the close of Brother Small's revival, that have not been reported; have been too busy with funeral engagements of late to report. Will soon be here eight years, and there is a unanimous desire for me to continue. Membership has been quadrupled, and great good done in many ways. Hope now to report frequent additions. My brother Tom is doing a fine work at Greensburg, Ind. He is in a good meeting there now.—T. C. HOWE.

Bloomington, March 26.—The Kirkwood Avenue congregation are in the midst of a good meeting. R. W. Abberley, of Minneapolis, assisting. The first week has closed with 27 accessions, 18 by primary obedience. The meetings will continue for a couple of weeks yet at least.—T. J. CLARK.

Marion, March 25.—The four weeks' meeting held by Bro. J. H. O. Smith at the Central of Marion, Ind., resulted in 41 additions. The meeting was greatly handicapped by the severe February weather. But the result of Brother Smith's work was not confined to the meeting alone. Large audiences and frequent accessions have been the rule since the meeting, and 55 have been added thus far during the year.—M. F. RICKOFF, pastor.

**IOWA.**—Cincinnati, March 14.—On Feb. 13 the congregation and friends gathered to celebrate the thirteenth anniversary of the organization of the church. At the evening service Bro. D. A. Wickizer, of Bloomfield, gave a splendid address, and three responded to the invitation. After brief consultation we decided that we ought to continue a few evenings. We continued twenty-one days, Bro. W. being with us nineteen days. There were 101 additions—53 men and boys, 43 women and girls; 63 by confession and baptism, two from the M. E.'s, five from the Baptists, 12 reclaimed and 19 by relation. To those who know Brother W. I need not say that the preaching was well done and that the whole community received an uplift. A Y. P. S. C. E. of more than 40 members was organized. The Junior and C. W. B. M. will follow in short order. A month ago the Sunday-school had outgrown our building, though we have the largest in town by at least a third, and during our meeting we were very much handicapped for want of room. A lecture room will be added at once which can be thrown into the main audience room as occasion demands. This will increase the seating capacity more than 100. For the last ten months I have been preaching here half time. Now they will have located pastor and full time. During the last six months there have been a total of 120 additions.—W. H. COLEMAN, pastor.

Iowa City, March 21.—The best meeting ever held in Iowa City closed last night. There were 28 additions the last day, making 102 since the meeting began three weeks ago. The preaching was most ably done by Bro. H. H. Moninger, of Steubenville, O. Mr. Jas. S.

Helm, of Chicago, was leader of song. He is the best chorus leader it has ever been my fortune to meet. Of the 102 who came into the church, 77 were confessions, 15 from sister churches and 10 by letter.—PERCY LEACH, pastor.

Corning, March 24.—Our meeting is increasing in interest and attendance despite the stormy weather. Ten additions to date; nine confessions. Samuel Gregg is a powerful evangelist and a consecrated and unselfish worker.—CHAS. E. MC VAY, singer.

Ames, March 21.—Three made the good confession after the sermon yesterday morning. One added from the U. B.'s, and one by letter the 28th of last month. The field is ripe for a good meeting, and I have secured Brother Hougham, of Zeoring, Ia., to assist me in a special gospel meeting. Prospects are good for a splendid ingathering.—F. D. FERRALL, pastor.

Glenwood, March 20.—Four confessions at the morning service to-day—two newly married couples. One couple and a young man who made confession last Sunday were baptized at the close of the services.—WALTER L. MARTIN.

Cedar Rapids, March 21.—Three adults added here yesterday to the Second Church.—J. E. DINGER, pastor.

Keota, March 21.—Had four additions yesterday morning at our regular services—two by letter and two by confession.—H. A. PAL-LISTER.

New Sharon.—Two additions last Sunday morning, March 20. The work is prospering. T. J. O'Connor has been recalled to the work here. The call was unanimous.

Red Oak, March 24.—Two baptisms here recently not yet reported. We took the collection for foreign missions the first Sunday in March. Our apportionment was \$40 and we raised \$49.40. The financial condition of our church is greatly improved. Any one desiring to improve the financial condition of their church should write to the Ideal System Company, Red Oak, Iowa. They have the cheapest and best financial plan I ever saw. It has brought our church many times its cost in less than three months.—HERBERT W. CIES, minister.

Davenport, March 21.—I began pastoral work here Jan. 1, 1904. Our audiences have increased, and 19 persons have been received into the church at the regular services. Our offering for foreign missions was \$50—the largest ever made by this church. We have a good property, a membership of 250, and by God's grace will try to give a good account of ourselves in the future. My long experience in the field has greatly enriched my life, but I turn with gladness to the joys of the pastorate and the home.—A. MARTIN.

**KANSAS.**—Sharon Springs, March 21.—Our Kingston, Mo., meeting closed with four additions the last service, making a total of 37, increasing the membership 50 per cent. Our Grinnell, Kan., meeting of three weeks resulted in eight additions, payment of the church debt and an invitation to visit there again. Our Sharon Springs, Kan., meeting is four days old with full houses and splendid interest. Of the 45 additions above reported 34 were by confession.—FREDERICK F. WYATT AND WIFE, evangelists.

Kington, March 19.—I held a meeting at Pratt, Kan., beginning Feb. 15; continued two weeks. Several additions. I have just held a meeting at Belmont, Kan., and organized a church with 24 members. They will support a minister part time. These meetings were held during the week except one Lord's day. Our work here is growing all the time. We have just put in a new piano.—RICHARD S. ROBERTSON, pastor.

Wichita, March 21.—One from the Methodists yesterday at the Lawrence Avenue Church.—W. T. McLANE.

Washington.—Evangelist Edward Clutter, of Cotner University, Bethany, Neb., closed a very successful meeting at Narka, Kan., resulting in 73 additions.

Caldwell, March 20.—We had a nice little meeting of two weeks; one confession and three by letter. Our work starts off very well; hope for a pleasant pastorate among this people.—LEE H. BARNUM.

Atchison, March 25.—Meeting here continues with good interest; 10 days and 14 additions. Edw. L. Ely is pastor and is doing the preaching. He certainly has the good will of the people here. Our chorus choir is doing good work. This is a fine people to work with.—GUY B. WILLIAMSON AND WIFE, song evangelists.

Iola, March 3.—Sixty additions up to date in the Omer and Sprague meeting at this place. Next Sunday we go to the Grand Theater, the largest auditorium in the city, in order to accommodate the audiences.—HATTIE HURLOCK, assistant pastor.



Winfield, March 3.—We have had 18 additions since former report. Most all restored to the faith; none by baptism. Over \$1,000 have been subscribed to repair and beautify our church building. We will begin at once.—ALBERT NICHOLS.

Topeka, March 24.—State Evangelist J. Ira Jones closed a 32 days' meeting at the Armourdale Christian Church, Kansas City, Kan., with 42 accessions. The church has had no pastor and no building for some time after the flood of last June. They expect to engage a pastor now and be able to do a good work.—BERT I. BENTLEY, singer.

KENTUCKY.—Barbourville, March 20.—President J. W. McGarvey, of the Bible College, is here with me to-day to aid in ordaining the elders and deacons of this church. Bro. J. T. Brown, editor of the Christian Companion, is at Williamsburg, Ky., closing our long and successful protracted meeting there.—T. M. MYERS.

MICHIGAN.—Adrain, March 21.—A very interesting and profitable service Sunday evening, March 20. Two men and a lady made the good confession. Another man was received into the church who had been immersed in the "Church of God." One other accession by immersion not previously reported. Many are becoming interested in our work. The state convention will meet here next June.—B. W. HUNTSMAN, pastor.

Waldron, March 21.—The severe winter weather and the grip, measles and smallpox, have greatly hindered our work. Yet we have much to encourage us. Our church building is now complete. Best of all, we have all our debts paid and money in the treasury. Our last Church Extension note was paid Jan. 1, one year before it was due. I commenced my second year's work with the church March 6, since which time there have been two confessions and one from the Baptists. The Bible-school and prayer-meeting services are increasing in interest and attendance.—L. E. CHASE, minister.

MISSOURI.—La Monte.—I closed my three years' work here March 27; visible results, 50 additions and a new modern church building worthy of a much larger city. My successor will find many excellent people here, and the way open for a great work.—G. E. SHANKLIN.

Liberty, March 21.—There were three additions to the church here yesterday—two by letter and one confession.—ROBT. G. FRANK.

Warrensburg, March 21.—There were three additions at Dover yesterday—two by confession, one by letter.—KING STARK.

Bowling Green, March 23.—I was able to fill my pulpit here last Lord's day (having been sick for three weeks). Raised a small amount above our apportionment for foreign work. One made the good confession, Mrs. Lampton is slowly improving, being able to be up.—E. J. LAMPTON.

Charles Reign Scoville will begin a campaign at Moberly, April 24, assisting J. N. Crutcher and Central Church.

Warsaw, March 22.—Three additions by letter last Sunday. This is a good field for work. Expect others soon.—OLLIE DAVIS.

Marceline, March 26.—There were two more confessions here last Sunday evening.—A. MUNYON.

Golden City, March 24.—Our church at this place is on the improve with hopeful spirits. Our young folks will have Easter exercises April 3, and are interested in the preparation. We had two more additions at last Sunday morning services.—STACY S. PHILLIPS.

Sedalia, March 25.—Our meeting here starts off very well. Ten additions to date. H. H. Northcutt, evangelist.—J. M. RUDY, pastor.

MONTANA.—Billings, March 20.—The Disciples met here for the first time last Sunday. Bro. M. M. Eaton, of Deer Lodge, did the preaching. We have some 37 members here. Expect to have preaching every alternate Lord's day until October, when Bro. Simpson Ely will come to hold us a meeting, after which we will engage a pastor.—W. W. CLARK.

Bozeman, March 24.—Our meeting here starts out in fine shape; 13 added to date and a fine interest prevails. We have an open date for a meeting to begin about May 1.—LAWRENCE WRIGHT AND SMITH.

NEBRASKA.—South Omaha, March 25.—Five baptized lately, and two several weeks since. All at regular services.—LEANDER LANE.

OKLAHOMA TERRITORY.—Shawnee, March 21.—Three additions at last Sunday's service here, one from the Baptist Church. I desire to thank the friends who have written me concerning members who have moved here within the last year. Let others write; it is of importance to our work.—GRANVILLE SNELL.

Blackwell, March 18.—I begin work at Ellensburg, Wash., Sunday, March 27. There

were five added here last Sunday. Have had 111 additions in my work here.—C. H. HILTON.

OREGON.—Pendleton.—N. H. Brooks, pastor, reports the meeting of S. M. Martin a great success. February a year ago Pendleton was a mission point of the Home Board with 40 members; 385 have been added to the church, 203 coming since Brother Martin's meeting, there being 60 additions in the week after the evangelist's departure, when the pastor took charge. One hundred and six new families have become represented since Jan. 16, and few of the converts were children. Brother Martin raised \$1,400, providing for the building debt, and nearly all the new converts and many of the old members took a pledge to give one-tenth of their income to the Lord's work.

OHIO.—Bedford, March 14.—Six added to the church here by baptism; three other baptisms before, not reported.—J. H. MCCARTNEY.

Marietta, March 22.—Evangelist G. A. Ragan has just closed a short meeting at Reno, a country congregation in cooperation with Marietta, resulting in four baptisms, the re-establishing of the communion service, the revival of the Bible-school, the election of a board of officers, and the raising of weekly pledges for the current expenses for the year. The evangelist will continue in charge at Marietta for a few weeks, preparing the way for the coming pastor.

Newark, March 21.—Four confessions last night and four one week ago. Recently held a union Sunday night meeting with Baptists, and at close of service their minister baptized three candidates, and I immediately followed with eight baptisms. It was a delightful experience. Work on new building progresses rapidly.—H. NEWTON MILLER.

Bellaire, March 24.—Last Lord's day brought us six additions—three confessions, one reclaimed and a "Friend" and a Catholic whom I had baptized some weeks ago. We have about our apportionment of \$400 for foreign missions. There is a great deal of sickness here this winter. Since Jan. 1 I have conducted twenty funerals.—SUMNER T. MARTIN.

PENNSYLVANIA.—Erie, March 21.—We have had 30 additions since we commenced our work here Nov. 1. There have been 16 confessions and two reclaimed from the Baptists within two months. We have now six prayer-meetings per week, three cottage meetings on Friday night, men's meeting Sunday 3 p. m., Y. P. S. C. E., and mid-week meeting Wednesday night. We gave \$25 for foreign missions, which was three times what we gave three years ago. The Lord is with us and adding to the church the saved.—F. A. WRIGHT.

Allegheny City, March 18.—The First Christian Church of this city has had such a revival, quickening and ingathering of souls as will leave its lasting stamp on the congregation. Beginning with the inception of his ministry, Dr. Wallace Thorpe had planned and prophesied such a future for his congregation as inspired the members thereof to such most hearty co-operation with him. Sixty-one came forward during the revival services, made the good confession and were baptized. On Wednesday evening last, four who had not hitherto done so, came forward and confessed Jesus. We look for great things under the immediate leadership of him whom we love and honor as our pastor.—W. H. BRUFF.

Beaver Falls, March 25.—Closed a four weeks' meeting with the church here last night. Forty-seven added—44 by baptism. Bro. John McKee is the pastor here. It has been one of the greatest pleasures of my life to work with him in this meeting. Begin at Sharon the 25th.—F. A. BRIGHT, evangelist.

TEXAS.—Alpine, March 16.—The church here met to-day and elected a board of trustees and took steps to legally incorporate the church. They also elected a soliciting committee and a building committee, for the purpose of building a house of worship. The ladies' aid society is at the head of this good work, and is greatly assisted by the young ladies.—T. D. SECREST.

WASHINGTON.—Pullman, March 15.—Five additions by obedience at Farmington, Wash., where I serve half time. They made their first offering to missions March 13, which was a cheerful one. We note hopeful indications in the work there. I would be glad to serve some church within reach of Pullman on the first and third Lord's days of each month.—J. D. CARSON.

WEST VIRGINIA.—Parkersburg, March 21.—Sixteen added since last report, as follows: Yesterday, three by confession, three by letter, two by statement, one from United Brethren; March 13, four by confession and

## THE VALUE OF CHARCOAL.

### Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly every body knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but, simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists, sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I got more and better charcoal in Stuart's absorbent Lozenges than in any of the ordinary charcoal tablets."

baptism; one reclaimed Feb. 21 and two by letter Feb. 7. Largest audiences yesterday for months; work prospers.—J. D. HULL, pastor.

### Changes.

C. H. Hilton from Blackwell, Okla., to Ellensburg, Wash.

G. E. Shanklin from La Monte to Marshall, Missouri.

Harry G. Hedden from Kendallville, Ind., to Des Moines, Ia.

Thos. J. Easterwood from Theo, Texas, to Chapman, Kan.

C. C. Bentley from Olathe, to Hanford, Cal.

B. Frank West from Cassidy Mo., to Springfield, Mo.

J. T. Webb from Olney, Ill., to Sedalia, Mo.

J. D. Hart from Foster, Mo., to Fowler, Cal.

E. L. Frazier from Marion to Indianapolis, Ind.

E. M. Richmond to 1128 N. Leonard Ave., St. Louis.

B. M. Derthick from Solon to Cortland, Ohio.

David Lyon from Des Moines, Iowa, to Dayton, Wash.

Lew D. Hill from Cairo, Ill., to Harriman, Tenn.

J. A. Holton from Lexington, Ky., to College City, Cal.

C. M. Oliphant, from Paris, Ill., to Cortland, Ohio.

### Fine Deafness Book Free.

An exceedingly helpful and interesting book that tells all about Deafness and how to cure it is now being given away free by its author, the leading authority of the age on all ear troubles. Deafness Specialist Sproule, whose offices are at 93 Doane St., Boston, wrote the book and all deaf people should read his announcement on page 428 of this number. This book contains the most valuable information for deaf people, gained during the long and successful career of its author. Fine drawings of the various parts of the ear illustrate its pages and explain just how Deafness comes on and how it can be cured.

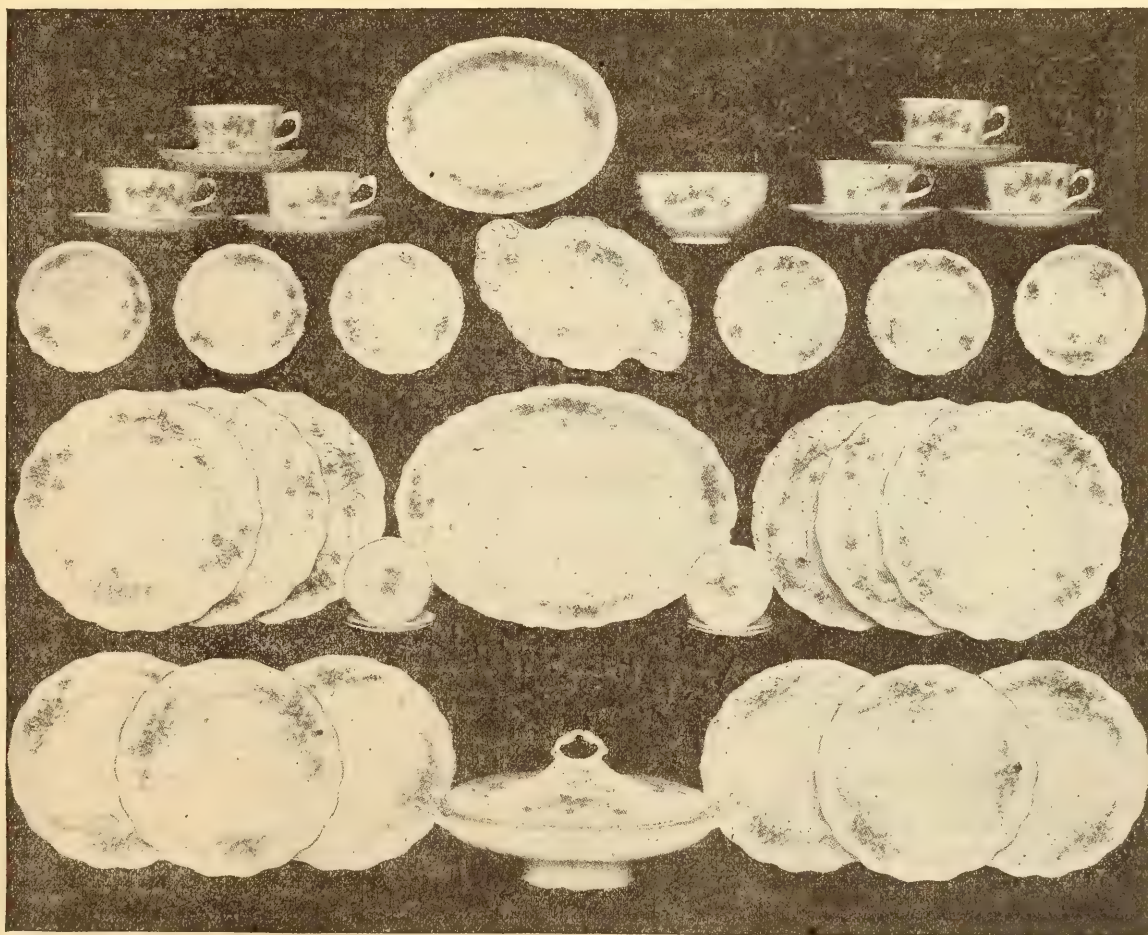


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## Family Circle

### The White Brigade.

By E. A. Brininstool.

When the sun has donned its nightcap and the twilight settles down,  
Then the "White Brigade" is forming for its march to Slumbertown.  
Little tots who are a-weary with the pleasures of the day,  
Form the sleepy-eyed battalions as the bands from Dreamland play;  
And the little feet, in rhythm to the music soft and light,  
Beat a drowsy, dreamy measure 'neath their uniforms of white;  
With a blare of fairy trumpets,  
And a burst of music grand,  
The "White Brigade" starts nightly  
On its march to Cradle Land.

O, an army strong and sturdy is the famous "White Brigade,"  
When it dons its regimentals for its nightly promenade;  
There are blue-eyed little fairies, rosy-cheeked and dimple-faced;  
Dark-eyed dainty little darlings in the white ranks, too, are placed;  
There are babies with sweet faces framed in curls of sunny gold;  
Babes with ringlets dark and flowing in the army are enrolled;  
And the Sand Man trills a measure  
To the rhythm of the band,  
As the "White Brigade" starts nightly  
On its march to Cradle Land.

Through the valleys fair of Nod Land, where the blossoms bud and blow,  
Marching to the dreamy rhythm, see the dainty columns go!  
Past the meadow lands of Shut Eye and river of Sweet Dreams,  
Where the moonlight casts vague shadows and in golden languor gleams;  
O, the strains of fairy music and the songs of love that sweep  
Down the hills and dales of Nod Land, through the town of Fast Asleep!  
And the tiny feet beat measure  
To the music of the band,  
When the "White Brigade" goes marching  
On its way to Cradle Land.

There are lullabies and bylows which the bands from Dreamland play,  
When the "White Brigade" goes marching at the closing of the day;  
There are airy, fairy snatches of the Sand Man's sweetest songs,  
Sung in happy, childish treble by the ghostly costumed throngs;  
And the star-world beams in beauty where the dreaming valleys sleep,  
While the moonbeams laugh their pleasure as a-down the vales they creep;  
And they linger in their brightness,  
Lighting up the silver strand,  
When the "White Brigade" goes marching  
On its way to Cradle Land.

—Christian Endeavor World.

### A Strange Child.

"O, my! what a whopper!" The boy put his hands into his pockets and looked at the small girl as he might have eyed a strange beetle or crab.

The small girl put up her chin and looked back at him.

"I don't see how you dare," said the boy. "Don't you remember what happened to Ananias and Sapphira and— and Korah and his company and—"

"Never seen 'em," said the girl. "Never heard of 'em."

"You haven't! Why, what do you do in Sunday-school, I'd like to know?"

"Sunday-school!" said the girl; "I don't go to Sunday-school."

"Then you don't know about—why, maybe you aren't so much to blame. I—was just going to chase you home, unless you took back that—"

"I don't take things back," said the girl, raising her chin a little higher

and stepping a bit nearer to the boy.

"Not when you know they aren't true?"

"Not when I knows anything; not when I don't know anything, whedder or no!"

This was too much for the boy. He backed off to get a better look at the strange creature, failed to count on his truck, which stood behind him, tumbled heels over head, picked himself up, and stood looking at the girl, who hadn't moved a finger during all of this.

"It's a good thing you're a girl and don't have to grow into a man," he said. "You wouldn't make the right kind."

"But I want to be a man. I want to be big and lick folks, as they licks me. I'm mad 'cause I'm a girl. I shall tell all the whoppers I can think of. I'm thinking up one now."

"I've a great mind to chase you home," said the boy.

"Yes; that's it! Chase me away. Knock me over. Beat me. That's what folks mostly does to me."

The boy stood still. He watched the wrath of the small creature as it rose higher. He became dumb and couldn't speak at once.

"Come on. Chase me home. Don't let me get into anybody's time. Hit me!"

The boy sat down on the truck, then got up again.

"Why don't you hit me?"

"'Cause," he answered, slowly, "'cause I don't want to. I'm sorry for you."

The small girl's chin went down. The insolent look faded from her face. Her small, dirty hands unclenched, she took a step backward and looked over her shoulder, as if she were going to run away.

"Say," said the boy, "I wouldn't feel that way. Don't! Come, get on my truck; I'll draw you. Edith's coming to-night. She's awful nice. She's my sister. We're visiting here, in that house next to the Methodist church. My uncle is steward in the church. I s'pose they call him that 'cause he 'tends to the things for communion and love feasts, just as the stewards on steamboats 'tend to the meals. You'll like Edith. She'll show her dolls and things to you. She's got a pair of twin dolls, and maybe she'll let you play with them, if—if you'll drop the—the whoppers."

"Maybe I'll drop 'em; maybe I won't."

"Then you can't come near Edith. I take care of Edith."

"Then I'll stay 'round outside, and scream amd make faces and throw dirt. O I know how!"

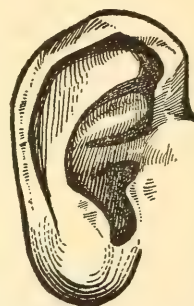
At this somebody called, and the boy picked up his truck handle and went off, dragging it after him.

The small girl stayed about a while, then wandered off. She received a beating when she reached home for having run away. But all through the day she remembered that somebody was sorry for her. She remembered it the next morning, and as early as possible stole away and ran over to the place where she had met this one who had said that he was sorry for her. The boy and his sister were there.

"O girl! girl!" called the boy.

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best artists, of the ear and its complicated passages illustrate the book.

Deafness Specialist Sproule, author of this desirable work, has for years been making the most thorough investigation of the causes of deafness and head noises, and his marvelously successful new cure for deafness is the reward of all his patient study. Now he wishes every one who suffers from deafness in any degree to learn how science has at last conquered this cruel affliction.

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"Here's Edith. Come here!"

She came nearer. Edith looked up from her playthings. "How d'do, girl?" she said. "What's your name? Where's your doll?"

"Never had a doll."

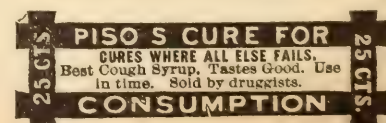
"What?"

The boy came closer to her. "Is—is that a whop?"

But the look in her eyes made him stop. He turned helplessly toward his sister. The other little one—the happy one—understood. She got up and came forward with the dear twin dollies in her hands. One of them she laid against the little girl's breast (it happened to be just where her heart was, though Edith didn't think of that), then she bent the girl's arm up to hold it there.

"Take her," she said. "It's Elvira. I've a big family of dolls—though I love these twins most the best!"

The strange child's face became like the face of one who had seen an angel. "To keep?" she asked, breathlessly,





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"for me to keep—keep, as long as I live?"

"Yes; longer," said the boy, earnestly.

Edith nodded her head seriously.

With a strange cry that was half laughter, half weeping, the child held the doll to her heart with both hands, and turned and ran away like a deer, still uttering that strange cry.

"Now we've lost her," said the boy.

"She will come back," said Edith.

And it was so. The next day she was there with clean face and hands, with something more tender than a smile upon her little hard face, and with the doll held close in her arms.

"Come," said Edith, "let's go visiting. I'll come on the truck to see you to-day."

For hours they played. Day after day it was the same. One morning the small girl said to the boy: "I don't tell whoppers any more. Don't you see I don't?"

The boy nodded.

"When do you go home?"

"Saturday."

"O, dear!" She held the doll closer. "It's easy to keep from telling 'em when you're here. But I s'pose I'll get back again when you're gone. How can I—keep—keep so?"

The boy thought very hard. He remembered something in the church service that always helped him to keep his good resolutions. Then he talked to Edith, who agreed with him.

"You must kneel down at the altar in the church," he said to the small girl, "and have the minister pray for you, while you take the communion—just as we do. Do you want to?"

"What is it? Yes, I want to."

"Do you want to now?"

"Yes, now!" said the child.

"Well, Uncle Hardy and Aunt Esther are away; but I know where the communion things are and the bread. I can fix 'em up in the church; then I'll fetch the minister. I know him a lot. He's jolly fine. He'll come and do it for you so's to keep you from whopping. I know he will."

Then the boy looked at Edith, who understood this time, also.

"Would you mind putting on some clothes just like these?" she asked; "I've got such a lot of them."

The child looked down at her wretched garments. "I wouldn't mind," she said. "I'll put 'em on, if—I'd ought to, to do that—"

Half an hour later the young pastor was overtaken by a breathless small boy, who pulled off his cap and said, "My! but can't you walk, though! Good morning, Mr. Ellsworth! Won't you come to the church quick? 'Cause there's a little girl who wants to be good and leave off telling whoppers. We've got everything ready but the wine. I couldn't find that, and Uncle Hardy and Aunt Esther are away from home. But I put some water on. 'Twill do just as well, don't you think so?"

Mr. Ellsworth turned in wonder, clasped the small hand that slid into his, and went with the boy. As he

went he questioned and listened. When the church was reached he found that everything, indeed, was ready, even to the small figure which knelt, awaiting, while another small figure sat demurely in the pew beside two dolls—also very demure.

He took the matter in at a glance. His heart was very tender toward children. Drawing a small book of service from his pocket, he went within the altar. The boy slid into a pew.

"Come," said the pastor, "both of you, partake and receive the blessing with your little friend." The two went softly forward and knelt upon either side of the still little figure. It was well that the young minister knew the service, for his eyes were so full that he couldn't read a word.

"Christ forgive me," he was praying in his heart. "I was almost ready to give up. But thou hast, indeed, encouraged me."

The boy and his sister went away. But while she has many trials, the small girl is growing into a strong, brave, sweet Christian.—*Christian Advocate.*

## Two Sacks.

An exchange relates an ancient legend describing an old man traveling from place to place with a sack hanging behind his back and another in front of him. In the one behind him he tossed the kind deeds of his friends, which were soon quite hidden from view and forgotten. In the one hanging around his neck, under his chin, he threw all the sins which his acquaintances committed, and these he was in the habit of turning over and looking at as he was walking along, day by day, which naturally hindered his course.

One day, to his surprise, he met a man coming slowly along, also wearing two sacks. "What have you there?" asked the old man.

"Why, my good deeds," replied number two. "I keep all these before me, and take them out and air them often."

"What is in the other big sack?" asked the first traveller. "It seems weighty."

"Merely my little mistakes. I always keep them in the sack hanging over my back."

Presently the two travellers were joined by a third, who, strange to say, also carried two sacks—one under his chin and one on his back.

"Let us see the contents of your sacks," exclaimed the first two travellers.

"With all my heart," quoth the

stranger. "For I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one under his chin, "is full of others' good deeds."

"Your sacks look full. They must be very heavy," observed the old man.

"There you are mistaken," replied the stranger; "they are big, but not heavy. The weight is only such as sails are to a ship. Far from being a burden, it helps me onward."

"Well, your sack behind can be of little use to you," said number two, "for it appears to be empty, and I see that it has a great hole in the bottom of it."

"I did that on purpose," said the stranger, "for all the evil I hear of people I put in there, and it falls through and is lost. So you see I have no weight to draw me backwards."

"Since that day I have never wanted anybody to explain to me what 'whosoever' means."



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**Ma's Hero.**

Ma sez 't I'm the bests' boy  
 'T ever, ever wuz,  
 An' sez 't I'm her little man,  
 An' sez I'm brave, she does,  
 So's while it's daytime I feel big  
 An' think it's surely so,  
 But when it 'gins a-gittin' dark,  
 I'm 'fraid p'raps ma don't know.

'Cause when I get to bed an' ma  
 Puts out the light an' goes,  
 An' all them dreadful bogie things  
 Comes 'round an' pulls th' clo'es  
 An' tries to get my head out from  
 Th' blanket where it's hid;  
 I yell almost th' loudest  
 'T a feller ever did.

An' ma comes up th' stairs, an' she  
 Jes' skeers 'em all away,  
 An' seems like she ain't no more skairt  
 'N ef 't was light ez day;  
 An' sez they dassent touch good boys  
 Like me—not ef they could,  
 But I'm afraid ma don't understan',  
 I ain't so awful good!  
 —Harper's Bazaar.

**Queer Easter Customs.**

A native Mexican Easter is a curious exhibition of ignorance and superstition. The people delight in processions and in ceremonies. At various places they enact passion plays which are very real to the Indians. The characters in the play carry out their parts with great realism. Until recently it was a common occurrence for a man to volunteer to be crucified; and actually allow his bigoted countrymen to perform the awful act. The volunteer was a criminal, who, if he came out of the ordeal alive, received a full and free pardon. It not infrequently happened that the man was killed, for he was made to ride with his face toward the tail of a mule, while the howling mob was privileged to beat him with sticks and stones. From this exhibition of brutal violence the people went to the church where the "tenebræ" was celebrated with loud cries of grief. Frequently dozens of people fainted during the performance. Native Indian women still do penance, by wearing a crown of thorns, and kneeling among the people in expiation of some crime. Undoubtedly, however, the most curious custom which survives in Mexico is that of the hanging of Judas. For days before Easter merchants display in the streets small and large wooden images of the Iscariot, and these are bought in great quantities by the natives, who hang Judas with much ceremony at Easter-time.—April Woman's Home Companion

**A Better Way to Catch Rabbits.**

When off duty, Professor Richards, of Yale, enjoys a joke, and his pupils often come to him when they have heard a new one. He adds to the fun sometimes with a witticism of his own. Such was the case when one of the students perpetrated the following antiquity:

"Professor, wouldn't you like a good recipe for catching rabbits?"

"Why, yes," replied the professor.

"What is it?"

"Well, you crouch down behind a thick stone wall and make a noise like a turnip," answered the youth, giggling in ecstasy.

Quick as a flash came the reply:

"Oh, a better way than that would be for you to go and sit quietly in a bed of cabbage heads, and look natural."—Selected.

**Life Is Not Fragmentary.**

Life is not fragmentary. There is no break. You see the river flowing till it reaches the cleft in the mountain, but it goes on. You see your companion entering the dark cavern of the mountain-side. It is but a tunnel; presently he will emerge into a fairer, brighter land beyond. Life is like a song; and the singer goes from us, and the song grows dimmer and more indistinct, and fades away; but the singer has not stopped his singing, though our eyes cannot follow the singer into the unknown whither he has gone. Do you remember that beautiful statue in the Metropolitan Museum of Arts—"The First Death"—Eve holding in her arms the form of her beloved first-born son, and looking down with pained and anxious questioning into the closed eyes? Oh, if there could but then have been someone to touch her on the shoulder and say, "This is not death, but is only slumber"; if there could but have been some voice that could have spoken in her ears, so that, suddenly rising out of this semblance of sleep, he could have looked up into the mother's eyes, how the joy and exhilaration would have come back into her heart again! And when we take our best beloved and hold them in our arms, and look down into the eyes that are closed, and look down into the face that is marble, there is a hand that touches our



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shoulder, and there is a voice that speaks in our ears, "She is not dead, but sleepeth."—Lyman Abbott.

"It's a shame the way these Squalop children are growing up, without any parental restraint whatever."

"Yes; when their mother joined the Woman's Literary Society and began attending all the meetings, Mr. Squalop got sort of reckless and joined a Don't Worry Club."—Chicago Tribune.

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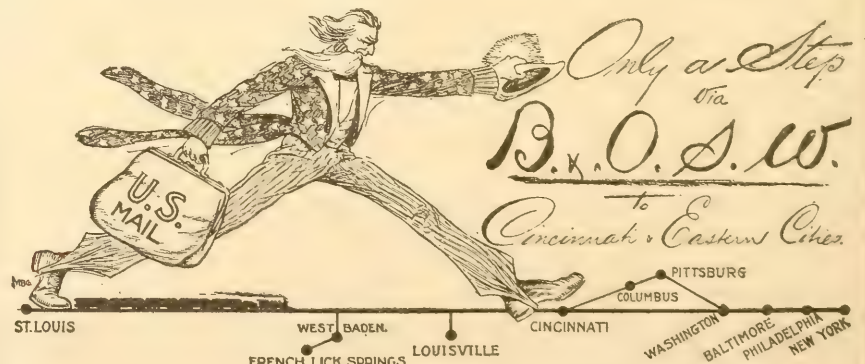
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## With the Children

By J. Breckenridge Ellis

Since I last wrote to you, I have had a beautiful birthday party and the grip. Helen Ross sent me a box of delicious candy, made in her own house, and many of the Advance Society members sent greetings and kind words, which were thankfully received, even if they did not taste so well as the fudge. The party is now over, but I still have the grip. Good things can't last always, but when one goes, you are pretty sure to get something else. I am sending another \$5 to Little Joe, making \$15 sent so far. It does me good every time I think how we raised the money for our orphan. For instance, 50 cents comes from Hugh Carter, Higginsville, Mo., age 12. He made it in the harvest field. From Seattle, Wash., comes stamps from one who signs no name. Grace Reid, Christiana, Ont., who sends 25 cents, writes: "I would like to have Little Joe for my brother; I have no brothers or sisters. He would have a fine time up here in Canada, playing in the snow. The trees are all covered with frost, like a picture from Fairyland." In the meantime I learn that Joe is well and happy. Mrs. E. McLoed Davis, Golden City, Mo., sends 75 cents, saying, "This is a birthday offering in memory of our darling daughter who has been called to her home on high." From Wing, England, inclosing 4s. 8d., comes this letter: "God bless those who help in the Av. S. Orphan Fund. It is a splendid way to unite the willing members in a blessed enterprise. I take this opportunity to tell you that the Av. S. has done its good, if silent work, in unsuspected quarters. I have to deal with young people not of our persuasion, and they would not join a society whose headquarters is a nonconformist paper." (Those of you who are reading English history must feel proud to know all about nonconformity. You see it pays to read history, so you'll know what people are talking about. Let some one write, telling what a nonconformist paper is.) "But these children just revel in your stories, and I can assure you that for years my weekly paper has been hailed with joy" (and I am hoping they will think well of the Green Witch who will appear on her broomstick next week). "I try to carry out some of the Av. S. rules, but catch some young people reading five pp. history outside lesson hours! All honor to those who do." (Yes, honor-list.) "I send this money in memory of a motherless nephew of mine whom God took back to Him only a few weeks ago. Please don't give my name—a foreign aspect attracts too much attention."

From Akita, Japan, comes 25 cents and one of the sweetest pictures you ever saw. In a row on the floor are five plates, and in each plate, Japanese food—I can't tell whether it's rice or teagrounds, or what it is; before each plate stands a pup, one eating, another sniffing, another backing away from his dinner, and one apparently unused to his long legs. Behind the guests sits a boy holding the mother (named "Goo"), who has her

nose wrinkled up making googoo eyes at the public. With the picture comes this letter from Henry A. Stevens: "I was going to send you Goo's picture for a Christmas present, but I forgot it, so I send it now. Santa Claus brought me some rabbits and a sword, but it broke, and a Japanese lady gave me another sword, and it broke, too. I would like to be a soldier, but I wouldn't like to kill any one or be killed myself, so I've changed my mind. There are so many soldiers in our town. They wear dark blue clothes with a pretty red or yellow stripe on the trousers and a yellow band around the cap. They wear a short sword buckled around the waist. You know there is a war between the Japanese and the Russians." (Why, yes, I have heard something about it.) "We think Japan will win. Many Russian ships have been sunk. We are knitting socks for the soldiers." (I wouldn't mind seeing Japan win, myself, but I wouldn't want to tell Russia so, for there is no use hurting people's feelings for nothing. Of course, as you live there, it is different with you.) Marie Holett, Liscomb, Ia.: "I would like to join the Av. S., but don't know the rules. I live in a town of 350. There are two churches and no saloons. My papa is pastor of the church of which I am a member. Our town is beautiful in summer, with nice large trees along the streets. How is Little Joe?" (I hope you'll have lots of fun under those big trees this summer.) Ruby Shira, Spickard, Mo.: "I would like to join the Av. S. Will you please put the rules in the paper? I have a cat, and her name is Ruth." (I would be pleased for her to meet Felix.) "I am 10."

The Av. S. rules: Resolve to read five pages of history and 30 lines of poetry and memorize a good quotation every week, read at least one Bible verse every day, keep an account in a note book, and report to me every 12 weeks. You are then put on the Honor List for one "Quarter." The following is our new Honor List: Josie Lineberry, St. Catherine, Mo. (5th quarter); Grace T. Hord, Grayson, Mo. (2nd); Henry Asbury Stevens, Akita, Japan; Harry Cash (17th) and Burleigh Cash (17th), Hood River, Ore. (Going to raise strawberries this summer?); Dorothy Brown and Earl Brown, Francesville, Ind.; Ruth Day, Sparta, Mo. (3rd); Melvin Ledden, Osapur, Ill. (11th); Madge Master (21st) and Eva Hawkins (4th), Ozark, Ark.; Susie Canby Searce (5th and 6th), Plattsburg, Mo.; Etta Christian, St. Catherine, Mo.; Edna Shriver (4th) and Ethel L. Harpole (2nd and 3rd), Nebo, Ill.; Manie Bayless, Mulkeytown, Ill.; Mrs. W. A. Mason (2nd), Nevada, Mo.; Ruth Sampsel (4th) and Mrs. A. D. Sampsel (3rd), Warrensburg, Mo.; M. Emily Day, Sparta, Mo. (10th); Mabel G. Damerell, Walnut, Kan. (5th); Bertha Beesley, Luebbering, Mo. (21st)—she is still teaching school; Helen Ross, Independence, Mo. (6th); Claire Saunders (2nd), Ozark, Ark.; Ada Miller, Sprague, Mo.; May Speece, Bucklin, Mo. (7th); Edna Bear, Iberia, Mo. (3rd); Sidney J. Chastain, Yukon, Okla.; M. J. O'Dell, Lebanon, Mo. (6th); Mrs. F. A. Potts, Chattanooga, Tenn. (12th); Jessie V. Underwood, Boyd, Ore.; Donnie Swift, Billings,

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Simpson Ely, Joplin, Mo.: "I was near Plattsburg some time ago and expected to see you face to face, but could not arrange my route to that effect. It was a disappointment to me, but you were in blissful ignorance of my designs upon you." (Glad I didn't know, as the hen is now cackling which I should have slain to do you honor.) "I have watched with much interest the attempt to raise a fund for the orphan. I had no doubt as to the success of the matter, but I enclose a dollar. We sent you the first donation—perhaps this will be the last." (Will the Av. S. let that be the last? I hope not! Brother Ely has just moved from Clearfield, Ia. Welcome back to Missouri! Next week the "Green Witch.")  
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G. A. Hoffman's Pocket Memorandum for Ministers goes off as it should, being in full leather binding, 128 pages, and is for the vest pocket of the busy pastor, selling at 50 cents.

The demands for the Symposium on the Holy Spirit are such that we sold the last copy before knowing it, and if any of our friends will proffer us the use of their copy, will try and satisfy the craving for a "good thing."

J. W. McGarvey, always in demand, now more so while our lessons are in the Life of Jesus, and his Matthew and Mark are now having the "right of way," and Lamar on Luke is not slow. But these are good for all times.

Geo. H. Bowles, Freemont, Iowa, must be quite successful in his Normal efforts, judging by the orders for the Normal Instructor, while others are wisely making use of the Instructor in connection with their weekly study of the lesson.

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For the hope whose glad fruition  
Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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# THE CHRISTIAN EVANGELIST

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## Current Events

Federal aid in road-building is a plan which is commanding the support of some far-seeing public men and a vast number of private citizens. It is a notorious fact that, throughout the greater part of the United States, even in the more populous portions, the wagon-roads are of a quality which would be a disgrace even to a semi-civilized nation. There are reasons for this. Perhaps the most important is the fact that railroads began to be built about the time when permanent coach-roads would otherwise have been constructed. The European countries were opened up to civilization by the building of wagon-roads; railroads came as a later development; and now they have both. But our country was opened up by the construction of railroads, and wagon-roads have never been built at all upon any adequate scale. But now we are feeling the need. The net-work of railroads which covers the country is a tremendously expensive machine to operate, yet it cannot come into immediate contact with every farm and rural community. But the railroad needs the patronage of these isolated communities, and they need the service of the railroad. Hence the demand for good roads. The former enthusiasm for the bicycle and the coming prevalence of the automobile have given some stimulus to the good-roads propaganda, but these are mere side issues. The real reason for having good roads is the economic necessity which is coming to be more and more appreciated especially by the farmers. And the question is one in which federal aid may properly be invoked.



The Brownlow Bill, now pending before Congress, provides for an appropriation of \$8,000,000 a year for three years to be expended for the building of roads under the supervision of a new bureau to be created in the Department of Agriculture. It is contemplated that this money shall be distributed among the several states in proportion to their population, except that no state shall receive less than \$250,000, and that every state, county or town which receives federal money for road-building shall be required to add to it an equal amount

for the same purpose. The constitutionality of such legislation is not seriously questioned. The constitution authorizes Congress to establish and maintain "post offices and post roads," and the extension of rural free delivery will soon make every road a post-road and give to that antique constitutional phrase a significance which it has not had since the days of the stage-coach. Moreover, the course which the federal government has pursued and is pursuing in regard to other modes of travel and arteries of commerce, affords an instructive precedent. The Pacific railroads, although private corporations, were subsidized by grants of public land aggregating not less than 197,000,000 acres. The River and Harbor Bill calls for an annual expenditure of thirty or forty millions. If it is worth while to improve the waterways at such vast expense, why should it not be proper to encourage the improvement of highways, especially when half of the cost is to be borne by the localities most immediately concerned?



The cause of civil service reform is encountering some embarrassment resulting from the fact that there is no provision for retiring superannuated employees. The merit system—when it works as it is supposed to work—insures the appointment of only competent persons to positions in the public service. But it does not guarantee that they will stay competent. In particular, it cannot insure their powers against the ravages of old age or give any assurance that their efficiency will remain unimpaired until the very hour and article of death. Under the old spoils system there was little danger of superannuation in the public service. But the merit system at once encounters the old problem—how to secure the efficiency of long experience without falling heir to the inefficiency of enfeebled old age. The crisis has been reached the sooner because in making the appointments on the merit system the preference has been given to veterans of the civil war. Thus many of the departments of the public service have been manned by persons from whom old age was not remote even at the time of their appointment. The army retires its veterans on full pay at sixty-four. But there are no exits from the civil service except voluntary resignation, dismissal for cause, and death. The first is a hard choice when

poverty is joined to age. The second is not to be thought of in the case of men who have given faithful service until overtaken by the infirmities of old age. The establishment of civil pensions would remove the difficulty, but our program of military pensions has turned out to be so vastly expensive that there is a strong disinclination to embark in another enterprise of a similar sort. The Civil Service Commission recommends retirement at a fixed age and a plan of compulsory old age insurance, which is virtually a civil pension to be paid at the expense of the remaining employees. Perhaps the solution of the problem will be found along these lines. Two points at least must be guarded: the public service must be efficiently done, and faithful public servants must not be turned out in old age without some financial provision.



We confess to a good deal of sympathy with the demand for the removal of the protective tariff from all articles whose production is controlled by a trust. If competition cannot be found at home, we ought to import some from abroad, and to put trust-made articles on the free list would facilitate this step. A case in point is the paper trust. The business of manufacturing paper for printing purposes is a much bigger one than most persons suppose, but when one pauses to consider the multitude of daily and weekly papers published in this country, and the vast circulation of many of them, it is not difficult to get some impression of the magnitude of the enterprise. All of this business is practically in the hands of a protected trust. A duty of six dollars a ton on wood-pulp effectually excludes foreign competition, while the trust itself disposes of its surplus product in foreign markets at a lower rate than they sell at home. Moreover, the trust has so limited production that there is almost constant danger of a paper famine, which might be precipitated by any change of conditions. Our forests are being sacrificed at an appalling rate to supply the pulp for this trust-made paper, while Canada's limitless supply is unused and unavailable on account of the tariff. Here is an instance in which the most staunch defender of things as they are may well consider whether the "stand pat" policy may not be in the long run the most disturbing and destructive sort of program.

### A Federal Question.



In spite of the insistence of Mr. Murphy, the Tammany boss, that the New York delegation to the Democratic nominating convention shall be left uninstructed, it seems increasingly probable that the delegation will be instructed to vote for Judge Alton B. Parker for the presidential nomination. The fact is that Tammany's influence is not nearly so potent in national as in local affairs. There are plenty of New Yorkers who will vote with the Tammany Indians in a municipal election because they expect to get some private advantage from a corrupt administration, yet will own no allegiance to the Big Chief of the tribe when a national question is at issue. So, whether Mr. Murphy's ulterior design was to swing the delegation into line at the last moment for Cleveland or McClelland or Hearst—and all three opinions have been expressed—it now seems pretty sure that the delegation will be instructed for Parker. This is probably wise. The only hope of the Democracy in carrying New York is to play upon the real or supposed hostility of Wall Street and the allied interests toward Mr. Roosevelt. If, on the basis of the Northern Securities case, the President can be represented as a ferocious and irresponsible trust-buster, a more conservative man with no known antipathy to the trusts might have some strength as a candidate. Judge Parker, we believe, has not gone on record on the trust question. He voted for Bryan in the last two elections, which fact will square him with those who consider this the indispensable criterion of party regularity, but will scarcely be reassuring to those eastern financial interests whose support his candidacy is designed to win. However this may be, he is a good man and his nomination would insure a campaign upon a higher plane.

Many people believe that the most hopeful way of bringing Christian union into realization is through Christian common work. Whether this be a correct judgment it is undeniably true that the church is once again speaking with a voice on question of morals and life that is the more authoritative because the more united. A conference was held during the last days of March at St. Barthomew's Parish House in New York City which, including as it did, some of the most prominent church leaders in the United States, will, we believe, prove of very great service in putting a stop to the great prevalence of divorce in our country. Nothing is more important than that ministers and churches as such should put themselves on record by such action as is possible in favor of any movement or agency that is at work for social betterment. The divorce question is admittedly one of the cankers in our body politic. Of the

nine states that publish divorce statistics annually only Connecticut seems to be in any degree reducing its divorce rate. It was with a view to discovering what could be done about a more uniform legislation on the subject that the St. Bartholomew conference was called. Ultimately the following resolution was passed:

Resolved, That in recognition of the comity which should exist between Christian Churches, it is desirable, and would tend to increase the spirit of Christian unity, for each Church represented in the conference to advise, and if ecclesiastical authority will allow, to enjoin, its ministers to refuse to unite in marriage any person or persons whose marriage the ministers have good reason to believe is forbidden by the laws of the church in which either party seeking to be married holds membership.

No one can well quarrel with such a moderate pronouncement. We all recognize the evils of the present chaotic state of law and public opinion, and if the Church as an organization can do anything by a strong remonstrance to aid subsidiary organizations to fight this great national peril to the family, there should be no wavering.

Ex Governor T. T. Crittenden, himself a Democrat without fear and without reproach, who has served his party and his country well, has written an open letter to Gov. Dockery in which he states some of the elements of the case with remarkable clearness. As a dispassionate and unbiassed statement of the situation by one who has himself occupied the governor's chair at Jefferson City, and who cannot be accused of any desire to "slander Missouri," it is worthy of careful reading. The following is the letter in part:

When you entered the gubernatorial race it was conceded by all thinking men that you would take the chair with clean hands, unembarrassed by pets and rings, with peace prevailing from limit to limit of the state, and, what is better, the good wishes of all classes for the success of the administration. It is now to be regretted by all good Democrats that you did not remain in Congress, where you proved a success, as your administration from the beginning has been, in the estimation of many, a series of blunders and experiments, around which have gathered some as bad men as ever sang songs to a chief or poured words of flattery into a listening ear of an ambitious and weak man. You have not had in the kindness of your heart nerve enough to drive such vultures from the mansion and executive office. These men have remained around you with sycophantic steadiness.

Two unfortunate events during your administration have precipitated the storm upon you, and are subjecting you to the criticism of thousands of your quondam friends. (1) The exposure of boodling by Folk in St. Louis and by your lieutenant governor at Jefferson City. (2) The canvass for the nomination for governor now going on between Joseph W. Folk on the one side, James A. Reed of Kansas City, and Harry Hawes of St. Louis, on the other, with the shrouded ghost of Ed. Butler standing in the rear of Reed and Hawes, directing the course to be pursued by these men and yourself.

Your true nature exhibited itself, first, by your speech at Lone Jack, saying in so many words, "The people were no losers by boodling, only the corporations and outsiders." And the other course you mapped out to fol-

low was the defeat of Mr. Folk for governor by some one of your sympathizers, with Mr. Ed. Butler as a close third. The speech was intended to placate the people, and the defeat of Mr. Folk would prevent further exposure before more serious errors were charged and proven against your administration.

You made grievous errors in both courses, the first in morals, the second in seeking to protect as base a set of scoundrels as ever "cut a throat or scuttled a ship." Would it not be more commendable in the governor of a great state to further the ends of justice by aiding the law officers in the exposure of crime, in the convictions of the criminals, than seeking to defeat the only man of the three—Reed, Hawes and Folk—who is honest and bold enough to declare what his purpose is now and what it will be if elected governor?

You have made your bed, chosen your associates—Reed, Hawes and Butler—and you must lie in it. You must survive or perish with Reed, Hawes and Butler before the nominating convention. With them you have joined your destiny and with them you must stand or fall.

Commander Booth-Tucker is sponsor for a Bill that deserves the consideration and, we believe, the approbation in its main principles, of every Congressman and Senator. "Give every man who wants it a chance to get a home in the land," says President Roosevelt. And if we go back to our first president we find George Washington expressing his belief that "agriculture is the most beautiful, most useful and most noble employment of man." "Back to the land" has for some years been a cry, but nothing more than a hopeless cry for many a man who would be glad of the chance to convert the desert into the garden, if he had the opportunity to earn an honorable living. In essence Commander Booth-Tucker's proposal is a government advance to bona fide settlers of from \$500 to \$1,500 in cash or material, for the purpose of enabling worthy but poor families to make homes for themselves upon the land. For this purpose he proposes the issue of 3 per cent fifty year gold bonds to the amount of \$50,000,000, not more than \$5,000,000 to be issued per year. With these resources farms are to be provided, not exceeding forty acres irrigated or eighty acres non-irrigated land, which are to be paid for in easy installments. Such a scheme, properly safe-guarded, would help many an unfortunate man to become a reputable citizen and prevent many a speculator, dummy-homesteader and land grabber from getting rich by the present easily evaded homestead laws of the government.

The House Judiciary Committee has unanimously agreed to report the Hepburn-Dolliver bill with an amendment which, in view of legal decisions already rendered, it would perhaps be wisest at present to accept, seeing that a unanimous report from the committee will do much to insure the passage of the bill. The amendment is to insert a clause that shall prevent interference with bona fide shipments for personal use and not for sale.



### "Consolidating the Churches."

Under the above title Dr. Newell Dwight Hillis contributes an article to Everybody's Magazine for April. Dr. Hillis points out very forcibly the economic advantages of union and co-operation among the churches, just as we see it in the industrial world, and he also states some of the evil results of denominational rivalry. It is not difficult to do either one of these two things; but he who would promote Christian union to-day must do something far more difficult than that. The question of our denominationalism must be studied in the light of history, and there must be an earnest effort to understand the real points of difference that keep the various denominations apart. It is not enough to point out the economic advantage of the eight or ten churches in a small town co-operating or uniting as one church. Unless these churches are made to see how this can be done without the sacrifice of truth or of conscience, they will continue to maintain their separate denominational existence, and starve if need be. The element of conscience cannot be ignored in the treatment of this question. Better divisions, even, with all their waste and narrow provincialism, than a union purchased at the sacrifice of a good conscience or by the surrender of honest convictions of truth.

How may the church of Christ be united? It is hardly definite enough to say, with Dr. Hillis, that church unity among Protestants "on the basis of the great simplicities of Christianity, is not only possible but practical and easy of achievement." What are "the great simplicities of Christianity?" The Disciples of Christ furnish a very definite answer to this question. Their plan of union is to return to the New Testament basis of the church and terms of membership. As to what these are, the earnest reader can hardly go amiss. In the earliest and the only inspired church history—the Acts of the Apostles—there is a record of what men were required to believe and do in order obtain admission into the church of Christ. They were required to believe on Christ, repent of their sins, confess Him with the mouth and in the act of baptism, and then strive to live according to Christ's teaching. There were no human creeds formulated, no party names worn, and no ecclesiasticism, binding men where Christ has left them free. They were one in Christ.

Is it impossible or impracticable to return to that simple order of things? We do not think so. We believe the tendency is in that direction. And yet we do not underestimate the tremendous obstacles that are in the way, and that must be overcome. Denominational pride and jealousy, the dogmatism of those who mistake their opinions for divine revelations, the ardent supporter of sectism who es-

teems his party shibboleths more highly than he does the fulfillment of Christ's prayer for unity—these are some of the difficulties that lie in the way. But let us not doubt the power of Christ to overcome such obstacles, and to lift us, in due time, into the larger and fuller life, where all our differences will disappear in the unity of the faith and in the knowledge of the Son of God.



### Change in Assistant Editorship.

In harmony with the brief editorial mention recently, the reader will observe the name of Paul Moore substituted for that of W. E. Garrison in our editorial staff, as Assistant Editor. Concerning the retiring Assistant Editor, who has resigned his position to accept the presidency of Butler College at Irvington, Ind., it is not necessary, nor would it be in good taste, perhaps, for us to say very much. It will readily be understood, however, that his departure to another field of labor, which has been pending for several months, has not been acquiesced in by us without the deepest sense of personal loss. His perfect oneness of mind with us on all the great questions of our day, his high ideal of journalism, and his sincere devotion to the principles of religious reformation for which the CHRISTIAN-EVANGELIST stands, made our work together a constant delight. He felt it to be his duty, however, to respond to this call from Butler College, an institution which, because of its central location, its splendid plant, its financial strength and its excellent corps of teachers, has the opportunity of widest usefulness. We have not sought to dissuade him from that conviction. We are glad to announce that he will continue to do a part of the literary work he has been doing for the paper. We feel sure, too, that should the exigencies of the future require his return to the paper, the same sense of duty that causes him to leave it for the present, may be relied upon to bring him back to it.

Concerning his successor, whose picture we printed last week, we may speak more freely. We have known Paul Moore almost from his childhood; and have always loved him for the purity of his life, his modest demeanor and his many admirable qualities. His opportunities for intellectual training, his love for our cause inherited from parents and grandparents, and made vital by his own study and investigation, together with his experience and training in religious journalism, point him out as a most suitable person for the position to which we have called him. The Christian Century, with which Brother Moore has been connected for some months, referring to his connection with this paper, has an editorial notice of him by Bro. C. A. Young, from which we make the following extract:

When W. T. Moore went to England in 1878 he took his entire family, Mrs. Moore, whose father, R. M. Bishop, was governor of Ohio, Paul, Mary, Richard and Landon. Paul was educated in the universities of London and Paris, and for ten years before he returned to America in 1891, was associated with The London Commonwealth, founded by his father. The Christian Commonwealth took rank with The Christian World and The British Weekly. After Bro. W. T. Moore returned to America Paul Moore was the editor and manager of The Christian Commonwealth, and only gave up this great work because of failing health. Bro. Paul has never been robust, but has unusual powers of endurance. As a man he is brave, but gentle, and the qualities of his refined Christian character enter largely into his editorial work. He is a charming companion and the soul of honor. We shall greatly miss him in Chicago, but we bid him Godspeed.

Since the change in assistant editors had to be made, we feel we have been fortunate in securing one whom we have known so long, who is in every way congenial, and whose large experience in newspaper work will enable him to be very useful to the paper. It is believed that with the continued work of the retiring Assistant Editor, and the entire time of so experienced a journalist as the present Assistant Editor, the CHRISTIAN-EVANGELIST will not only suffer no loss from the change, but will perhaps be even better equipped for its great and continually increasing work.



### Ministers and Business Speculations.

DEAR BRO. GARRISON: Valuing your opinion and knowing your ability to express it, I write to ask concerning the present tendency, seemingly, for so many of our preachers to go into questionable avocations, such as "wild cat" speculations in oil lands, mining industries, saw mills, patent gates, patent medicines, etc. The question, however, arises, Why should ministers of the gospel either be in such a condition as to make it necessary to enter into secular vocations to supplement their salaries, or what are the psychological conditions that make them desire to do any other work than to preach the gospel? Is it because we fail to pay our preachers a living salary? Is it because of the worldliness of the preacher? Or is it because of the lack of preparation for his work? A brief article from your pen in the CHRISTIAN-EVANGELIST, I believe, would be read with interest. Very sincerely yours,

Des Moines, Ia.

JOEL BROWN.

There can be no question, we think, that there is what our brother calls, a "tendency" at the present time for preachers to turn away from the ministry to business pursuits, and often to speculative and questionable schemes of money-making. If this tendency is more pronounced than it has been in the past—and we fear it is—it is probably the result of the commercialism of the times, or the desire to increase one's wealth, which is so marked a feature of our day. Preachers are but human beings, after all, and they share more or less in the spirit of the times.

There ought to be a clear discrimination, however, between those ministers who, failing to find a support for themselves by giving themselves wholly to the ministry, turn to some



honorable business by which they may supplement their income and maintain themselves and their families with self-respect, and another class who, having the ability to earn a sufficient support for themselves and their families in the work of the ministry, turn to questionable get-rich-quick schemes in order to amass wealth. For the first, we have no word of condemnation or censure. Paul himself turned to tent-making to support himself when the work of the gospel did not support him, preaching, meanwhile, as he had opportunity. It is a truth which we must recognize, that many good men fail to earn a support for themselves and their families in the work of the ministry. Whether it be their own fault, or the fault of the churches—and probably the blame should be divided—the fact remains and must be recognized in any fair consideration of this question. When it becomes necessary to engage in what is known as a secular calling to earn honest self-support, the preacher should set a good example, at least, by engaging in such calling as is above reproach and as meets some legitimate want of the people. We cannot resist the conviction, however, that the churches are in some degree responsible for good men turning to secular pursuits. They should not expect the preacher, alone, to illustrate the law of sacrifice.

The evil to which attention is called, and which deserves the most serious consideration, is the turning away of so many preachers from their holy calling to engage in some speculation which promises large and immediate returns, and to lend their influence as ministers of the gospel to further these doubtful enterprises. For that condition of things there are at least two causes. The first is the inordinate desire to be rich, on the part of the preachers, which renders them, as it does others, too indifferent as to the means of gratifying that desire. And second, the lack of proper appreciation of the sacredness and supreme value of the work of the ministry. It is to be feared that too many men enter the work of the ministry without a searching examination of the motives which prompt them, and without any proper understanding of the nature of the obligations which they assume in entering upon this work.

If we are right in our diagnosis of the causes which are leading our ministers and others to neglect the preaching of the word, or mar their influence as preachers, by engaging in business speculations, the remedy is obvious enough. The Bible teaching as to the perils of those who would be rich, and the responsibility of those who are rich, must be emphasized anew until men shall understand more clearly the relation between property and the kingdom of God; and then young men who are preparing for the ministry in our colleges must be taught that the

work of the Christian ministry is the highest work that any man can do in this world, and that to turn away from it or neglect it for the sake of increasing one's wealth, is to choose the less instead of the greater good, and to be unfaithful to a sacred trust. In a little while it will matter little whether we have been rich or poor in this world, but all through eternity it will matter much whether we have been faithful in the use of the talents or ability or advantages which God has given us. In other words, we mean to say that the thoroughly trained and consecrated minister is not likely to use his holy calling for merely personal gain or selfish aggrandizement.

### Questions and Answers.

1. Was Alexander Campbell ever a member of the Baptist Church? 2. If so, was he ever excluded, and on what charge? 3. Did he not belong to the Presbyterian Church and leave it of his own accord? 4. Was he ever immersed?  
V. J. McCOMB.  
*Pine Bluff, Ark.*

These questions may all be answered in a brief statement. Alexander Campbell and his father, Thomas Campbell, were connected with the Seceders' Branch of the Presbyterian Church, and were such when they began their reformatory work. After much investigation of the New Testament they reached the conclusion that immersion in water of a penitent believer was the only New Testament baptism. As soon as this conclusion was reached, the Campbells and their associates were baptized on a simple confession of their faith in Christ, by Elder Mathias Luce, a Baptist minister. This was in June, 1812. Now that the Brush Run Church, composed of baptized believers, found itself standing alone, it seemed desirable that they should form a connection with the Red Stone Baptist Association, and this they did, stipulating, however, that they must be received without consenting to any creed beyond the Bible. This union continued for fifteen years, and was fruitful of good results. Eventually it became apparent, however, that the Campbells and their associates held views concerning the relation of the law and the gospel, the nature of conversion, the subject of creeds, etc., which the Baptists did not approve, and there was no little opposition to the work of the reformers. A union was then entered into with the Mahoning Association, where more liberal views prevailed, and this Association, later, went wholly into the reformation with Mr. Campbell. We recently heard an eminent Baptist minister state publicly that it was one of the great mistakes of Baptist history that they did not find room enough for Alexander Campbell and his co-laborers in their fellowship.

I think I am beginning at last to understand your position on Church federation. If so, you favor co-operation with other religious bodies, only so far as consistent with our po-

sition and conscience, and that for the sole purpose of promoting the union for which we plead. Was not this not the meaning of your Omaha resolution?  
ALPHA.

Certainly, the meaning of the resolution was that we should co-operate with others only so far as we could do so, consistently with our position, as advocates of Christian union on the New Testament basis. But promoting a more perfect union, was not the "sole purpose" of such co-operation, but one purpose; another was, the actual good that could be accomplished in behalf of civic righteousness, temperance and in caring for the religiously destitute by such co-operation. Our brother is not the only one that is beginning to see that subject in a new light. A quiet revolution of feeling is going on among us, as we are coming to understand what is meant by federation, and that it is a step towards Christian union which we cannot ignore and be true to our plea.

### Editor's Easy Chair.

A week at the desk to-day since returning from Florida, but we can almost hear the notes of the mocking bird and feel on our brow the soft, languid air of the southland. It was interesting to note in our railway travel north the rapid change in the progress of vegetation from semi-tropical Florida to St. Louis. It seemed July on Biscayne Bay, June at Jacksonville, May through Alabama, late in April through Tennessee, and March through Illinois. We are glad to report that "spring is on her way," with her wealth of blossom and foliage and fragrance, but she could not keep pace with the locomotive. Nature is in no hurry. Her law is "first the blade, then the ear, then the full corn in the ear." The Master said the kingdom of heaven was like that. Sometimes we would like to have it like dynamite, to blow up the empire of Satan; but this is not God's method, either in nature or grace. Without the sound of a trumpet, or the beat of drum, or the shout of the victor, spring is moving steadily, quietly and victoriously northward, with her many-colored banners, filling the air with the fragrance of her flowers and the music of her birds; carpeting the earth in green, and clothing the trees with delicate foliage, and beautifying the roughest and most uncomely places by the touch of her magic wand. We shall feel, as she advances to our present latitude, that we have experienced for a second time the delights of the gentle springtime.

We find St. Louis more than busy in its preparation for the World's Fair. The landlords are especially busy in raising rents, and the demand for houses is greater than the supply. We took a walk over the World's Fair grounds this morning. Vast progress has been made within the past two months, and yet there remains much



to be done during the present month to get ready for the opening. One is simply bewildered, by a casual visit, at the marvelous structures towering on every hand, and at the prodigal expenditure of money, of labor, of skill and energy for the instruction and entertainment of the world. Art, science, commerce, industry, invention, education, antiquities, and all that relates to material progress of the world is there exhibited. Religion is about the only great commanding interest that has no representation under the auspices and patronage of the Louisiana Purchase Exposition authorities. There is, however, an interesting and little pavilion going up on the hill on one of the great thoroughfares, that will attract considerable attention because its character, purpose and designation will be so different from everything else about it. We refer to the pavilion of the Disciples of Christ, now assuming form. It is under roof and will soon be finished if the funds are forthcoming. It will be highly appreciated by the Disciples who visit the World's Fair and make it their rendezvous, their resting-place when weary, and a meeting place of friends. Thousands of people will pass by it every day, many of whom will learn for the first time of the existence of such a body, and we should see to it that they learn something also of its meaning and mission.

It is not without a heavy cost to itself in many ways that a city becomes the focus of the world's attention, and the objective point of the world's visitation. St. Louis is now in the white light that beats upon a world's fair city, and how it is straightened until the trial be overpast! As coming events cast their shadows before, we are already having a foretaste of what is ahead of us, in the crowded thoroughfares, stores and street cars, in the increased expense of living; in the rush and tumult of preparation, and in the general frustration of all ordinary plans for the summer. It will be a magnificent spectacle, no doubt—the wonderful structures, the marvelous exhibits and the intermingling of all the nationalities of earth as they tramp through the broad thoroughfares of the magic Ivory City. Except, however, for the duty of hospitality to the friends of the CHRISTIAN-EVANGELIST who will call at the office, we would, after a few weeks' experience, gladly run away from all the pomp and glory and splendid pageantry of the world's procession, and of the great show itself, and go to the woods, where we could hear the song of birds and the music of the whispering trees, and watch the young leaves play, or look upon the silent procession of the clouds floating in the distant blue, or marshalled about the gates of the morning and the evening, to catch the glory of the rising and setting sun. The reader need not be surprised,

therefore, to learn any time after the first month of the Fair is passed, that we are discharging the duty of hospitality by proxy and have fled to the mountains or to the woods and lake-side of Michigan. Not that we love art less, but nature more!

It should be remembered by our members everywhere that our National Convention meets in St. Louis, October 13 20, and unless they expect to visit St. Louis more than once during the Fair, they should postpone their visit until October, taking in the Fair either before or after the Convention. It will doubtless be the greatest gathering of the brotherhood that has ever convened in our history, if the conditions continue favorable, and it will be a competitive attraction with the World's Fair, with many, to meet the representative men and women of our movement in the largest gathering in its history. No doubt there will be thousands visiting St. Louis at different times during the summer who will make our pavilion on the hill their headquarters, but we expect by far the largest number of our members who will be able to make but one visit, to make that in October. It is the finest month of the whole year in this latitude, and there will be the triple attraction of ideal weather, seeing the Fair at its best, and attending our great National Convention to be held in the Music Hall and Coliseum, between the dates mentioned above. Nothing is being omitted that can be done by the churches in St. Louis to make that gathering of Disciples historic, not only in numbers, but in all that goes to make up a great religious convention. One of the most essential conditions of making that a great convention, is that the May offering for home missions shall excel by far any previous offering for that work. Let us see to it that this condition is not neglected.

### Notes and Comments.

The Herald and Presbyter (Presbyterian) says of the Religious Education Association that "it antagonizes the International Sunday-school Association and the international lessons," and refers, with evident sympathy and approval, to the alleged fact that the leaders in the actual work of the churches are holding aloof from it because it "is committed to destructive liberalism." In this connection it is interesting to note the comment of Amos R. Wells, managing editor of the Christian Endeavor World. Mr. Wells is thoroughly committed to the international Sunday-school work and to a soundly conservative evangelical theology. He attended the recent convention of the Religious Education Association at Philadelphia, and says: "I could discover no animus against the

International Sunday-school movement, and I heard no utterances leaning toward the modern destructive criticism of the Bible."

There appeared in the daily papers on Wednesday of last week, a most notable contribution to the literature of the present political campaign in Missouri, in the form of an appeal, signed by more than forty prominent ministers in the city, representing all the leading religious bodies, in behalf of civic righteousness and of honest government. There is no question but that the recent occurrences in connection with the primary election held in this city have aroused the citizens of St. Louis to such a realization of political degeneracy and debauchery of the ballot box as they have never had before. We have evidently reached a crisis in political affairs in the state of Missouri. Never in the history of any state has there been so clear-cut an issue as that which now exists in the present gubernatorial campaign in Missouri. There is absolutely no excuse or apology to be made for men who take their stand deliberately with thieves and thugs, who outrage decency and trample upon the rights of citizens to carry out their dishonest purposes. When the returns are in from the pending election, we shall have a revelation, such as we have never had before, of the real character of the citizenship in Missouri, unless, perchance, the voice of the people shall be stifled at the ballot box.

A few weeks since, the editor, on his way down town to the office, in a street car, entered into conversation with a lawyer and local politician concerning the present condition of things in our city and state, and expressed his surprise that a business man of some repute in the city should have presided at a meeting favoring one of the candidates for governor. Whereupon the local politician and lawyer, with a better insight into the motives which prompt a certain class of men in their political action, said it was very natural that he should have done so, and that we would find that many of the great corporations of the city and state were in favor of the machine candidates as against any honest man for governor, because it was cheaper for them to purchase immunity from taxation from the machine, than to pay their honest taxes. "But," we replied in our innocence, "if the people of the state come to know that fact, they will smash the machine!" "Ah!" said our friend, "but the machine will see to it that they do not know about it, or at least that they do not believe it!" We mention the incident as one worthy of being pondered by the honest people of the country. Is it possible that respectable men, connected with great corporations, favor corrupt political methods because it is cheaper than to pay their honest taxes?



# As Seen from the Dome

## By F. D. Power

In these days of materialism run mad, and of leaning upon the almighty dollar rather than upon the Almighty God, it is a sort of spiritual tonic to read Dr. Pierson's "George Muller, of Bristol." An autobiography is what every biography "ought to be," and so this work is founded upon Mr. Muller's "Narrative of the Lord's Dealings" in five volumes. This man, who deserves a place in that muster roll of the saints, Heb. 11, is simply an example of great faith—no miracle-worker, but a believer who with the key of faith unlocked God's mysteries and with the key of prayer unlocked God's treasures, giving the world a demonstration of the fact that "He is, and is a rewarder of them that diligently seek him."

Muller, a native of Kroppenstaedt, Prussia, was born Sept. 27, 1805. His early years gave no promise of usefulness or piety. He was a skilled liar and thief. Before he was ten years of age he was an expert in these vices. Curiously enough, his father set him apart to the ministry. The night his mother lay dying he was drunk on the streets, and when he met the clergyman for the customary "confession of sin" before his confirmation, he defrauded him out of eleven-twelfths of the confirmation fee entrusted to him by his father! At sixteen he was an accomplished criminal, a companion of convicted felons, and himself in a felon's cell. Yet he was accepted as a candidate for holy orders with permission to preach in the Lutheran establishment! After a score of years of evil-doing, he was converted in a prayer-meeting while a student at Halle. Then he came under the influence of Dr. Tholuck, who about this time became professor of divinity in the university. In 1826 he first attempted to preach, memorized another man's sermon and recited it, but asked to speak the second time, and having no second sermon committed to memory, he resolved to depend on the Lord for help, and expounded the fifth of Matthew, thus discovering, as he felt, *the true way to preach*. He felt led to give himself to the work of missions, and in February, 1829, left for London and offered himself to the London Society. He wanted to serve "without salary and laboring when and where the Lord seemed to direct," but they felt it inexpedient to employ those who were unwilling to submit to their guidance with respect to missionary operations, and providence led him to Teignmouth where he served a little church of eighteen members, at a salary of \$275. This was in 1830. About this time he heard some Christian women talking on the subject of "believer's baptism." When he was asked his opinion, he replied, having been baptized as a child, he saw no need of being baptized again. One said, "Have you ever

yet prayerfully searched the Word of God as to its testimony in this matter?" He said he had not. "I entreat you, then," said she, "never again to speak any more about it till you have done so." He determined to examine the Word. Two passages convinced him, Acts 8:36-38, that baptism is proper only as the act of a believer confessing Christ, and Romans 6:3-5, that only immersion in water can express the typical burial with Christ and resurrection with him there and elsewhere made so prominent. Conviction compelled action. Later he said, "Of all revealed truths, not one is more clearly revealed in the Scriptures—not even the doctrine of justification by faith—and the subject has only become obscured by men not having been willing to take *the Scriptures alone* to decide the point."

During the same summer of 1830, further study of the Word satisfied him that though there is no direct command to do so, the scriptural and apostolic practice was to *break bread every Lord's day*. Acts 22:7. He also became convinced that he should receive no stated salary as a minister of Christ. At the same time he urged voluntary offerings as the proper acknowledgment of service rendered by God's minister, and had a box put up in the chapel for the offerings. From that time on he resolved to ask no help from man, but to trust to the Great Provider. "Confidence in God" was his supreme secret. He believed; believing, he prayed; and praying, he expected; and expecting, he received. "Not once," he said, "or five times, or five hundred times, but thousands of times in these three score years, have we had in hand not enough *for one more meal*, either in food or in funds; but not once has God failed us; not once have we or the orphans gone hungry or lacked any good thing."

April, 1832, marks a new turning point in the life of this marvelous man. His work in Bristol begins, and for sixty-six years Bristol is his field of labor and must be ever linked with his name. Bethesda Chapel is the center of his new parish, but the call is beyond that of a simple pastorate. August H. Francke was a fellow countryman of Muller, who in 1696 at Halle, in Prussia, had begun the largest enterprise for poor children in the world at that time. For two hundred years those Orphan Houses have served their holy purpose, and thousands of poor children have been housed, fed, clothed and taught. Here Muller had in 1827 for two months availed himself of the free lodgings furnished poor divinity students and taken, no doubt, the pattern and suggestion of his work. He resolved to conduct his orphanages as he had his church, trusting in the Lord alone for temporal supplies. During the four years he

had been looking alone to the Lord he had received the first year, \$650; the second, \$755; the third, \$975, and the fourth, \$1,335—all in free will offerings and without ever asking a human being for a penny. "Open thy mouth wide, and I will fill it," was one of his life mottoes. He would apply this Scripture to his new plan. The first gift was a shilling, then furniture, then \$500 from a poor needle-woman. In April, 1836, the first Orphanage was opened in a hired house. By the close of 1837 three were opened with eighty-one children and nine helpers, "and the Lord had furnished \$1,335 for temporal supplies."

"A Father to the fatherless," was a phrase that deeply moved this man as he read his Bible on his knees. Trials came. Sometimes the money supply ran so low that it was needful the Lord should give by the day and almost by the hour if the needs were met. One day a gentleman and some ladies visited the orphan houses and saw the large number of little ones to be cared for. "Of course you can't carry on these institutions without a good stock of funds," said one of the ladies. "Have you a good stock?" asked the gentleman. "Our funds are deposited in a bank that cannot break," was the quiet answer. The gentleman drew out twenty-five dollars, a donation that was most timely, as there was not one penny then in hand. "Jehovah jireh" was the name of Muller's God—"the Lord will provide." One day in March, '42, it was necessary "to delay dinner for about half an hour because of lack of supplies," but supplies came. Sept. 4, '44, at day dawn, but one farthing was left on hand, and one hundred and forty mouths were to be fed at breakfast! For any and all needs help was always given, and *it never once came too late*.

In '48 began the work of erecting the new Orphan House on Ashley Down. Then the second in '57, then the third, fourth, fifth. By 1870 five large buildings with accommodations for two thousand children and their teachers and assistants, and all built on the simple lines of faith and prayer. Then came his extensive missionary tours from 1875 to 1892. From his seventieth to his eighty-seventh year, when most men feel it proper to withdraw from all activities, he traveled in forty-two countries, over two hundred thousand miles, speaking to over three millions of people in between five and six thousand addresses. Yet he made no appeals for funds. I heard him when on his fourth tour in 1897. He spoke a number of times in Washington. It was interesting to study his simple style, to observe his great humility, to note the directness, the scripturalness and the unaffected and childlike character of his talks with God. He had

(Continued on page 455.)



# What Is Left?

By Judge A. E. Wilkinson

In nothing does the wisdom of the founder of the Christian religion appear more striking and profound, when tested by the result, than in the teachings as to the relations of his followers to the civil powers. That the tendency of his principles was essentially socialistic, seems clear. It is impossible for one to become fully imbued with the feeling of the brotherhood and equality of all men, without, at the same time, cherishing at least a dream and hope that some day the organized frame of government and society shall come to represent and protect that brotherhood and equality. But, whatever its ultimate tendencies may be, it is clear that his teaching sought no immediate or revolutionary supplanting of existing institutions. It is true that on one occasion he said to the rich young ruler who inquired the way to eternal life that he must sell all he had and give it to the poor. But this was obviously a direction judged to be necessary for meeting the particular case, and not a general rule. Men of wealth and position, like Joseph of Arimathea, were numbered among his adherents and seem to have retained their worldly possessions without any demand for the application of such a sweeping requirement. In the first enthusiasm of the new religion, a group of his followers seem to have attempted a socialistic experiment by throwing all property into a common stock. But it is evident that this was no general rule in the infant church, nor have we any account of the results of the experiment nor warrant for regarding it as the model to which the relations of Christians generally were to be conformed. Much less is there any cause for believing that either Christ or any of his earliest followers thought of any such reconstruction of the social fabric as should establish socialism by law over anyone, willing or unwilling.

Radical as his views on brotherhood and equality were, his teachings and those of his followers, as gathered from the New Testament, upon the subject of the relations of Christians to the state, were remarkable for their conservatism, and not for any tendency to revolution. And this is evidently not accidental, but a deliberate choice of a position which shocked the patriotism and disappointed the hopes of those who looked for the triumph of the Messiah. Thus in the case of the tribute money, which was an issue forced upon him as typical of the whole relation which he was to take to the Roman government, his decision in favor of submission to the civil powers was prompt and clear. That a dominion such as he claimed and has exercised over the minds and hearts of men could be held without conflict with legitimate government or law, was one of the things which then looked im-

possible, but in which history has justified his position.

A similar apparent inconsistency but real harmony appears in his dealing with the question of war. Nothing could be more opposed to his teachings or spirit. In nothing are the hearts of his true followers more concerned than that war should cease from the earth. As to their personal relations, both among themselves and with others, the principles of non-resistance, forgiveness, and meekness which he taught are such that the church to-day is ages from accepting and living them. But there is no evidence that he ever thought to do away with the obligation of military service from the citizen to the state. The highest eulogy he ever pronounced upon the faith of any disciples was upon that displayed by a professional soldier in the armies of Rome. Soldiers were early numbered among the converts to the new religion; nor is there any intimation that they were required to abandon their calling, or that their trade, bloody and hateful though it might be, was inconsistent with the Christian life. The centurion remained a soldier when he became a Christian? He only became a better soldier, less reckless and cruel, more disciplined, orderly and obedient. So the publican remained a tax gatherer; but he became a just and honest official instead of an oppressive and avaricious one.

The attitude of the Church towards the state, in its civil and military demands, was one of alliance and not of hostility, so far at least as the state concerned itself with its legitimate business—the preservation of social stability. When the powers of government sought to exercise dominion over the realm which Christ claimed for his own—the human soul and its relations with God—there, indeed, subjection ceased. But even then there was no warrant for opposing the civil power with its own weapons, or with any force but the passive non-resistance which refused to sacrifice conscience to the decree of power. The position of the church in these matters seems to have been clear and consistent up to the time that the civil power fell into its own hands. That the rulers who then bore the name of Christ should fail to recognize that the same principle which denied dominion over conscience to the heathen ruler denied it equally to the professed or even to the sincere Christian, was natural enough—inevitable for the time being—but the truth, once implanted, germinated and grew. Through ages of darkness and blood its silent influence spread until religious liberty became the accepted rule of the enlightened world. Looking back over the wretched struggle we can now see that, however often mistaken zeal has allied religion with despotism, the true spirit of

Christianity has been at the bottom of all the chief force at work for freedom. Thus religion has proved itself, through ages, to be at once the most revolutionary and the most conservative force at work in society.

It needs the experience of centuries in the practical application of Christ's methods for the advancement of his kingdom to enable us to really believe that it is possible to succeed in that way. Even now the lesson is imperfectly learned. It is still, perhaps, impossible for most Christians to understand that it is the duty of the church to lend its aid to the civil government—to be, in fact, its chiefest foundation and support—and, at the same time, though able to direct and control the forces of that government, to ask nothing from it, nor employ them in any way for the advancement of Christianity—to give all and to accept nothing in return but to be let alone.

And if it is hard for us now to realize the strength of this position, how impossible was it for his followers at the time the position was first defined by the Master. Their amazement, their incredulity, their stubborn conviction that his oft-repeated teaching on this subject and explanation of the true character of his mission could not be meant literally, are patent throughout the narrative. Their state of mind is reflected in their last recorded appeal to the Savior, "Wilt thou at this time restore the kingdom to Israel?" The extent of their misunderstanding is measured by the depths of their despair when forced to believe that the success of his kingdom by the civil supremacy, to which they looked, was no longer possible. It is then that the stoutest of his disciples abandons hope, turns from what he regards as a ruined cause, and leads the disciples back to Galilee to resume the life of fishermen.

What a contrast this, which was in truth the only human, sensible, and rational view of a situation, to that held by the Master. Here, where others saw defeat, he alone could perceive victory. No note of misgiving rings through the sorrows and agonies of his last hours. His last words, as he hung upon the cross, betrayed, abandoned, and in the tortures of dissolution, spoke not of defeat but of triumph. "It is finished." Sublime proclamation of victory! Victory out of defeat! Mad delusion of a visionary fanatic, if the event shall disappoint so wild, so absurd a prophecy! Calm vision of one more than man, if this mad dream can ever, in truth, prove to be a sober reality!

The means by which Jesus proposed to accomplish his objects seem the more eccentric and astonishing when we force ourselves to realize how enormous was the task to which they were

(Continued on page 455.)



# Uncles Sam's Story Land

Past.

In or near the year 1540, a gold and soul-seeking Spanish priest stood upon the crest of a low mountain and looked down upon one of the Zuni pueblos of what is now northwestern New Mexico. The blazing sun shone through the clear air upon the whitish-grey terraced structure below him, and straightway the expectant imagination of this wandering priest hailed the scene as that of the sought-for golden cities of Cibola. The priest returned to Mexico with the story that at last he

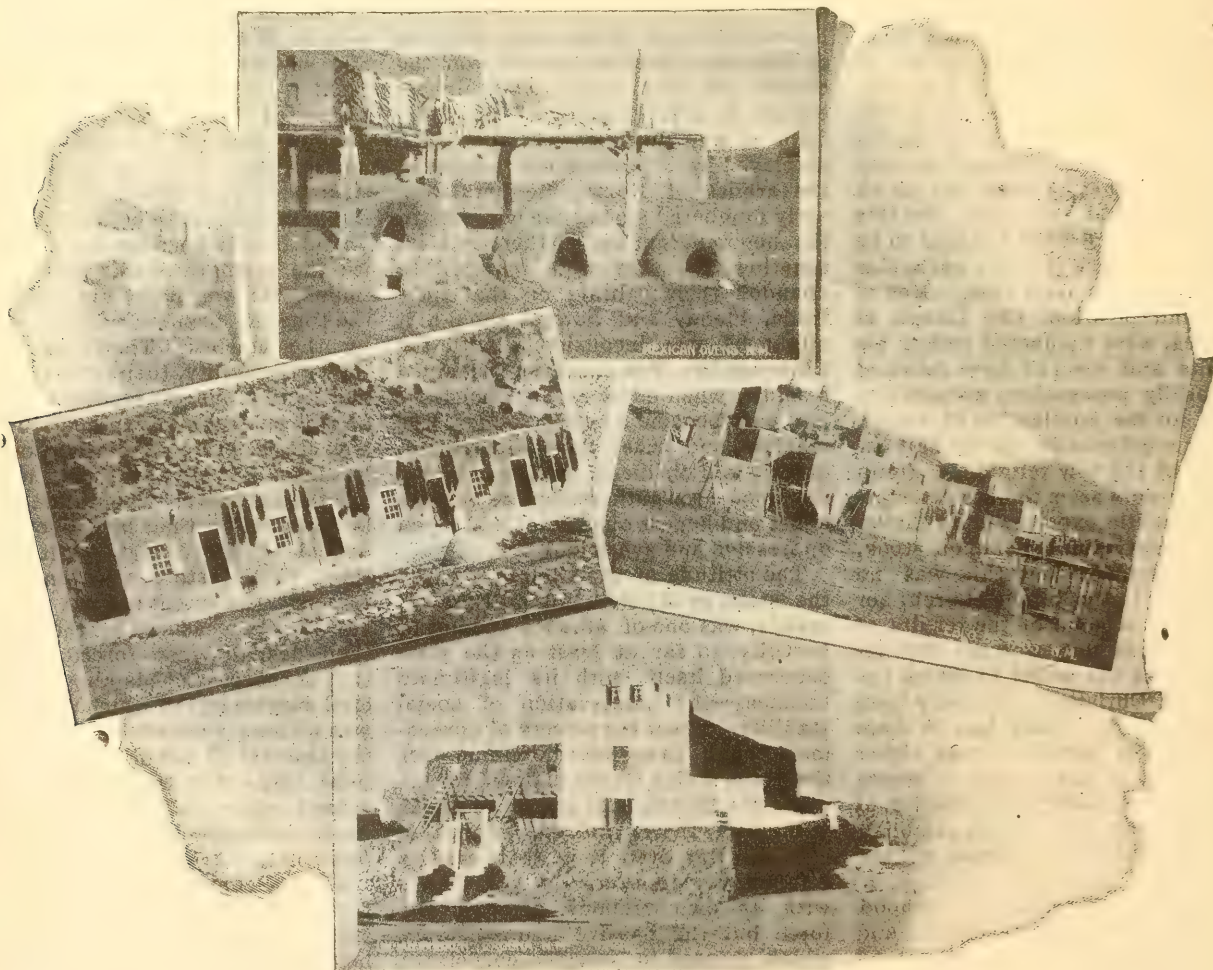
By Jesse B. Haston

the old world are an open book. The pueblos are the remains of huge apartment houses, terraced, many storied, the inhabitants, whoever they were, reaching their quarters by means of temporary ladders. They were built of the inevitable dried brick stuff, and would often house a whole tribe. They represent a social organization far in advance of the Indian. The cliff-dwellings are either excavations in the

The region of their home is now the the ancient Babylon of our country, and many a story of life and achievement shall yet be translated from these sun-lit mesa borders.

Present.

How great affairs do hang upon the character of their beginnings! If an Anglo-Saxon, instead of Coronado of the Latin race, had led the first exploring party into this southwest, a different story might be told of the past progress of the country. But, as it is, the Mexican is being rapidly dis-



had beheld the fabled seven cities, and an expedition started northward, under Coronado, to reach the cities and wrest its storied wealth from its aboriginal owners.

The record of Coronado's quest is laid among the archives in old Santa Fe, and around this old record is being gathered many another fact concerning the ancient things of the Colorado and Rio Grande valleys, things of an unknown past even stranger than those dreamed of the unfound Eldorados.

Mystery draws men. Of the cliff-dwellers and pueblo people of New Mexico and Arizona it may be said that they are an enigma compared with which the archeological problems of

canon side or structures standing in a niche on the bluff side. The archeologist and anthropologist have long been here, but they have been able to form almost no conception of the personal characteristics, language, habits or religion of these ancient people. The remains of irrigation canals as perfect as any our good government may soon hope to build are found here and there, but before all we stand dumb as the mute monuments of that rich and storied past. Whole epochs of the doings of human kind are not dreamed of in all our histories. From whence did these people come? When and how did they perish, and what was their mission under God? They seem alien from anything we are or have known.

placed—pushed back into the small valleys and out of the way. The land that is now to be possessed by the soldiers of Gideon is a land soon to be a great land. New Mexico is three times the size of Kentucky, and the native gama grass is even better than blue grass for winter pasture for stock. And startling also as it may seem to my reader, not "scrub" cattle, but blooded Herefords are grown on these plains. New Mexico has about 300,000 population, and Arizona nearly as many. Fifteen states the size of Massachusetts could be made of the former territory, and two states the size of New York could be laid off in the eastern and southern parts with land enough left in the northwestern corner



to make twenty-four Rhode Islands. New Mexico has twenty-five towns of over three thousand population each. Many of these are almost cities, modern and much more up-to-date than towns of the same size east of the Mississippi. Here is a crossing of the nation's great traffic ways. Four transcontinental lines of railway, leading from Chicago to the City of Mexico and the Pacific Coast, and from the Pacific Coast to the Gulf ports and the east, all find a point of contact and divergence in the Rio Grande valley. Five lines of railroad have been built in the past two years, and others are projected. The government is about to

those seeking health and those with money to develop the country. In the towns, the American citizenship is select. The climate is marvelous, the air antiseptic and invigorating, and surely intended to be breathed by saints of the Lord. Of this land, what shall be the story of its

#### Future?

That story will depend upon the spiritual progress of this fair corner of our land; spiritual progress is, ultimately, the only progress, and, moreover, the sound, spiritual progress of any land finally depends upon the application of the ideals of the people known as the Disciples of Christ. We

Would God that some such cry for gospel life as that going up from this sunny land of promise would touch deeply some heretofore untouched heart, to the end that more treasure shall be gladly poured into the fund for evangelizing our own land—the land of our children and our children's children!

Roswell, N. M.



The conversion of the world is a great work. For its accomplishment it requires great plans, large consecration, strong faith, arduous toil, persistent energy, and a better distribution of the responsibility for missionary work at home and abroad throughout the rank and file of the churches of Jesus Christ.—*Religious Intelligencer*.



#### SATISFIED

The Surgeon's Assistant in a Dangerous Case.

The surgeon who is attending a dangerous case praises the food that helped his little patient.

"I have a story to tell about what Grape-Nuts did and is still doing for my child, a story marvelous indeed which seems almost incredible but which is an absolute fact.

"Two years ago in March my little four-year-old daughter was stricken down with Tuberculosis of the right hip joint. We put her in charge of a specialist for treatment. He told us that our only hope of saving her hip and perhaps her life in addition to his surgical treatment was to build up her system with good nourishing food to make good rich blood, bone, muscle and fat which in time would cure the disease by absorption.

"This sounded easy but proved a difficult case to treat as there were so many foods recommended that did not agree with her or that she did not like and therefore would not eat.

"For a year and a half she barely held her own until Grape-Nuts was tried which she liked from the first and in two months gained two pounds in weight where during the 18 months preceding she had lost weight.

"Now notwithstanding she is also just recovering from a severe attack of the whooping cough which she has had for the last three months, she has gained steadily in weight, is growing nicely and her entire recovery is promising and hopeful and we are confident of complete success.

"Our surgeon is delighted with the rapid improvement she is making and both he and ourselves are more than thankful that we tried Grape-Nuts."

The writer of this letter is the Pastor of a church at Warrensville, Ohio. Name given by Postum Co., Battle Creek, Mich.

Thousands of physicians now prescribe Grape-Nuts food in all cases where strength is expected from food. "There's a reason."

Look in each pkg. for the famous little book, "The Road to Wellville."



construct a number of irrigation reservoirs. In the Pecos valley alone, from which I write, there is a most beautiful and rich country already subject to irrigation, in size twice that of one of the sovereign states of our Union. For apples this valley out-rivals the famous Ozarks, while its alfalfa and other products are superb. And who has not heard of Phoenix the Beautiful, in the whilom salt desert, where W. H. Bagby ministers? And be it known that the resources, mineral as well as other, are just in the mere beginning of development. It is well-known that the section is pre-eminently the lung sanitarium of America. Medical experts located the United States naval and military hospital for consumptives under the brow of Mt. Capitan. Albuquerque equals Colorado Springs as a tuberculosis cure. As business centers, El Paso will rival Denver, and Phoenix Salt Lake City.

The territories have splendid school systems, liberally supported and well manned. New Mexico has a full line of state institutions doing good work. Two classes of people come hither:

came into the kingdom for such a time and such a land as this. The very air breathes the Disciple spirit. The lines of mountain, river, railroad line, coal mine and irrigation canal if put together would spell with giant and inviting letters the great word OPPORTUNITY. The Presbyterians think something of the future of the territory. Last year they spent here \$270,000 of mission money. Other denominations think after the same fashion. Until three months ago there were only five of our church organizations in all this vast region from the orange groves of California to the Texas border. One of these, Roswell, is now self-supporting. In the writer's judgment, there is no other locality under the Stars and Stripes that would yield quite so large returns in proportion to the amount of mission money expended. The field is indeed virgin. As I write to-night, there are only two preachers of the greatest religious movement of modern times giving their time to the Word in all this region of an empire's extent and promise. "Pray ye the Lord of the harvest."



# The Grandest Society on Earth

One Hundred Years of the British and Foreign Bible Society.

By William Durban

By far the greatest event of this week in England is the Centenary Celebration of the establishment of the British and Foreign Bible Society. I have at times taken some of our esteemed American brethren, visiting the Old Country, to see the worthiest scenes of London. One spot hallowed to all Christian hearts in England is the Bible Society's House on the Thames Embankment, in Queen Victoria Street. The most inviting section of this building is the Museum. Here we are shown the famous "Little Mary Jones's Bible." The tale connected with this precious volume is a very pathetic one. Mary Jones was a poor Welsh girl who tramped many miles over the Welsh hills in order to try to secure from Mr. Charles, at Bala, a copy of the Bible for herself. On this story, from his own experience, Mr. Charles based a plea at a meeting of the Religious Tract Society, which was then newly formed, for the formation of a society with the object of distributing the Welsh Scriptures among the Welsh people. Quietly rose the Rev. Joseph Hughes, from the "pleasant village of Battersea," as it was in those days, and said: "Surely a society might be instituted for the purpose, and if for Wales, why not for the Kingdom, why not for the whole world?"

## The Genesis of Great Religious Societies.

The idea of the formation of a society for the expansion of the Kingdom of God by means of literature was no novelty. The Society for the Promotion of Christian knowledge was founded in 1698, and its bicentenary, six years ago, was a very memorable anniversary here in London. The Society for the Propagation of the Gospel in Foreign Parts had its origin in 1701. In 1785, when the Red Terror was about to deluge France with horrors, the Society for the Support and Encouragement of Sunday Schools came into being through the wonderful work done at Gloucester by Robert Raikes. The great Church Missionary Society started in 1799, the Religious Tract Society in the same year, and the Sunday School Union in 1803.

## One of God's Coincidences.

Those who believe in the mysterious operations of an all-beneficent Providence must be impressed with the fact that these societies, which steadily progressed until they attained immense influence, sprang up at the very crisis of modern religious history. Mr. William Canton has written a monumental book, in two large volumes, just issued by John Murray, on the History of the British and Foreign Society. These two volumes bring down the record to the end of the first fifty

years of the Society's operations. Two other volumes are to appear in due time, treating of the second fifty years' period. I have been looking through these two grand volumes with delight. In one passage Mr. Canton says, "It is one of the arresting coincidences which mark its origin, that just at the time when Christian missions on a large scale were established, there should have sprung up this Society which was to give them breadth and permanence." Now, this truly philosophical remark must remind many of my readers of the oft-repeated lessons of history indicative of the over-ruling and appointing evidence of a divine purpose in the evolution of Christian activity. For Providence has never been unready. The Incarnation synchronized with the completion by Roman pioneers and engineers of the magnificent Imperial highways throughout the world that the Ceasars had conquered. The gospel came and found the material conditions for its propagation splendidly furnished by men who had worked better than they knew. The Great Reformation of the Middle Ages found the printing press just invented and everywhere beginning to work out the propagation of the truth in a new medium. All the preparations of Providence are dual.

## The Two Divine Inspirations.

There is something else in which this principle of a Divine dualism is conspicuous. It is impossible to study the records of the magical success of this Society without being profoundly convinced that a supernatural impulse was imparted to the founders and the early prosecutors of the enterprise. There was, in their manner of adapting the new purpose, a catholicity of design and an enthusiasm of aim which even to this day are simply amazing. The Society captured the imagination of the Christian public from the very commencement. The most sanguine hopes of William Wilberforce, the great Slave Emancipationist, never soared beyond 10,000 pounds a year as the annual income of the Society. But four years after its birth the income had reached 12,000 pounds. In 1810 it more than doubled, and in 1813 it leaped to £70,000, in 1851 it passed £100,000, and since 1853 it has not fallen so low as £200,000. Last year the total receipts amounted to no less than £233,138. This wonderful growth would have been impossible but for the energetic formation of auxiliary societies all over the United Kingdom. It was, from the beginning, manifest that a heavenly sanction had favored the efforts as well as the designs of the founders and promoters. The first president once said, after the work had been going on for years, "The Society

never wanted means and instruments for the furtherance of its objects." The great Earl of Shaftesbury was able to say, in 1880, that during its whole history the Bible Society had never made a great and irretrievable mistake. The hand of God was from first to last upon it for good. The men who originated the work were not famous or of surpassing influence, yet their success was uniform and phenomenal. God who inspired the thought inspired the men to carry it out. I am reminded of what I once heard my dear old friend, J. J. Haley, say: "When God brings forth an idea he incarnates it. When he puts forward a thought he places a man behind it." But the men are apt to be those of whom the world would otherwise never have heard.

## A Secret of Success.

There is, however, a Divine secret in this success. At the time when the

## EMPTY NOW

### How One Woman Quit Medicine.

"While a coffee user my stomach troubled me for years," says a lady of Columbus, O., "and I had to take medicine all the time. I had what I thought was the best stomach medicine I could get; had to keep getting it filled all the time at 40 cents a bottle. I did not know what the cause of my trouble was, but just dragged along from day to day, suffering and taking medicine all the time.

"About six months ago I quit tea and coffee and began drinking Postum and I have not had my prescription filled since, which is a great surprise to me, for it proves that coffee was the cause of all my trouble, although I never suspected it.

"When my friends ask me how I feel since I have been taking Postum, I say, 'To tell the truth I don't feel at all, only that I get hungry and eat everything I want and lots of it, and it never hurts me, and I am happy and well and contented all the time.'

"I could not get my family to drink Postum for a while until I mixed it in a little coffee and kept on reducing the amount of coffee until I got it all Postum. Now they all like it and they never belch it up like coffee.

"We all know that Postum is a sunshine maker. I find it helps one greatly, for we do not have to think of aches and pains all the time, and can use our minds for other things." Name given by Postum Co., Battle Creek, Mich.

The one who has to bother with coffee aches and pains is badly handicapped in the race for fame and fortune. Postum is a wonderful rebuild-er. There's a reason.

Look in each package for the famous little book, "The Road to Wellville."



enterprise was inaugurated the religious world was rent and torn by thorny and bristling sectarianism. Part of the Divine influence which inspired these founders was an impulse by which they ignored, avoided, and overcame all tendency to sectarianism amongst themselves. The whole Christian Church was imbued with the utmost controversial acrimony. That aspect of the community shocked Thomas and Alexander Campbell and led to the Disciple Movement. The Bible Society was born partly as a protest in favor of Christian Unity. The Society did not, however, undertake to re-translate the Scriptures from the original in any fresh version, but simply accepted King James's Authorized Version and disseminated that. Thus, the merely transliterated term "baptize" was retained. The version in popular use was not interfered with. Of course that method might be ideally improved upon, and Alexander Campbell did improve on it; but it is certain that the Bible Society could not have come into existence on any other basis than that which it adopted. There are flaws in all God's earthen vessels. There is a blind spot in the eye. There are a few destructionist critics even amongst the Disciples of Christ. So I am told, and so I have found it evidenced. But defects do not invalidate the sublime perfection of adaptation of even imperfect means and instrumentalities to the predestined end. The Disciples of Christ are the most truly Biblical people I have ever learned to know, and they, above all others, must rejoice in the incomparable work done by the British and Foreign Bible Society. The Society has actually translated the Bible into 437 languages and dialects!

#### Royalty and the Bible.

Prince Albert and Queen Victoria loved the Bible. The Book of God is honored still at the British court. March 10 was "Universal Bible Sunday." The King was indisposed, and it was not safe for him to proceed as arranged to St. Paul's Cathedral. But the Queen and some of the younger members of the royal family were present at the celebration service. The Bible is recognized as the bulwark of the British constitution. And while that is so, the Bible will be a saving power for the whole nation and for the whole empire. Finally, I rejoice that America also possesses a Bible Society, which, in process of time will, I trust, rival in the magnitude of its operations our own in the Old Country. Meantime let each of our churches of Christ stand before the world around it as a miniature Bible Society, and, criticism or no criticism, the Disciples of Christ will grow and flourish under the same holy inspiration which is so marvelously manifest in the history of this Society. On the remarkable speech given by the Hon. Mr. Choate, at the great Albert Hall meeting, I will not dwell here in detail, for I have no

room, and it will assuredly appear in the American papers. But certain sentences in it were memorable. He took for his text the message cabled from President Roosevelt to the Bible Society, "Convey to the British and Foreign Bible Society my hearty congratulations on their centenary, and my earnest good wishes for the continued success of their great work." Mr. Choate romantically reviewed the history of copies of the sacred book in pioneer log-huts in the American wilderness, and he recalled the fact that New England, in its first generations, was the most biblical community on the face of the earth. Their laws and customs were founded on the Holy Book, which was read through in each family twice a year, from Genesis to Revelation.

*London, England.*

## People's Forum

### "More Preachers Needed"—a Suggestion.

After reading Pres. L. M. Sniff's article in the CHRISTIAN-EVANGELIST of Feb. 25, on "More Preachers Needed," and the comments made by Brother Medbury in a later number of the CHRISTIAN-EVANGELIST (March 25), I cannot resist offering a suggestion.

Brother Medbury said: "As a people we must find the men, and then help the men find themselves, if the work of the future is to be done as the fathers have prepared the way." Of course the great need is more men, and the great question is, how to find them.

Pres. Sniff very largely sees the answer to this question by properly equipping and supporting preparatory schools where many young men who come to them may be led into the ministry. How this would relieve the situation! But how long will it take us to see this great need and learn this most important lesson? What are we going to do in the meantime for preachers to take the place of those who die and the others who become osteopaths, magnetic healers and controllers of Texas land and lumber financial bubbles, etc., etc.? Isn't there some other way by which we can "find the men" needed for the ministry without waiting until we build up these schools?

The church is the natural source of our preachers, but all are agreed that the rank and file of the church do not appreciate the supreme need of more preachers. This is a lamentable fact, but it is true. Consequently we cannot look to the church as a direct and reliable source just now.

In my judgment, the way to "find the men" whom we so badly need is through our present preaching brethren. Why not? They know of this need better than anyone else, except our Bible college professors. Knowing the environments of their converts, why can they not persuade them to preach the glorious gospel of this Christ whom they have honored as their Lord and King? This is not all theory. I attended our Kansas Lectureship last year at Emporia, Kansas, where a paper was read on the subject of ministerial supply, and in the general discussion one of our preachers made substantially this remark. "I have never been to college, but since I have been trying to preach, I have persuaded three young men into the Christian ministry." When in conversation with W. J. Lhamon about this matter, he made this statement: "Bro. J. L. Brandt told me he had started over sixty young men into the ministry." The preacher who was instrumental in making me a Christian, was heard to say, "I have sons in the gospel preaching in eighteen different states." Yet our great brotherhood hardly knows of Samuel Magee. J. B. Cor-

wine has made Ralls county, Mo., well nigh famous for the large number of young men it now has in the ministry. These examples only indicate what can be done, to a greater or less degree, by each of our preachers if they will take personal pains and work persistently along this line.

Now, if the preachers, when they take up this work as I have tried to indicate, have these preparatory schools for which President Sniff so justly and ably pleads, to direct these young men to, after they have found them, there would be no reason for misgivings for the future of our ministry. May each of our preachers make his parish a recruiting station for young men for the ministry!

*Des Moines, Ia.*

W. D. ENDRES.

### The Old Brethren.

L. W. Spayd's experience with the "old brethren" has many duplicates of varying degree. Years since F. D. Power as a stranger visited a congregation in England. In the midst of the service an elder, spying the unfamiliar face, descended from the platform and put our genial brother through a searching catechism: "Do you wish to participate in the 'fellowship?'" "Do you desire to break bread?" "Are you a member of the body of Christ?" "Have you been scripturally baptized?" The answers being affirmative, Bro. Power was allowed to make an offering and commune.

After the service the elder returned to discover the identity of the visitor, and extended to him some social courtesies. At night with the elder Bro. Power attended the service and was introduced to the preacher of the occasion. When the preacher found out who he was he treated him very coldly, if not rudely, and didn't even ask him to pronounce the benediction. In justice to the elder it should be said that he apologized to Bro. Power for this "distant treatment," and explained that their preacher had no fellowship with American Disciples, and that personally he wished that his sympathies were larger.

W. T. Moore's "Life of Timothy Coop" throws much light on this problem. When I united with the West London Tabernacle a series of articles from my pen were published in the Christian Commonwealth. They dealt with my reasons for abandoning sectarianism. I was soon flooded with letters, pamphlets, books, and especially copies of the "Ecclesiastical Observer," the organ of the Old Brethren, and I was urged to come to the true church and "not jump out of the frying pan into the fire." The American Disciples were stigmatized as worse than sectarians. The names of the organs, "Christian Commonwealth" and "Ecclesiastical Observer," respectively, very fittingly set forth the characteristics of the different movements. But I do not see much difference between those who are called "antis" in this country and the "Old Brethren." At least the treatment I have received from them is similar to that meted out to Bro. Power. Although the lines of cleavage have not been absolutely identical, the spirit is the same. So after all the "Old Brethren" are just "antis" plus certain British peculiarities and minus an American flavor. If Bro. Spayd will visit certain of our states, especially in the south, he will find as tough propositions confronting him as he met in South Africa, from almost every standpoint. He will not only have his brethren (?) against him, but he will be just as unable to make a living. He will not have the same sympathy and assistance from his immediate brethren, because "distance lends enchantment to the view."

CLARIS YEUELL.

*Columbia, Mo.*

### The Missouri Lectureship.

One who has ever attended a session of the Missouri Lectureship always hungers and thirsts after more. Fulton will entertain all who come. One of our best schools for girls is located there. The program is excellent. The guest of honor, E. L. Powell, of Louisville, Ky., is one of the most popular and eloquent lecturers among our people.

CRAYTON S. BROOKS.



# News From Many Fields

## Northern California.

The missionaries under the State Board of Missions baptized 90 souls during the month of February, and added 43 others. No wonder it was a wet month! The people who thought we would have a dry year are not to be found. A few more April showers, and California will have most abundant harvests this year. The Lord is certainly smiling on this land.

The convention of the Sacramento Valley District just closed at Sacramento was unique in that the majority of the preachers present had come into the state in the past six months. It was a high water mark convention, too, for there was much water to be seen from the capitol dome, and in the home of the Sacramento church was warm hospitality, earnest words of encouragement and much enthusiasm manifested. The new ministers are a fine and promising lot of men, and we hope for very decided results from their presence among us.

T. B. Dry is at Eureka and at work.

C. C. Bentley, from Kansas, is on the ground at Hanford and busy at work.

W. F. Cowden, of Tacoma, is touring the churches in the interest of the May offering.

A. L. Platt, of Selma, will be called to the work of state evangelist May 1.

J. A. Carroll has obtained a leave of absence and will accompany T. H. Lawson, of Stockton, east May 1, on a lecture tour. They have a good machine, and it talks, too.

D. W. Honn, of Visalia, will sing for A. L. Platt, beginning May 8. They make a very fine team and will begin their work at Chico.

A few days ago I was invited into a fine automobile in company with an ex-presiding elder of the Swedish Methodist Church. They have planted a very strong colony at Kingsburg with three churches, and are now looking for other good locations. They would like a certain 2,400 acre tract, but I hope I have the inside track on that tract, so that we may see a Christian colony and a good, strong Christian church there.

We rode 50 miles in four and one-half hours, and saw some of the finest land God's sun ever shone upon. What could be better for a future Christian home than 20 acres in such a spot, with one's neighbors, in faith and practice the same, on every hand, with no saloons and a good church and schools?

The next day we rode 28 miles in four hours behind a fine team, through orchards and vineyards whose yield is such that the desire to retain your confidence in my truthfulness forbids my stating it.

Healdsburg. J. P. DARGITZ, Cor. Sec.

## Columbia Notes.

Pastor Winders and Dr. Moore returned from Chicago enthusiastic over the congress, and jubilant over securing it for Columbia next year. We shall welcome the congress, and our invitation to guests is out from now on.

I had the pleasure of supplying Brother Hart's pulpit in Fulton on the 20th. The Fulton church is strong and active, and realizes its great opportunity as regards young people. William Woods College of itself affords a handsome audience of young ladies. The college stands high in the affections of the Fulton people, and Brother Jones is both admired and loved for his work's sake.

Our architects assure us that the plans and specifications for our Bible College building will be ready for the contractors this week. We are now assured of a stone building in the Tudor style, in every way beautiful and commodious. We hope in a very few weeks to furnish the CHRISTIAN-EVANGELIST readers with a view of the building. We can express only upon our knees our gratitude for the blessings that have come upon us since last September. A growing work awaits us, and we long to make it a glorious one for the cause of Christ.

The University of Missouri is growing rapidly, and thousands of young people will in the future be thronging to this center of colleges year by year. It will be our joy to reach many of them, we are sure. They come from all sources—cities, towns, farms, other states and foreign countries. It is reported that there will be eight or ten from Egypt next year for the study of agriculture. Of the first 1,200 that registered last fall, 338 were from farms. It would seem to be a mistake to suppose that the state university does not reach the rural people. I believe that some such opinion was expressed recently, but certainly without foundation.

All of our young men who are ready for work are employed with churches, and we frequently have good reports from them. They love their work and the churches, and the churches love them.

In my absence a week ago last Sunday, President Jesse of the university lectured to the Bible class, and was especially happy in provoking religious thought. Last Sunday morning the class numbered 187.

Many will take pleasure in knowing that Miss Caroline E. Pope, of St. Louis, is taking work both in the Bible College and in Christian College preparatory to her work in India, whither she expects to go in a few months under the auspices of the C. W. B. M. Sister Bantz, I believe, has the joy of having discovered Miss Pope. Miss Pope is a trained nurse, who recently came to us from the Lutheran Church. She was engaged in the Orphans' Home in St. Louis, and now devotes her life to mission work in India. She is a bright and ardent student.

Columbia, Mo.

## Kentucky.

R. J. Bamber, of Pittsburg, Pa., has accepted the call recently extended him by the church at Versailles, and expects to begin his work there on April 1. We gladly welcome him to the Blue Grass State.

W. H. Pinkerton, of the First Church, Paducah, is assisting D. F. Stafford in a meeting at the Third Church, Louisville, with Prof. Leonard Daugherty as leader of song.

President B. A. Jenkins recently delivered a very instructive stereopticon lecture in the Broadway Church, Lexington, on "Hawaii."

The Ninth District Sunday-school and C. W. B. M. convention will be held May 5, 6 at Versailles. A splendid program has been arranged.

I. J. Spencer, of the Central Church, Lexington, will assist the minister, H. D. Clark, in a meeting at Mt. Sterling, in April.

W. R. Jinnett, of Earlinton, has accepted a call to the Central Church, Columbus, Ind. Prof. Chas. Louis Loos delivered a very instructive address in Central Church, Lexington, recently on "Walter Scott—Preacher and Reform."

Editor J. B. Briney, of the Christian Companion, will preach once a month this year for the church at Campbellsville.

The First District Sunday-school and C. W. B. M. convention will be held on April 13, 14 at Shelbyville. The Eighth District convention will be held on April 28, 29 at Carlisle.

There are 33 more students enrolled in the College of the Bible this year than last. H. L. Calhoun will be added to the faculty next year.

W. E. Mobley has preached fifty years at Elkton and forty-nine years at Berea, half-time at each place. He is now eighty years of age, but is still vigorous and active and is doing excellent work for the Master in western Kentucky.

E. L. Powell, of the First Church, Louisville, preached in Macauley's Theater on last Sunday night, the 27th, on "Is There a Hell?"

We are glad to welcome A. P. Finley back to "Old Kaintuck." He has recently been located in California, but is now preaching for the churches at Warsaw, Sparta and Glenco, all in Gallatin county.

James Vernon, who recently resigned at Nicholasville, will begin work in his new field, Winchester, Ind., on the first Lord's day in April. Sorry to lose him from our state.

President J. W. McGarvey visited the church at Barbourville on Sunday, March 20, and assisted in the ordination service of elders and deacons.

T. S. Buckingham is supplying for the church at Maysville during the absence of their regular minister, R. E. Moss. He reports four added recently—three by baptism.

We are glad to report four more added here at regular services—three by baptism and one reclaimed.

Midway, Ky.

GEO. W. KEMPER.

## Indiana Notes.

The spring series district conventions, will be held as follows: South Milford, April 11, 12; Laporte, 13, 14; Veedersburg, 14, 15; Delphi, 18, 19; Andrews, 20, 21; New Castle, 21, 22; Anderson, 25, 26; Terre Haute, 27, 28; Spencer, 28, 29; Lawrenceburg, May 2, 3; Brownstown, 4, 5; Odon, 5, 6; Princeton, 9, 10; Orleans, 10, 11. W. J. Wright, Washington, D. C., evangelist for New England, our Indiana state workers and a local representative from each district for Church Extension, will be present and assist in each convention. A splendid new state church map, ten feet long, will be another attraction. It is the best and most complete state, district and county mission map in existence. A study of this map alone will pay you for attending the convention.

With meetings running at Auburn (county seat mission), Hammond, Indiana Harbor (mission), Petersburg (county seat mission), Osgood, Richmond, by assistance of the State Board; with new churches organized at Terre Haute, Epsom, Ridgeport, Shiloh, Milford and Bryan; with 500 souls gathered in last week in evangelistic work; and with new houses of worship to be dedicated by the state evangelist, at Shiloh third Lord's day in April, Milford, fourth Lord's day in April, and Epsom, fourth Lord's day in May, it really looks like there is something doing in Indiana. The state now has 945 churches, with 1,000 open fields, and every one containing living Disciples, inviting, calling us to come in and possess the field. All we need is more money to get more men; and the Disciples, that is to say, the Christian people of Indiana, will see that these are provided.

T. J. LEGG.

## Ohio Letter.

North Fairfield church has secured a pastor after quite a little effort. Brother Wayt, of West Virginia, is the fortunate man, and will begin work at once.

Ohio has three churches that will reach a thousand dollars or more for foreign missions this year. They are Cincinnati, Central, Akron, High Street, and Franklin Circle, Cleveland. These are good signs.

W. M. Taylor has been in Cleveland and vicinity the past two weeks, telling of his remarkable history in Porto Rico. O that we could make an offering May 1 that would make it possible to put a score of men in this wonderfully ripe field!

The daily press says C. M. Oliphant has resigned at Paris, Ill., and will move to Cortland, Ohio, and go into business.

Sunday, March 20, was the birthday of the fifth church in Columbus and vicinity. The new child is at Linden Heights, three miles from the center of the city, and has a charter membership of about 30. They already have a fine lot and will build a house this season. Secretary Bartlett says Columbus has had the healthiest missionary growth of any city in the state. Six years ago there were two churches, now five. The three new ones have grown up rather than boomed up, and each has come from a mission Sunday-school of two years' life. The work in Ohio's capital



was never so flourishing or better led than now.

Another get-rich-quick scheme has attacked some Ohio preachers. This time the headquarters are in Wisconsin. O Lord, how long?

I. J. Cahill, of Dayton, brought "Peter's Wife's Mother" up to Cleveland and vicinity and introduced her to good audiences at Bedford, Glenville and Collinwood to the delight of all. This lecture is an excellent tonic for spring fever.

The churches of Cleveland and community will rally around the flag and shout "America for Christ" at the Euclid Avenue Church, Wednesday, April 13. Z. T. Sweeney will be there as the 13-inch gun. What the harvest will be cannot be stated until May 1, when the offering for home missions shall be made and counted.

M. B. Ryan, bishop at Glenville, is holding a meeting and trying to revive the church at Richwood. This was the home for some years of the Octographic Review and its editor. It is to be hoped that it may be said of their influence, as of our pilgrimage here on the earth, "We shall live, but not forever."

It is none too soon for Ohio Disciples to be thinking of the state convention. This year everybody is going to Cleveland, May 23-26. The program is already completed and will be an attractive one. The convention will be held in the old stone church on the public square. This is an ideal location. The Forest City will be at its best at this season of the year. The committees are working already for your entertainment and comfort. Come, brethren, by scores and hundreds to Cleveland, May 23-26. We will tell you more about it as the days go by.

Collinwood, O.

C. A. FREER

## Colorado.

The church at Denver, and indeed throughout the entire state, has suffered a great loss in the death of Judge Isaac E. Barnum. The present board of elders paid a beautiful tribute to his memory at his funeral services. He occupied many positions of responsibility and trust in the Central, prominent among them the chairmanship of the building committee which erected the present modern house of worship for the Central. He was identified with the mission work of the state, serving a number of years as a member of the state board, occasionally as its president, and one year as president of the convention. The funeral services were held at the Central Church, March 25. It was very fitting that Wm. Bayard Craig, pastor of the Central, who had been associated with Brother Barnum in the beginning of the Central Church, should deliver the memorial address.

The state board has authorized the committee on a summer assembly in Colorado to prepare for such a meeting if they shall deem it wise. Further announcement will follow.

F. F. Walters, of Grand Junction, is in a meeting with his home church. Nine additions to March 22, with interest and attendance excellent. Brother Walters' mother in Coffeyville, Kan., who was so ill, is recovering.—William L. Clinex closed his pastorate at Manzanola, April 1, and Eli Walker, of Miltonvale, Kan., succeeds to the place May 1.—J. P. Davis, of Missouri, is supplying the pastorate at Trinidad from March 1 to July 1, the period of absence of the pastor, David C. Peters, who is in the Orient.—S. K. White closed at Windsor with March. No one has yet been found to take that work.

J. W. Maddux closed his meeting with his home church, Golden, March 20, with 23 added, and four others awaiting baptism. Including the union meetings in the town, he has spoken from five to seven times per week for ten weeks, and this while suffering almost continually with lagrippe. A Junior Society Christian Endeavor with 25 members has been organized.—G. W. Coffman closed his work at Paonia, March 1, and has removed to a ranch near that place.

Ward Russell, the pastor at Florence, is on a lecture tour of four weeks, extending through Kansas, Missouri, Iowa, Illinois and

## That Tired Feeling

Is a Common Spring Trouble.

It's a sign that the blood is deficient in vitality, just as pimples and other eruptions are signs that the blood is impure.

It's a warning, too, which only the hazardous fail to heed.

## Hood's Sarsaparilla and Pills

Remove it, give new life, new courage, strength and animation.

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**Hood's Sarsaparilla promises to cure and keeps the promise.**

Minnesota. He divides the net proceeds with the Christian Endeavor Society of his church to aid the building fund.

The corresponding secretary held a ten days' meeting at Rifle in March, and organized a church with 20 members. Others will be added to the charter membership roll. All meetings were held in the Methodist Church building, their pastor cheerfully recalling their mid-week meeting, also inviting the secretary to occupy his pulpit each Sunday evening of the meeting. The choir of the church also led the singing. The preacher believes he preached the gospel faithfully, but the kindest feeling between the two bodies of believers was maintained throughout. Probably this is an example of "fraternity and fidelity" of which the editor wrote recently.

Robert W. Moore closed a meeting with his own church at Lamar, on Feb. 28, with 14 additions, seven by confession. The meeting was held under serious difficulties, many of the members being sick, also the pastor himself a part of the time.

The corresponding secretary attended county Sunday-school conventions at Trinidad, Las Animas and La Junta, in company with Rev. J. C. Carman, superintendent of the Colorado State Sunday-school Association in March, delivering several addresses.

The Denver papers are authority for the statement in a communication from Loveland, that the Benevolent Association of the Christian Church will begin in the coming summer the erection of cottages for their orphanage work in Colorado. We are glad to receive this good news. It is stated that the first cottage will be named the McMillan memorial, in memory of Brother McMillan, who resided in Loveland and preached there many years ago.

Miss Mossie L. Elmore, of Trinidad, state superintendent of Christian Endeavor, is doing good work, and we ask all the societies to co-operate heartily to make her work a still greater success.

The Bible-school at Greeley has had an average attendance of 85 for six months. Their offerings the second Lord's day of each month are devoted to the building fund. This school is but a little more than one year old, and the church not that old. It is a mission of the state board, and Greeley is the seat of the State Normal School.

LEONARD G. THOMPSON, Cor. Sec.

Denver.

## St. Louis Letter.

All St. Louis is getting ready as rapidly as possible to see the many thousand friends who will come from all parts of the world during this year. Old pavements are being replaced with new ones, streets paved, hotels renovated, boarding houses repainted, private homes set in order. Even our machine government is taking interest in the welfare of the people who are to visit us, and are preparing special protection for them while they are with us.

The great buildings of the Great Fair are nearly completed, and as soon as the grass covers the ground and the leaves cover the trees it will be indeed a fairy land. The buildings are magnificent. The plan of the ground and the arrangement of the buildings are all that the most artistic taste could ask for, and when all is completed the visitor must feel that at least for once in his life he is permitted to walk in and breathe the atmosphere of the world of beauty.

The management have sought to make this exhibition not a display of freaks and monstrosities, but a great world school, where every nation can for a season go to school to the great thinkers in the world of art and industry.

It will afford an opportunity for us to see concrete illustrations of what other nations, as well as our own, are doing. And the foreigners coming to our shores, many of them for the first time, will have an opportunity to see what a Republic can accomplish in the short space of one hundred years.

The only embarrassing feature discovered so far is the immensity of the show. It is simply impossible for any one to see it all, even though he be there every day from the opening to the close. Hence, it is important for those who desire to make a study of the Fair to in some way systematize their work. It will be well to read up carefully the daily reports of the things to be seen; to get a descriptive guide book and study it before coming to the city; to decide what department one desires more especially to study; to plan in so far as possible what one is going to do before ever he goes into the grounds.

If it be at all possible everybody should attend this Fair. This for several reasons. It will most likely be the last opportunity of the same kind for many years. There will, of course, be expositions on a small scale in different parts of the country; but it is not probable that there will be another comparable to this, as a world school, during the time of any one now living. Other expositions will necessarily be local both as to place and product displayed. St. Louis is so situated that it is easy of access from any part of the United States.

To our own people we wish to say that we think this exposition will mean much. We are not thinking of anything narrow or sectarian. But as a means of education, a broadening of our views; as a means of bringing us into a closer touch with all the world, it will mean much, and we covet the presence at some time during the year of all of our people. We want to make the national convention in keeping with the spirit of the Fair—something great. It should be in many respects the greatest convention that we have ever held. With the watchwords we have accepted for the year, with the ideals that we have set before us, with the hope of hearing reported that we have realized our ideals, with the combined thought of attending the greatest convention ever held by our brethren, and at the same time attending the greatest educational exhibition the world has ever seen, all of our people should begin at once to lay plans to be here in October.

F. N. CALVIN.

## Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. Cor. 6th & Olive Sts., St. Louis.



## The Sunday-School.

April 17.

JESUS TRANSFIGURED.—

Mark 9:2-13.

Memory Verses 2-4.

**GOLDEN TEXT:**—A voice came out of the cloud, saying: "This is my beloved Son; hear Him." Mark 9:7.

### The Chosen Three.

"To him that hath shall be given," said Jesus. In things spiritual it is especially true that blessings come to those who have already been blessed. And necessarily so. It is not the harsh and arbitrary mandate of injustice, but the inevitable law of life. The highest spiritual experiences are attainable only by those who have been prepared for them. To any others, they would be mere emptiness and profanation. So it came about that Jesus was not transfigured in the presence of the throng which followed Him only to profit by His miracles of feeding and healing, nor even in the presence of the entire group of His intimate Twelve. But He took the three who were, by temperament and spiritual attainments, best qualified to understand the unique vision which was about to be given to them,—no, not to understand it, for no one could have done that, but to catch some glimpse of its real spiritual meaning, and to transmit it most fruitfully to succeeding ages.

### The Narratives.

Wonderful in its simplicity is this narrative of a most wonderful event. How an ordinary uninspired writer would have been lured into picturesque detail and grotesque embellishment of this plain story! None of the three evangelists who tell of the episode seems to feel that it is at all surprising or that it stands at all in need of explanation or substantiation. Doubtless they had come to feel that it was a natural thing for Jesus to appear as He did here on Mount Hermon. And so, indeed, it was, far more natural than for the Son of God to be "found in fashion as a man," as He was on every day except this during His earthly life. What would have been a marvelous, miraculous event for a mere man, was for Jesus on a reversion to the normal.

It is somewhat surprising that John, who was himself one of the chosen three who witnessed the transfiguration and the only one of the evangelists who did have that privilege, is also the only one of the four evangelists who does not record the transfiguration. Was it because John, writing from that height of spiritual exaltation and with that insight into divine things which he had attained by almost a century of Christian experience, thought so constantly of Jesus as the Eternal Word, the permanently transfigured Lord, that this momentary transfiguration on Mount Hermon was lost sight of by being merged into a background which was identical with it?

### On the Mount.

What was it then which transpired on the Mount that day, when, in the presence of the apostles of the new time, the law-giver and the prophet of the old time met with the Lord of all time? A whitening of the garments, a shining of the face—but was that all? Surely these merely physical phenomena did not constitute the essence of that transformation in the presence of which Peter forgot the dull, gray duties of life and longed to remain upon the mountain. Some things defy human language, and this is one of them. Evidently the purpose and the effect of the transfiguration was to show to the chosen three the true glory of their Lord—not a mere radiance of raiment and features, but a manifestation of the abiding radiance of soul. Whatever the manifestation was, it clearly conveyed to its beholders a higher conception of Jesus and of the desirability of endless companionship with Him. All our knowledge of Jesus—whether it comes from reading the record of



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His life, or from seeing the shining deeds of His disciples, or from the experience of personal fellowship with Him—is of value only in so far as it creates in us a like desire to have Him for our permanent companion.

### Vision and Service.

Peter's suggestion showed that he had caught part of the message of the transfiguration, but only part. He wanted to be with Jesus, but he had not learned that no one can be with Jesus by going apart from men. There may be moments of withdrawal for soul refreshment, but the Lord's abiding presence is to be found where His work is waiting to be done—and that is in the midst of His needy brethren. Not on the mountain, but in the valley must the Lord's disciples pitch their tabernacles if they would have Him with them. At the foot of the Mount of Transfiguration a demoniac boy was waiting to be healed, and at the foot of every mount of spiritual vision and uplift are the waiting multitudes, for the relief of whose needs the gold of all our visions must be minted into the coin of service.



### Special Trains to California \$50 Round Trip.

Special personally conducted trains through to San Francisco and Los Angeles via the Chicago, Union Pacific & Northwestern Line, leave Chicago and various points east, April 26 and 27. Stopovers at Denver, Colorado Springs and Salt Lake City. Side trips at a minimum of expense. \$50 round trip from Chicago; correspondingly low rates from all points. No extra charge for travel on special trains. Tickets are also good on the Overland Limited, solid through daily train, less than three days to the Coast, over the only double track railway between Chicago and the Missouri River, and via the direct transcontinental route. Two trains daily. Choice of routes returning. Write for itineraries of special trains and other detailed information to G. F. Brigham, Jr., 505 Olive St., St. Louis, Mo.

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By J. M. ATWATER

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ST. LOUIS, MO.

## Christian Endeavor.

By H. A. Denton.

April 17.

HOW CHRIST TRANSFORMS LIVES.

Rom. 12:1, 2; Phil. 3:20, 21.

### For the Leader.

Correctly speaking, there is no better way of putting it than as worded in the topic. It is Christ who transforms, and not the person. Yet we are in the habit of saying of a man that he has reformed. Now this is all right if we keep in mind the work that Christ has to do in every genuine reformation. To keep this clearly in mind, and to make proper distinction, will save us much confusion. This has not always been done. Such mysticism has grown up around our religious ideas that, in some instances, the sinner has given himself up to waiting for the Lord to reform him in his own good time. Such an one will wait a long time. Let him awake and call upon the Lord. On the other hand, we see a man so void of any sense of the divine help in turning from sin that it is purely a secular matter with him. This is another extreme, and is as bad, maybe worse, than the former error. Let us come to the full truth in our study of this topic to-night.

### For the Members.

1. In the first place we are told in the first verse of the twelfth chapter of Romans to present our bodies as sacrifices unto the Lord. We get the idea here of an offering up of the lusts of the flesh, as well as a consecration of all that is good in us to the Lord. That which is placed upon the altar is given up. If it be sinful pleasures we have abandoned them. If it be our abilities to do good and to worship and adore the Lord, it means that forever this shall be our chief employment.

2. This same verse tells us that this is a reasonable service to render to the Lord. It is reasonable because it is best. That is, when we look into the matter, from whatever point of view we may, reason says that is the best and safest way. To make a partial offering of the body is to realize only a partial salvation. The divided heart is a failure in any undertaking. What is worth doing at all is worth doing well. This has become a truism with us. Let us, then, see that the work of God in the plan of salvation is laid out along the same line of thought. There is no fundamental conflict anywhere between the interests of our natures and our bodies and the interests of our souls.

3. The second verse says we are not to be conformed to this world, but to be transformed. What does that mean? It means to be changed in our ideals and actions from the false view of life held by that great unchurched body of the sons of men. The first thing is to get one to think right. The will, the intention, the desire, must be right. This mental, this heart change, is referred to in the text in the phrase, "the renewing of your mind." The sinner is not only wrong in conduct, but he has a false view of God's world. Until he sees this fundamental error in his plan, all his efforts at righteousness will be artificial, ephemeral. This is the doctrine of a change of heart from a rational and scriptural point of view. But that it is the commonly accepted view, I am not ready to say.

4. But how does Christ purpose to effect this transformation in heart and conduct? Will he bring before us a theology? Will he hold up certain doctrines to be learned off by heart? Not at all. His theology is not in a book, but in a life. It is not abstract, but concrete. That is, all he has in the way of doctrine or theology is embodied in his life. We are called to a higher and better life, which is offered to us as the only safe and reasonable way to live for this world and the world to come. This call comes to us in his person pure, holy, full of love and compassion. I am asked to love him and accept him; to understand and to follow him. He is made upon my level in the flesh while he is living



out the divine demonstration. I follow, and it all becomes plain to me. I live the doctrine, and I know of its truth.

#### Quiet Hour Thought.

Is it the passion of my soul to bring about this transformation in the lives of others?

#### DAILY READINGS.

M. By His presence.	Ex. 34:29-35.
T. By divine indwelling.	Mark 9:2-8.
W. By the Word.	Jas. 1:21, 22.
T. The heavenly image.	1 Cor. 15:45-49.
F. By beholding Him.	2 Cor. 3:10-18.
S. By imitating Him.	John 13:12-17.
S. How Christ transforms.	Rom. 12:1, 2.

### Midweek Prayer-Meeting.

April 13, 1904.

#### TESTS OF DISCIPLESHIP.—

Matt. 16:24.

"If any man would come after Me, let him deny himself, and take up his cross, and follow Me."

*A Crisis in Jesus' Life.* The incident by which this passage is connected marks one of the crises in the life of Jesus. He had drawn from His disciples, by His questions, the confession, through Simon Peter, that He was the Christ, the Son of God, and He had announced His purpose to build His church on that rock-truth. Having brought them to this view of His character and mission, He felt that the time had arrived when He could announce to them plainly His betrayal and crucifixion at the hands of His enemies. They must be prepared for this inevitable culmination of His earthly ministry which He clearly foresaw, but which was hidden from them. No sooner, however, had He made this startling announcement, than Peter rebuked him, saying: "Be it far from Thee, Lord: this shall never be unto Thee." Of course it seemed to Peter, and probably to the other disciples, that this meant the failure of all the fond hopes they had cherished of the coming kingdom of God. Looking at it from a purely human point of view, as Peter did, it seemed to him that Jesus' death meant the failure of His plans.

*An Old Temptation.* It was not the first time that Jesus had met with the suggestion, or temptation, to establish His kingdom by other means than by the lowly path of self-sacrifice and crucifixion. He had met and resisted this temptation, immediately after His baptism. He recognizes it now, though coming from one of His disciples, as essentially the same idea which had been presented by Satan, and so turning to Peter he said: "Get thee behind Me, Satan: thou art a stumbling-block unto Me: for thou mindest not the things of God, but the things of men." And then He laid down the law of discipleship which we have in the text given for our study: "If any man would come after Me, let him deny himself, and take up his cross and follow Me."

*A Universal Law.* Not only, then, was it true that Christ could accomplish His mission in the world only through the law of sacrifice, by laying down His life for the world, but He announces here a universal law of discipleship. Every man who would be a disciple of Jesus must become obedient to the same law; that is, he must take up his cross and follow Jesus. We can only unite with Christ as we come into union with Him through conformity to the same law by which He won His kingdom. This is the royal road to discipleship, and there is no other. Confession, baptism, uniting with the church—these are but the outward signs or expressions of the inward principle, which alone can make one a disciple of Christ—the willingness to follow Christ even at the sacrifice of life itself, if need be, and like Him seek not to please ourselves, but to serve others.

*Cross Bearing, What Is It?* What is it to take up one's cross and follow Christ? It is to ask what is *right*? what is *duty*? what would Christ have me to do? and to do that, no matter what opposition or inconvenience

# DO YOU GET UP WITH A LAME BACK?

## Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease, which is the worst form of kidney trouble, may steal upon you.

The mild and the extraordinary effect of the world famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.

### Swamp-Root Entirely Cured Me.

Among the many famous cures of Swamp-Root investigated by the CHRISTIAN-EVANGELIST, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

Gentlemen—I attribute my present good health to Swamp-Root. I suffered many years with kidney trouble and had an almost constant pain in my back. Your great remedy, Swamp-Root, cured my trouble, and I have since been perfectly well.

Yours truly,

B. H. Chalker, Ex. Chief of Police.  
Ozark, Ala.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, nervousness, irregular heart-beating, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

## To Prove What Swamp-Root, the Great Kidney, Liver and Bladder Remedy, Will Do for YOU, Every Reader of the Christian-Evangelist May Have a Sample Bottle sent Absolutely Free by Mail.

**SPECIAL NOTE.**—So successful is Swamp-Root in promptly curing even the most distressing cases of kidney, liver or bladder troubles, that to prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST. The Proprietors of this paper guarantee the genuineness of this offer.

or hardship it may involve. It is to get Christ's point of view of life, as far as it is possible, and to be true to that. It is to prefer a good conscience and fellowship with Christ to ease, to personal popularity or self-aggrandizement.

*Self-Examination.* Let us examine ourselves by this test which the Master has given us. Are we disciples of Jesus? Not unless we are cross-bearers. What cross are you bearing for Christ? What sacrifice are you making for His kingdom? "If any man have not the spirit of Christ, he is none of His."

*Prayer:* O Lord, as Thou hast called us to be Thy disciples, we humbly beseech Thee to grant us grace whereby we may be willing to take up the cross daily and follow Thee, through evil report and through good report, in adversity as well as in prosperity, that we



may share with Thee in Thy glory, in Thy eternal kingdom. For Thy name's sake. Amen.

### Connection at Mexico for Missouri Lectureship.

All day light trains on C. & A. east and west make close connection for Fulton. Only east trains on Wabash reaching Mexico by 11 A. M., and west by 12 o'clock (noon), make connection the same day for Fulton. First train from Mexico to Fulton 7:30 A. M., and last at 2:20 P. M. T. J. Hoxsey, just north of the strtion, will kindly care for delegates by day or night at very reasonable rates.

A. W. KOKENDOFFER.



## Our Budget

—Home missions to the front.

—You may have heard this motto before, and you are likely to hear it again until home missions is marching at the head of the procession.

—We furnish some fuel this week to feed the flame of religious and patriotic zeal which blend together in the work of home missions.

—Now that Easter is past, let us seek to live in the power of the risen life. "If ye be risen with Christ, seek those things which are above."

—The Maplewood Christian Church, St. Louis, dedicated its new building last Sunday. See report elsewhere. This is the congregation of which Bro. G. A. Hoffmann is pastor, and its growth has been very encouraging.

—G. L. Wharton, of Calcutta, India, will preach in Maryville, April 10.

—Prof. Keith is filling the Bethany pulpit until a regular minister can be secured.

—You will never make men think a thing is important by apologizing for your interest in it.

—There has been a gain in the receipts from the churches for foreign missions of over \$4 000.

—If you want men to give, you must ask them to give, and then give them the opportunity to give.

—There is nothing about home missions that needs defence. The aggressive campaign is the need of the home land.

—The Aurora, Mo., congregation has employed Bro. A. J. Williams, of Marionville, as a regular preacher for the coming year.

—Prof. Atwater, who was a member of the faculty of Indiana University for more than a quarter of a century, has been elected professor emeritus of Latin.

—J. A. Canby, now minister at Ann Arbor, Mich., will bring back with him to the university town his father's family, after a visit to his old friends in Virginia.

—Cephas Shelburne spent the third Sunday with the church at Angola, Ind., and "preached," says the Angola paper, "two very able and beautiful sermons to large audiences."

—Ernest H. Boyd, baritone, has returned from his southern trip, and any pastor or evangelist wishing a singing evangelist will address him at Creston, Iowa.—R. H. INGRAM.

—G. M. Read, Mapleton, Kan., called this week at this office, returning from a visit east. He is desirous of locating with some church in that state, and may be addressed as above.

—W. P. Aylsworth, of Cotner University, recently delivered his popular lecture, "Napoleon Bonaparte," at Tabor, Ia. By invitation of the faculty it was given in the auditorium of Tabor College.

—Dean W. J. Lhamon, Missouri Bible College, Columbia, Mo., delivered an address on "The Literature of the Bible" before W. H. McClain's Bible class at the Hamilton Hotel on Monday evening last.

—Last week the Foreign Society received a gift of \$500 on the annuity plan from a friend in Indiana. The society hopes many others will remember the work in foreign lands in the same substantial way.

—The political campaign in Missouri is waxing very hot. Can't we get as much in earnest in our religious campaign? The fight for civic righteousness should be supplemented by evangelistic work, for the gospel has the power to save the state as well as the individual.

—Bro. O. A. Bartholomew preached at the Hammett Place Christian Church on Sunday morning last a sermon on the occasion of the 48th anniversary of his ministry. Although he is in very feeble health, the sermon is said to have been vigorous in style, reminiscent and tender in its character. He has a warm place in the hearts of the St. Louis brethren for the work he has accomplished.

—During the past month George Kilgen & Son, of St. Louis, have finished building pipe organs in the churches at Lancaster, Ky., and Marshall, Mo. They have also begun the erection of one for the church at Danville, Ind. Evidently our churches are increasing in their appreciation of the value of good music as a feature of public worship.

—Wren J. Grinstead has found the Australian climate detrimental to the health of both Mrs. Grinstead and himself, and has consequently resigned at Grote St., Adelaide, in order to return to America. He hopes to be ready for engagement by September. Communications for him, if sent care John T. Hawkins, 61 Headley Ave., Lexington, Ky., will be duly forwarded.

—The Laporte (Ind.) Daily Herald of March 30, says that: "Rev. Geo. E. Hicks, pastor of the Christian Church, will have completed his second year's work here next Sunday, and last evening at a meeting of the official board of the church, satisfaction was expressed very forcibly by the Board's increasing the reverend gentleman's salary the snug sum of two hundred dollars per annum. The church is certainly prospering under his pastorate."

—P. C. MacFarlane, of Alameda, Calif., in a personal letter to the editor, writes: "Bro. Van Kirk is doing a great work this year. He has come out of his trying ordeals with a spirit sweet and pure as of yore and the same cheerful optimism. He has a large place in the hearts of Californians." We are glad to know that these things are true, and that Bro. Van Kirk is rising to the great opportunity which presents itself to him in that great state.

—S. W. Brown, writing from Helena, Mont., under date of March 22, says: "Am delighted with this broad and breezy country, with these grand brethren and these glorious mountains. Had David kept his flocks near this city he could have truly said of this place, as of Jerusalem, 'As the mountains are round about Helena, so is the Lord round about them that fear Him.'" Bro. Brown recently went from Indianapolis to take pastoral care of the First Christian Church in Helena.

—And now comes the Bethany Herald, booming the Bethany Beach summer resort. Both poetry and prose are laid under contribution to sound its praise. The Assembly will begin "about July 12, and will continue until about the middle of August, possibly a little later." The Herald is published monthly by H. J. Penrod, M. D., at 10 cts. a year at Ocean View, P. O., Del. We are glad to call attention to this rallying center of our Eastern brethren, and to wish it abundant success. These summer assemblies have in them great possibilities of good.

—A misplaced comma very often changes the whole meaning of a sentence. A wrong initial may convey just as false an impression. In our last week's issue it was stated that John L. Brandt was going to supply the pulpit of a Mississippi Presbyterian Church during April. John L. Brandt should have been John B. Brandt, who is a Presbyterian minister. We ought to have known that Bro. Brandt, of the First Church, St. Louis, is too busy at this season of the year to be running off as a supply for Presbyterian or any other religious organization. We had the paragraph on good authority, but the initials were confused.

—It is the newspaper men who are generally credited with the ability to write "scare-head" lines, but some preachers might rival the newspaper men. We have just received a card with the head: "Preacher's Wife Pounded at Atlanta, Iowa." This is startling enough to make one wonder what the preacher's wife was doing, but the information further conveyed speaks of such simple and delightful things as ice cream and cake, which are evidence rather of a friendly feeling than any desire to batter the poor preacher's wife. The meaning of the news is that W. B. Crewdson and wife have just celebrated the thirtieth anniversary of their marriage, and a great many friends reminded them of this happy event in a surprise party in which a pound of silver dollars was presented as an expression of friendly feeling.

—J. R. Shie, who is sojourning for a few weeks of much needed rest and recuperation at long Beach, Cal., has received a unanimous call from the East Side Church, Los Angeles, and expects to take charge as soon as he is well enough. Harry Wilhite, of Oxnard, is called at San Bernardino.

—Frank J. Nichols, who has for some time been pastor of the West End Christian Church in this city, has tendered his resignation to take effect June 1st, in order to practice medicine, for which he has been preparing himself during his residence in the city. R. G. Stockton, of the Majestic Range Co. of this city, is chairman of the committee on securing a new pastor. This is one of the newer and smaller churches of the city, but it is a good field, and with an energetic, able young man as pastor, can accomplish a good work.

—Up to date we have received cash on pledges on World's Fair Building, \$1,467.50. The total amount pledged is \$2,857.50. We need more than \$1,000 additional pledges, and will need the cash on all of them by May 1. May we not expect that our public-spirited members, in all the states, will respond promptly to this urgent need? Checks or drafts should be made payable to J. H. Allen, treasurer, and may be sent directly to him at 104 South Main St., St. Louis, or through this office. Colleges, missionary societies and other organizations desiring to make an exhibit, should prepare same and have them ready by May 1.

—References having been made recently in some of our journals to the Hyde Park Church, Chicago, as under the support of the American Christian Missionary Society, it seems proper that the following statement from Bro. Ames should be published:

"The American Christian Missionary Society has contributed no money to the support of the Hyde Park Church, Chicago, since November, 1898. I became the pastor of this church October 1, 1900.

EDWARD S. AMES."

5520 Madison Ave., Chicago, April 2.

We wish to add, on our own knowledge, that the church is a liberal contributor, according to its ability, to our various missionary interests.

—One of our good brethren writes that he has felt inclined for a year or two to write for the CHRISTIAN-EVANGELIST occasionally, but hesitated about doing so, "because several years ago when I was more pugnacious than I am now, I used to pitch into the CHRISTIAN-EVANGELIST." He adds further: "But as my mental horizon broadens, and as I try to live more and more the Christ-life, I am getting out of some of my former ideas and notions of men and things." We quote this not only because of its commendable spirit of frankness, but to say that no brother who has ever criticised this paper or its editor need suppose, for a moment, that he is any less welcome on that account as a contributor to our columns. While we cannot afford a fatted calf for every such returning prodigal, they can always rely on finding at least a slice of veal and a hearty welcome at our board!

—A letter from Bro. J. W. Harrison, dated Atlanta, Ga., March 25, states that he and his wife have completed their outward journey of about a thousand miles by wagon road from New York to that city. They left New York Sept. 19, reaching Atlanta March 16. He writes: "My health is fully restored and am glad we took the trip. Some people think we have suffered privation, but such is not the case. Indeed it has been quite a pleasure trip. We have seen some lovely country and have become acquainted with men and things. We have had quite a number of pleasant cottage meetings in people's houses along the way, and have learned that our plea finds favor much more than I could have expected." He mentions the fact that people of various religious bodies have received him kindly and have spoken words of encouragement to him. He and his wife are at present guests of the mayor of Atlanta, who is a member of the Christian Church of that city. They were to leave Atlanta on the 30th inst. on their return trip home through Tennessee, Kentucky, Ohio and Pennsylvania, expecting to arrive in New York about September next.



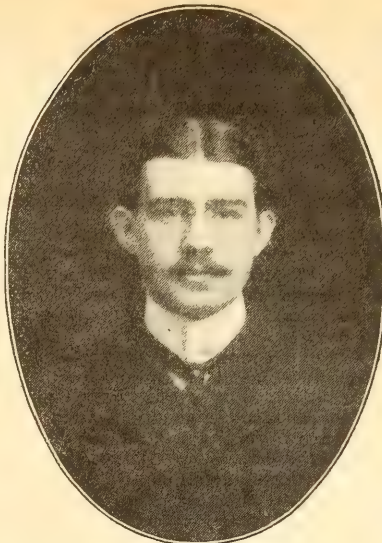
—The dates of the summer conferences of the Young People's Missionary Movement are officially announced as follows: The Western Conference at Winona Lake, Ind., June 17-26, the Southern Conference at Lookout Mountain, Tenn., July 1-10, and the Northern Conference at Silver Bay on Lake George, N. Y., July 22-31. It is expected that the missionary secretaries for Young People's work of the leading missionary boards of America will be present. In addition to these, an invitation is extended to leaders and workers in national, state, district and local Sunday-school and Young People's organizations. Additional information may be had by addressing The Young People's Missionary Movement, 156 Fifth Ave., New York City.

—The executive committee of the Missouri Lectureship has made an effort to arrange a good program for the Fulton meeting, April 11-14, and the men enlisted from the home state, together with the popular Louisville orator, E. L. Powell, are a sufficient guarantee of an interesting and profitable meeting. Bro. E. M. Smith, on behalf of the committee, writes: "As preachers, our present duty to the speakers and to ourselves is to arrange to attend every session of the lectureship, and to try to secure the attendance of those outside the ministry as far as possible. Fulton has extended a very gracious invitation, and we trust the brotherhood will accept with the same cordiality." We announce elsewhere the railroad connections.

—W. A. Fite has closed his work at Maryville, Mo., where there were eleven additions during the last week of his stay. His nine and a half months' ministry added 98 to the church, the net gain being 78. Bro. Fite leaves Maryville, which now has a membership of nearly 900, with great regret. The people, he says, are the very best, and their expression of appreciation of their pastor took a tangible form in some handsome presents. R. A. Omer preached for the congregation on Easter Sunday. This church has for the past two years made the largest offering of any in the brotherhood to the Benevolent Association, and they still hope to hold the banner next year. The successor of Bro. Fite, who is now taking up his work in Texas, has not yet been chosen.

—B. B. Tyler was nominated by Amos R. Wells, of the Christian Endeavor World, as a member of the Council of the Religious Education Association. The proposal was heartily seconded by Dr. Peloubet, whose Sunday-school work is so well known, and the nomination was unanimously ratified. It is interesting to note that Mr. Wells, who attended the recent meeting of the association at Philadelphia, declares that he "could discover no animus against the International Sunday-school movement, and heard no utterances leaning toward the modern or destructive criticism of the Bible." Many will agree with Mr. Wells that "it seems of the greatest importance that conservative men should not hold aloof from the association, but work heartily in it and be at hand to check any dangerous tendencies if they develop." We sincerely trust that Brother Tyler will throw in his lot with this movement.

—Miss N. C. Metzger, of this city, is circulating a petition, under the auspices of the W. C. T. U., to the Excise Commissioner and to the members of the police board, urging them to enforce in its entirety, the law pertaining to the closing of saloons on Sunday, namely, that all doors of such saloons be closed from Saturday at twelve o'clock (midnight) to Sunday twelve o'clock (midnight), and that no intoxicants of any kind or character be sold or given away on such premises during that time. The petition is receiving thousands of signatures, but we imagine there must be a reorganization of our city government before there is any serious attempt to enforce even Sunday closing. The recent attempt under the recommendation of the grand jury to close the saloons from one o'clock to seven o'clock on Sunday morning was not wholly successful, several violations being reported. How much more, therefore, would the saloon-keepers trample under their feet an order requiring them to close during the whole of Sunday. But the fight is on for law-enforce-



### Our New President.

[From the Butler Collegian.]

At the meeting of the board of directors last Friday afternoon, Dr. Winifred Ernest Garrison was chosen president of Butler College, to succeed President Butler. Dr. Garrison has been connected with the CHRISTIAN-EVANGELIST, one of the leading papers of the Disciples. After having studied at Bethany College, West Virginia, and Eureka College, Ill., he went to Yale, where he was graduated with the class of '94, being one of the university's honor men. Later he took a post-graduate and theological course at the University of Chicago, where he obtained the degree of Doctor of Philosophy in 1897. For the one year following, '97-'98, he taught history in the university, then came to Butler and held the chair of history for two years. From Irvington he went to St. Louis to accept the editorship of the CHRISTIAN-EVANGELIST. . . . Dr. Garrison will assume his duties at the beginning of the next term. It was at the request of President Butler that the board fixed this early date. The new president can then plan for the summer and fall work of the college. He will come at a most auspicious time, for now the board has plans by which the usefulness of Butler may be widened. His coming will undoubtedly add strength to our college, for he is a friend to the small school and is in sympathy with the high ideals for which Butler has always stood. He will wield a potent influence over the students—an influence for good that goes to make up sturdy manhood and beautiful womanhood.

He is still a young man, and is, perhaps the youngest college president in the United States,—being but thirty years old. But he is progressive, and his high intellectual attainment should do much to put Butler in the forefront among the colleges of Indiana and of the country. Though a Missourian by birth, he has a warm place in his heart for Indiana and her institutions. In fact, Indiana is half his home, for he married an Indianapolis girl, Miss Annie Dye.

Dr. Garrison has traveled extensively and has written several volumes of his travels, one of which is "Wheeling Through Europe." He has also a theological work entitled "Alexander Campbell's Theology." Dr. Garrison has often visited the college and spoken of his travels. The last time, he told of his journeys in Norway and Sweden.

ment, and there will at least be an opportunity of finding out how many of our officials feel bound by their oath of office as respects this matter.

—Howard T. Cree, who resigned his position as pastor of the Central Christian Church, this city, a few weeks since to accept the work at Augusta, Ga., closed his labors with the Central Church on last Lord's day, preaching morning and evening to large audiences. At the close of the morning service a

committee, appointed at a previous meeting for that purpose, submitted resolutions expressive of the high appreciation of the congregation of Brother Cree and of his labors for the church, and also of his good wife, who seems to have given as good satisfaction in her sphere as her husband in his. The resolutions were highly complimentary to Brother Cree, and were unanimously endorsed by the congregation. His family physician and personal friend, Dr. Larew, made confession of Christ at the morning service. Brother Cree left on Monday noon with his family for Covington, Ky., whence, after visiting friends for a few days, they will proceed to their future home, Augusta, where he is to preach next Lord's day. Brother Cree has greatly endeared himself to the brotherhood in St. Louis and to the other ministers of the city by his ability and consecration to the work of the Master. He and his good wife will be followed by the good wishes and prayers of a large company of friends in St. Louis, who will rejoice to learn of their success.

—We have received the program of the Christian Endeavor section of the Missouri state meeting, which is to be held at Carrollton, June 17-22, 1904. There is promise of a very interesting gathering. We will give the program in full at a later date.

—Bro. A. R. Moore, writing from Birmingham, Ala., March 18, says: "This day is the anniversary of my coming to Birmingham. In the year we have had 47 additions and built a new church costing complete about \$21,000. It is built of light brown brick trimmed with white stone. It is modern in every appointment. All rooms can be thrown together and afford seatings for 850 people. We could not have built this house without the aid of our Church Extension Board, which loaned us \$6,000. We are not strong here numerically or financially, and it seems a marvelous thing that a small congregation could raise for current expenses and building more than \$16,000 in a single year, but this has been done; all obligations have been met, all missionary offerings taken, and the church is in a flourishing condition." We are sure these words of encouragement will be read with interest by the brethren everywhere. Bro. Moore is to be in a meeting at Anniston, Ala., April 4 to 20.

—The "Pew and Pulpit" department of the Globe-Democrat, agent the coming of our new assistant editor, gives the following dissertation on the Moores:

The Christian Church in St. Louis is never without a Moore. "We have more Moores," said a member of Mount Cabanne congregation recently, "than of any other kind of people, even the Joneses or Smiths." There is one church, that at Hammett Place, which, it seems, fate will never allow to have any pastor save one named Moore. Three different men of that name, one an evangelist, have been pastor there, and the present pastor is named Moore. It was a Moore in recent years who was pastor at the Fourth Church. It was a Moore, Dr. W. T., at Columbia, who was in England the most distinguished member of the Christian Church. He ranks high in this country, also. And now comes his son, Paul Moore, to add one more of those in St. Louis. For Paul Moore is to be assistant editor of the CHRISTIAN-EVANGELIST, beginning next week.

The philology of the name throws no light on the fact that so many of the Moores have cast their lot with the quiet, earnest, simple-minded folk known as Christians. A Moor is a native of Morocco, or a very dark-faced person generally; or he may be, in Manx dialect, the officer who summons court in the different districts or shreds; or he is akin to the bonneted high lord mayor in that, sometimes, he appears as the bailiff of a farm. None of these ancestors of the St. Louis Christian Moores appear to have transmitted their traits to posterity. There is one other, the martyr, Sir Thomas More, who caught aside his long beard from the executioner's knife, because the beard, he said, "had not committed treason." But he had only one "o" in his name. The printing press, however, has come into use since then. People are prodigal of their "os," and this man who suffered death for his opinions—his repudiation of Anne Boleyn and his allegiance to the pope, was doubtless the one responsible for this modern large family of Moores who believe in the freedom of individual opinion.



## Correspondence

### American Missionary Society Notes.

The field of America responds instantaneously to the simple gospel plea. It is no difficult matter to organize churches. We could organize them from three to five times as rapidly as we do, were it not for the question of their after nurture. The work of our National Home Mission Board is not only to preach the gospel in destitute places, but to preserve the results already attained, by helping weak churches, lately organized by some good evangelist, to employ a preacher and have regular services. This work of conservation and nurture is the work that requires the money. Our National Board ought to have enough money to be enabled to do not only this work, but the advance work of initial evangelism. Our preachers and churches should see to it that a much larger offering is made for this pressing work than last year. Two hundred thousand dollars to expend in all America, including Canada and Porto Rico, is a very small amount for one million, two hundred and fifty thousand followers of Jesus the Christ. Last year \$24,947.02 was expended in state work in Kentucky alone, \$10,999.98 in Illinois, \$12,267.26 in Missouri, \$18,002.87 in Ohio, \$13,525 in Texas, and a total of \$142,721.37 in all states for state work. The American Christian Missionary Society does work in all but eight states, besides Canada and Porto Rico. Last year only \$102,246.10 was placed in its hands, and of this sum but \$56,000 was immediately available for missionary purposes. We cannot do large things upon such terms. Our missionary societies must have more liberal support. We urge all preachers to bring these facts to the attention of the churches before May 1, 1904.

We must have \$200,000 this year.

The home missionaries are only our substitutes in the field, doing personally and generally at considerable sacrifice the toilsome service of the pioneer of the gospel. Heat and cold, discouragement and burden-bearing against heavy odds, do not deter them. Through patient continuance in well doing, with indomitable faith, with zeal that acknowledges no possibility of defeat, they preach the unsearchable riches of Christ as the fathers did. We ought to encourage these brave hearts with assurances of our interest, with liberal financial backing, with prayers and personal assurances of appreciation.

For home missions the brotherhood has suggested that we raise not less than \$200,000 this year. This suggestion grew out of the necessities of the field in every direction. Certainly no one read the record of current events and the progress of our cause without feeling that the time for a far more urgent and wide-spread movement for evangelizing our own country is upon us as a people. But if we are to raise this splendid sum, our preachers must bestir themselves and their people. By all means let the mark be passed.

There is a deeply rooted desire widely spread and rapidly growing in the hearts of the people everywhere, that the cause of New Testament Christianity shall advance upon liberal lines, and with inescapable emphasis compel the recognition of the Apostolic Church. Churches are demanding better organization, more effective methods and tangible results. Preachers that cannot answer these requirements are losing place. The fervor for results extends to the mission fields, and the same churches are demanding to see for themselves the workers, the work and the results. All this inspires hope and confidence. The minds and hearts of the people are rapidly coming out of the nebulous and sentimental. The distinct needs of mission fields will thus be more readily and immediately felt and responded to, and the losses of prestige and opportunity, so often characteristic of the past cause of neg-

lect, shall soon become but a painful memory. We are glad to point to these encouraging facts in view of the approaching May offering for home missions. The time has come to lift this work out of the obscurity of past years and to acknowledge its primacy.



### A Mass-Meeting at Indianapolis.

On Lord's day afternoon, April the 3rd, there was a mass-meeting of the Disciples of Christ of Indianapolis at Tomlinson's Hall. This hall, which will accommodate three thousand or more, was full, and I understood that all who came could not get in. There are from five to six thousand Disciples of Christ in the city who take no sectarian name. The object of this meeting can be thus stated:

1. To deepen and intensify the interest of the churches of the city in extending the cause of Christ in Indianapolis. Many of the members of the thirteen churches of the city are already banded together in an organization known as the Christian Church Union for the extension of this work. Several of the weaker churches of the city are aided in maintaining pastors by this union. The stronger the cause of Christ can be made in Indianapolis the stronger it will become in Indiana and the nation.

2. To interest the churches of the city in Butler College. No college surpasses this in advantages of location and in advantages attending the location, such as libraries and lecture courses which a city of the size of Indianapolis affords. Butler College is located in a beautiful suburb of Indianapolis. It is a delightful residential part of the city.

At this meeting the newly elected president of Butler College, W. E. Garrison, was introduced to the churches of the city. In a few well-chosen words he referred to the nature and greatness of the work to which he is called and said that he should rely for success on the help of God and the co-operation of the churches. Brother Garrison comes to us well heralded by reputation previously won in this institution and by his achievements gained elsewhere. One said to me: "The young people are very much attached to him." It is fortunate to have at the head of a college one who can gain the hearts of the students. He will be to them a guide and a companion. Brother Garrison is called to a high and responsible place. No one realizes this more than he does. That he will do his best, which means much, is the conviction of those who extend to him their best wishes and co-operation.

Brother Philpott in his address set forth earnestly and clearly what should be the attitude of the churches toward this school. He said we ought to feel congratulated in the fact that we have this school in our midst. Butler College will be largely what we make it.

Brother Garrison can have nothing by way of help that will afford him greater joy than conscientiousness that the churches are co-operating with him in his consecrated effort to make Butler College what it ought to be.

W. O. MOORE.



### Missions.

The church at Waitsburg, Wash., of which W. T. Adams is pastor, reached its apportionment of \$100 for foreign missions, which is about three times as much as was given last year.

The church at Richards, Mo., more than met its apportionment for foreign missions.

The apportionment of the church at Point Marion, Pa., for foreign missions was \$10, the offering \$21.50.

Although the church at Oskaloosa, Iowa, has been without a pastor for three months, \$100 will be sent for the May offering.

The church at Grand Valley, Ont., of which L. A. Chapman is pastor, has more than met its apportionment for foreign missions.

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St. Louis, Missouri

### From New Orleans, La.

Having finished up my work in East Dallas, leaving a congregation of 156 organized and housed and able to pay a pastor \$1,500 a year, representing four and a half months' work under the A. C. M. S., I was sent by the board to New Orleans to establish an up-town congregation and see that they were housed.

I arrived here March 1 and have been hammering away on this old city ever since and will continue for 35 days longer. I am using a tent. I felt awhile that I had met my Waterloo of failure, but the light is breaking and it is now about certain that the church will be organized in the best resident part of the city and a house provided as a certainty before I leave.

When through at New Orleans, May 1, I will hold revival meetings in small towns and good country communities all summer. I have had many calls to take all my time. I am now prepared to close up dates for the entire summer. I do not want any calls from cities of over ten thousand population till October 1.

Write me for 30 days at 1307 Valence St., New Orleans.  
JOHN A. STEVENS.



### Ministerial Exchange.

Clariss Yeuell preaches one Sunday a month at Shamrock and Ashley, Mo. He is open for engagements for the balance of his time. Address, Columbia, Mo.

Miss Edna Martin, singing evangelist, can be secured for revival meetings. Address, 349 McLean Ave., Chicago, Ill.

Thos. J. Easterwood is in a meeting at Sutphen, Kas., and would like to hear from other points wishing to hold revival services. Address, Sutphen, Kas.

G. E. Shanklin has located at Marshall, Mo. Churches desiring a minister for a part of the time should address him at that place.

Any church in need of an accomplished and experienced minister may be put in correspondence with same by addressing Lock Box 146, Falls City, Nebr.



### A Fine Kidney Remedy.

MR. A. S. HITCHCOCK, East Hampton, Conn., (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.



## The Far Northwest.

In this great Northwest exists the finest opportunity for the brethren of this way to pour in their treasures of men and money if they would reap a rich harvest of souls and strong established churches after the primitive order. The effect of removal from the settled order of the East to the fluidic conditions of this western world is to give a new perspective of life, and the simple plea of the gospel finds ready hearing and acceptance from many who elsewhere had never given it consideration. With nothing like the equipment of the older religious bodies, and but one fifth the money, we are able, through the power of the truth, to save more souls and organize more churches, with the same expenditure, than any other religious body. What might we not accomplish were generous and liberal support provided our Home Board?

The times are urgent, and the Lord of the harvest pleads that we make a campaign at least as strenuous, and sacrifices at least comparable to that which is ordinary among the people fostering the gigantic humbug Mormonism. Let not our liberty in the gospel be made an occasion of boasting beyond our measure, of pride and indolence, for be assured God will require much of this body of believers to whom he has committed so much.

RALPH C. SARGENT.

Pullman, Wash.



The above is the new Christian church now being built in Carlsbad, New Mexico. So far as I can learn, our people have a building at only one other place in the territory—Roswell. The extreme dimensions are 70 x 53 feet, with a basement under all. The material is native limestone. The main floor is divided into an auditorium, Sunday-school room, primary and study. When the Sunday-school room and auditorium are thrown together, the seating capacity will be nearly 500. In the basement, provisions are made for a library and reading room, bath room, kitchen and dining room. The Church Extension Board will help us with a loan of \$2,000, and our church, newly organized as it is, undertakes the work with a faith and a zeal that is bound to carry it through. They feel that nothing but the best will properly serve our cause in this valley to which so many are flocking for health and investment.

D. B. TITUS.

## North Idaho.

The church at Lewiston, Idaho, gave the writer's time to the scattered Disciples at Clearwater, Idaho, for a meeting and to organize a church. I began, Feb. 19th, and closed with 28 additions and a church organization of 33 members. Nineteen were by baptism. The meeting was held in the Baptist church. Our people are influential and well-to-do; hence we have a strong young church.

Bro. J. S. Kinkaid, who makes his home in the community, will preach to them. He came to Idaho from the east in 1883. He was baptized in Buffalo, Kansas, by John Randall after he was forty years old. Bro. Kinkaid was a successful farmer, and began preaching the gospel, of necessity, he says, because there were so few to preach it in Idaho at that time. He has been preaching for about twelve years, and his work has contributed much to the foundation of our present success. He is now 71 years old, with hardly a gray hair, as

sunny tempered and hopeful as a boy, a friend and father of the entire community, and he lives the most transparent life I ever saw. Bro. Kinkaid is an example of what many of our scattered Disciples might do and be. Would to God we had more such men.

Although we have been without a district evangelist this year, our district has made good progress. Bro. Skaggs has been in a meeting at Grangeville, 34 additions. Bro. John McDonald at Melrose, 145 additions. Bro. J. B. Daisley at Culde Sac, 26 additions. Bro. John McDonald at Ilo, 28 additions. Bro. M. W. Smith and Bro. McCauley at Troy, about 40 additions. Bro. McCullough with Bro. and Sister Webb to sing, at Clarkston, Wash., is still continuing, with 20-50 date. There have been several smaller meetings. Bros. M. W. Smith and F. O. Cauley will hold a meeting at Pleasant Ridge soon, and we hope one or two others in the district this spring.

J. A. VINE, Cor. Sec.

## Kentucky Notes.

The month of March was one of the worst in our knowledge for successful mission work. Much of our work is in the rural regions and in the mountains. The mud, rain, and bad weather generally, made a large difference in the results of our efforts. Sickness in many forms has been very prevalent, and altogether our force had a hard month's work with meager results.

The same causes, doubtless, affected our receipts for Kentucky missions. Many churches are delaying action until a more convenient season. Our receipts for the month of March are less than half our needs for the month. We urge all our friends who may see this to "lend a hand" and help our work through this most difficult period of all the year.

The success of N. H. Brooks at Pendleton, Oregon, is a source of rejoicing to his friends in Kentucky. He is one of our own boys from this community, baptized by the writer, and is entered on a career of large usefulness that we always felt awaited him.

The writer will join Walter C. Gibbs and the Ludlow Church in a meeting the first weeks of April. About ten years ago it was my privilege to be with that church in a meeting that was a great help to the congregation, adding fifty to their numbers.

J. B. Briney will run out from Louisville and preach for the Campbellsburg Church and for Campbellsville also, in all probability.

A house of worship will be dedicated at Muncifordville, Hart county, in May. W. F. Rodgers has been plugging away at this for three years. It has been a difficult undertaking. It is worth while to establish the cause in the county seats.

Those who are interested in such work are seeking to make this a banner year in our district conventions. We hope to have a good earnest meeting in every district and in many counties also such conventions will be held. The supreme need of these meetings is to have the presence and influence of the brethren in large numbers. A poorly attended convention is a wet blanket for the cause it seeks to help. Let us wake up in old Kentucky and go to these meetings as if we meant to use them for the good of Christ's cause.

Sulphur, Ky.

H. W. ELLIOTT.

## The Maplewood Dedication.

Maplewood is a pleasant suburb of the city of St. Louis. It is about seven miles out from the river and has both street car and railroad connections. The city is built continuous to the outer suburbs of Maplewood, but there are some 4,000 or 5,000 people who may be classed as belonging to Maplewood. We have had a mission here for some eight years near the railroad station called Ellendale. Last fall this mission was moved near the center of this population, and a lot was purchased on which a house has been erected. The dimensions of this house, from its widest extremities, are 46x54, with a splendid finished basement almost equal in size with floor above.



Surpass all other preparations in allaying Hoarseness and Irritation of the Throat. As a cough remedy they are unequalled. Avoid Imitations. *John S. Brown*

This house and lot cost only \$5,500. The lower story is built of stone and the upper of frame. The house is complete in all its appointments, with ladies' parlors, primary class rooms, furnace, bath, kitchen, dining room and a splendid auditorium which will seat 300 people. The membership of this little congregation numbers about 100, but some of these live in other parts of the city. They had \$1,800 to raise on dedication. It was found after the appeal was made that ninety persons had responded and their pledges amounted to \$1,785 60. This balance was easily secured. There was never more liberal and self sacrificing giving. J. M. Hoffmann preached a most excellent sermon and made the appeal. He had preached one week and all were delighted with his sermons. He is a splendid man to secure for such work. There were two additions, a husband and wife. We thus closed up our work in the baptistry.

## The South—a Field for the Home Board.

New Orleans, our greatest southern city, with now, conservatively, more than three hundred thousand souls, has received but \$500 supplement this year from the Home Board. Has it paid? Let us put the cold, truthful figures on it. There has been this year a gain of 74 per cent in the membership of the congregation of Disciples, 44 per cent of which was net and substantial. The resident membership gave more than \$30 cash per member for the Lord's work. Now we have not a wealthy member, and but seven members own homes. Compare this with a Kentucky, Missouri or Iowa church of a thousand members, whose financial standing far exceeds ours, and do you suppose any of them raise \$30,000?

Several traveling men have said to me recently that New Orleans is far more cosmopolitan than even New York itself. Certain it is that this is a great center of mighty influence. We ought to have two ministers and a city evangelist here all the time. What I have accomplished this year, with the co-operation of these Disciples, can be duplicated again and again. And New Orleans being our hardest field, much better results can be brought forth at other points than these I have recited.

The South is old, conservative, settled. Results here will be permanent. Our cities, towns and country ought to be flooded with evangelists and ministers. This I believe the Home Board would do, if it had the means.

For these and other reasons I feel interested in the May offering and shall do what I can.

New Orleans.

OSCAR P. SPIEGEL.

**\$30.00 To California \$30.00**  
Via Iron Mountain Route

Daily Pullman Tourist Sleeping Cars. Tickets on sale every day in March and April. Particulars at City Ticket Office, S. E. Cor. 6th & Olive Sts.

## Children's Day

FOR

## HEATHEN MISSIONS

**First Sunday in June, 1904.**

The Foreign Christian Missionary Society furnishes supplies, free of charge, to Sunday-schools observing the day for Heathen Missions. Order at once. State number in school.

Address F. M. RAINS, Cor. Sec.,

Cincinnati, O.



### California Notes.

"The fig tree putteth forth her leaves," "The summer draweth nigh," all nature is filled with rejoicing. The season has been all that the average Californian could ask for. Every department of business is prosperous. Some of the dykes on the rivers have given way. Near Sacramento a gopher hole caused a break that overflowed thousands of acres of grain and fruit lands. It is expected that the dry land will appear in time to put in late vegetables. The miners are delighted at the heavy fall of snow. They see by faith the melting snow and see themselves beneath its streams panning out the yellow dust. But with many it is but an empty dream. I met a young man lately from the heart of the Sierras, seven years as a prospector, making enough in summer to tide him over the winter snows. Hope, the delusive phantom, leads him on.

As prosperity comes to the business interests, so the church gains strength and bares her arm for the greater aggressive work. It is a reason for great rejoicing, especially to those of us who have stood in the "firing line" these many years and have seen the great progress made in spreading the cause of primitive Christianity on the Pacific Coast from San Diego to Puget Sound. And now we need more men.

Yes, give us men all brave of mind,  
Who'll face man's foe and do the right;  
With "Spirit's sword" from sheath set free,  
Who dare to do with strength and might.  
Not men who love the cannon roar,  
Not men who thirst for brother's blood,  
But live to bear the "olive branch"  
And seek alone their brother's good.

Our ubiquitous Brother Dargitz is kept busy "setting in order the things that are wanting," settling workmen in old and new fields. The churches generally will loan their preachers for one or two meetings, and thus an extra amount of good work will be done.

New houses are being built, evangelizing work being done and "marching on" is the cry all along the line. Some of our sectarian neighbors have pushed their walls to one side and invited our workmen to come in and preach the gospel to their people.

The four churches in San Francisco are pushing up the hills, and they have lately added a strong young staff to their forces by calling Brother Stafford, who has been holding the fort at Lodi till a successor can be called over the Rockies. Brothers Gallahorn and Carroll have done a good work at Galt, getting things in order, which has been needed for years. Several additions. Brother Gallahorn helped me a few days at Clay, resulting in 12 additions, 10 confessions and two from the Baptists. They, with all the other members, will be enrolled in the Galt Church 12 miles off, but will still have preaching at Clay. They have a good Sunday-school and Christian Endeavor. J. DURHAM.

### C. W. B. M. in Missouri.

We are observing this week the season of prayer. May our faith and our efforts in the Master's work be renewed and invigorated by it as the grass and flowers are under the genial March shine. If not, our prayer season will have missed its object.

Christian College girls have sent their pledge of \$25 to the work in Mexico. Mrs. Moore writes: "It was a pleasure to see the girls putting by their offerings for their pledge after the convention last fall." We trust this is only a beginning of special offerings which the girls of grand old Christian College shall make year by year.

Word comes from La Plata that our dear Sister Park was stricken with paralysis while preparing the auxiliary program, and died shortly afterward. How sweet to be found by the angel busy about the King's business. May He comfort the family and friends.

Every auxiliary should be thinking about its share in making the state meeting, June 17-21, a success. Send full reports. If it be possible, complete your special offering be-

fore June 1 and so report to your state secretary.

Central and Mt. Cabanne (St. Louis) auxiliaries have united, anticipating by six months the union of the two congregations. We trust this is a move to larger and better things.

St. Louis.

MRS. L. G. BANTZ.

### California State Convention.

The convention at Sacramento of the Christian churches in the Sacramento district is a thing of the past, but its memory lingers still. It seemed to be the judgment of all that it was the best convention and most profitable of any in the history of the work in northern California. Nearly every church in the district was represented by delegates and some were represented by a plurality. Lawson, Holden and Stafford, of the state but not of the district, were present and added very materially to the inspiration and encouragement of all the workers.

One of the many great blessings that will grow out of the convention is the good that will result from knowing the men at the plow. All the preachers in the Sacramento district are comparatively new in the state—many of them entirely new to the corresponding secretary. Seventeen preachers have been brought into the state within the last six months.

Work here is progressing along all lines. The report of the secretary of the state work shows him to be a man pre-eminently qualified to grapple with the different phases of the work in this mighty and growing state. Bro. J. P. Dargitz has a passion for work and ability to direct it where it is most needed and where it will do the most good. I would like to give statistics just here, but space forbids. The hospitality of the Sacramento church was all that could be desired, and without doubt satisfactory to all.

The church is one of the strongest of the state, and has one of our best men as its pastor. W. F. Reagor has the praise of the entire church, and begins a meeting with his church following the convention.

The convention will go to Vacaville next year, and we anticipate even better things—if possible—as the Vacaville church has been called "manly" by Bro. Denton, its pastor.

J. B. ASKEW.

Wheatland, Cal., March 29.

### A. W. Green.

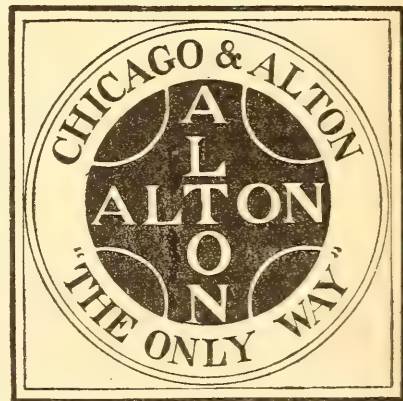
The life of any prominent man always possesses interest; especially is this true when he has made an unusual success. Among this class few have accomplished more wonderful results than Adolphus Williamson Green, widely known to the business world by reason of his remarkable achievements in building up the National Biscuit Company.

Mr. Green was born in Boston, Jan. 14, 1843. He received his early education in the public schools of that city, graduating from the famous Latin School in 1859. In the same year he entered Harvard University, from which he graduated in 1863 with the Bachelor's Degree. After leaving college he was appointed principal of the High School in Groton, Mass. He remained there for one year, when he removed to the city of New York to become second assistant librarian of the Mercantile Library Association. His services were so satisfactory that in 1867 he was advanced to the position of librarian, which office he held for two years. In 1869 he entered the law office of Everts, Southmayd and Choate, and studied law with that eminent firm for four years. In 1873 he was admitted to the bar of the state of New York. In the same year he removed to Chicago, where he achieved unusual success in the practice of his profession.

The American Biscuit & Manufacturing Company was organized in 1890 and the United States Baking Company a little later. Upon Mr. Green devolved much of the work of forming these two companies. It was not long before wisdom indicated to those interested that he should become their business as-

well as legal adviser. Largely owing to his efforts, the National Biscuit Company was formed in February, 1898. As a natural outcome, Mr. Green became one of the directors, a member of the executive committee, and also its general counsel. Here his business management became increasingly valuable, until at last the pressure brought upon him by his associates to give his whole attention to the National Biscuit Company and relinquish his law business was so strong that he yielded, and since that time has devoted himself exclusively to the interests of the National Biscuit Company.

Mr. Green's theory in regard to business can perhaps be effectively summed up in this statement: Give to the consumer, the dealer and the stockholder, honest, efficient service of the highest class. Notwithstanding the fact that he has a handsome home in Chicago, where with his charming family and among the books he loves so well, he may hide from business cares, he divides his time between Chicago and New York in the direction of the affairs of the company, and nobody connected with the corporation spends more time or gives more vigorous thought to its affairs than he.



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### SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

**C**OMplete College Education by mail, highest degrees granted. Inductive University, Lisbon, O.

**F**OR SALE—For \$25, set four volumes, morocco, Hastings' Bible Dictionary, cost \$32; perfect condition. Sumner T. Martin, Bellaire, Ohio.

**F**OR RENT—At Eureka Springs, Ark., the Christian Cottage, furnished, fourteen rooms besides halls and bath; electric lights; will rent entire or in flats. Address (Mrs.) Persis L. Christian.

**F**OR SALE—A fine triple Silver Cornet, in Bb, A and C, in perfect tune in each of these keys, and suited for choir, orchestra, or band work. One large size Mimeograph with typewriter and music copying attachments, all in perfect order, as good as new. One good Standard typewriter, in perfect order, as good as new. Also a Stereopticon, moving picture machine, some of the passion play and other films, illustrated songs, and some of the finest slides ever thrown on the screen. Will sell at once; write quick. Answer with stamp. W. H. Willyard, La Harpe, Ills.



## Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

### BARNES.

Died at Marshalltown, Iowa, March 25, Bro. Jno. Barnes. His home was at Atlantic and we brought him home for interment. When we laid his body away to rest the church was packed with friends. May God bless his family. W. B. CREWDSON.

### BRUBAKER.

Bro. J. H. Brubaker, one of our best known and best loved members, left us for the better world in the early morn of Feb. 4, 1904. Firm faith in his rest with God enabled his loved ones to bear bravely the loss thus thrust upon them by death. "Oh death! where is thy sting? Oh grave! where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ."

GEO. MCGEE, pastor.

Anthony, Kas., March 29, 1904.

### GLASPY.

Miss Sarah I. Glaspy departed this life at the age of 27 years, 7 months and 24 days. She had been a sufferer for ten years. She was a bright, Christian girl until dethroned of reason. Fitting ceremonies were conducted at the Honey Grove U. B. Church. She was laid to rest in the Honey Grove Cemetery. J. A. MCKENZIE.

### HILL.

Died, at Elk Falls, Feb. 10, 1904, Sister Anna Ladonia Hill, wife of Elder Newton Hill. Funeral conducted by the writer from the residence of the deceased. Almost the entire community were assembled to show respect to Sister Hill and to sympathize with the bereaved family. Sister Hill's influence was great both in the community and church. E. L. POSTON.

Moline, Kansas.

### INGOLD.

S. F. Ingold was born in Guilford County, N. C., Jan. 12, 1839. His mother died when he was but four years old, and his father when he was 13, near Richland, Iowa. He earned by work during the summer, the means that kept him in school during the winter. When 17, he attended Richland Academy and obtained a teacher's certificate. After teaching a few terms he attended N. W. Christian University, Indiana, taking an irregular course, but specializing in Mathematics. In 1864 he married Miss Minerva Curry, who bore him two children who died in infancy; the mother also died. He then came to Luray, Clarke County, Mo., where he taught; was county surveyor, owned a large farm, dealt much in fine cattle. In 1868 he married Miss Emma Ambler, by whom he had 13 children, 11 of whom are yet living. This wife died July 12, 1900. He has been a member of the Christian Church since early life, and was a faithful worker till the last, which came at 15 minutes past 3, in the morning of March 28. The writer preached the funeral to a large audience the following day. He was a quiet, and yet a great man.

D. R. DUNGAN.

### JACKSON.

Thomas Jackson peacefully fell asleep in Jesus, Feb. 5, 1904, trusting in the promises of God through Jesus the Christ.

Bonner Springs, Kans. 1

### LEETH.

Probate Judge Darius Leeth, died at Paulding, O., March 23, after long suffering. He was a deacon in the church and had exerted a strong influence for good. He was not afraid.

CHARLES DARSIE.

### MAY.

At Lakeport, Cal., on Feb. 8, 1904, Caroline S. May, wife of Capt. Wm. J. May, and mother of Charles F. May, aged 68 years and 6 months. A mother in Israel gone to her reward.

WM. J. MAY.

### RAY.

Died, at her home in Fremont, Nebraska, Belle Stephens Ray, on March 11. Mrs. Ray was one of the faithful among us and her place can never be filled. She is survived by her husband and an infant son.



## "Incurable" Stomach Trouble.

Cured With Five Bottles of Drake's Palmetto Wine, Costing \$3.75.

Mrs. B. W. Smith, Maloy, Iowa, says: "Three doses of Drake's Palmetto Wine, gave me the first relief from two years of constant stomach distress. Five 75 cents bottles have cured me. The best doctors and largely advertised medicines utterly failed to give me any relief. I can now eat wholesome food and have gained twenty pounds weight in three months. Our druggist sold nine bottles of Drake's Palmetto Wine one day to my friends who know what it has done for me. I am recommending it to all who suffer. The Drake Formula Company, Drake Building, Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and pre-paid to any who suffers with stomach trouble or constipation. One small dose a day gives prompt relief and cures to stay cured."

## What Is Left?

(Continued from page 441.)

set. For he aimed at nothing less than the subjugation of human nature itself; at least of what we must consider human nature to be, unless we view it from his own standpoint of subjection to a moral ruler of the universe and the contemplation of an eternal destiny. Indeed, if his views of God and man and their relations were false, it is evident that no power or influence, no means of which we can well conceive, were adequate to make of man what he sought him to be.

Remember, we are now discussing him from a naturalistic standpoint. We are proceeding on the theory that his religious ideas and teachings were false. If we assume that they were true, we may well believe that there was something in man's nature that responds to them, and that many things which were else impossible may be probable and reasonable. But in the man of the naturalistic hypothesis every instinct, passion and conviction would rise up in wild rebellion against such a chain as Jesus sought to impose—a dominion, a servitude, such as no despot in the height of his power ever sought to exercise over his humblest vassal. It is not merely that selfishness, and greed, and cruelty, and lust, and violence,—all our fell inheritance from the tiger and the ape,—are to be trodden down. His doctrine went further. He demands an active benevolence, an abnegation of self, a sacrifice for others, which the naturalistic theory of ethics must, however it may shrink from the logic of its position, end by pronouncing fantastic and absurd.

(TO BE CONTINUED)

## As Seen from the Dome.

(Continued from page 440.)

read the Bible from end to end two hundred times. He said: "Never let enter your minds a shadow of a doubt as to the love of the Father's heart or the power of the Father's arm." Certain Scriptures molded him. John 3: 16 was one of his little Bibles. Matt. 6: 13 was another, and John 14: 13, 14. "My grace is sufficient for thee," "See that you have, and give alms," "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them," "Jesus Christ the same yesterday, to-day and forever," "Casting all your care upon him, for he careth for you," Matt. 6: 33, Heb. 13: 5, 6, Jas. 1: 2-4, Luke 6: 38, Ps. 9: 10, John 16: 23, Matt. 6: 11, were some of his life texts. He was himself a great giver. With strange frequency for sixty years, in his annual reports, an entry occurs "from a servant of Jesus Christ, who, constrained by the love of Christ, seeks to lay up treasure in heaven," and the aggregate sum given by this "servant," who is Mr. Muller himself, is \$40,750—his own money, given for his own use, or left to him by legacies. When he died, March 10, 1898, his entire personal estate as

## A REMARKABLE OFFER.

Our Young Folks, with a desire to show its appreciation of what its army of friends are doing for it, will send the handsome souvenir "ST. LOUIS AND THE WORLD'S FAIR," 11 by 15 inches, with fine full page picture of the Fair buildings and the "sky-scrapers" of the city, and a fully written account of the Louisiana Purchase, just what you want before visiting the Fair and city, for ONE NEW SUBSCRIBER to Our Young Folks at 75 cts.

Knowing the interest of so many of our friends in the WORLD'S FAIR, the publishers of Our Young Folks have decided to help those interested by giving to every one sending in a new subscription to the paper at 75 cts., this handsome booklet of the World's Fair. But we must have your order early, as the supply is limited.

### INTERESTING TO ALL.

Our Young Folks expects a visit from many of its friends this year, and has determined to help them in their efforts to prepare themselves to get the best possible good out of a visit to St. Louis and the World's Fair, hence this offer.

### Remember

All you have to do is to send us the name of one new subscriber to Our Young Folks, with Seventy-five Cents to pay for one year's subscription, mentioning this offer, and we will mail this handsome booklet to you at once.

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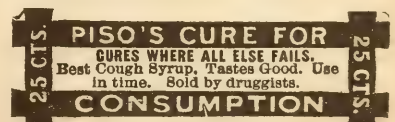
1522 Locust St., St. Louis, Mo.

sworn to was \$847—books, household furniture and all belongings, \$500, and \$300 in money awaiting disbursement as God's steward. In addition to his orphan houses he had his day-schools and Sunday-schools, Bible work, missionaries, tract distribution, etc. During sixty years of service he raised and expended nearly \$7,500,000. A man of large capital might have staggered at the thought of these operations, but this poor man cried and the Lord heard him.

He published careful reports of his work each year. He showed what money had come in and how wisely it had been invested. He made plain to the philanthropic people of every class the widespread and imperative need of such work as he was doing for the world. He step by step proved himself worthy of the confidence and support of his fellows, and trusting him with a few things, and finding him faithful, they kept entrusting to him larger and yet larger things. A mystic—yes, a great soul with some traces of superstition—perhaps; but no man can study his work and not see in it the supernatural power of God.

## The North-Western Line Russia-Japan Atlas.

Send ten cents in stamps for Russo-Japanese War Atlas issued by the Chicago & North-Western R'y. Three fine colored maps, each 14 x 20; bound in convenient form for reference. The Eastern situation shown in detail, with tables showing relative military and naval strength and financial resources of Russia and Japan.





## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

### Additions Reported Last Week.

Baptisms.....	1,925
Letter and statement.....	583
Denominations.....	152
Total.....	2,660

M. L. BUCKLEY.

Harrison, O., March 29.

### CALIFORNIA.

Hanford, March 31.—I am located here as pastor. Fine people, great field. Reception for us last night. Pastors of other churches present. Very pleasant time. Two additions by letter the first Lord's day we were here, and there are others ready to come in.—C. C. BENTLEY.

### DISTRICT OF COLUMBIA.

Washington, March 30.—We have had 15 baptisms not reported. Have additions every Lord's day. Two confessions last Thursday. Two more have entered the "missionary class." Begin new work at Brightwood and Takoma Park, D. C., next week, as indicated by circular. May the Lord prosper in these new fields.—W. L. HARRIS.

Washington, April 2.—One more confession at H Street since last report. There were 19 additions reported at the regular semi-monthly meeting of the Washington ministers Monday. W. L. Harris is going to open up the work at Brightwood and Takoma in addition to his busy pastorate at Whitney Avenue. The writer will try to open a mission at Alexandria soon. F. B. Sapp goes to Indiana. W. J. Wright is in Indiana.—J. MURRAY TAYLOR, Sec. Wash. Min. Ass'n.

### FLORIDA.

Jacksonville, March 25.—Forty-six added here in eighteen days.—JAMES SMALL.

Jacksonville, April 2.—Am hard at work in a big meeting with about 60 to date, additions.—JAMES SMALL.

### ILLINOIS.

Eureka, March 28.—Four additions at Mackinaw, Ill.—H. H. PETERS.

Harristown, March 30.—Short meeting at Farmer City resulted in 13 additions—nine by baptism. I had to give up on account of lamppipe.—W. H. HARDING.

### INDIANA.

Kewanna, April 1.—I am pleased to report three baptisms yesterday, the 31st; one at Kewanna, a young woman, and a man and his wife at Culver. There is no congregation of Disciples who are called Christians at this place, and the writer has made arrangements to preach occasionally at the home of a Disciple during the week.—I. G. SHAW.

Bloomington, April 2.—We closed the second week of our meeting at the Kirkwood Avenue Church last night with 54 accessions for the week, making 81 to date—62 by primary obedience. Bro. R. W. Abberley is doing effective work in his plain and earnest presentation of the gospel. The meetings will continue next week.—THOMAS J. CLARK.

Greensburg, April 1.—Closed a series of meetings here last night with home forces. Preached twenty days and had 24 additions to the church—14 by primary obedience, ten by letter. Large audiences greeted us each night.—THOMAS B. HOWE.

New Albany.—One accession last Sunday at Park Church from the Methodists.—WM. A. WARD.

Swayzee.—Two baptized here on the 26th and two at First Church, Marion, on the 27th.—E. L. FRAZIER.

Terre Haute, March 28.—Yesterday the Second Church took pledges to cover our \$600

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debt we just made on account of improvements. About a year ago we took pledges to pay off an old debt of \$400. These will all be in soon and that debt paid. Lately we have made improvements which amount to about \$850, and will leave us in debt \$600, which we provided for yesterday. We don't expect to lose one dollar of yesterday's pledges. We think we are now in good condition for our meeting, which begins next Sunday.—LEONARD V. BARRE, pastor.

Huntington.—Cephas Shelburne reports frequent additions to the church at the regular services. Two more added last Sunday and two the Sunday previous, all by confession and baptism. Ten new members were added to the Y. P. S. C. E. last week.

### IOWA.

Atlantic, March 28.—Our meeting three weeks old, with 18 additions to date. Interest growing.—W. B. CREWDSON.

Shenandoah, March 28.—Meetings good. Two added by baptism last night.—H. C. LITTLETON.

Panora, March 28.—A good meeting one week old with five additions to date; audiences increasing and interest deepening. J. Irving Brown is the pastor. He and his wife are doing a good work.—CHAS. G. STOUT.

Oelwein, March 28.—Immense audiences yesterday, two additions by letter; 10 not heretofore reported. I close my third year with the church June 1. Yesterday the church extended me an enthusiastic call for the fourth. The work is in fine condition.—J. T. SHREVE.

Cedar Rapids, March 28.—Yesterday was a good day at the Second Church. Five more adults added at our morning service.—J. E. DINGER, pastor.

Marcus.—Have just closed a 14 days' meeting at Cleghorn, where I preach every Lord's day afternoon, with 12 additions; 10 baptisms, one by letter and one by statement, making a total of 19 additions to the congregation since November. There have been two additions at Marcus. We have a splendid class of people in both churches.—WILLIAM BAIER.

Lenox, March 28.—Work in good shape. One added yesterday. Fine audiences.—J. H. FULLER.

Centerville, March 30.—Chas. Reign Scoville, of Chicago, Ill., has just closed a three weeks' meeting here with 120 additions, most of whom by primary obedience. Brother Scoville has given the church an uplift that we will never forget. God grant to him many years in the Master's service.—C. F. B.

Ames, April 1.—Our 12 days' meeting resulted in 14 additions, 11 baptisms and three letters. The pastor, convalescing from a spell of sickness, was assisted by C. O. Hougham, of Zealring, Ia. We feel that good work

of the substantial order was done, which will yet bear its fruitage.—F. D. FERRALL, pastor.

### KANSAS.

Atchinson, March 25.—Our meeting is in its second week. Have had 14 additions so far. Guy B. Williamson and wife are leading the singing. I am doing the preaching.—EDW. L. ELY.

Moline, March 28.—Closed a successful meeting of fourteen days' duration at Elk Falls, Kan., March 22, with six confessions and three by statement. Four others will take membership. The church was greatly encouraged. Bro. N. Hill, who preaches for the church and is manager of the Freedman and Turner Lumber Company, is a true yoke fellow, and has great influence in Elk Falls. To his faithful work and ministry much praise is due. One baptism at Moline in the latter part of February not reported.—E. L. POSTON, evangelist.

Wichita, April 2.—The Lawrence Avenue Church has raised my salary \$100 and given me a month off for vacation, which I will spend in a meeting in Indiana. During the year we have had about 80 additions. Have raised over \$800 for all purposes beside my salary. Our March offering was \$32, which is \$7 more than our apportionment. Two additions by letter last Lord's day.—W. T. McLAIN.

Caldwell, March 28.—Two added from the M. E.'s yesterday. The work is opening nicely here.—LEE H. BARNUM.

Atchison, March 31.—Second week, 17 added. Pastor Edw. L. Ely is preaching. The interest is fairly good. Our April meeting is with D. A. Lindsey, Mt. Pulaski, Ill. June is not taken yet.—GUY B. WILLIAMSON AND WIFE, singers, Waverly, Ill.

Council Grove, March 28.—Closed our meeting with one confession and baptism. Will observe home mission day May 1.—D. S. DOMER.

### KENTUCKY.

Covington, March 29.—Two more baptisms at the First Christian Church last Sunday night at regular services.—MILO ATKINSON.

### MISSOURI.

Warsaw, March 28.—Two additions yesterday at regular services.—OLLIE DAVIS.

Grant City, March 30.—Two added since last report. Brother Dillard was with us and raised in money about \$30.00 for the Benevolent Society; we will give an Easter program for the Society. Bro. W. A. Moore was with us a few days, and I think we will be able to revive some old congregations.—J. A. MC-KENZIE.

New Haven, March 11.—The writer is now in a meeting at New Haven, where A. B. Jett is minister. Bro. Jett had everything ready. We have had five confessions first week; outlook good; our cause, however, is in a very weak condition in South Central Missouri. This, Franklin Co., is one of the largest counties in this state; it is densely populated, and we have 200 members enrolled in the county, but only four little churches and only one preacher; this is true of this entire section of the state composed of five or six counties.—JOSEPH TAYLOR.

Palmyra, March 31.—Sixteen added in a revival here with W. Henry Jones. Mrs. Jones,

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who was Miss Helen Cox of Moberly, has been for weeks dangerously ill, but has changed to-day, we think, for the better. Bro. Jones is succeeding here in this difficult and conservative field.—CRAYTON S. BROOKS.

Sullivan, March 28.—Just closed a series of meetings. Two confessions. The church is young and membership small, but active in every line of work. We expect to build a house soon.—A. W. RITHEMEYER, pastor.

Kansas City, April 2.—We have had a delightful meeting at the Hyde Park Church with Evangelists Harlow and Ridenour. They dropped in on us for nineteen days between two other engagements. Although we had no time to prepare for a great ingathering, yet the meeting was much enjoyed, and we had 45 additions—27 by confession and baptism and 18 otherwise. We had to quit when the meeting was becoming most interesting.—R. H. FIFE, pastor.

Higginsville, March 31.—Baptized three at prayer-meeting last night. The work is prosperous.—J. H. COIL.

Dexter, March 27.—Three by letter—one recent baptism.—ALBERT BUXTON.

Budd Park, Kansas City, March 28.—Closed meeting last night. Twelve added. Six confessions—one from Baptists and one from Episcopalians. Five added last service.—E. H. WILLIAMSON, pastor.

Kansas City, March 28.—Closed meeting at Ivanhoe Park Church last night with 38 additions.—FRED S. NICHOLS, pastor, F. L. BOWEN, City Evangelist.

## NEBRASKA.

Overton, March 31.—One confession last Lord's day morning. Union temperance meeting of two churches (M. E. and Church of Christ) with W. C. T. U. in the evening, with a good program and crowded house. Will give a special program of the children this Lord's day evening, and take offering for missionary purposes.—O. L. ADAMS.

Hastings, March 29.—I have just completed three months' service for our Hastings church. During that time four have united with us by letter and six by confession and baptism. Four of the confessions represent as many families not hitherto connected with us. We can see many encouraging signs, and it is for these we look, rather than for the discouraging ones. We have added to our Bible-school both the home and cradle-roll departments, which we think are important factors in extending the influence of the church. Our seventh district convention will be held here the last week in April.—H. S. GILLIAM.

## NEW YORK.

Troy, March 26.—The meeting at the River Street Church, conducted by Evangelist S. J. Corey, resulted in 10 baptisms. Brother Corey is a strong preacher as well as one of the most manly of men. He addressed meetings at the Y. M. C. A. for three Sunday afternoons while here, and his work is spoken of in highest terms by the Christian people of the city. The meeting lasted only two and a half weeks.—G. B. TOWNSEND.

## OHIO.

Youngstown, March 28.—Three additions yesterday at Third Church, nine in March; four by baptism, three by statement and two by letter. Raised more than our apportionment for foreign missions. All departments prospering.—L. J. McCONNELL, pastor.

Newark.—Four confessions March 20.—H. NEWTON MILLER.

Amesville, March 28.—We have resuscitated a disbanded and defunct church in Hooper Ridge, four miles from Amesville. It will take the name of Pleasant Hill Church of Christ, Hooper Ridge, Athens Co. Last Wednesday we revived the Bible-school.—T. A. WALTERS, evangelist.

Cleveland, Cedar Avenue Church.—The work moves along steadily. Three additions

last Lord's day, one by confession. Work among the young people is encouraging. Three Bible classes in the Sunday-school are growing. A young ladies' guild and a young men's club are new organizations which give much promise.—E. P. WISE.

## OKLAHOMA TERRITORY.

Kingfisher, March 29.—Our meeting closed after four weeks' duration. John W. Marshall, of S. Waco, Texas, did the preaching, and Prof. Talmage Stanley, of Dallas, Texas, conducted the music. There were 61 accessions; by confession, 35; letter and statement, 12; reclaimed, two; Baptist, one; Congregational, two; M. E.'s, two; Christian Advents, five; Presbyterian, one; German Lutheran, one. The meeting was great in interest, great in attendance, great in character of work accomplished. Brother Stanley is a good chorus leader. Brother Marshall does not move so much upon the emotions as appeal to the intellect with the power of the gospel. It is our purpose now to take care of the converts. Our Sunday-school has increased 105 in the last three weeks.—ISOM ROBERTS.

Norman, March 28.—Our work is taking on new life. Large crowds are hearing us gladly. The outlook is very bright. The Ministerial Institute of Oklahoma meets with our church in May. M. M. Davis, of Dallas, Texas, has been secured as our chief lecturer.—CLAY T. RUNYON, minister.

Ripley, March 30.—Eleven additions in ten days: Ed. McKinney, chorister. Prospects excellent. Prof. E. M. Douthit, of Austin, Texas, and myself have joined hands for an evangelistic campaign. Address me at Comanche, or Brother Douthit at Austin, Texas, for work anywhere in the southwest.—ARTHUR W. JONES.

Shawnee, March 28.—Five accessions yesterday. Our work moves off slowly, but gives promise of success.—GRANVILLE SNELL.

Guthrie, March 31.—A short meeting at Quay resulted as follows: 12 baptisms, three by statement and two from another church. This church was organized last summer with 40 members. They have a neat little building and are of the right spirit to grow. Bro. J. C. Hanna, of Iowa, will preach there April 10. Orlando and Potter now have a pastor. On March 27 we visited Cushing. They will soon begin active work.—JAMES R. MCINTIRE, L. L. evangelist.

## OREGON.

McMinnville, March 28.—We began yesterday with large audiences and three additions—two confessions. Good prospects ahead.—HOLMES AND GARMONG, evangelists.

## TENNESSEE.

Harriman, April 2.—In this week's paper in the Cairo, Ill., report you said: "During my pastorate there I have had 25 additions to the church," whereas it ought to be 35 I took in during my work there.—LEW D. HILL.

## TEXAS.

Cleburne, March 28.—Two additions yesterday by statement and one confession—a man about sixty years of age. Our work has been hindered by sickness, but is now looking up again. Our county is in the midst of a local option fight. Election to be held April 7. We are very hopeful of success.—J. G. CREASON.

## WASHINGTON.

Tekoa, March 26.—We assisted W. L. McCollough in Clarkston, Wash., resulting in 23 additions to the church. We had stormy weather to contend with. This month certainly is the stormiest we have ever seen in the west. We are now assisting Evangelist J. N. McConnell, and will continue with him until June 20. Then we begin work with A. C. Vail in the evangelistic field.—GEO. A. WEBB AND WIFE, singing evangelists.

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## WEST VIRGINIA.

Parkersburg, March 28.—Three additions yesterday, two by confession and one by letter. All adults. Chairs used in evening to accommodate audience.—J. D. HULL, pastor.

## Changes.

W. A. Fite from Maryville, Mo., to Dallas, Texas.  
W. O. Breeden from Hartshorn, I. T., to De Queen, Ark.  
Clay T. Runyon from Tonkawa to Norman, Okla.  
Paul Elbright from Mt. Sterling, Iowa, to Central, Iowa.  
B. F. Daily from Greenfield, Md., to Asheville, N. C.  
Philo Ingraham from Sailor Springs, Ill., to Northview, Mo.  
Henry Mobley from Panora, Iowa, to Iona, S. D.

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of Vernal Palmettona (formerly known as Vernal (Saw Palmetto Berry Wine) will be given away this month, and if you ever suffer from constipation, indigestion, stomach trouble, kidney difficulties, catarrh of the bladder, painful urination or enlargement of the prostate gland, you should see that you are included in this grand free distribution. It will not cost you a cent. Simply send your name and address to the Vernal Remedy Co., 506 Seneca Building, Buffalo, N. Y., and they will mail you at once a free trial bottle which will demonstrate that a sure and perfect cure has been found for these distressing chronic troubles. One dose a day does the work and the action of the medicine is gentle, soothing and healing. Nearly all druggists keep it for sale, but if you want to try it free, just sit down now and write to this company for a sample.



## The Pulpit

### Proofs of Immortality.

By James Small.

TEXT: Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit."

I understand this declaration of the great apostle to be a clear affirmation that man was made for immortality, for this was the subject then before him. And if man was made for immortality, wrought for that very thing, then I conclude that man has the evidence in himself of his future everlasting being. All of God's works express his thought in their creation, and if we can read them aright, we can see and know, it seems to me, the divine purpose. One knows he was made to see, for he has eyes. He was made to hear, for he has ears. He was made to handle, for he has hands, etc.

One, of course, could show that the Scriptures assert man's immortality with convincing clearness, and Christ's resurrection is a demonstration of it, and when one lays away his dead he thinks not of science or philosophy, but of the promise of him who said, "As I live ye shall live also." The grave is not philosophy's hour, it is Christ's hour. I call your attention, however, not to the scriptural argument, but to other evidences which corroborate to us the testimony whereon the hopes of every serious and Christian man are founded.

A universal expectation makes a strong argument. This expectation has been universal. Darwin and Huxley have borne testimony at this point, as did Mr. Ingersoll in his funeral oration of John Wills: "All wish for happiness beyond this life. All hope to meet again the loved and the lost. In every heart grows the sacred flower of eternal hope. Immortality is a word that hope, through all the ages, has been whispering to live." Now, unless, as Emerson says, "man is a lie unto himself," such a universal hope is organic and constitutional, and is a sure evidence of a future life. This hope cannot come from material nature. Universal death cannot suggest life immortal. Man must have in his inmost nature the essential element to sustain such hope, or even to give such an idea. Were men all earth and all earthly, there could be nothing spiritual in him, no heavenly and eternal aspirations. Mere matter is not fitting soil on which to grow the flower of eternal hope. Corn will not grow from soil containing no element essential to corn. A spiritual hope cannot come from dead mud which contains nothing of the kind. There must be spirit in man, and the inspiration of the Almighty giveth him understanding.

### The Christian Builds an Argument on Soul Attraction.

Desire, hope, aspiration are soul attractions, and there is no attraction to that which does not exist. The plant turns its leaves toward the light, and there is light. If the soul is attracted to the higher life, is there not such a life? When Columbus pushed his proud vessel over to these western shores he was not disappointed. This western world was the attraction to Columbus. The flower would never be attracted to the sun nor the plant to the light if there was nothing to attract them. Neptune, the planet farthest from the sun, was attracted by this principle. Uranus showed the influence of some force yet undiscovered. Adams, of England, and Leverrier, of France, with mathematical precision, pointed out the place where the planet should be, and Dr. Galle, of Berlin, turned his telescope upon that point, and Neptune stood revealed as the fruit of this great principle. If this principle of attraction discovered a new world in space, why cannot the world of spirit be revealed on the same principle? Thompson Jay Hudson, in his "Law of Psychic Phenomena," reaches this conclusion from an

other standpoint. He says (page 408), putting it in syllogistic form:

"1. The affectional emotions are universal attributes of every normally developed human mind.

"2. No affectional emotion can have an existence in the normally developed human mind in the absence of an object of affection capable of reciprocal feeling.

"3. Therefore, when a normally developed human being experiences the emotion of love or affection, there is necessarily existent an object of love or affection normally capable of reciprocal emotion."

Thus, the emotion of friendship presupposes the friendly relation existing between man and his fellow-man.

It follows that the emotion of religious worship presupposes the existence of an object of worship capable of reciprocal emotion. If this, he says, is not the correct interpretation of the universal sentiment of worship which is inherent in the breast of every normal human being, then there is an exception to the laws which govern every other human emotion. Why, then, should God, if he is economical of power, place hope in the human breast if this hope is never to be realized and exercised?

### The Christian Builds an Argument on the Fitness of Things.

Is it unreasonable to conclude that our life, the life of the race, is no more to eternity than one season is to the cycle of seasons, or even to time as known to us? Now let us suppose our life, the life of the race, to have fallen in the winter season, that all our actual knowledge, our experience, is limited to winter, cold, bleak, desolate winter. We know of ice, snow, cold winds and dark clouds, but nothing of spring or summer. In this condition let us suppose our nature just as it is now, and that there comes a revelation of spring time and summer; cloudless skies, soft, gentle winds, the warmth of the sun; buds, flowers, fruits and harvests, and the music of a regenerated nature; would this be so contrary to us that we could not conceive of it? Would our nature rebel it as altogether unreasonable? I think not. On the other hand our nature would welcome such a revelation. We would receive it as gospel, as good tidings. It would be what we wanted, what we had been hungering and thirsting for, and we would hail it joyously, would we not? We would not say we had never seen the like, and therefore could not believe it. We could conceive of it. It would be suited to our nature, though we had never seen it. We would gladly look not at the things seen, but at the things not seen. We would be glad to know that things seen are temporary. What so welcome? What so reasonable? What so fully meets the wants, yea, the demands of our nature as this summer-land of immortality?

Would a book with a splendid introduction and nothing in the body be a fit ending? Would a river freighted with ships, with their snowy sails and with human beings, ending in fog, be a fit close? Would a beaten path ending at a high wall be a reasonable termination?

No, we travel the broad beaten track with the expectation of arriving at some appropriate place. The accumulated tributaries as they roll majestically in some main stream must empty in sea or ocean. We do not expect the great river to end in fog or be dispelled into nothingness without emptying somewhere. We can but expect that the steam of life, freighted with such precious hopes and so many fond anticipations, will empty its treasures in such a place and in such a way as not to disappoint the yearning hearts that God has made. If the river is carried into greater existence, why not man?

If the book that has a fine introduction has wealth and thought and inspiration in its pages, why will not this life be continued where there are fairer flowers and sunnier skies and holier friendships?

### Reason Builds an Argument on the Education and Discipline of the Soul.

Every condition in life is educated for a higher position. But what higher position is there for man if death ends all?

*What is the end of education? Go to any college to-day, hear the baccalaureate address, or even, for that matter, any commencement address, and the end of it all is character. Everything in this world is made preparation for something yet to come. The boy is educated for a later boyhood. The school is a preparation for the college. The college educational for a post-graduate course. The post-graduate course for a professional course. The professional course for a professional life. And if this life is not educational for a life beyond, it is an enigma and a worthless and meaningless thing. What can this life be a preparation for if there be no future? The universe and man were made to look up and beyond. What can man look up to if there be no work for him beyond this life? If death is the end, how can we account for the enormous waste in education and discipline and culture? Of what use is it to educate the man's affections and soul? What is the meaning of all this education if we are to be blotted out forever? How can our system of education be justified if the soul is perfected to be destroyed? Socrates and Plato, who had no revelation of a future life, based their hopes partly on this argument. On everything else man spends time, labor and affection in proportion to the possibility of its endurance. He never builds a home to be burned when it is finished. He never builds an engine to be pushed into a round house and remain there. Bridges, temples of art, machines, are built to be used, not to be destroyed. Man never seeks that which he knows will be taken from him and destroyed as soon as it is perfected.*

An artist would not work a life-time on a picture if he knew it would be burned up when the last stroke of the brush was laid upon it. A sculptor would not spend a long time on a statue if he knew that when it was finished it would be immediately cast into the sea.

We devote a large part of our lives to education, we cultivate our minds, our affections are disciplined, we spend time and money and years on the education of our children. Can it be that all this culture is for something which can never be realized? Is it reasonable when a man is best fitted to live he must perish? Well does Shakespeare say in "As You Like It," "Sir, fare ye well. Hereafter in a better world than this I shall desire more love and knowledge of you."

Is it not more reasonable to suppose that we "will lay our head and close our eyes in the bright prospect of tasting those sweets for which a state of education and discipline has so well fitted us?"

With splendid bravery a Christian warrior lays down his life. Is it reasonable that his exemplary conduct shall be rewarded with annihilation?

A life-boat man goes through the surf to the sinking ship and rescues a mother and child; death comes, and he is seen no more. Shall he not live on some brighter shore?

Sir Philip Sidney lay dying upon the battle field when a common soldier asked for a drink of water to slake his thirst, and was rewarded by Sir Sidney's giving him the cup of water that would have refreshed his own poor, wounded body. If, after all our education and discipline, death is the end, can any man prove that life has its significance? Is it not, after all, a mystery? Yea, a mockery?

Truly, life is "too sad and incomplete" to answer to the highest hopes of our being. If this life is the end, then surely man is but an abortion and a reflection on God's love and power. Nay, let us say in triumphant faith and hope,

"Spring will visit the moldering urn,  
Day will dawn on the night of the grave."

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## Family Circle

### The Soul-Born Knowledge.

By Frank Honeywell.

O Death, I ponder over thee and wonder what thou art,  
And why thy dreaded stroke should ever stop my beating heart,  
And what thou leavest in the place of life so sweet to me—  
And wouldst thou give a life of more congeniality?  
Or is it death, black, endless death, throughout unending time,  
A vast, abysmal, mindless deep?—Unpunishable crime!

I know that there's a life beyond, ye nonsense-teaching seers,  
Who say the span of life is but these few hard struggling years.  
Oh, there's a knowledge that's ne'er learnt from finite book or scroll:  
It's sown with man's conception, it is planted in the soul.  
It knows, in spite of how the foolish wise man reasoneth,  
That life itself is reason, and that reason can't mean death.

This knowledge of a higher life that's born in you and me  
Can shield these carnal temples from corruptibility;  
But we must let this knowledge have some room in which to grow,  
And that we have this knowledge, we will surely learn to know.  
Soul evidence is given man that he may recognize  
That he does know some wondrous things not seen with carnal eyes.



### Why the Sermon Was Dull.

Two men were walking home from church. One said: "Well, I am glad the service is over. I thought that the dulllest sermon I ever listened to."

"I am surprised," replied the other; "I really enjoyed it very much."

"You did? Well, that beats me. But, then, you are such a stickler for the church and the preacher that anything in that line interests you."

"Oh, I do not know as to that. The fact is, I was interested in thoughts pertaining to worship this morning before I went to the church."

"Why, how was that?"

"Well, easy enough. You see, this morning at family worship, I read the fourteenth chapter of John, and, after prayer, my little eight-year-old daughter came to me and said: 'Papa, in the words of the Savior which you read, among other things, he said, 'I will pray the Father, and he will send you another Comforter.' Now, who is that, father? Is he as kind and loving a father as you are, and can we go to him with our joys and sorrows as I can come to you?'"

"Then you have family worship, do you?"

"Oh, certainly. But I was going to say, my little daughter's words set me to thinking about our Heavenly Father, and then, you know, the pastor's text was 'Our Father which art in heaven,' and the precious truths he brought out about the tender, sacred relation we sustain to him as his children were a perfect soul-feast to me all the way through."

"Oh, I see, I see; but it was altogether different with me. The fact is, we do not have family worship. Each member of my family does his and her own Bible reading and praying in secret. I believe in secret prayer.

Then, too, you know that only on Saturday our state convention closed, and I could hardly wait till the paper boy came around this morning, I was so anxious to know who were nominated. So, as soon as the paper came, I commenced to read, and I became so interested in the report of the convention that I was surprised when my wife told me to hurry up, or we would be too late for church."

"Ah, I, too, see. It is clear to me now why the sermon failed to interest you. Your mind was so full of the state convention that you had no appetite for spiritual things. No wonder the sermon was dull to you."

Moral.—One of the best possible preparations for enjoying a sermon is an hour of the morning spent in reading and meditating upon some portion of God's Word. That makes it a pleasure to go to the church for worship.

Moral 2.—The morning spent in reading the Sunday newspaper is sufficient to make the best of sermons appear dull, and to render the services of God's house uninteresting and burdensome.—*Religious Telescope.*



### His Name Was O'Reilly.

In some country districts of Ireland it is not unusual to see owners' names simply chalked on carts and other vehicles, in order to comply with legal regulations. It is related by an exchange that a policeman accosted a countryman whose name had been wiped out unknown to him by a mischievous boy.

"Is this cart yours, my good man?"  
"Av coorse it is," was the reply; "do you see anything the matter wid it?"

"I obsarve," said the pompous policeman, that yer name is o-blitherated."

"Then ye're wrong," quoth the countryman, who had never come across the long dictionary word before, "for me name 's O'Reilly, an' I don't care who knows it!"



### Couldn't Quarrel—A Fable.

In the depths of a forest lived two foxes who never had a cross word with each other. One of them said one day in the politest fox language: "Let's quarrel."

"Very well," said the other, "as you please, dear friend; but how shall we set about it?"

"Oh, it cannot be difficult," said fox number one. "Two-legged people fall out; why should not we?"

So they tried all sorts of ways, but it could not be done, because each would give way.

At last number one brought two stones: "There," said he, "you say they're yours, and I'll say they're mine, and we will quarrel and fight and scratch. Now I'll begin. These stones are mine."

"Very well," answered the other gently; "you are welcome to them."

"But we shall never quarrel at this rate!" cried the other, jumping and licking his face.

"You old simpleton, don't you know that it takes two to make a quarrel any day?"

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Somebody did a golden deed;  
Somebody proved a friend in need;  
Somebody sang a beautiful song;  
Somebody smiled the whole day long;  
Somebody thought, "Tis sweet to live."  
Somebody said, "I'm glad to give;"  
Somebody fought a valiant fight;  
Somebody lived to shield the right;  
Was that somebody you?

—Success.

### Lovest Thou Me?

A beautiful story is told in a German legend, meant, perhaps for children, but will you listen to it? The Master is in his garden. He is walking along the pathways, before the flowers in Paradise have been given their names. An angel, speaking in the Master's name, commands every flower to be still, because the Master is going to speak, and they must listen to know how they are to be hereafter distinguished. The rose listens, and the carnation listens, and the lily listens; each of them eager to ascertain its name.

And so with all the flowers. And when they are all named the Master speaks. He says, "My children, that I may be certain that you know your names, each one will tell it to me."

And the rose tells its name, and so does the lily, and the carnation, and the daisy. They all can tell their names but one, a wee little blue flower. And the Master, standing before it, hears that little flower pleading: "Oh, Master, forgive me; but I was so occupied with the tones of thy voice, I was so occupied with the beauty of thy face, that I was only thinking about thee." "Little flower," said the Master, "you have won my heart more than all the flowers in Paradise: I will give you a new name, 'Forget-me not.'"—*Selected.*

### A Mother's Love.

A most enjoyable service last Lord's day afternoon, at the Home for the Friendless, in this city, conducted for the benefit of the fifty or more dear old ladies therein—most, if not all of them, mothers, impels these few words by your pastor, relative to a mother's love. How often are we astonished at the immeasurable charity of these uncrowned queens; their patience and goodness remind us of the Heavenly Father, whose long-suffering and goodness since the days of Noah has led multitudes to repentance. Who is it that holds no grudge and forgives seventy times seven? Who always sees the one redeeming trait in her wayward boy? Who is willing to deny many well earned pleasures and toil in obscurity that her children may have a chance in life? Who still believes in her boy, after father, brother, chum or business partner have denounced and abandoned him? Who stands the longest at the criminal's cell bars and sits by the murderer's counsel throughout the protracted and tedious trial? Who stands by the sick-bed day and night like a guardian angel, after all others have been worn out from loss of sleep, and bathes the feverish brow, turns the warm pillow and whispers words of love and encouragement into the ear? Who approaches the throne of grace most frequently in behalf of the family? Who in all the world is missed the most when called to the heavenly

land? . . . . It is MOTHER. God bless her gray hairs—her crown of glory—if she still lives. God make her memory doubly precious to you, dear reader, if death has robbed your home of her sweet face and tender voice. May the chair in which she rested her poor, tired body, the pictures she admired, the Bible she so much loved to read, all remind you of her worth, and may the God of peace help you in preparing to meet her in the skies. Many of the young people of to-day have yet to learn the lesson of "respect to the aged." The tendency of this "age of wireless telegraphy" is to often neglect if not misuse these heroines of the kitchen, dining room and nursery, whose presence should be a veritable benediction and whose going away often proves calamitous to the best interests of the home circle.—*B. S. Ferrall, in Upward, Buffalo, N. Y.*

### Words of Wisdom.

A temper is not an appreciable quantity until it's lost.

Probably the best way to kill a falsehood is to let it lie.

A day's worry is more exhausting than a week of work.

Usually the more law costs the less justice there is in it.

Silence may be golden, but a good deal of speech is brazen.

Success comes when a man has something to do and then does it.

The interest you have to pay on borrowed trouble is exorbitant.

Solomon was the wisest man of his day, yet he was hopelessly married.

Some of the blessings that come in disguise never take their masks off.

Friendship demands quality, while love is often satisfied with quantity.

Most of the things that are going to happen to-morrow miss their connections.

Society may not be an empty thing, but there are lots of empty things in society.

### Gone Into the Ministry.

When Miss Lucy wanted particularly fine chickens she always drove over to see old Aunt Etta, who had a scrap of a farm and made a specialty of raising chickens for the quality folks.

One day, as the lady stopped in front of the cabin, Aunt Etta came out and hung over the gate.

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in' and preachers' conference down here? Why, I ain't got one chicken left. They're all done entered the ministry.—*Lippincott's.*

### The Wisdom of Experience.

"Why," asks a Missouri paper, "does Missouri stand at the head in raising mules?"

"Because," replies the Paw Paw Corner Bazoo, "that is the only safe place to stand."

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## With the Children

By J. Breckenridge Ellis

### The Green Witch.

#### CHAPTER VI.

When George ate his dinner the next day, he was vaguely conscious of a changed atmosphere. Mrs. Binitier looked more uncomfortable, Flora did not come near, the dog did not sun himself in the yard. In truth, Mrs. Stoner had arrived. That night, on coming home from the store, Mr. Stoner called his delivery boy into the parlor. "My dear," he said, addressing a richly dressed lady who leaned wearily upon a divan, "this is Mr. Clayton's son I told you about."

"How do you do, young man?" said the lady, giving him a discontented look. "I am very glad to know you. Mr. Stoner, I would not have thought you could have settled in such a dead, little corpse of a town as this Burr City. What a happy name! Are there any people here?"

"Some first class ones, mamma," said Flora. "Mrs. Greer dresses as nice as they do in Kansas City, and Mrs. Mosely drives a trap."

"They will see little of me, I fancy," said the mistress of the house. "Young man"—this to George, who had been standing uneasily near the door, "I am glad to know you." Rightly considering this a dismissal, the young man went up to his room.

"Hello, George," said Spot, who stood at the table, rolling up a cigarette. "Say! I tell you what! Look a-here. I'm in trouble." There was something particularly attractive about Spot's manner when he became confidential. His handsome, refined face lit up, while his gracious voice invited George to his soul. "Say! it's something unpleasant. I hate anything unpleasant, don't you? It's a shame to know anything about troubles. I'll not bother you with mine. Besides, you're such a good old fellow, you'd be scandalized. But I'm in dead trouble, and I've got to have money, and have it quick. George, what have you got?"

"In the way of money? Mighty little, Spot."

"Have you got a five?"

"Why, yes, I have that much," returned George in surprise, "and you're welcome to it, of course. I thought it must be a matter of hundreds by your tone." He laughed. After Mrs. Stoner's cool politeness, Spot's friendliness was dear to his heart. He hastened to his trunk and took out the money. "It's about all, too, Spot. I just sent the other to father."

"I'll pay it back in a day or so," said Spot, slapping George upon the shoulder. "Good for you, old boy! Of course this is a drop in the bucket, but I am positively dry and wiped out, and a five I must have, or there'll be an explosion loud enough for all the town to hear."

"Oh, Spot!" exclaimed George uneasily, as he noticed the flush of excitement upon the other's face, "is it really something serious? Is there anything I can help you in?"

"If you weren't a—I mean, if you were one of the boys, you could help,

sure, since you are my friend. But you couldn't see things as they are. To you, everything not right is wrong."

"Everyone must think that," returned George.

"I don't. There are many things that are neither right nor wrong; they are pleasures; they are just life. You must be a man and live. If a river were to stop at every step to ask which way it should flow, it would get all tangled up and never arrive. I intend to arrive."

"But it's worth thinking about—where you will arrive," George observed with a smile. "Can't I help you?"

"No—at least not yet. I may have to call you in later. And I want to say now, George, I didn't mean any harm; I wasn't thinking of doing wrong. It was just life. Now we won't speak of it again, because it's very unpleasant—the whole business. I must slip from the house when the folks are asleep, and dispose of this five-dollar bill. But don't look so scared; don't be uneasy; I won't get lost!"

The next morning as George ate his solitary breakfast, Mrs. Binitier was called from the kitchen, and soon after, Flora Stoner entered the room. "Good morning, George," she said, approaching with that air of comradeship which was also a trait of her brother, "how solemn you are! What serious thoughts you must have!"

"I was thinking about Linnie Greer's party," replied George. He caught sight of her sunny face, and a smile was reflected in her eyes.

"Oh, don't think about anything you can't help," she said sympathetically. "It isn't your fault that you must drive our delivery wagon, and it isn't her fault that she can't invite you."

"Why can't she?" retorted George.

"Because you are out of her class. You know why, very well. Don't let's talk about it. George, what made you so queer Sunday night in the summer house? I thought you were going to faint."

"I had a dream," said George gravely. "I thought my mother had come back to life somehow, or had never died—I don't know. Anyway, she stood there beside the rustic bench, I thought, and she bent down and kissed me. I woke up, and then I smelled the sweet violet perfume she always used. You smelled it, too. Coming after the dream, it made me light-headed. I never felt so before in all my life."

"I know what it was," said Flora; "you were about to faint. And no wonder! Wasn't it queer? I don't think dreams are very nice, do you?"

"That one was," said George. "Oh, Flora! if she were here, I would have somebody I could tell everything—somebody who would understand."

"But you didn't tell your mother things, did you?" inquired Flora, opening her eyes wider. "I mean secrets. Even about the rustic bench?"

George flushed and then smiled. "But I did," he declared. "And it's the greatest thing going to have a person you can trust everything to, and know they're glad when you're glad, and sorry when you're hurt."

"I am glad when you are glad," said

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Flora. "That's why I like to hear you talk about your mother, because it makes you happy."

George smiled at the bright little creature, in her beautiful dress, with her glistening blue hair ribbon, her spotless shoes, her dainty form; then he remembered his coarse workman's garb, and recalled the fact that before others she was ashamed to greet him. Footsteps were heard approaching, and George rose from the table, his appetite dispelled. It was not Mrs. Biniter, but Mrs. Stoner who paused at the threshold.

"Why, Flora!" exclaimed her mother in a tone of displeasure. Then she added politely, "Good morning, young sir."

"Good morning," said George awkwardly. Flora blushed crimson from sudden embarrassment.

"Flora," said Mrs. Stoner, "when you are *through*, I should like to see you in the other part of the house, if you have time to give me a few moments."

Flora departed with her mother, and George went out to old Poll. During that week he saw Flora only at a distance, and he divined the nature of the interview that had taken place in "the other part of the house." As the days passed by, he thought he saw a slight change in Spot. His employee's son was as gay and cheery as ever, but his manner seemed forced. At times he relapsed into a thoughtful mood, while upon his face a shadow fell. At a word from George he would throw off his sober mood, and laugh and joke according to his wont. But he had not paid back the five dollars, though he had mentioned it more than once in an apologetic fashion. "I'm still in the mills, George," he said. "Never fear about your money, but I'm in an awful fix just now. It's hard on me that I can't tell you all about it, but you're so religious and that kind of thing, you couldn't understand me at all. And as for pa, I dare not ask him for money, he has preached at me so all my life about paying as I go! Say, do you know why he calls me Spot? It's a sort of perpetual moral that people jingle in my ears when they call my name. Did you ever think my name funny—Spot C. Stoner? Well, that means Spot Cash." Spot laughed ruefully and drummed upon the table. "It's pa's religion, paying spot cash is. I dare not tell him the fix I'm in. But your five will be paid back. I only wish it was a fifty!"

"I wish I could help you," said George wistfully. "There's a lot of help in me, if you would only think so."

"Is there, old fellow? Well, maybe—when I must—I'll call you into the council room."

"I do wish," said George, "since you need money, that you would economize on cigarettes and—and—champagne, Spot."

"Oh!" said Spot indifferently, "I don't want to live just to be breathing. I've got to have *some* life as I go along. A man's got to be a man in this world. It's all right for *you* to leave these things alone; you're not one of the boys. But I'm a gay fellow, you know, and I've got to live up to that character, or drop out of everything I care for. Besides, I *like* it. When I have

a cigarette in the corner of my mouth, and my hat set back on my head, I feel that it's *me*."

The morning after Linnie Greer's party, Poll was taken to the blacksmith's to be shod, and George was given several packages to carry afoot to a distant part of Burr City. After he had delivered them, he took a short cut through a long, frowzy alley, and at a turning came upon an excited scene. Five or six boys of various ages stood at the distant mouth of the alley, shouting taunts at a girl not very far from George, her back toward him. She was dressed in miserable rags; her hair hung unkempt about her neck; the short skirt showed bare, soiled limbs, and her arms, bare to the knobby elbows, added to the effect of wretched untidiness. It was Marget Hootin. In each hand she held a stone, with one of which she was threatening the shouting boys. They, too, were armed, not with stones, but with soft mud-balls. A recent rain had left a pool, now black from the accumulated refuse of the alley. Splashes upon her dress and legs showed where some of their missiles had already taken effect.

"Green Witch! Green Witch!" cried the boys.

Marget threw one of the stones violently, passed the other to her right hand and stooped for another. There came a shower of mud-balls. One struck her upon the face. "You wicked boys!" she exclaimed passionately, "you wicked cowards!"

"Green Witch in the woods!" cried a boy, dodging the stone.

"Green Witch singing her charm!" taunted a second.

"Look out, delivery-wagon!" cried a third, seeing George; "you'll git a spoke broke if you don't turn to the right."

Marget turned swiftly and, discovering George, dropped the stones and buried her face in her dingy hands.

"Aw, she's er-cryin'," said one of the attacking party in disgust. "I thought she had some sperrit. Come on an' leave her be."

"She throwed at us first," said another. "I thought she liked it, or she wouldn't a-did it."

"Talk of her not having spirit!" cried George indignantly, "when it is six of you against one; and boys against a girl!"

"She throwed first!" cried the accuser.

"They began it," sobbed Marget. "They always begin it. They make me wish I was dead. They call me *that* to make me mad, and it does make me mad, and then I don't know what I do."

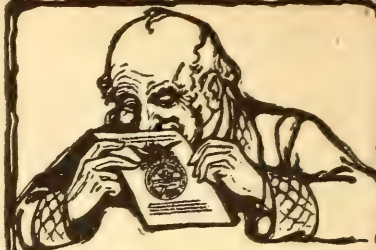
"Oh, say!" said one of the party apologetically. "We didn't know she keered. We thought she liked fightin' an' gittin' mad, she taken to it so nachur'l."

"Leave her alone," said George hotly.

"Well, who are *you*?" inquired the leader of the gang. "I thought the Pres'dent was in Washington."

"Say, Gawge! how's bacon?" inquired another. The sight of Marget's grief, however, had subdued them, and after staring a few moments half-remorsefully, they trooped away,

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muttering that they "didn't know she keered."

As George approached to pass her, Marget said, with her face still covered, "I thank you."

"Why do they call you a witch?" inquired George.

"It's to make me fight," she said in a low tone. "It's to make me awful, like you just saw me."

"I wish you wouldn't," he said earnestly.

"I never will again," Marget answered. George hurried away, afraid somebody might discover him talking to the disreputable-looking alley girl.

When he gained the main street, he saw the omnibus approaching, driven by Bill Klupertack. It was returning empty from the station. "Hop on!" shouted Bill, waving his whip. George leaped upon the end step and climbed over to the seat. This was the youth Mrs. Klupertack had invited George to visit—a burly, flat-headed, kindly-smiling Bill.

"Old Poll break her leg?" inquired the driver, seeking an explanation for the absent delivery wagon.

George explained, and then said, "Do you know Marget Hootin'?"

"The Green Witch?" said Bill jovially. He felt that George's loss of property had made them brothers. "Well, she hain't no friend of mine, ner nobody else's, I don't reckon. But I know 'er well enough. Oh, yes, I know Maggie Hootin'!"

"Then I wish you'd tell me why people call her 'Green Witch' and treat her as they do."

"That's her fault," said Bill. "People will allers treat you as bad as you'll let 'em. It's human nater to kick a dawg. Seems like dawgs was jus' made to be kicked, an' human nater was made to do the kickin'."

"But what has she ever done to make the boys treat her so?"

"Done? Why, she hain't done nothin'! That's what's the matter. That's what all her folks charges agin 'er. She won't no more lay her han' to a piece of work than ef it was a red-hot iron. She's jes' nachurly onry an' triflin', her Uncle Teeny says. Don't she live in a tent and go eroun' in rags an' dirt, tell a person wouldn't be saw with her? They're just common people, an' cheap cotton at that!"

George smiled rather bitterly, as he realized that in Burr City there were at least four sharply defined social classes: that of Linnie Greer and Flora Stoner, that to which he belonged, that adorned by Bill Klupertack, and the lowest with its Marget Hootin. "But why call her the 'Green Witch'?" he persisted.

"Well, I'll tell you. Ever go 'coon-huntin'?"

George shook his head.

"Lots of sport," said Bill with a reminiscent sigh. "We fellows go Saturday nights once in a while. We tramp miles and miles. One night I was out with the boys, an' we come onto Maggie Hootin, about five mile from town, alone in the woods. I guess she was alone; no knowin'. Anyhow, when we see her, she was. I wish you could of saw that gal! There she sat on a big log in the moonlight, a-singin'; and she was all in green. She had took and stuck leaves all over her dress, some'ow or other,

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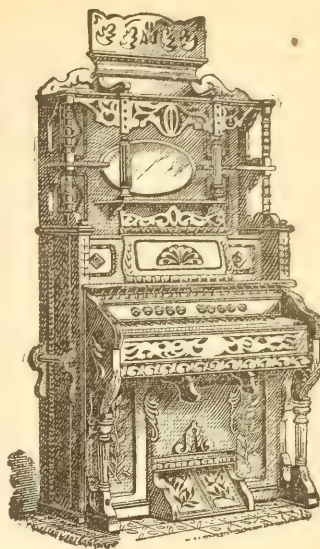
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tell you couldn't see a rag. Her voice was awful loud and strong an' un-human; an' she was singin' a charm. It would of made yore blood run cole to hear her. Of course nobody don't believe in ghosts or witches, but sometimes you think you do. She was a-singin' that she was a witch, an' that the moonlight was her white soul, and somethin' about frogs; it was jes' turrible! When she see our faces, she gave an awful yell, and jumped up and run so fast we couldn't of ketched her uf we had of tried; narry one of us tried. Sence then the boys calls her 'Green Witch,' 'cause they think it's fun to make her tarin' mad. She jes' goes crazy like, an' throws whatever she kin lay han' to, so it's real business, an' the boys thinks it's sport. But I tell 'em to leave the gal alone; it hain't fair, them agin one pore, no-account tent-girl. Uf she'd not pay no attention, they'd soon quit; it's her doin'. She brought on her trouble, an' now she keeps it on. She's a big gal, an' uf her dress was long an' her hair combed an' her face washed,

she'd pass fur a young lady. She's ole enough to know better'n to be streakin' through the woods at mid-night, an' settin' on sycamore logs five mile from town. But nobody keers nothin' about her; she's jes' Maggie Hootin, an' never was nothin', an' never will be."

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(TO BE CONTINUED.)



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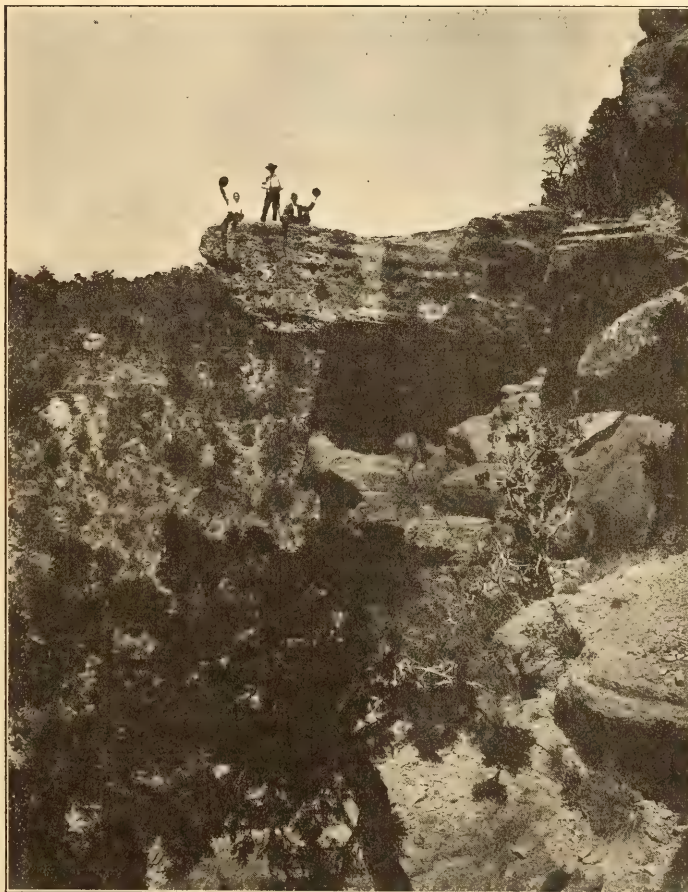
# THE CHRISTIAN- EVANGELIST

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April 14, 1904.

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BEAR CANYON, ON THE UPPER RIO GRANDE.

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## The Christian-Evangelist

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B. B. TYLER, } Staff Correspondents.  
W. DURBAN, }

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For the truth which makes men free,  
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Which makes God's children one.

For the love which shines in deeds,  
For the life which this world needs,  
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The prayer: "Thy will be done."

For the right against the wrong,  
For the weak against the strong,  
For the poor who've waited long  
For the brighter age to be.

For the faith against tradition,  
For the truth 'gainst superstition,  
For the hope whose glad fruition  
Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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Riches have wings, but they don't seem to have any tail that you can put salt on.

Love may make the world go round, but it takes money to lubricate the machinery.

Wise is the man who doesn't sign his name to a friend's note or his own love letters.

Some bread cast upon the waters comes back after many days in the form of stale toast.

It's an easy matter for a man to break out of the unknown class after inheriting a big fortune.

It is a curious fact that rainy days seldom come to the man who is constantly preparing for them.

Hypocrisy is relative. To make a man a hypocrite scold—if you are his wife, and want him to be that way.

"That government of the people, by the people and for the people shall not perish from the earth."—Abraham Lincoln.

It is not alone the one touch of nature that makes the whole world kin. A sense of humor has something to do with it.

Many men have been full of good purposes, but failing to carry them out, their good intentions lie with them in the graveyard.

He is below himself that is not above an injury.—Quarles.

God's greatness  
Flows around our incompleteness,  
Round our restlessness, His rest.

—Browning.

You must live for another if you wish to live for yourself.—Seneca.

The rewards of life depend upon diligence, and the mechanic that would perfect his work must first sharpen his tools.—Confucius.

Every noble acquisition is attended with its risks, and he who fears to encounter the one must not expect to obtain the other.—Melastasio.



# THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XLI.

April 14, 1904

No. 15

## Current Events

At the seventy-fourth annual conference of the Mormon church, President Joseph F. Smith made a declaration against polygamy. He asserted that the church would not protect those who enter into polygamous marriages hereafter, that the consent of the church to such marriages would not be given, and that those who took the step without consent would be excommunicated. Although President Smith asserted before the Senate Committee in the Smoot case that no plural marriages have been contracted with the knowledge or consent of the Mormon officials since the manifesto of 1891, there is much evidence to the contrary. Several high officials, including Apostles Taylor, Teasdale and Cowley, are accused of having taken plural wives since the manifesto. They are at present actively engaged in dodging subpoenas from the Senate Committee. President Smith's declaration at the conference is said to have occasioned considerable consternation among the polygamists. They fear that, to clear its reputation, the church may be forced to take action against some of them.

By a decision of the United States Supreme Court, handed down last week by Judge Day, some of the shady operations of the anthracite coal trust may be brought to light. In 1902 W. R. Hearst entered complaint against several of the coal-carrying railroads of Pennsylvania—which are also, under a very thin disguise, the principal owners of the anthracite fields—before the Interstate Commerce Commission. The Commission's duty in such a case is to investigate. The roads did not welcome the investigation and refused to give the needed evidence. The decision of the Supreme Court confirms the order of the lower court commanding the railroads to open their books, to place in evidence certain important documents, and to give testimony bearing upon the alleged discriminations in freight rates. Since the Interstate Commerce Commission has virtually no power to do anything except investigate, it might as well go out of business if it were not granted the

authority which this decision confirms, to compel testimony in cases which are subject to its inquiry. President Hadley's theory that trusts are to be controlled and their objectionable features eliminated by giving publicity to their operations, has much to commend it. The X-ray cure gives promise of being more effective and less fatal than the processes of legislative surgery. The coal trust has much to hide. The revelation of its methods is certain to be instructive, and it may ultimately bring about a lowering of the price of anthracite, which is, after all, the practical test of any anti-trust program. The decision is most timely for Mr. Hearst in view of his newly launched presidential boom.

Senator Burton, of Kansas, who was found guilty of using his official position and influence for personal profit, has been sentenced to six months' imprisonment and a fine of \$2,500. As this is just one-fourth of the maximum penalty fixed by law for each offense, and he was declared guilty on six counts, he may congratulate himself on getting off very lightly. The fine happens to be just the amount which he received from the Rialto Company. In such a case, however, it is best not to make the punishment so heavy as to arouse sympathy for the criminal. Motions for a new trial and for arrest of judgment were overruled. An appeal will of course be taken. The grounds upon which the higher court will be asked to reverse the verdict are purely technical and do not concern the guilt or innocence of the accused. For example, certain cheques which were received by Senator Burton in payment for services in the interest of the Rialto Grain and Securities Company before the post office department, and which he cashed in Washington, were admitted as evidence. Objection is made to this on the ground that, if the receipt of money for this service was criminal, the crime was committed in Washington where the cheque was cashed, and therefore was not within the jurisdiction of the United States District Court sitting in St. Louis. There seems to be need of a clearer definition in a large class of cases similar to this. Gov. Odell, of New York, refused to grant a requisition for William Zeigler, who was charged with bribery in Missouri, on the ground that, since he had been in New

York at the time when the alleged bribery occurred, he could not have committed a crime over which Missouri courts could have jurisdiction, even if he did send money to be corruptly used by his agents. More recently it was decided that a woman, resident in Iowa, could not be punished in South Dakota for sending poisoned candy to a person in the latter state. Perhaps a Supreme Court decision on the similar point raised in Senator Burton's case will throw some light on the problem. Meanwhile, Senator Burton will suffer the heaviest part of his punishment. The public condemnation, the loss of reputation, the forfeiture of the respect of honest people—these are punishments from which no technicality can relieve him.

The candidacy of William Randolph Hearst is one of the most curious political phenomena of recent years. Here is a man whose sole claim to consideration is the profession that he is the friend of the workingmen and the guardian of their interests against the aggressions of capital, yet not only is he himself a rich man, but he is pouring out money for campaign purposes and is using the check-book argument in about the same way that it has been used hitherto by the "minions of capital." Mr. Hearst's congressional record is very meagre. During the time that he has been a member of Congress he has never made a speech, has introduced only one resolution and has nearly always been absent when yeas and nays votes were called for. A hostile cartoonist characterizes three prominent Democrats by saying that Parker won't talk, Bryan won't stop talking, and Hearst can't talk. These statements are not strictly accurate, however, for Mr. Bryan has stopped talking—at least he has declared that he will speak only through his paper in future—and Mr. Hearst's money is more fluent and eloquent than ten ordinary men's vocal chords. Besides, a man who has eight daily newspapers does not have to talk. Mr. Hearst owns newspapers in New York, Boston, Chicago, San Francisco and Los Angeles, and is about to establish organs in St. Louis, Kansas City and Indianapolis, if one may believe the statement made in a half-page paid advertisement of Mr. Hearst's plans and personality which appeared last week in many anti-Hearst papers. The power of the press has been recog-



nized for a long while, but this is the first time any one has attempted to take the executive mansion by journalistic violence in just this way. Rhode Island and South Dakota have instructed their delegates for Hearst, but the opposition captured the Kansas delegates upon which Mr. Hearst was confidently counting. In Marion county, Indiana, where a particularly interesting phase of the Hearst campaign was expected, that gentleman came into collision with the Taggart-Parker alliance, and his vision of victory in Indiana faded. Mr. Hearst continues his anti-trust suits. He claims the credit for the triumph of municipal ownership at the local election in Chicago last week, points with pride to the Supreme Court's decision in the coal case, and is fighting the beef trust and the Chicago gas trust. The use of this sort of campaign material is Mr. Hearst's unique contribution to the history of politics.

It is beginning to be pretty apparent that the two wings of the Democratic party are not going to be able to unite in enthusiastic support of one presidential candidate. Of course it was a foregone conclusion that they would not unite on Mr. Bryan or Mr. Hearst or any man of that sort, or on Mr. Cleveland or any man who had been in open revolt against the platforms and candidates of the last two campaigns. The nomination of a candidate from either extreme would mean not a reconciliation of the two factions, but a victory of one of them over the other. There seemed to be hope that Judge Parker would be *persona grata* to the whole party. He has voted the straight ticket, but has never exhibited symptoms of frantic devotion to the principle of the last two Democratic platforms. But now Mr. Cleveland has unguardedly announced his approval of Judge Parker, and that seems likely to spoil the whole plan, for it has precipitated an expression of the contrary opinion from Mr. Bryan, whose followers are not at all likely to accept as their presidential candidate a man whom their leader rejects and whom their arch-enemy praises.

Congress has for the present given up the attempt to formulate and enact an eight-hour labor law. The scope of congressional action on this subject would necessarily be limited, owing to state jurisdiction, to the territories and the District of Columbia and to work done for the federal government. Within these limits Congress clearly has a constitutional right to establish such conditions of labor as may seem desirable. The labor unions have been pressing for the enactment of such a bill. The government workshops are already operated on an eight-

hour basis. The new requirement is that in all work done for the government by contract, the laborers shall not be required or permitted to work more than eight hours in one day. The objection urged against this program is that contractors and sub-contractors who are engaged upon work for the government very often have in hand at the same time private contracts secured under competition, the conditions of which demand a longer working day, and that to carry on the two systems simultaneously in the same shop would cause endless friction and added expense. The advocates of the measure are doubtless moved, in part at least, by the hope that it will work exactly that way and thus compel the contractors to adopt the eight-hour law for all work. Some of the questions raised by the bill were too intricate and far-reaching to be answered off-hand even by the combined wisdom of a congressional committee and two conflicting lobbies, so they have been handed over to the new department of Commerce and Labor, which will thus have another opportunity to demonstrate its usefulness. Secretary Cortelyou has been asked to investigate and report on the following points: How much greater, under the eight-hour rule, would be the cost of articles which the government obtains by contract? Would the present contractors submit bids on these conditions? Would it involve such an increase in the general cost of manufacture as to embarrass our export trade by preventing successful competition in foreign markets? How would it affect the farmers? Do the working people want a law which will deprive them of the right to work more than eight hours a day? These are questions to be answered, and the department of Commerce and Labor is the proper instrument to conduct the inquiry. Congress can afford to wait.

There used to be a good deal said, especially in Fourth-of-July speeches and spread-eagle campaign efforts, about our country as "an asylum for the oppressed of all lands." The phrase is still heard on occasions of exuberant patriotism, and it ought to be a long time before the thought which it represents shall cease to be current. But the asylum business can be overworked. It is no part of our national duty to receive and support the delinquent, defective and dependent classes of the entire world. There are laws to prevent this, but the Commissioner General of Immigration, Frank P. Sargent, has collected evidence which leads him to believe that in the charitable and other institutions maintained at the public expense there are thousands of aliens who ought to be sent back to the countries from which they came, and can be sent back under existing laws. The law provides that any immigrant who be-

comes a public charge within two years after his arrival may be deported at the expense of the steamship company which brought him to the country. The investigation, to determine how many are liable to deportation under this law, has not yet been completed. When it is finished there will probably begin a period of much more vigorous application of the law, if not of the enactment of more stringent measures.

Not all the important places in public life are sinecures for graft. Some men are doing really great work for the nation on a bare subsistence. There has been some belief that any movement or position connected with the government at Washington meant "a fat job" for whoever was at its head, but some reminiscences which Dr. Wilbur F. Crafts has just published in connection with the ninth anniversary of the International Reform Bureau indicate that his position as superintendent has been by no means a wealth-producing one. This "Christian lobby" was established in 1895. Not a dollar was guaranteed toward its annual expenses. The office was a single room in a private house; the superintendent's "residence," for which he paid himself, was one back room, first in the second story, and at a later period in the third. Living expenses for room and food amounted to one dollar a day for the superintendent and his wife, and five hundred dollars covered their total expenditure for a year. The superintendent's salary was supposed to be twenty-five hundred dollars, which was just about half his income in his last two pastorates. As money came in, Dr. Crafts used every cent except what was absolutely necessary for his maintenance, in pushing the work of the bureau. It was not until its eighth year that the superintendent's salary was paid in full, when he subscribed a larger amount than all others, except one, toward the purchase of a building which would insure the permanence of the bureau. This is just enough to indicate that some men are engaged in reform work who are not looking for the spoils of office. As to what the bureau has achieved, we should have to take a considerable space were we to do justice to its work. Of course no one would say that everything it has accomplished is the result of its own initiative or its whole endeavor, but it has proven that there is a great value in having some agency right at the nation's center to watch every measure that affects the moral condition of the country. The Reform Bureau has accomplished much in the way of Sunday preservation, the restriction of the liquor traffic, gambling and other vices. We are sorry to learn that it is still crippled in its influence for lack of funds.

#### The Federal Eight-Hour Bill.

#### An Abused Privilege.



## Our National Peril: The Remedy.

We have always been optimistic concerning the future of our country. We have been proud of its history, proud of its present prestige and influence, and of its promise of future greatness. In common with thousands of others of our countrymen, we have given the highest proof any man can give of the sincerity of his patriotism and devotion to her interests. Nor have we lost faith by any means in the stability and future greatness of our nation. It is only candid and truthful, however, to say that we have a deepening conviction, as the years go by, of the dangers which confront us and of the perils which threaten the permanency and prosperity of our institutions. We believe in the future of our country only because we believe in the renovating and regenerative power of the gospel.

What careful student of the times fails to see the marvelous growth of commercialism in this country. The material prosperity of a nation is in itself a cause for gratitude and thanksgiving; but the overshadowing influence of the commercial spirit dominating the life of the nation and the people, shaping laws and policies, and not hesitating to violate the laws of the land, and to even defy the principles of the decalogue, is a phenomenon which no thoughtful person can witness without a feeling of deepest anxiety. The inordinate desire for wealth, the greed for office and power, the fondness for display, and low moral ideals, are but the outward signs of a decaying spiritual life.

What patriot has not been aroused to a new sense of danger of late by the unscrupulous methods of political machines, stifling the voice of the people, perverting the ballot box, making political life a source of private gain, together with the plundering of the public and the debasing of official positions by those who are in office? These things are not confined to any one city or state, but seem to be widespread. It is not questioned but that honest men are in the majority, but our political methods, under the manipulations of unscrupulous politicians, deprive the people of their rightful power, and permit those who pursue politics for personal ends to control the elections and legislation.

As these evils have a common source, so they have but one remedy. The cause of these evils, to put it into one word, is materialism—not the theoretical materialism that denies the existence of God, but the practical materialism that shuts God out of our daily, practical life. The remedy is to be found in the gospel as the divine power for illuminating the mind, for quickening the conscience, for lifting up high ethical and religious ideals, and for purifying the heart and life. At no time in our history has there been greater need than at the present time of a vigorous and unceasing proc-

lamation of the gospel throughout our own country as the regulative power which alone can put men into right relations with each other and with God, and purify our domestic, social and political life.

A great responsibility rests upon the churches of this reformation to vigorously prosecute the work of evangelization in the United States. We preach a simple, pure, rational gospel, unhampered by the traditions and commandments of men, which commands itself to every man's conscience in the sight of God. It is a gospel which calls men to repentance, to pure living, to good deeds, to practical benevolence, to human brotherhood, and to mutual helpfulness. It calls upon men to enlist under the banner of Christ alone, to wear His name, to embody His Spirit, and to work with Him in carrying out His great plans for the unity of His church and the saving of the world. With such a gospel, with such an opportunity of preaching it, with so great a need for it, how great is our responsibility before God!

It is proper that these thoughts should engage our minds as we are preparing for the great annual offering from the churches and individuals for home missions on the first Lord's day in May. It is a wide and rich field which invites us to this co-operation; it is, as we have seen, a vastly needy field. The American Christian Missionary Society, which has proved itself a faithful servant and a useful channel for the distribution of our means for the accomplishment of the greatest good, calls upon us this year for not less than two hundred thousand dollars to assist in the evangelization of America. The CHRISTIAN-EVANGELIST joins its urgent solicitation with that of the Society, that the churches respond to this plea with a unanimity and liberality which will insure the realization of this amount. Let the preachers be trumpet-tongued in urging the churches to do their whole duty, that we may save our country from the evil and corrupting influence of materialism and commercialism, and bring it under the sway of Jesus Christ, who alone can lead our nation to the fulfillment of its great destiny.



## Why Trouble the Missionary Societies?

We notice that some of our journals are again calling upon one of our missionary societies to make some explanation or defense of itself, and to declare its convictions about a certain congregation which, it is alleged, has departed from the faith. We fail to see the propriety of seeking to bring our missionary societies into every controversy concerning real or alleged departures from the faith. Suppose it be true that some church which was aided by the missionary society in the beginning of its history, departs from New Testament teaching and

practice. Are we to hold the missionary societies responsible for such departure? Is not the same thing possible with churches established by evangelists without the aid of the missionary society? As a matter of fact, we can point out ten churches which have departed from the teaching, spirit and practice of the New Testament, which have been planted without the aid of missionary money, to every one of such unfaithful churches established under the auspices of the missionary society. If we do not hold individuals responsible for such lack of fidelity on the part of the churches, why should we call upon the missionary society in such cases, to exonerate itself from blame or suspicion of unsoundness?

The practice in question seems to us very mischievous. Not only is it without the province of the missionary society to sit in judgment upon the soundness or unsoundness of this or that church, as all would admit, but it is highly improper and injudicious for them to enter into current controversies in respect to such churches, either in self-defense or in defense of the churches, or in denouncing such churches. The reasons for this are so obvious that we do not need to state them.

If any of our preachers or churches have wandered away from the safe path into the arid and speculative regions of rationalism, instead of preaching "the unsearchable riches of Christ," the fact is to be deplored, and it is altogether right and proper to point out to such erring brethren, in the spirit of the gospel, the error of their way. If other churches have fallen away completely from the spirit of the gospel into a narrow and loveless legalism that ties them, hand and foot, and prevents them from co-operating with their brethren, and makes them disturbers of the peace and unity of the brotherhood, that also is a deplorable fact. But in neither of these cases is it just or wise to call upon the missionary societies to exonerate themselves in public explanations from any blame for such departures? The latter kind of ministers and churches far outnumber the former, and no doubt some of them have been aided in the beginning by the missionary society, but we gladly exonerate such society from any responsibility for such departures from the faith.

We trust the officers of our missionary societies will maintain the dignity of silence under such unwise demands. They have the perfect confidence of the brotherhood as to their fidelity to the gospel and the principles of our plea. There is no need, therefore, that they be continually denying their complicity with any cases of alleged heresy, or affirming their loyalty to Christ, at the demand of every newspaper that may call upon them to do so. This is written, not in defense of either of the two kinds of heresies mentioned



above, but in defense of our missionary societies. Just now attention should be concentrated upon the May offering for home missions, and all hearts and hands should be enlisted in making it the greatest offering in the history of the American Christian Missionary Society, an honored organization, managed by men who have the perfect confidence of all who are interested in our co-operative work. We beseech you, brethren of the press, cease troubling our missionary societies.



### Is This According to the Mind of Christ?

Commenting upon certain utterances of Edward S. Ames, pastor of the Hyde Park Church, Chicago, the Christian Standard, says:

Henceforth, we are compelled to regard him as an alien who, if he appears in these columns, will do so as an antagonist of the truth which we are to support and defend. In this classification we must place the Hyde Park Church, unless it comes to its senses, and parts company with Mr. Ames's teaching.

Disclaiming the faintest desire to dictate a general policy for the brethren, we make free to say that out of our confidence in the integrity and loyalty of a great brotherhood, we shall expect our papers, missionary societies, and secretaries and preachers and the churches generally, to assume the same general attitude toward this misguided minister and church which we have been compelled to take. To do anything else would be to surrender the gospel faith and compromise with rationalism.

These, we submit, are very remarkable statements, coming from a religious journal associated with a religious movement that decries ecclesiasticism and champions the liberty and independence of the local churches. Not only does our contemporary thus publicly withdraw fellowship from a preacher who has had no trial, and who has not been heard in self-defense, and from the local church for which he preaches, which has not yet put forth an utterance as to its attitude toward the objectionable statements of its pastor, but it "expects our papers, missionary societies and secretaries and preachers, and the churches generally," to do the same! That is, we are all expected to disfellowship the Hyde Park Church and its pastor, without waiting for any further hearing. Bro. Ames has not been tried and found guilty by his church. He has only had a newspaper trial, and that based on statements nearly two years old. Is this our boasted congregationalism? Far more important, is this in harmony with the mind and method of Jesus?

The CHRISTIAN-EVANGELIST, while holding itself second to none in its steadfast advocacy of the deity and Lordship of Jesus Christ, and in its fidelity to the great fundamental teaching of the New Testament, begs leave to disappoint the expectations of the Standard as to our regarding and treating Bro. Ames "as an alien."

We are not ready for that yet. We deprecate and disapprove some of the statements in his "confession," and regard the confession itself as uncalled for. Later we shall have something to say about his position. But we are far too conservative for any such radical action as throwing a preacher and his congregation overboard among publicans and sinners, without a fuller and fresher hearing from them, and without giving them the usual privilege of stating why sentence should not be pronounced against them. We cannot be loyal to Christ without being loyal to his spirit of patience and forbearance, and of brotherly love, even towards those in error. Brother Ames must reject Christ as Saviour and Lord, clearly and unmistakably, before we can reject him as a brother and treat him as an "alien." So we interpret the spirit of Christ, without which we are none of His.



### Editor's Easy Chair.

In a recent popular book of fiction there is a very life-like description of country life in Missouri before the war. One of the scenes described is that of a meeting in a country church in which the young children were allowed to run at large during the sermon. A small urchin, being on familiar terms with the preacher, climbed on the pulpit during the sermon and improved a pause between sentences to announce to the minister that he had a sore toe,—thereby greatly disturbing the solemnity of the occasion! After all, that is not an uncommon trait in people—a disposition to exhibit their sore toes. The neighbor who takes delight in unbosoming to you all his domestic troubles, all his aches and pains, and all his misfortunes, is simply letting you know that he has a sore toe. It is a plea for your sympathy. In many cases, however, these infirmities seem to be regarded as so much personal assets or stock in trade. The victims cherish them, brood over them, and come to take a real pride in them, as a fond mother sometimes does in a deformed child. No doubt the small youth, referred to above, gained a new importance in his own estimation by reason of his sore toe; hence his desire to exhibit it. So with grown up people.



About the worst form, however, in which this disposition manifests itself, is when the preacher feels it to be his duty to exhibit to the public his intellectual difficulties and unbeliefs. As a matter of fact, there is a wide range of practical and important truths which he believes, and which, if earnestly preached, would prove helpful to the people; but he has a weak point in his faith somewhere, and he has an abnormal desire to exhibit that weakness. Instead of preaching the truth he *does* believe, he is fond of reciting

those things, commonly held by others, which he does *not* believe. No doubt he often persuades himself that this is frankness and candor. He does not wish to appear to believe more than he actually does believe. Perhaps there is something of that worthy feeling in it. But oftener than otherwise, such preachers have come to regard these peculiarities in their belief or unbelief as part of their intellectual and spiritual assets, and they take real pleasure in exhibiting them to the public in spite of their negative character and their lack of stimulating power. Many years ago we advised a minister who came to us with his difficulties, to preach what he believed to be true and let his doubts and unbeliefs alone, as the people had enough of these of their own. He promised to do so, but the temptation was too strong and he soon resumed the habit of preaching his negations—exhibiting his sore toe—until he made shipwreck of his ministry. The few things he did *not* believe were allowed to eclipse all the glorious truths he *did* believe!



But there is another phase of this disposition to exhibit infirmities that is no less reprehensible. We refer now to the person who has a morbid fondness for pointing out other people's sores and infirmities. Having no faults of their own, in their own estimation, their tendency to exhibit faults takes an *altruistic* turn, and they point out the faults of their neighbors or their brethren! Who of us has not met such persons? Sometimes we have learned more about the foibles and faults and short-comings of preachers in an hour's conversation with a preacher of this type, than we have ever known or heard before. This disposition works the most disastrous results when it takes possession of editors. There are religious journals whose stock in trade consists largely in uncovering to the gaze of the public the faults of their brethren. They generally manage to keep at least one case of heresy on hand, in order to create a demand for their journals on the part of those who regard them as defenders of the faith, and the only reliable breakwater against the inundating tide of skepticism! Of course, preachers with a fondness for exhibiting their sore toes, play right into the hands of the editor who likes to give a wider publicity to these sores of the body ecclesiastic than the preacher can give them. These phenomena indicate pathological conditions that are worthy of study.



Over against these weaknesses of our poor human nature, let us place the lofty and inspiring example of Jesus, our divine Lord. Never man penetrated so deeply as He into the secret motives of men's lives. Never teacher saw with such clear vision all the weaknesses and frailties of men.



And yet, never did reformer or philanthropist see so much in human beings to admire and to love as He. Down beneath the outer crust of faults and imperfections His eye beheld the divine image and its marvelous possibility of development. How patient and tender He was with His disciples! He did not break the bruised reed nor quench the smoking flax. The weakest faith He recognized and sought to develop. Doubting Thomas was not repelled by harsh denunciations, but won to an ardent faith by His loving condescension to his needs. Unfaithful Peter, who denied him thrice, was won back to apostleship and martyrdom for his Master by the Master's love and forbearance. Zaccheus, despised and hated for his extortion, was honored with the Master's presence at dinner, and won by gentleness and love to a life of honesty and purity. Oh, for the Master's gentle touch and His forbearing love, such as He manifests toward us, in dealing with our fellow men!

### Questions and Answers.

Q. What is the meaning of "novice" in 1st Timothy 3:6?  
*Havelock, Neb.* EDGAR MCMASTERS.

A. It means a new convert, one inexperienced in Christian life and service.

Q. Explain the following passages: 1. "For they have gone in the way of Cain." Jude 11. 2. "Let neither man or beast, herd or flock taste anything, but let man and beast be covered with sackcloth and cry mightily unto God." Jonah 3:7, 8.  
*Carmi, Ill.* F. B. THOMAS.

A. 1. To go in the way of Cain is to follow Cain's example of disobedience and murder.

2. The quotation is from the proclamation of the King of Nineveh, proclaiming a fast and clothing in sackcloth as outward tokens of repentance to avoid the doom which Jonah had pronounced against the city. Even the beasts were to share in these outward signs of penitence, though of course they were not expected to "cry mightily unto God." That was enjoined upon those who had the knowledge of God.

Q. I have been asked what was the gift of the Holy Ghost, and I am not able to fully explain it. Will you please do so?  
*Republic, Mo.* MRS. H. A. MASSEY.

A. When Jesus was about to leave the world He promised His disciples that He would send them "another Comforter," the Holy Spirit, who was to represent Christ and who was to abide with His disciples forever. The gift of the Holy Spirit is the realization of this promise, and it signifies the reception of the Holy Spirit by the believer, that He may carry forward in such believer the work of confirmation and sanctification until he has been transformed into the likeness of Christ. It is the privilege of all believers today to enjoy the gift of the Holy Spirit, without whose gracious aid we cannot

be equipped for service or perfected in Christian character.

Q. What is the sin against the Holy Spirit?  
*Summerfield, Kas.* C. G. SHEPARD.

A. It is the rejection of Christ in the light of all the evidence which the Holy Spirit furnishes concerning Him. It is resisting the light and the truth, and being false to one's own convictions of duty. It is the deliberate and ultimate turning of the soul away from the light, and from Christ, who is the light, and the choosing of darkness instead. Therefore, it hath no forgiveness, neither in this world nor in the world to come. The Holy Spirit stands as the Vindicator and Champion of Christ, furnishing the highest and final proofs of his divine character and mission, and to turn away from Him in the light of all this evidence is what we understand to be the sin against the Holy Spirit, and it is as possible to-day as it was in the days of Jesus.

Q. Why does Jesus call Peter "Satan" in Matt. 16:23?

A SISTER.

A. Because Peter presented the same temptation to him to win his kingdom by worldly methods, that Satan had presented. To that extent he was like Satan. On the same principle many who are given to accusing their brethren, unjustly and extremely, might be called Satan, who is designated as an "accuser of the brethren." It is well for everyone to watch his actions and motives closely lest he be found, unconsciously, in partnership with Satan.

### Notes and Comments.

There are some people whose sanctification is probably "in spots." A holiness paper has announced that it is about to adopt a cash-in-advance plan, because many of its subscribers will not pay their dues. Heaven is not so very near that man, whether he be "sanctified" or an "immersed Christian," who boasts of his right beliefs and forgets his wrong acts.

Clarence Darrow hits the same weak spot that Lincoln Steffens lays bare in his article from which we quote on another page. Mr. Darrow, who is a strong advocate of the labor unions and represented the coal miners in the famous arbitration case, says, in view of the Northern Mergers decision, that "if combinations of capital are monopolies, so are combinations of labor." But he thinks the decision will have little effect. Why? Because Americans are easy-going folk.

The union spirit is contagious. Various Methodist bodies and various Presbyterian bodies of Canada having effected a union, a movement is now on foot to bring about an organic union between the Presbyterians, Methodists and Congregationalists of Canada.

There has been a meeting recently of representatives of these different bodies to consider that question, and the religious press of the different bodies seems very favorable to the movement. The Presbyterian Witness of Halifax, favoring the union, says: "But what about our respective histories? And what about our different views of systematic theology? What of Arminianism and Calvinism? These questions and all supposed difficulties are capable of solution and settlement if we are only true to the grand center of unity—to the Lord Jesus. He is the rock on whom we build. Both united to him cannot be far from one another." This is a very clear glimpse into the secret of Christian union, and if the principle here suggested is pursued, there is no doubt but that it will lead to the desired consummation in Canada. How would it do to apply it under the Stars and Stripes?

There has always been a certain amount of rivalry, with its accompanying jealousy, between Chicago and St. Louis. But the fact that Chicago has its car-barn murderers and its strike feuds and a good share of unworthy aldermen does not in the least detract from the justice of the following very interesting criticism in the Interior which is the point of view of the best citizenship in the whole country:

Some tranquil localities of the United States are now historically celebrated as the scenes of the most greswome outbreaks of the savagery of the old-time American Indian. We have no doubt that in the better America of the future some such sort of interest will attach to St. Louis as the spot where the political "Indian" ravaged most and worst the face of American free institutions. But we hope it will not take by any means so long to embalm in history this political savage as it took to dispose of his ethnological prototype. Especially and profoundly we hope that, wherever he may range, our future history will not have to tell of his ever doing anything worse than at the Democratic primaries in St. Louis. We do not think the decent electorate of any other city has up until now ever suffered such outrageous treatment from thugs and bums as befell those men of St. Louis who tried to vote for a respectable candidate. The atrocity of it all would be as discouraging for our institutions as it is appalling to patriotism, if it were not for the one circumstance that the toughs treated the well-behaved men outrageously enough to make them boiling angry. There is always hope when the respectable people get thoroughly mad. And the courage of the grand jury of Democrats who officially placed the blame of the shame on a Democratic governor, means that the right people in this case are effectually enraged. By such tokens we are encouraged to believe that St. Louis will never again have to endure a day so humiliating, and we trust the city will soon have such an "Indian"-killing that not one of the tribe may escape to plague other towns.

We are never the worse—if we can control our temper—for seeing ourselves as others see us. And just now and until a reform has been accomplished we hope the "respectable people" will get and keep "thoroughly mad," not at outside critics, but at the conditions that give cause for criticism.



# The Coming of Christ

By Cephas Shelburne

Christ has come, he came again, he will come. Christ is continually and perpetually coming. The first coming of Christ was personally, visibly, in the divine birth in Bethlehem, in the flesh. He went about all Galilee preaching the gospel of the kingdom—the great prophet and teacher; he healed all manner of diseases and sicknesses among the people—the great miracle worker; he was, in sermon and parable, laying down the laws and principles of the kingdom, teaching his disciples, commissioning his apostles—preparing for the new covenant and order of things.

The second coming of Christ was at Pentecost, ten days after his ascension from Olivet in the person of the comforter, the Holy Spirit, the helper, to abide in his stead and to supply his place in his absence; comforting his disciples, enduing them with power for service, guiding them into all truth and righteousness, bringing all things that he had said to their remembrance. He was not to speak of himself or reveal or glorify himself, but to speak the things of Christ, and reveal and glorify Christ. The apostles and ministers of Christ were and are to preach the truth; the Holy Spirit is to bring the truth home in convicting power to the hearts of the hearers, bringing inquirers to the point of surrender, and dwelling as a gift in the hearts and lives of those who have accepted Christ by repentance and obedience—the true vicar and vicegerent of Christ in the earth.

The third coming of Christ was in the destruction of Jerusalem and the desolation of the house on Mount Moriah, when in obedience to prophecy not one stone was left standing upon another. That was a coming of Christ to end the old Jewish state and theocracy, and out of the midst of those horrors, burnings, and downfall came a new and better day, the spread of the gospel, the spiritual conquest of the church; and Christianity was no longer confined to its local habitation or to a Jewish sect, but became the religion of the world. Paul expresses by saying: "The fall of them became the riches of the world, and the diminishing of them the riches of the Gentiles, and the casting away of them the reconciling of the world."

The fourth coming of Christ is visibly, in the clouds, when every eye shall see him—coming with power and great glory; coming to claim his own, to receive the church unto himself to be where he is; coming as King of kings and Lord of lords; coming to complete the universal, spiritual reign of the kingdom of heaven on earth. The words *paraclete* and *parousia*, which refer to the coming of Christ, are separate and distinct terms. The word "*parousia*" has reference to his second visible coming, and is yet in the

future, and no man or angel knoweth the day or the hour. The "*paraclete*" has reference to his coming in the person of the Holy Spirit at Pentecost, A.D. 33. In the one presence he came invisibly and spiritually; in the other he comes bodily and gloriously. In the one case he comes to dwell with the church; in the other he comes to take the church to dwell with him. He went away to send the Paraclete to his people; he returns again in the Parousia that his people may come to him. Christ while on earth prayed for the Paraclete to come; the Paraclete and the church, "the Spirit and the bride," now pray for the hastening of the Parousia.

There is another coming of Christ, the true and real coming, with which we should most concern ourselves, and that is the continual, spiritual coming of Christ into our hearts and lives and homes; into our business and the state and social order. The first coming of Christ was in the flesh, a flesh and blood Christ; the coming now is the real, in the new birth and creation, the kingdom within, "Christ in you the hope of glory."

"Christ came the first time into men's vision by coming on the plane of their senses; he comes to-day into men's vision by lifting them up to his plane of spiritual comprehension." Christ said to doubting Thomas: You believe because you have seen and felt; "Blessed are they that have not seen, and yet have believed." Seeking after signs, handling the personal Christ, hearing him speak—and men were yet millions of miles from the real Christ, "a wicked and adulterous generation." And were he to come tomorrow, in the cloud-chariot, surrounded by visible angels, amid the voices of archangels and blowing of trumpets, we which are alive and remain might fare no better. That would be no real coming of the Christ to the man unprepared to receive him, who had not previously Christ formed in him, and the principles of the kingdom of God as the rule of his life.

We shall be no nearer the Christ than now, and he no nearer us. According to the bent and character of our lives, we shall hear the "depart," or the "come ye blessed." The kingdom is already prepared for those who have the kingdom of heaven within. When the Pharisees demanded to know when the kingdom of God should come, he answered them: "The kingdom of God cometh not with observation. Neither shall they say, lo here! or, lo there! for behold, the kingdom of God is within you." To the disciples, when they wanted to know when the kingdom of heaven should be set up, and who should be the greatest in it, he said: The kingdom of God is receiving and becoming. As leaven hid in the meal, the seed in the soil, so

Christ must be recreated in men, his principles and truths, the rule of life, bringing them to larger growth and fruitage in the new kingdom. We do not see Christ with the outward eye, but with the inward, spiritual eye, the eye of the soul. Looking at the outward Christ, whether in Palestine or coming in the clouds, we see not the real; he is spiritual.

Are you becoming more just, more true, more considerate, more forgiving? Have you more love for humanity? Is your faith and hope and trust growing larger, and outward toward God and your fellow-man? Then Christ, the real Christ, is coming to you. Here is a man living in the narrow sphere of self, wrapped up in the shell of "I, me, my, mine." He is led somehow to trust in God as his Father, to go out of himself and to take an interest in humanity and every good cause—Christ has come to him. He has not seen any burnishing of midnight or midday skies with the "second coming"; but there is a light in his own soul. He hasn't seen any Pentecostal tongues of fire; but there is within a gift of the Spirit and inward peace. He has not seen any shining cross in the sky; but he is enabled to bear his own earthly cross. He has not seen "the books opened, and another book"; but he himself has become "the living epistle, known and read of all men."

Am I mistaken when I say the world is growing better and more Christ-like? Is not Christ coming more and more to the great business centers? More and more into the shops, and on the railroads and to the 300,000 traveling salesmen? This I do know. Christ is coming more and more to the churches, and the church is sending him more and more to the great, wide world. Jacob Riis said when he began his work of reform in New York City, and stumbled on to the first sick, homeless child, he did not know a single church or religious society to whom he might take her for care. After forty years, and behold, what hath God wrought! The famine baby in India is relieved by the tick of a telegraph instrument. A call from the perishing millions, and hands go down into pockets, and there go hundreds of missionaries with the unsearchable riches of Christ; and here and there in heathen lands are schools, orphanages, hospitals, mission stations, churches; and the "earth is being filled with the knowledge of the Lord as waters cover the seas." This is the real coming of the real Christ. "Even so come, Lord Jesus."

Huntington, Ind.

Awake thou wintry earth—  
Fling off thy sadness;  
Fair vernal flowers laugh forth  
Your ancient gladness;  
Christ is risen.

—Thomas Blackburn.



# As Seen from the Dome

By F. D. Power

One can look upward here to great heights. There is absolutely nothing between the figure on the Dome and the limitless blue of heaven. The man with the upturned face sees the stars, and far away, from star to star, and constellation to constellation, and system to system, till the great central sun, which is the seat of the throne, gleams upon his dazzled vision. How great and good is God! It is such a comfort to take large views of things.

"Below, way down under the eaves, are some sparrows. Matthew tells us how two sparrows are sold for a farthing, and Luke how five are sold for two farthings, and not one of them is forgotten before God. Five of these little birds for two farthings. It was a business transaction like one car fare, five cents; six for a quarter. When two sparrows were bought one must pay a farthing, but for two farthings he might have five. The odd sparrow was thrown in as of so little value it could be given away with the other four. And yet even for that one sparrow, not worth taking into account in the bargain, God cares. Not one of the sparrows falls to the ground without him—his thought, his knowledge, his concern. With what force comes the assurance: "Fear not therefore, ye are of more value than many sparrows."

There is a God, a loving God who cares; who is neither ignorant of our needs, nor indifferent to them. The very hairs of our heads are all numbered. His fatherly care reaches to the whole of human life; from the vast movements of history to the minutest details of our daily need; ordering men's ways, ordering the conditions of life, ordering all events, ordering the smallest matters, and all for our good.

How full nature is of this universal goodness! Sunshine and rain, cold and heat, are God's ministers. His thoughts are in the lightning, in the harvest, in the mountains and valleys, in the seasons, in the lilies and the grass, in sunlight and in cloud. One has only to open his eyes and look in the right way. Whether we catch the true meaning of the things we see depends upon our way of viewing them. Two farmers watch the rain. One says, "It will help the corn;" the other, "It will spoil the oats." Two people come in contact with the rosebush: One sees only the roses, the other only the thorns. Now the April shower is falling and we may watch the people scurrying to get to cover, and perhaps kicking against "the nasty weather," as the Englishman would call it. There is a world of wholesome philosophy in the lines:

"It isn't raining rain to me;  
It's raining daffodils,  
In every dimpled drop I see  
Wild flowers on the hills."

"The clouds of grey engulf the day  
And overwhelm the town.  
It isn't raining rain to me,  
Its raining roses down."

"It isn't raining rain to me,  
But fields of clover bloom,  
Where any buccaneering bee  
May find a bed and room."

"A health unto the happy,  
A fig for him who frets.  
It isn't raining rain to me,  
It's raining violets."

Experience teaches the same lesson. Life is full of good things, and it is no sin to enjoy them. It is our duty to be happy. "While scientists are talking of where we came from, and theologians are discussing where we are going to, the fact remains that we are here," I can hear my friend Dr. Talmage saying in his strident tones. And it is for us to live socially and happily together while on this planet. And would this be a decent, well-ordered, God-made and God-kept universe without the Father's present care? Everywhere about us we see his providence. We are every one rich in his loving kindness and tender mercy. Every bush, every blossom is aflame with the love of God. What millionaires we all are! Here is the sense of sight. Would you part with it for a million? Would you for many millions give up the faculty by which you look down from the Dome through the long vistas of the city streets, off to the stars, into the faces of friends and the pages of books, abroad upon the blossoming spring? Here is your sense of hearing. A million will you take for it, and give up forever the carol of birds, the hum of insects, the voices of little children, the sounds from the busy world at your feet, the strains of distant music? Here are the joys of the mind, the delights of the heart, the pleasures of the imagination—millions would you take for them? Here is wife, or child, or friend. Count your blessings. Look into your experience. Think of home and loved ones. Remember how even in afflictions God has given beauty for ashes, and the oil of joy for mourning, and garments of praise for heaviness. Think how even when loved ones are laid to rest, "beneath the low green tent whose curtain never outward swings." He loves, he soothes, he makes perfect through suffering. As the odd sparrow has he not cared for you? Now sing Geneva all the day long:

"When all thy mercies, O my God,  
My rising soul surveys;  
Transported with the view I'm lost,  
In wonder, love, and praise."

Most of all revelation confirms this truth. What is the story of Israel? of the infant church? of Abraham, Moses, Joseph, David, Paul? What is the meaning of such Scriptures as the Nightingale Psalm? "The Lord is my Shepherd, I shall not want." It is a

cold world if we think only of the reign of law. There is something more than law—there is One who brought the heavens and earth into being, who creates and sustains us, whose personality touches ours and whose care is unceasing. What thought in all the universe of happy thinking like the thought that God thinketh upon us? One night at the Brooklyn bridge a little fellow tumbled down in a fit and a policeman picked him up and carried him to the waiting room. An old woman selling papers came up and the officer asked: "Who is this boy?" "His name is Maher." "Does no one care for him?" "I don't know anyone but God, and he seems to be too busy with other people to pay much attention to him." Another, jostled and driven from pillar to post, homeless and uncared for, injured on the street, was taken to the hospital, and when the Christian nurse told him he could not live long, but would go home to God, asked, "Do you think they'll have any room for a little fellow up there?"

Yes, God cares. God has a place in his heart for the least of these. God's gospel is against the iron monster of greed and covetousness and selfishness that crushes men and women and little children, the awful barbarism of war, the horrible infernity of the saloon, the monstrous sway of sin. Christ came to destroy the works of the devil. But discipline is necessary for the world's development, for the experience of the individual soul. Doctor Johnson met an old beggar woman, who, asking alms, at a lucky moment described herself as "an old struggler." Boswell says the doctor was visibly affected. "I, too," he said, "am an old struggler." It is the solution of the problem of human life. An old struggler is simply a veteran in struggling, one who has grown old in struggling and aspiring. It is the best thing in any life. If is the most magnificent thing to say of any man, not that he has attained, but is striving to attain. If now you can say, "This one thing I do," sometime you may say, "I have fought a good fight." Winter is past—a long, hard winter. It was well. The earth needed it.

So the winter of life will pass. God keeps the odd sparrow through the frost and snow; and he chirps and busies himself about his home, and calls to his mate and rejoices that the winter is over and gone. The flowers appear on the earth and the time of the singing of the birds is here. God is our keeper.

It is said that Jonathan Edwards's last words after bidding his relatives good-by, were, "Now, where is Jesus of Nazareth, my true and never-failing Friend?" And so saying he fell asleep.



# What Is Left?

By Judge A. E. Wilkinson

What Jesus proposed to accomplish then, by the means which he proposed, was something so wildly improbable of accomplishment as to be fairly classed with the flatly impossible, from any human probability. Now all the chances against its success become arguments of most persuasive power as to its substantial truth and the justice of the claims of its founder, when once it has succeeded. He has foretold an almost impossible thing, a thing no one could have guessed, one no mere man in his senses would have attempted. Against all reason and common sense, he has told us calmly and confidently it would surely come to pass.

If he fails he is to be classed with other visionaries and dreamers. If he succeeds, then, by force of the very fantastic improbability of the thing itself, we are compelled to believe that the one who foreknew and foretold it was the possessor of powers greater than our own. What better evidence could he give us than this, of his claim to be for us an authoritative, moral leader and guide, whose word is to be accepted, even though our own reason can not justify it. The success of Christianity, by the means through which it has succeeded, thus becomes a present miracle, attested by history and patent to our observation, of more convincing and overwhelming power than any related in the Gospels. It is easier to believe in Christianity to-day than it could have been for the followers of Christ, who listened to his words and saw him calm the tempest and walk upon the waves of the sea. It is easier for us to believe than if we had stood beside him and seen the buried Lazarus come forth in grave clothes at his command, for we believe upon better evidence.

What mysterious power converted the trembling followers, who deserted their Master in the terrors of his trial and crucifixion, into the fearless martyrs who bore his message round the world and counted it glorious to die a shameful death in his service? How vast the gulf between the cowards who protested, cursing and swearing, that they knew him not, and the lofty serenity of soul that proclaimed in the face of torturing death, "I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight. I have finished the course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness." And what shall we say of the wisdom that foresaw this marvelous transformation, relied on it, builded on it, and died committing to it, in confident trust, the fortunes of an apparently overwhelmed, ruined, and visionary scheme? Who could foretell this, the very paradox of personal faith and loyalty, which the poet pictures as cheering

the dying hour of the beloved disciple, looking forward to the times when men should

"Muse upon blank heaps of stone and sand.  
Idly conjectured to be Ephesus."

and when the question in their minds should be, not what witness did John bear? but,

"Was John at all? and did he say he saw?  
Assure us ere we ask what he might see."  
"Sigh you, It had been easier once than now.  
To give you answer I am left alive.  
Forsake the Christ thou sawest transfigured,  
Him

Who trod the sea and brought the dead to life?  
What should wring this from thee? ye laugh  
and ask.

What wrung it? Even a torchlight and a  
noise,

The sudden Roman faces, violent hands,  
And fear of what the Jews might do; Just  
that.

And it is written, I forsook and fled.  
There was my trial, and it ended thus.  
Ay, but my soul had gained the truth, could  
grow;

Another year or two,—what little child,  
What tender woman that had seen no least  
Of all my sights, but barely heard them told,  
Who did not clasp the cross with a light laugh,  
Or wrap the burning robe round, thanking  
God."

It is true that the success of Christianity is, thus far, only a partial one, and we are far, as yet, from the glories predicted for the Kingdom of Heaven. But enough has been accomplished to give assurance for the future. Enough has come to pass to show that the Founder built the structure of his society upon something in the soul of man which naturalism can neither explain nor admit. Enough to show that the coming religion of the human race is to be based upon the gospel of Christ.

We have proceeded in this argument, neither upon the assumption that miracles are true, nor that they are false, but simply that they must be regarded as unproven. If they are still to remain in that category, I confess that, personally, I should be little troubled, for I regard belief or disbelief in them with some degree of indifference. If we can find good reason for believing in Christ independently of any belief in the miracles narrated of him in the Gospels, it matters little what we believe about them. But it is worth observing here, that an acceptance of Christ upon the faith of such evidence as I have outlined will radically affect our attitude towards the whole subject of the miracles related of him. For we are compelled to recognize him as a being possessed of miraculous, that is, of more than human power and claiming our allegiance by virtue of that fact.

To the power of a being such as we must believe him to be, it will then be difficult for us to assign probable limits. Things which were scarcely believable when related of any other personality become not improbable when related of him—nay, seem to fit

naturally into our conception of him. And when once we have reached this mental attitude towards the subject, we will find a discussion of the sufficiency of human testimony to prove miracles takes its place among those abstract questions about which the mind may cheerfully exercise its ingenuity in search of mental discipline, because it looks upon the result, be it what it may, as something that in no way concerns faith or conduct. Why should I care whether Jesus stilled the tempest on Galilee? He has done a thing ten thousand times more marvelous, and has all history to attest it. One, when questioned about him by the rulers, said, "I know him not; but I know that whereas I was blind, now I see." Let me, too, rest content with the miracle that has been worked for me.

The question comes down to this at last. Is man a being such as Christ conceived him to be, set in a world of moral law, subject to the rule of God, not fondly deceived by any process of evolution into vain ideas of duty and obligation, of service and worship, but holding such conceptions because they correspond to the realities of existence, and, by fidelity to such ideals, capable of immortal life? If he is such, and any such promise of divine power and presence in his heart as Christ made could be kept, then the plan which he proposed for making possible the attainment of that life was most exquisitely devised, promised success, even justified his anticipations which looked upon success as a certainty. The absurdity, the fantastic nature of his schemes, vanish if they are to be applied to beings such as he conceived that we were, and by a being such as he claimed to be. If we are not such beings, then the scheme was wild, visionary, impossible. It could never have succeeded. It never deserved to succeed. If man is not immortal, no art or eloquence, no power or craft, could ever have bent him to accept as true such a religion as Christ preached. Its want of adaptation to the man of Professor Hæckel is as glaring as its adaptation to the man of Jesus Christ is exquisite and divine. It could never have succeeded if it had been false. Because it has succeeded it must surely be true.

Then be confident in Christ, brother! Dare to say, "I am saved!" Not "I hope I am saved," but "I *am* saved!" Not, "I hope I shall be saved," but "I *am* saved!" Dare to assert, "I am done with sin, for I have begun with Christ." Clothe yourself in his armor, and know yourself invincible. Do not dream of defeat; dream of him. Do not look to yourself; look at him. Do not remember the past; remember him who has become your stainless and inevitable future.



# Corruption a Business

Lincoln Steffens  
In McClure's Magazine for April

Every time I attempted to trace to its sources the political corruption of a city ring, the stream of pollution branched off in the most unexpected directions and spread out in a network of veins and arteries so complex that hardly any part of the body politic seemed clear of it. It flowed out of the majority party into the minority; out of politics into vice and crime; out of business into politics, and back into business; from the boss, down through the police to the prostitute, and up through the practice of law, into the courts; and big throbbing arteries ran out through the country over the State to the Nation—and back. No wonder cities can't get municipal reform! No wonder Minneapolis, having cleaned out its police ring of vice grafters, now discovers boodle in the council! No wonder Chicago, with council-reform and boodle beaten, finds itself a Minneapolis of police and administrative graft! No wonder Pittsburg, when it broke out of its local ring, fell, amazed, into a state ring! No wonder New York, with good government, votes itself back into Tammany Hall!

They are on the wrong track; we are, all of us, on the wrong track. You can't reform a city by reforming a part of it. You can't reform a city alone. You can't reform politics alone. And as for corruption and the understanding thereof, we cannot run 'round and 'round in municipal rings and understand ring corruption; it isn't a ring thing. We cannot remain in one city, or ten, and comprehend municipal corruption; it isn't a local thing. We cannot "stick to a party," and follow party corruption; it isn't a partisan thing. And I have found that I cannot confine myself to politics and grasp all the ramifications of political corruption; it isn't political corruption. It's corruption. The corruption of our American politics is our American corruption, political, but financial and industrial, too. Miss Tarbell is showing it in the trust, Mr. Baker in the labor union, and my gropings into the misgovernment of cities have drawn me everywhere, but, always, always out of politics into business; and out of the cities into the state. Business started the corruption of politics in Pittsburg; upholds it in Philadelphia; boomed with it in Chicago and withered with its reform; and in New York, business financed the return of Tammany Hall. Here, then, is our guide out of the labyrinth. Not the political ring, but big business,—that is the crux of the situation. Our political corruption is a system, a regularly established custom of the country, by which our political leaders are hired, by bribery, by the license to loot, and by quiet moral support, to conduct the government of city, state, and nation, not for the common good, but for the special interests of private business.

Not the politician, then, not the bribe-taker, but the bribe-giver, the man we are so proud of, our successful business man—he is the source and the sustenance of our bad government. The captain of industry is the man to catch. He is the trail to follow.

We have struck that trail before. Whenever we followed the successful politician, his tracks led us into it, but also they led us out of the cities—from Pittsburg to the State Legislature at Harrisburg; from Philadelphia, through Pennsylvania, to the National Legislature at Washington. To go on was to go into state and national politics, and I was after the political corruption of the city ring then. Now I know that these are all one. The trail of the political leader and the trail of the commercial leader are parallels which mark the plain, main road that leads off the dead level of the cities, up through the states into the United States, out of the political ring into the system, the living system of our actual government. The highway of corruption is the "road to success."

Almost any state would start us right, but Missouri is the most promising. Joseph W. Folk, the Circuit Attorney of St. Louis, has not only laid wide open the road out there; he knows it is the way of a system. He didn't at first. He, too, thought he was fighting political corruption, and that the whole of it was the St. Louis ring. But he got the ring. Mr. Folk has convicted the boss and members of the "boodle combine" that was selling out his city, yet the ring does not break. Why? Because back of the boodlers stand the big business men who are buying the city up. But Folk got the business men too. They are not "low-down politicians"; they are "respectable business men." Having discovered early that boodlers flew in pairs, that wherever there was a bribe-taker, there also was a bribe-giver, Folk hunted them in pairs. And in pairs he brought them down. And still the ring does not break. What is the matter?

That's what's the matter. "That man Folk" is attacking the system. If he had confined his chase to that unprotected bird, the petty boodler, all might have been well. Indeed, there was a time, just before the first trial of the boss, Col. Ed. Butler, when the ring was in a panic and everybody ran. If he had stayed his hand then, Folk could have been governor of Missouri, the leader of his party, and a very rich man. But he would not stop. These were not the things he was after. At that moment he was after Boss Butler; and he got him.

"And the conviction of Butler," he said recently, "is the point where we passed out of the ring into the system."

Butler was not only the boss of the ring; he was the tool of the

system. He was the man through whom the St. Louis business man did business with the combine, and Folk hadn't caught all the business men involved. The first time I met him, early in his work, he was puzzled by the opposition or silence of officials and citizens, who, he thought, should have been on his side. The next time I saw him this mystery was clearing. One by one those people were turning up in this deal or 'way back of that one. He could not reach them; he can never reach them all; but there they were, and they, their relatives, their friends, their lawyers, their business and social associates—"nobody can realize," says Mr. Folk, "the infinite ramifications of this thing." And "that man Folk," rising out of the wrecked machinery of justice in Missouri, may lead his people to see that the corruption of their government is not merely corruption, but a revolutionary process making for a new form of government; and the people of Missouri, rising out of the wrecked machinery of the government of Missouri, may teach their politicians a lesson in liberty and honor. But that is not enough. That will reach neither the source nor the head of the evil. Some power greater than Folk, greater than that of the people of Missouri, must rise to bring home to the captain of industry the truth: That business, important as it is, is not sacred; that not everything that pays is right; that, if bribery is treason, if the corrupt politician is a traitor, then the corrupting business man is an enemy of the republic. No matter how many bonds he may float in war, or how much he may give for charity and education, if he corrupt the sources of law and of justice, his business is not a success but—treason and a people's failure.



In Stratford, lovers of Shakespeare have planted in his garden only those flowers that are mentioned in the poet's plays. There you find the egg-lantine, the rosemary, the woodbine, the modest pansy, the sweetbrier, all the humble flowers. And Christ hath his garden, and the flowers that bloom in it are the fruits of his spirit; hate is not there; envy and strife and vulgarity and covetousness are expelled, as men expel the burr, the thistle and the noxious nightshade, but love and joy and peace are there, blooming as sweetly as flowers whose roots are in heaven, but whose bloom and sweetness and perfume are the glory of our earth.—*N. D. Hillis.*



In a valiant suffering for others, not in a slothful making others suffer for us, did nobleness ever lie. Every noble crown is, and on earth will ever be, a crown of thorns.—*Carlyle.*



# Mr. Carment's New Prayer\*

"Geordie, dinna mak' a noise! Coorie doon when ye're passin' the parlor window!"

Geordie McCallum paused for a moment with his fingers on the sneck of the Manse gate. He could see nobody, but he knew that the command which had come to him in a loud whisper was from Rob Carment. With the instinctive loyalty only to be found among boys, he obeyed the order, and crept softly up the garden path, bending down as he passed below the parlor window so that no one might see him from within. When he reached the back-yard he found Rob waiting for him on the top of the water barrel, from which point of vantage he had been watching his progress from the burn at the angle of the turnip field up to the Manse gate.

"What's wrang wi' ye?" he asked. For Geordie had the freedom of the Manse, and had not been accustomed to skulk under the windows like a criminal.

"There's naethin' wrang. But they're at fem'ly worship, and I dinna want them to ken I'm ootbye."

"Hoo are ye no' there yersel'?" Geordie inquired in deep astonishment. To be able to escape from family worship at the Manse seemed something like a miracle to him.

"I *am* there. At ony rate I *was* there, but I slippit oot when Uncle Wullie got started wi' the prayer. He tak's a quarter o' an oor till't, and I'll be back afore he's through. But we maun'na be pittin' aff time. Hev ye gotten the mappy wi' ye?"

"Ay, here it's," and Geordie drew a little slate colored rabbit out of the leather school-bag that hung over his left shoulder.

"Eh, losh, it's bonnie!" Rob exclaimed in unrestrained admiration as he took the mappy out of his friend's hands and began to stroke its long, soft ears. "I'll gie ye my knife and a dizen o' bools for't. Will ye swap?"

"Ay, I'll swap. But ye promised me ane o' yer white anes when it's auld enough to leave its mither, forbye the knife end the bools."

Geordie never allowed friendship to interfere with business.

"Ye'll get a whitey too, if ye like. They'll be ready afore a fortnicht. Come roond and help's t' pit this ane in the box."

The boys were busy about the mappies, when Rob suddenly broke away from his friend and darted towards the back door.

"I'll hae to rin in and see where they are," he cried as he was disappearing round the end of the stable.

After an absence of about half a minute he was back at the mappies again.

"It's a' richt," he explained. "Uncle Wullie's only half through. He's at—'Have mercy on the heathen in their blindness bowin' down to stocks and stones. Enlighten the dark places o' the earth, which are still the abodes o' wull worship, supersteeion, and horrid cruelty.' It'll tak' him near six meenits t' feenish. There's plenty time."

Rob's imitation of his uncle's tones made Geordie open his eyes. He scarcely knew whether his friend's profanity ought to be admired or deplored. But there was no time to discuss things then. The six minutes would soon pass.

Rob shut the slatery into the special box he had spent a whole Saturday in making, and in about five minutes after his last excursion, he hurried back to listen at the parlor-door again.

"Shut the big kist, Geordie," he trumpeted in a whisper through his hands on his return. Time was precious now, and he could not trust himself to go farther than the kitchen door. "I'll hae t' gang in. He'll be upsides wi' the Jews in a meenit, and syne there's naethin' but the Queen and the High Court o' Perlyment."

Rob got back to the parlor in time to settle himself devoutly on his knees just as Mr. Carment was finishing the last sentence of his prayer. But the boy was a little astray in his calculations that morning. He had drawn one foot gently up again where the "Amen" should have come in, so that no time might be lost in getting back to Geordie and the mappies. But Mr. Carment did not say "Amen" in the usual place. At the prayer, which Rob had never known to be varied, he paused for a second or two and then added in a softened voice this new petition—"O Lord Jesus, be gracious to one who has trusted and loved Thee in the face of much discouragement. Hearken to her prayer and spare the life of her only son. And if we have offended one of Thy little ones, forgive us, for Thy mercy's sake, Amen."

Rob rose quietly from his knees with a new feeling of awe in his heart that he could not have explained. He stole a quick glance at the Minister's face. The thin lips trembled, and there were tears in the kind gray eyes.

"What's wrang wi' Uncle Wullie?" he whispered to Janet McCormick, when they had withdrawn from the room and were standing in the passage behind the parlor door.

"I canna tell ye, laddie," the housekeeper replied in a troubled voice. "Maister Carment maun hae somethin' on his mind. We'll hear aboot it, efter a bit, may be."

If Janet McCormick had known how the Minister spent the evening before his new prayer was spoken, she would

have understood what it meant. Between seven and eight o'clock he was passing through the little village of Tomnamoan, which lay about a mile and a half to the west of the Kirk. Eppie Scott ran out to tell him that the woman who lived "through the wa'" from her was in deep trouble. Her son was ill with fever, and the doctor gave little hope of his life. Mr. Carment hesitated. He had never crossed the threshold of Ellen Fleming's cottage since this son was born, more than sixteen years before. There was no one in the Glen who had a kinder heart, or was less likely to cherish an ill-feeling against any human being. But a sense of sacred duty seemed to make it imperative



## ARMY TRIALS

### An Infantryman's Long Siege.

This soldier's tale of food is interesting.

During his term of service in the 17th Infantry in Cuba and Philippines, an Ohio soldier boy contracted a disease of the stomach and bowels which all army doctors who treated him pronounced incurable, but which Grape-Nuts food alone cured:

"In October, 1899, when my enlistment expired, I was discharged from the Army at Calulute, Philippines, and returned to the States on the first available steamer that left Manila. When I got home I was a total wreck physically and my doctor put me to bed saying he considered me the worst broken-down man of my age he ever saw, and after treating me 6 months he considered my case beyond medical aid.

"During the fall and winter of 1900 and '01 I was admitted to the Barnes Hospital in Washington, D. C., for treatment for chronic inflammation of the stomach and bowels, but after 5 months returned home as bad as ever.

"I continued taking medicine until February, 1902, when reading a newspaper one day I read about Grape-Nuts and was so impressed I sent out for a package right away.

"The result is quickly told for I have used Grape-Nuts continually ever since with the best results, my health is so I can do a fair day's hard work, stomach and bowels are in good condition, have gained 40 pounds in weight and I feel like a new man altogether.

"I owe my present good health to Grape-Nuts beyond all doubt for medical science was exhausted." Name given by Postum Co., Battle Creek, Mich.

Had he consulted any one of several thousand physicians we know of they would have prescribed Grape-Nuts immediately.

Lood in each pkg. for the famous little book, "The Road to Wellville."

\* From The Souter's Lamp, by Hector Mac Gregor, some admirable correlated sketches of Scottish village life, thrilling with the strong currents of humanity which find so complete expression in the Scotch character. It is published by the Fleming H. Revell Co.



that he should let the ban of the Church lie upon this woman until she professed penitence for her sin, in the form prescribed by the usage of three centuries. The Minister's hesitation did not last for more than a moment. He could not pass the door of any human creature who was in distress.

It was a dark night, and Ellen came to the door at the Minister's knock with a candle in her hand.

"Maister Carment!" she exclaimed when she saw who her visitor was. "Is that yersel?"

"Ay, Ellen, it's me. I am sorry to hear John has taken the fever so badly. Will you let me come in and see how he's doing?"

"Come in, sir, and thank you kindly. I wasna lookin' for a veesit."

She struggled hard to keep the tears back, but her voice betrayed the feeling that was working in her heart. As she led the way "ben" where the boy was lying in a restless sleep, the Minister could see by the light of the candle that her hard, weather-beaten face was lined with suffering.

"I couldn't pass your door when you were in trouble, Ellen," Mr. Carment began. "I felt that I must come in and try to comfort you. Are ye finding it hard to bear?"

"Oh, sir," the woman cried in a great outburst of the grief that had been storing itself in her heart for years, "why did ye no' come afore? It's been a waesome, lonely time, and there's few that's gien me a kind look or a guid word, altho' I've been tryin' hard to dae what's richt. I wad hae tell't ye everything. I was only a bit lassie then, and if I did wrang, ye dinna ken hoo sairly I wes mishan'ld. But I couldna gang afore the *Sayshion*, I couldna dae't. Ye shouldna hae made the wy so hard, sir. The Maister wouldna hev done it Himsel'. The puir body that cam t' Him aff the streets and washed His feet wi' her tears wasna *Sayshioned*. And I gaed straight t' Him, Maister Carment, altho' I couldna gang t' the Kirk. He's forgi'en me lang syne, and He's helpit me wi' my burden a' th' lonesome years. The doctor says my laddie winna get better. But I canna believe 't. The Lord'll no' leave me in the warl' my lane. He kens it's been a sair enough wrastle wi' the laddie t' cheer me, and if he was ta'en—"

Ellen could bear up no longer. She fell on her knees at the bedside of her son and gave herself over to a passion of weeping.

The Minister waited until she had risen from the floor and grown somewhat calm again.

"Ellen," he said, and his voice had a thrill in it that showed how deeply his heart was touched, "I'm afraid I've been very unlike the Master to you. You'll have to speak to Him to have mercy on the Minister when ye're at your prayer to-night."

"Oh, sir, I wadna dare to blame ye. I didna mean ye t' tak' what I said

that wy. Ye couldna dae but what ye thocht was richt. A'body in the Glen kens that. And maybe it was a' for the best."

"Well, well, good-night to you, Ellen. We'll have more to say about it yet. I see the laddie's sleeping more easily now. Keep to your faith. Come what will, it'll carry you through."

Mr. Carment got into the way of calling in at Ellen Fleming's cottage very frequently. He grew to reverence her as her true character got gradually clear to him. She had kept her spirit sweet and gentle in the midst of her loneliness, and the Minister knew that it must have been a hard thing to do.

After a sore struggle the boy began to recover, and in six weeks he was fairly convalescent. Mr. Carment met him one afternoon walking with his mother round the Black Knoll about a mile to the east of Tomnamoan.

"I'm glad to see you getting about again, John," he said. "You'll be able to come to the Kirk on Sabbath eight days."

"But that's the Saicrament, is it no', Maister Carment?" Ellen inquired.

"Yes, and that's why I want you to come to the Kirk. You'll both come to the table, and we'll all be the better for seeing you there."

"But what'll the *Sayshion* say till't?" Ellen asked, with a return of her old dread.

"The Elders are all anxious to give John and yourself the right hand of fellowship. They're seeing things in a new light now, like myself."

Ellen's eyes filled with tears. "We'll come, Maister Carment," she answered, "an' may the Lord bless ye for yer kindness. It's a new life we're livin' noo, the laddie an' me. The verra broom smells sweeter than it did."

On the communion Sabbath Ellen Fleming and her son sat in the Manse seat with Janet McCormick. When the Sacrament was about to be dispensed, and as the congregation began to lift the thirty-fifth Paraphrase to "Rockingham's" sweet and solemn strains, they crossed over to the first pew in front of the pulpit and took their places among the communicants.

Ellen's first Sacrament is spoken of in the Glen to this day. No one had ever seen Mr. Carment so deeply stirred. He made the people feel that he had been seeing some things in a new light. When he was giving out the bread and wine he departed a little from his usual custom. Instead of handing them to the Elders to take to the people he carried them himself to the end of the first pew. From the Minister's own hands Ellen Fleming and her son took their first Sacrament. A hush as of death filled the Kirk. There were few eyes that were quite dry; and the older folk felt that the Sacrament had got a deeper meaning for them that day than they had ever seen in it before.

### Fare You Well, O Winter.

Fare you well, O, Winter, with all your wrath and wrong!  
There's a mocking-bird a-singing, and his heart is in the song!  
He's singing of the May  
And the things the flowers would say,—  
He's singing you away, Winter, singing you away!

Fare you well, O, Winter,—In dim and daisied dells  
I hear the tinkle-tinkle of the thrush's silver bells!  
With blue skies for the gray,  
The music dreams of May,—  
It's singing you away, Winter, singing you away!

Fare you well, O, Winter,—No more the hills you know;  
We'll pelt with reddest roses the armies of the Snow!  
The Spring-time bugles play  
Where the world makes holiday:  
Life's singing you away, Winter, singing you away!



A St. Louis Catholic priest objects to Mr. Folk's "preacher following." He wants "the people to do their own house-cleaning." If Protestants are "absolutely bereft of available saints," as the priest declares, it is a good thing that the preachers are getting to work to produce some. But then we thought that Ed. Butler and most of his "Indians" were Catholics. We would have no quarrel at all with the priestly editor if he would get just a little of the saintly character into these ringsters. There would then be much less call for preachers to enter politics.



### NO PLACE

The Lazy Ones Must Stand Aside.

That dull heavy feeling from coffee may not amount to much in itself but it's a great obstacle in the way of fame and fortune for it kills ambition and makes one lazy and finally sick.

The successful men or women must first conquer themselves. The way to conquer that dull, stupid feeling 9 times out of 10 is to pay a little attention to proper food, coffee in particular will dull the senses and make one feel lazy and stupid after the first effects of the cup have worn off an hour or so after drinking it.

"I was a lover of coffee," says a New York man, "It seemed to me breakfast was nothing without it but I noticed an hour or so after breakfast a dull, stupid feeling came over me accompanied frequently by nausea.

"Thinking perhaps it was caused by coffee I wanted to make sure of it so I gave up the use of coffee and drank Postum in its place. My old trouble disappeared and I learned to look forward to my Postum with as much eagerness as I used to look to coffee and instead of being bad in its effect, Postum is very healthy and I feel 'fit as a lord' right along. Name given by Postum Co., Battle Creek, Mich.

There's a reason why Postum helps toward fame and fortune when used in place of coffee, the drug-drink.

Look in each package for the famous little book, "The Road to Wellville."



# News From Many Fields

## Southern California.

Our several new preachers are becoming nicely adjusted to their respective fields. Thus A. B. Markle is leading the fight in Anaheim for a closed Sunday and a dry town; J. I. Myers is commanding attention at Downey, where our oldest church in these parts, for years at a standstill, is moving forward with banners flying; C. R. Moore is bringing unity out of strife and order from chaos at Santa Paula; the San Jacinto church, pastorless from the death of the sainted Stewart, eight months since, has resumed its place of dominant influence under the efficient ministry of J. S. Beckner; D. W. Misener is already secure in the confidence and love of the brethren at Orange, where he ministers to the people; and W. B. Taylor has the lines well in hand for a vigorous work at Santa Ana.

The past eight weeks have brought great inspiration and life to many of our congregations. When Crabtree and McKnight held the best meeting in the history of the San Diego church, they set the pace for our "winter's work" in this southern coast. The best proof that our churches continue to be evangelical is that they are intensely evangelistic. Especially fruitful in results, both direct and indirect, were the labors of Newcomer and Wilhite at Glendora, C. R. Moore and Miss Grace Stewart at Santa Paula, Utter and Dowling at Covina, Hay and Shepherd at Hollywood, Shie and McHatten at San Bernardino.

H. E. Wilhite, who has done such heroic work at Oknard, has accepted a call to the church at San Bernardino and begins work April 15.

The church at Long Beach has completely outgrown its old quarters, and is building a new house of worship. They broke ground for this new edifice on March 29 and expect to complete it by Aug. 1.

R. P. Shepherd has accepted the pastorate of the church at Ramona. He began his ministry with a series of special meetings, which have been greatly blessed of the Lord. This splendid church has bright prospects for the future and great things will be expected of her.

Cards are out announcing the dedication of the new church at Covina on April 10. F. M. Dowling will assist the pastor, J. W. Utter, and the church in the special labors of this great day for them. All the saints rejoice and congratulate this prosperous church and pastor who like to stick to each other so well.

J. M. Philput and wife are expected this week from Phoenix. He is ready for service again, and will preach in this section for a time.

GRANT AND LEWIS.

Long Beach.

## Nebraska.

W. B. Harter preached at Ord on the 3rd.

Frank West has been called to the work at Craiga, and has already entered upon his service.

E. C. Davis has accepted the work at Red Cloud. It is confidently expected that this is the beginning of a new era for this work.

W. T. Hacker has spent two Lord's days in Iowa recently.

W. H. Newby, of Guthrie, O. T., preached at Geneva on the 3rd. He is at Friend for a short time on business.

A. W. Henry, the veteran preacher at Nelson, has been quite sick recently. He held a meeting with his home church and added 10 thereto.

O. A. Adams has received a call to serve the church at Valparaiso indefinitely. He reports the Putman-Egbert meeting as having greatly benefited the church.

C. V. Allison was called to Greeley Center by some brethren living there. He found about 20, and added five more by baptism, and has organized them into a congregation. Bro. Allison preaches half time at Palmer.

The secretary supplied at Ansley on the 3rd. He will supply there again on the 17th,

and on the 24th dedicate the new church house at Kingston, on Clear Creek. This building is nearly finished, and the brethren are getting anxious to get the Bible-school and church work moving again.

It is reported to me that Eddyville church will soon be ready to dedicate their new house.

Ulysses is raising funds preparatory to moving their church house onto the new site in the center of town, and add to it. They will have a fine plant when finished. Brother Maxwell is hard at work.

The secretary spent the last Lord's day in March at York. The state work was given the right of way in the morning, and the pastor, Bro. E. B. Widger, preached in the evening. I find the work in good shape here under Brother Widger's care.

The campus at Cotner University and the state convention camp grounds are being supplied with some additional trees. This is the beginning of a movement for the beautifying and improvement of these grounds. The good-hearted nursery man, Brother Galbraith, at Fairbury, has donated about 100 trees for the purpose. On Arbor Day, the 22nd inst., a program befitting the occasion will be given at the University.

There was one young man baptized at the First Church in Lincoln on the evening of the 3rd.

District conventions have been arranged as follows: No. 1 will convene at Falls City, April 11-13. A full attendance is desired. District No. 2 will meet at Firth, May 4-6. This has been placed late in the week in order that the C. E.'s, who have the last evening, may be present in force.

District No. 7 will meet at Hastings, April 26-28. This is the first time the district convention has met there for many years. Let the district send in a splendid delegation. The railroads run to Hastings from all parts of the district.

District No. 6 will meet at David City, June 14-16. This place, too, is easy of access to all parts of the district.

District No. 3 will meet at Valparaiso. District No. 4 will meet at Wakefield early in June.

F. L. White will close his work at Arapahoe on the 10th, and Bro. J. W. Walker will close at Wakefield about the same time.

The Pulpit Supply Committee will meet in Lincoln on the morning of April 21, and the State Board of the N. C. M. S. in the afternoon.

W. A. BALDWIN.

Lincoln.

## Canton Notes.

At J. V. Coomb's meeting there were seven additions by confession and one by letter. Brother Coombs has won the esteem of all during his short stay in our city, and has been called to hold another meeting next year.

There will be nearly twenty in the graduating classes of the University in June, and in the near future there will be about ten to receive ordination. A number of the preachers who finished the six and seven years' work are being called to preach in various states of the Union, and it is expected that two or more of our volunteer mission band will go into the home or foreign mission work.

Brother Rains filled our appointment recently at Hunnewell and received two additions by letter; and on last Lord's day two others were added, so the work continues to grow.

Prof. Ingall's father died at his home between Wyaconda and Luray, Mo. Dr. Dungan conducted the funeral at Luray. Eleven children survive, five of whom have been connected with Christian University, either as teachers or students.

D. Dunkleberger is holding a meeting in Illinois at present, with good results.

The church at Myre, Ill., which has been without preaching for several years, is progressing nicely under charge of Brother Ha-

gis, one of our student boy-preachers.

F. B. Lively, one of our best students, will leave in June for Oklahoma.

The new University building is now receiving the finishing work on the inside and will be ready for occupancy in the near future.

Most of our preachers have meetings to hold during vacation, hence there is no vacation for the theological students, as they realize that they must be about the Master's work.

THOMAS WALLACE.

## Greater New York.

Bro. Benjamin L. Smith has received the following appeal:

In any conflict, both wit and wisdom say strike where each blow will count the most.

Greater New York is the world under one municipality—not in miniature, but a mighty conglomerate of faith and no faith, an immense factor in the destiny of nations, and the key to the future of America.

As I view the situation, there are three apparent specific reasons why the Disciples of Christ should besiege the strongholds of this metropolis:

1. The heathen from every clime are here in large colonies—virtually cities within a city. For example, Italy has a population making a district second in size to any Italian city in the world—300,000 of them, an increase of 200 per cent since 1898. Of our 3,500,000 population, less than half attend churches of any kind, and the fact that each church is matched *against* (and I fear sometimes *with* them) 20 saloons, makes the menace more grave. We have more Jews than has modern Jerusalem, and our whole population is alarmingly heterogeneous, and Christianity is the only sufficient assimilator.

2. Believers who have caught a vision of Christian union are found here in many fellowships. There never was a time or place in all the achievements of the past when the preaching of the gospel promised better results. What is known as "our plea" should be abundant in proclamation and rich in fruitage for such a time as this.

3. Disciples from all over the world emigrate to New York. They are scattered all over this "city of magnificent distances." If we would save them to the cause, we must make it possible for them to be at work. They must be gathered together in companies, making each group a nucleus for a church. We appreciate what has already been done by the Home Board for this city.

Speak to the entire brotherhood, that we all go forward, that we may take and hold for our God "The Eastern Gateway" to our American commonwealth.

M. E. HARLAN.

## Washington State News.

Washington churches have quite generally and, it is hoped, generously given to foreign missions this year. Now while enjoying the privilege of giving, let all plan large gifts for the May offering for home missions.

Tacoma First Church made the largest offering in her history toward the one-fourth million asked for by the F. C. M. S., and has already "set the stakes" for the most liberal gifts through the A. C. M. S. that this church has ever made.

The program for the state convention is about ready for publication. It has, besides many of our state workers, the names of W. F. Richardson, F. M. Rains, E. C. Sanderson and others from beyond our state lines. The convention will be held in North Yakima, June 13-17. Royal welcome awaits the representatives of the churches as they shall come to "Yakima the Beautiful." The writer remembers with pleasure the willing hospitality of that church when he was pastor there some ten years ago.

J. W. Allen, of Spokane (Dean Ave. Church),



reports many accessions and the work in most flourishing condition.

So many of "our people" coming west are lost to the cause. Cannot those pastors who know of members of the church who contemplate moving to the coast send a letter or card giving name and address of such members to the minister in that part where they intend to locate? If you do not know the name of the minister there, write to me and I shall see that he or some other member of the church gets into communication with them.

Tacoma people had the privilege of first seeing a considerable section of the St. Louis Fair when the ship load of Filipino natives landed here. Poor fellows, many of them were sorry looking specimens of American citizens. They learn very fast, however, and make really remarkable progress in a very short time. A young Filipino who came to this country with returning troops has passed through the 8th grade of the public schools in this city with honors, and his oratory in the graduating exercises was equaled by very few of the white youths who had part in the program.

The gospel for all lands should be our constant theme. It is the great civilizing as well as saving power of God.

Tacoma.

MORTON L. ROSE.



### Missouri Bible-school Notes.

Button campaign in this state is opening with much interest, and the first reports are good for marked increase in attendance and offering. If your school has not enjoyed the stimulus coming from this little device, then open the campaign immediately. Circulars and other information free.

M. J. Nicoson reports their campaign drawing to a close, with genuine enthusiasm in all the departments of the school, and the offerings fine.

Rolla is not in the condition it was when R. B. Havener was with them, and needs some active, devoted young man, giving time and thought to the work, mixing and intermixing with the people, knowing and winning the young men in the School of Mines, and otherwise "lending a hand"; the work will never amount to much until the brethren have it so. Only one of the resident men present the Sunday I was with them, while three young men from the School of Mines were at work in the Bible-school, worthy and capable boys from Plattsburg and Maryville, a credit to their parents and of good service to the Master. W. F. Criswell bears the burden in the school, but seems determined in it, while some faithful women were anxious for the cause in Rolla. I promised them that T. J. Head should help put the work in order soon. We cannot afford to let Rolla suffer, at any sacrifice.

W. A. Moore was arranging to canvass Worth county with J. A. McKenzie when such a plea came from Wellsville, one of our best friends, that we could not ignore it without doing wrong, so he is now there putting everything in order, and hopes to locate a good man before leaving them, after which he must do Bible-school work until the convention. Brethren, you put him in the northwest district for this purpose; now let him do it, and in the summer and fall give himself to other lines of the service; but Bible-school work must be done now and until the Carrollton convention.

T. J. Head was much hindered at Coldwater, but did good work with good results, reorganizing the school and shaping up the congregation, and is now at Mine LaMotte, where the cause drags badly by removals and death.

Some of the schools are very helpful in sending in their apportionments, so that the men are paid for March, but others must respond right away if we keep them in the work desired and so very much needed until the convention. The fields, especially where Brethren Head and Havener work, are not remunerative, even the better schools and congregations doing but little, and the greater part of them absolutely nothing, so that their support must come from those more liber-

## All Humors

Are impure matters which the skin, liver, kidneys and other organs can not take care of without help, there is such an accumulation of them.

They litter the whole system.

Pimples, boils, eczema and other eruptions, loss of appetite, that tired feeling, bilious turns, fits of indigestion, dull headaches and many other troubles are due to them.

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Remove all humors, overcome all their effects, strengthen, tone and invigorate the whole system.

"I had salt rheum on my hands so that I could not work. I took Hood's Sarsaparilla and it drove out the humor. I continued its use till the sores disappeared." Mrs. IRA O. BROWN, Rumford Falls, Me.

**Hood's Sarsaparilla promises to cure and keeps the promise.**

ally inclined or better taught in supporting those working for humanity and Christ.

At Corinth, Webster county, R. B. Havener had a fine meeting with 22 additions, the Bible-school organized, the congregation put in order and the brethren greatly encouraged. And yet not a school in Webster, save Seymour, has thus far helped our work, only as some help was given Brother Havener. Only two schools in the county ever help, Marshfield and Seymour, and these will both help this year, as in the past; but we need help now, and it should be given us now. Every school in the southwest district should help Havener, and every school in the southeast district should help Head. But will they?

1522 Locust St., St. Louis. H. F. DAVIS.



### Why Help Home Missions?

1. Because the nearest duty is the first duty, and our home land needs the gospel. Negroes, Jews, Indians and foreigners by the millions are among us, and the Disciples are doing nothing for them.

2. Because there remaineth yet very much land for us to possess. In the central states we are strong, but north and south, east and west, we are almost unknown. Among 26,000,000 persons on the North Atlantic seaboard, we number but 21,000, or but one member in 1,238 persons. In this territory is a city of 265,000 in which we have no church; ten miles distant another of 160,000 in the same condition; in the same state two other cities of above 100,000, each of which we confess the same thing, and a score of others with from 20,000 to 75,000 people, among whom we do not know of even scattered Disciples.

3. Because the people are ready for the gospel as we preach it. We hold the greatest evangelistic meetings in all portions of our country. So many preachers from various denominations come to us that we scarce record their coming, and thousands of their members come without mention from our preachers. A year ago a whole congregation of Methodists in Lansdowne, Md., came to us; more recently a congregation of Baptists in Michigan. Last June our score of members in Gloversville, N. Y., met in a third floor hall and were poor, obscure, disheartened and divided. Help from our missionary societies put them in a nice chapel, all paid for, on a splendid corner lot, gave Christian Endeavor of 45, Sunday-school of 150, and church of 111, to which there are almost weekly additions. Help to reap this ripe field.

4. Because our society has a good record. It employed 339 persons last year at an average cost of about \$160. These workers added above 14,000 members to our congregations and organized 121 new churches. It has baptized 116,000 persons and has been instrumental in organizing about 3,000 of our congregations. Have fellowship in this great work!

5. Because we need money as never before. Calls are more loud and numerous than ever. We need every dollar of the \$200,000 asked. Indeed it could all be wisely used on the Atlantic seaboard. Make the largest personal contribution you ever made, this year, and see that your congregation's offering is a record breaker.

WM. J. WRIGHT.

Washington, D. C.



### C. W. B. M. in Missouri.

At the last [state] convention, the girls of Wm. Woods College pledged \$25 on our special money, to be applied on Miss Burgess' support. It is on its way to headquarters. Let all pledges and apportionments for the special work be sent as promptly as these dear girls' gift. Pres. J. B. Jones guides them to be prompt and missionary in spirit.

We hope that much friendly rivalry among the auxiliaries will mark the campaign for Tidings during May. Missouri ought to have at least fifty auxiliaries on the "Tidings Honor Roll." Have you noted this "roll"?

A Junior Society of twenty-seven members is organized at Malden by Mrs. J. M. Witting, who is also president of the auxiliary there.

Mrs. M. A. Fowler, of Nevada, writes: "Our Junior superintendent and her Juniors rendered the 'Fairies' last Sunday to a full house and took up an offering of about \$10." How many Juniors did as well? Each one can make an effort. Don't you know how much the boys and girls at Monterey need a school, and the orphan boys in Porto Rico need a home? They must wait until American Christian boys and girls send the money for the buildings. Will you not help them?

St. Louis.

MRS. L. G. BANTZ.



### Is America Worth Saving?

No casual answer of "yes" or "no" will suffice. It is a momentous fact whichever way the truth demands reply. We cannot answer "no" and be indifferent in our action to what that means. We cannot seriously answer "yes" and fail to be moved with the power of a passion for her redemption.

What are the facts? 50,000,000 unchurched people are involved. We call ours a Christian nation, yet five out of every eight have no affiliation with any church. Thirty million Christians are called to evangelize fifty million and more unconverted.

How are we succeeding? To-day the church's increase in communicants is virtually the same as the nation's increase in population, while fifty million are remaining a permanently unsaved residuum. As a brotherhood, we gave last year eight cents a piece to evangelize America outside our own communities. Shall we say that our individual interest in America's redemption is to be represented by eight copper cents? It is so recorded for last year. Our secretaries do not make the facts. We have ourselves done that and asked them to record them. If America is worth the saving, let not one who so believes delay the Kingdom's advance or do himself the violence consequent upon an indifference to our Lord's positive command to "go."

HUGH T. MORRISON, Jr.



### Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

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## The Sunday-School.

April 24.

THE MISSION OF THE SEVENTY.—  
Luke 10:1-16.

Memory Verses 1, 2.

GOLDEN TEXT.—Pray ye therefore the Lord of the harvest that He would send forth laborers unto His harvest.—Luke 10:2.

### End of the Galilean Ministry.

The third period of the Galilean ministry embraced the events during the sojourn in the far north (including Peter's confession and the transfiguration) and certain important episodes and discourses after the return to Galilee. It is to be remembered that He is now teaching His disciples—the Twelve, and perhaps also a somewhat larger group of less intimate associates—and not primarily making a popular appeal. This fact is reflected in several passages. For example, after the healing of the demoniac boy in the north country, Jesus came back to Galilee, "and He would not that any man should know it." The discourses of this period are not popular addresses, but are given to the disciples. In this class are the discourse on humility (Mark 9:33-37), the discourse on tolerance and charity (Mark 9:38-42), the discourse on influence and forgiveness (Matt. 18:6-35).

### At the Feast of Tabernacles.

John's Gospel gives us information of a visit which Jesus made to Jerusalem probably about this time to attend the Feast of Tabernacles (John 7:1-52). He went secretly, not for fear of the priests and Pharisees, but because, He said, "My time is not yet fulfilled." He was unwilling to bring upon Himself the fate which He knew would be His, until He had so prepared His disciples that they would be competent bearers of His message. But when He reached Jerusalem He taught openly. Perhaps He was overcome by the impulse which is felt by every true lover of men who has a burning message and finds himself in the midst of those who need it. So now He uttered some discourses, not to the disciples, but to the public, even to the hostile and critical public. Some of these sayings might almost be called intentional riddles: "Yet a little while I am with you, and I go unto Him that sent me," "If any man thirst, let him come unto Me and drink." Others were among the sublimes of all His utterances, such as the discourse on the Light of the World (John 8:12-30), and the one on freedom through truth (John 8:31-59). This whole episode, not recorded in the Synoptic Gospels, is motivated and illumined at every step by a consciousness of His impending death and a willingness to suffer for the world's redemption. Nowhere does Jesus appear more divine or more fully the Savior of the world than in the discourses and incidents connected with this visit to Jerusalem at the Feast of Tabernacles—a visit begun in secrecy but ended in publicity.

### The Perea Ministry.

After this visit to Jerusalem, Jesus returned to Galilee; for how long a time, we do not know. Probably this last sojourn was of some duration, for just before His last visit to Jerusalem He had said, "My time is not yet come," and now when He is again leaving Galilee it is said (Luke 9:51) that "the days were well-nigh come that He should be received up." Then He bids His last farewell to Galilee—the land of His early life, of His longest ministry and of His best friends, the land where He could teach freely when it was no longer safe for Him to go to Judea—and turns His face toward Jerusalem. Most of the time from the departure from Galilee until the final arrival at Jerusalem was spent in the region east of Jordan, a vaguely defined region known as Perea. The final crisis, the tragic end of His earthly life, is now almost constantly before His mind. He is telling His disciples about it. He is preparing them for

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the continuation of His work and giving them practice in the ministry which they must carry on. He is sorrowing for the rejection of Himself by so many of those whom He would save. But He is never shrinking from the fate which He knows is about to overtake Him.

### The Sending of the Seventy.

On an earlier occasion the Twelve had been sent out two and two for a preaching and healing tour. Now a larger group is instructed and sent out to visit especially those towns through which Jesus would pass on His journey. Their duty was to be "to heal the sick and say, The kingdom of God is come nigh unto you." They were to go without equipment of money or food, so that one test of the success of their work would be their ability to make such a favorable impression as would secure for them the means of subsistence. This is the economic test to which all Christian institutions are submitted. Ability to get the means of living must always be considered as one test of fitness to live.

But the seventy were not to go as beggars. They were not to go from house to house seeking a lodging place. They were to preserve their dignity and be in no sense mendicants. The church has not always heeded this part of the Master's instructions as carefully as it has cherished the sentiment that "the laborer is worthy of his hire."

### Lesson Thoughts.

*The harvest is plenteous.* Jesus viewed the world as a field of good grain. There are tares in it, but it is not essentially a field of tares. Jesus believed in humanity.

*Pray, ye, therefore, etc. (v. 2).* Aside from the petitions in the Lord's Prayer, the only thing which Jesus explicitly told His disciples to pray for was a more ample supply of reapers for this harvest. The church should devote more of its prayers and more of its energies to the work of supplying and training laborers for the Lord's harvest field.

*Salute no man (v. 4).* The social relationships of life are not to be permitted to become entanglements. Neither by precept nor by example did Jesus enjoin upon His disciples separation from the world. But all social relations, as all domestic relations, are to be subordinated to the main purpose of life, which is the advancement of the kingdom of God.

*Your peace . . . shall return to you (v. 6).* Christ's Gospel brings peace, but only to those who freely receive it. The most unpeaceful life is that which rejects Christ.

*He that heareth you, heareth Me (v. 16).* Christ's representatives in the world are not perfect, and the church has its faults. But one cannot reject and ignore them on the ground of their real or supposed imperfections, and still be true to Christ. The duty of those who believe in Christ and the principles which He taught, must be found in alliance with the forces and organizations which represent the forces of righteousness.

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That is to say, a million dollars from a million disciples for Home Missions would not impoverish, but enrich. Every heart would be rich toward God. Every contributor would be confident of treasure laid up in heaven. The cause of Christ would be set forward a decade. We ought to average one dollar a member for Home Missions.

We are asking for only \$200,000 this year to answer the appeals which already amount to double our spendable income of last year.

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**Midweek Prayer-Meeting.**

April 20, 1904.

THE EXTENSION OF THE KINGDOM.—

Matt. 6:10.

"Thy kingdom come. Thy will be done, as in heaven, so in earth." It is instructive to notice how important a place the kingdom of God holds in the teaching of Jesus. The first beatitude is "Blessed are the pure in spirit, for theirs is the kingdom of God." The first formal petition in the prayer Jesus taught His disciples to say is, "Thy kingdom come"; and when He answered the question of all the ages, What is the supreme duty of man? He said: "Seek first the kingdom of God and His righteousness, and all things shall be added unto you."

*What is the kingdom of God?* It is the divine sway which God exercises over the hearts and lives of men through the teaching, life, death and resurrection of Jesus Christ. It is a power within, purifying the heart and regulating the life, resulting objectively in the church as an organization of believers for the spread of the kingdom, and in molding the laws, customs and institutions of men. It is not meat nor drink, but "righteousness and peace and joy in the Holy Spirit." It is not of this world, but is from God; yet it is *in* the world in order to bring it into subjection to the will of God.

*Importance of extending it.* The supreme purpose of the church is the spread of the kingdom of God among men. This work will not be completed until the will of God is done on earth as it is in heaven. There can be no real progress in civilization, in the welfare and happiness of the human race, except in and through the progress of the kingdom of God. It overshadows all other interests. No individual Christian, and no local church, is fulfilling his or its mission without seeking to promote the kingdom of God.

*Methods of extending the kingdom.* It has pleased God by the simplicity of preaching to save them that believe. That Christ relied very largely upon the preaching of His gospel, is indicated by His last command to His disciples. Paul's catechism on this subject is still timely: "How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" (Romans 10:14, 15.) Men cannot pray to God unless they believe on Him; they cannot believe on Him until they have heard of Him; and they cannot hear of Him satisfactorily until the gospel is preached to them; and men cannot carry this gospel to all the world or unto those who need it most, without being sent.

This brings us to a very pressing and practical method of extending the kingdom: we may give liberally of our means for the sending out and support of qualified men to preach the gospel. This is what our churches are called upon to do the first Lord's day in May. Their offerings will go for the support of evangelists in our great country and its possessions, and the building up of churches. By our lives and characters, by our prayers, by our acts in relation to the home, society and the state, we may help or hinder the extension of God's kingdom in the world. By voting as we pray, by practicing what we preach, and by giving the kingdom of God the first place in our hearts, we may assist in its extension. In a word, by opposing everything that is contrary to God's will, and by aiding, to the extent of our ability, every interest that is carrying out God's will on earth, we shall help to bring about the fulfillment of the petition: "Thy will be done on earth as it is in heaven."

*Prayer:* Our Father who art in heaven, may Thy kingdom come more fully in our own hearts and lives, to the end that we may all work together more earnestly for the extension of Thy kingdom throughout all the earth, until Thy will shall be done here as it is done in heaven. In Christ's name. Amen.

**Christian Endeavor.**By H. A. Denton,  
April 24.WHAT CHRIST CAN DO FOR DARKEST  
AFRICA.—Isa. 45:11-19.*For the Leader.*

We come this evening to study the possibilities of the religion of our blessed Lord toward Darkest Africa. Not that we doubt His ability to save there just as bountifully as in any other part of the earth, for we never question His power or ability, that is, if we accept Him at what the four evangelists declare Him to be to us, but for the good that the investigation will do us, let us look into it. A larger hope comes into our lives as we consider the wonderful possibilities of the way of our Lord among men. Because there is a periodical agitation of the negro question should not carry with it any hesitancy upon our part in approaching the discussion. It is not from the viewpoint of the partisan that we as Christians come to this investigation.

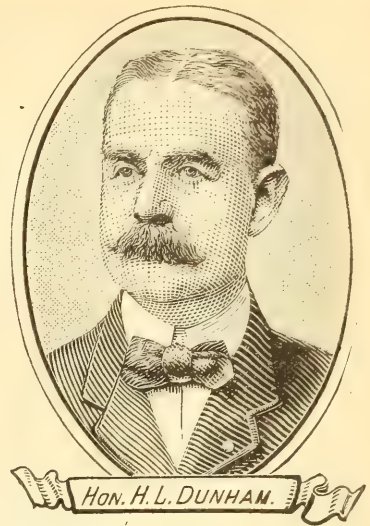
*For the Members.*

1. The ability of the people of Africa to live up to Christianity is not to come up for serious discussion at this day of the world. There was a time when some of high repute dared to say it was no use to make any efforts for certain peoples of low rank in the scale of the races. That time is gone with those who look into the matter from the standpoint of learning. Darwin doubted the ability of certain pagan people to receive the gospel of Christ, but, to his credit, long before many of smaller ability, he gave it up when the missionaries demonstrated the ability of the native to grasp the gospel, and the power of the gospel to save the native. He was for some time a contributor to the mission funds of the societies doing work among these peoples.

2. Those of us who have made such a frequent use of the case recorded in the Acts of Philip and the Ethiopian can find little ground to stand upon if we line up against the great work that should be undertaken in behalf of the black man both here and in Africa. That man heard the gospel and was anxious to obey it. He was given the opportunity by the faithful evangelist, and, having done so, he went on his way rejoicing as a new trophy of the gospel of the Lord in the land of the shadows of vice and sin and unmentionable crimes. The light was carried there by this Ethiopian, and long did it shine. But in the course of time the shadow of the blight of Mohammedanism was cast over the land. The followers of the Savior forgot, it would seem, the continent where it was so soon planted.

3. Robert Moffat and David Livingstone were the pioneers of the more heroic efforts that were made nearly a century ago for the salvation of the people of Africa. And speaking of Livingstone reminds us of the two faithful converts and attendants of Livingstone, Susi and Chuma. They were with him when he died, and they knew, simple children of this dark land as they were, that his journals and personal effects should be sent to his native land. But how was this to be done? It was fifteen hundred miles to the nearest coast from which the body could be sent. They prepared the body. But now that it was ready, how were they to get past all the superstitious tribes that filled the country on the way to the coast at Zanzibar? They braved the dangers, and in due time set sail for England. When they arrived in England, the people were slow to believe that these black men had brought the body of Livingstone from Africa. The body, however, was identified by a scar from a lion's maw, received long before upon the field of duty. As the funeral procession of Livingstone moved down Westminster Abbey, these two faithful men were placed at the head of the procession. The place of honor was given to them. That is what Christ can do for darkest Africa.

4. Let us not forget our own missionaries in Africa. Their names are as follows: E.

**NATURE'S GREATEST CURE**

An interesting letter to our readers from Hon. H. L. Dunham, Ex-Mayor of Dover, N. J.

Dover, N. J., Nov. 12th, 1902.

I had both kidney and liver trouble for over three years. I tried the best physicians in Washington, D. C., Pittsburgh, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change, which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles; by this time I noticed such a marked improvement in my health, in every way, that I felt satisfied I was cured. But, to be positive beyond a question or doubt, I was in Chicago during July, 1902, and went to the Columbus Medical Laboratory, No. 103 State St., and had them make a thorough and complete microscopical examination which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory, which is recognized as one of the best in the country.

Very truly yours,

Ex-Mayor of Dover, N. J.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you, a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

E. Faris, Mrs. E. E. Faris, Dr. Royal J. Dye, Mrs. Royal J. Dye, Dr. Edwin A. Layton, Mrs. Edwin A. Layton (now at home and destined for the China field), R. Ray Eldred, Mrs. R. Ray Eldred and two native helpers, all located at Bolengi, Africa. In our prayers let us bear them up to the throne of the Father.

*Quiet Hour Thought.*

O Lord, help Thy people to see their neglect of thy fallen children in darkest Africa.

## DAILY READINGS.

M. Ethiopia Shall Know Christ.	Ps. 87.
T. The Heathen Warned.	Joel 3:9-14.
W. A Terrible Fate.	Jer. 9:25, 26.
T. Mercy Promised.	Jer. 12:14-17.
F. Pray for Africa.	Matt. 9:35-38.
S. Ethiopia Promised.	Ps. 68:29-31.
S. What Christ Can Do for Darkest Africa.	Isa. 45:11-19.



## Our Budget

—Offering for Home Missions, May 1.

—Let us see how much we can reduce the number of non-contributing churches in this great evangelistic movement for the evangelization of America.

—Winter is doing rather too much tarrying in the lap of spring to suit most of us, but rest assured his stay is brief.

—The Missouri Christian Lectureship is in session this week at Fulton. We shall report the same in our next issue.

—David Livingstone's daughter is endowing a hospital in his memory at Zamba, Africa.

—It is time for the church to believe that God can save a man in the spring or summer.

—We rejoice with Bro. W. C. Hull in the ingathering of souls and the removal of the debt.

—Walter D. Trumble's congregation at New Castle, Pa., have decided to build a new church.

—The Methodist year book for 1904 reports a gain of nearly one thousand churches during the year.

—A. B. Philputt, of Indianapolis, is to deliver the baccalaureate sermon at Kentucky University on June 5.

—S. D. Dutcher is going to leave Oklahoma City to enter upon the pastorate of the First Church at Omaha, Neb., May 1.

—Wren J. Grinstead and wife are coming to America by the steamship Sonoma, and are due at San Francisco on July 18.

—A memorial tablet to Toplady, author of "Rock of Ages," has just been set up in the parish church near which he was born.

—A. M. Harvuot began his ninth year on April 3 at Central Church, Cincinnati, with very large audiences and 24 additions.

—The thirtieth annual convention of the Southern Kentucky Christian Missionary and Sunday-school Association will be held at Corydon, May 23-26.

—There is at present no organic connection between many of the Protestant states' churches of Germany. A federation of forty-eight of these is now contemplated.

—A. R. Adams has been selected to deliver the memorial address at Fairfield, Iowa, this year. He will also be the orator for the Odd Fellows' anniversary to be held in that city April 16.

—B. B. Tyler is to begin a series of meetings in the Central Christian Church in Dallas, Texas, on April 17. He expects to be there until May 8, and can be reached in care of M. M. Davis.

—Chas. E. Robinson, a student of Missouri Bible College, has been employed one-fourth time for the rest of the year by the Barkersville congregation near Wainwright. He preaches also at Mountjoy and Cedar City.

—L. A. Chapman, of Grand Valley, Ont., has received a call from the church at Mechanicsburg, Ill., at a higher salary than he is now receiving, but has decided to remain where he is, at the importunity of the brethren.

—A disgruntled brother writes that after a year and six months spent with the Disciples he leaves them, "a wiser and better man." That is good, but it seems a pity to sever relations which make one "wiser and better." Judging from the tenor and tone of the letter, there is plenty of room yet for improvement in both the respects mentioned.

—B. B. Tyler, concluding some observations on his Palestine trip, says: "My interest in the Bible, and in all that pertains to the lands of the Bible, has been greatly increased by this journey. My faith in the Bible has been strengthened. I am more certain than ever before that the Bible is a supernatural book. I am sure that I am a better preacher and teacher as a result of this trip. I only regret that it was not made years ago. I cannot express fully my gratitude to God that he permitted me to make it."

—W. H. Harding, of Harristown, Ill., is to address the ministerial association of Decatur, April 25, on "Twentieth Century Problems for the Preacher." He will deliver the same address for the Sangamon county association in Springfield, May 9th.

—There is to be a grand rally for the benefit of the "Kimmel Memorial Hall," Whitney Ave., Washington, D. C., at an early date. W. L. Harris, minister, announces prominent speakers. The hall, now under construction, will seat 600.

—R. P. McPherson has gone to Dunkirk, N. Y., at the invitation of the state board, to take up the mission work organized by S. J. Corey last September. There is a Sunday-school, numbering 47, and a few faithful followers who keep up one service a day.

—The total receipts of the Foreign Missionary Society from March 3 to April 6 have amounted to \$43,844.89. The total receipts from the churches for the same time have been \$36,703.42. As compared with the same period last year, this is a gain of about \$4,000.

—Some men think and act as if the fewer opportunities you gave men to give, the larger would be their gifts, and the stronger their interest would become in things in general. Such a policy only works one way, and that is to the death of the cause thus neglected.

—Luther A. Lowery has just been ordained to the ministry of the gospel. Bro. Ellis B. Harris, of Moscow, Idaho, under whose ministry this ordination has taken place, reports Brother Lowery as an estimable young man who will do much for the promulgation of the gospel.

—The picture on our front cover represents a characteristic piece of the broken southwestern scenery. New Mexico is one of the districts upon which the eye of the home board is now fixed. It has lately opened up work at Albuquerque, a growing and substantial town.

—We have received an invitation card to the dedicatory service of the West Side Church of Christ, Williams Street, near Second, Dayton, Ohio, of which G. B. Stewart is the pastor. The dedication was last Sunday, Pres. T. E. Cramblett, of Bethany College, being the chief speaker.

—J. S. Pierce, pastor of the church at Rutherford, Cal., is willing to correspond with anyone who desires to locate or purchase land in the neighborhood of Rutherford. It is always well to know somebody on the ground. Those seeking a western home might with profit correspond with Brother Pierce.

—The church building at Clintonville, Bourbon County, Ky., was dedicated last Lord's day, with Hugh McClellan, of Richmond, Ky., in charge. Bro. E. J. Fenstermacher, who had to resign at Charleston, S. C., owing to his wife's health, has taken up the work. C. E. Smith, of Pine Flats, Pa., succeeds at Charleston.

—We are in receipt of a letter from F. E. Udell, of this city, dated Havana, Cuba, April 6, in which he says he and his wife have had a "delightful tour of pleasure and rest, and have enjoyed good health." They have been down in the Barbado Islands, and expect to return via New Orleans, reaching this city about April 25.

—"Library Day," April 8, was made the occasion of raising a fund of several hundred dollars for the purchase of books for the beautiful new Bona Thompson Memorial Library of Butler College. A new portrait of Bona Thompson was shown for the first time on this occasion. Speeches by alumni and friends of the college were made, and the new president was among those present.

—Chas. M. Fillmore is preaching a series of popular Sunday night addresses in three divisions. Under the heading of Christ and the Individual he discusses Christ's attitude to the reason, imagination, affections, will and conscience. The second division is that of Christ and National Problems—the race problem, the labor problem and the liquor problem. Christ and Universal Questions discusses, first, Christ or Cæsar; second, Christ or Croesus; third, Christ or Epicurus.

—For forty-seven years the church building at Plymouth, Pa., has given excellent service, but the demands for larger space require that it shall be torn down and rebuilt. The farewell service to the old building was on Easter Sunday.

—D. G. Dungan, son of the honored and esteemed D. R. Dungan, entered upon his new pastorate at Braddyville on Easter Sunday. The occasion was a very joyful one, and the program in every way a success. The church at Blanchard will co-operate with Braddyville, both having extended a unanimous call to Brother Dungan.

—Last week the Foreign Christian Missionary Society received two gifts on the annuity plan, one of \$1,000 from a friend in Ohio and one of \$500 from the estate of the late J. F. Woodrow, Emporia, Kan., who provides in his will that \$500 should be placed with the foreign society on the annuity plan in favor of his widow, Mary E. Woodrow.

—The Colorado Christian Herald, a live little monthly news sheet of what our churches are accomplishing in the silver state, has just completed its first year of publication. We have forty-two churches in Colorado, though all are not housed. For instance, there are thirty-eight members recently organized at Meeker, and the nearest sister church is 60 miles distant.

—The Christian churches of Indianapolis held a union service Lord's day before last at Tomlinson Hall. The large hall, in which it will be remembered our national convention was held a few years since, was packed. It is said to have been a great meeting with magnificent music and good speeches. Such union services do great good, and should be oftener held in our cities.

—We are not under law, but under grace. The old dispensation of law is past. We live in the new—the gospel dispensation. The old ceremonial law contained a bill of particulars, intended to regulate the conduct of the people in every detail. It was necessary that God should govern his people by rules then, but God does not govern his people that way now. He gives them principles, not rules.—*The Word and Way.*

It seems to us that we have read somewhere about Baptists, "once upon a time" making it a little warm for a preacher then in their fellowship, for preaching a gospel like that. *But tempora mutantur, et nos mutamur in illis.*

—"89 confessions in conservative New England," So reports Bro. Teagarden of his church work. We agree with him that more men are needed in the East. Bro. Harlan is calling for help for New York City and Bro. Bowman makes a strong appeal for Chicago. Many of the big cities are in need of help. The Home Society can send the men when they get the money to help support the work until it has a chance to become self-supporting.

—The cyclones that we have been experiencing in this part of the world have done some damage to churches. The brethren at Willow Springs, Mo., are pleading for a small amount to repair the church at Pomona, which was partly destroyed on March 25. Only about \$150 is needed. The Disciples there are a little band of struggling brethren who need some assistance in this special effort. Money may be sent to W. E. Gray, Willow Springs, Mo.

—Writing from Chu Cheo, Anhwei Province, China, our own missionary, William Remfry Hunt, says, "Once again the far East is in the furnace of war! Missions are prosecuting their work, at this writing, with the usual discretion and consecration. From all over the immense empire come rumors of rebellious risings. It is the popular conviction that the partition of the empire is imminent. The Chinese care little who is their emperor, or whether or not he be a Manchu or a Teuton. There is, however, among the better informed, the expressed prayer for progress, and in this lies the last hope of a deceived and yet awakening people, who can no longer lean for support on their arms, their gods, their rulers or their sovereign."



—Bro. F. F. Grim, who is and has for some time been, associated with the Christian Century in Chicago, is just about to open up a work at Metropolitan Hall, corner 44th Avenue and Harrison Street, Chicago, with the hope of establishing a "West End Church of Christ." Bro. Grim is one of the most consecrated young men we have ever met. He has intellectual attainments and his heart is thoroughly in the work. We trust he may be greatly blessed in the difficult undertaking to which he has set himself.

—R. A. Hopper, a minister well known in Kentucky, Tennessee and in the west, and who is now laboring at La Habra, Cal., will celebrate his 70th anniversary next Lord's day, April 17. His friends should remember this occasion and make it memorable by their tokens of love and appreciation. Brother Hopper has been, and is yet, a faithful and efficient servant of the Lord, combining the grace of saving common sense and a Christian spirit. We tender our congratulations to him, and wish him many happy returns.

—The Woman's Home Companion for April contains a two-page illustrated article by S. T. Willis, of New York City, on "The Disciples of Christ and Their Good Works." In addition to a brief historical sketch of the movement and statement of their position, there are cuts of Hiram College, Kentucky University, some missionary buildings in India and China, the Christian Orphans' Home in St. Louis, the Old People's Home at Jacksonville, and the old church at Hiram where Garfield preached. In addition to the cuts of colleges, there is reference to all our other institutions of learning, and our Bible chair work as well.

—Bro. McLean, at our request, gives the following brief expression of opinion: "In no previous year has so much interest been shown in the offering. More churches and more preachers manifested a determination to reach the full amount of their apportionment. Some gave twice as much as they were asked to give, and some gave five times as much. There can be no doubt that the missionary spirit is extending itself in ever widening and ever deepening circles. About twelve new churches have undertaken, to support a missionary each. We feel sure that more churches will respond this year than ever before, and that the offerings will average more."

—One of the first missionaries sent out by the F. C. M. S. was Bro. Holck, of Copenhagen. For many years Bro. Holck found his most efficient helper was the press. He published a paper that not only made him independent of financial support from the Society but increased his opportunities for reaching the people of Denmark with the gospel. Our mission in Mexico is putting out an admirable little paper every week, only a portion of which is printed in English. In the last number to hand we find right to the forefront an article on "Alexander Campbell, Reformador." May the reform that great man inaugurated take deep root in this land where Aztec priest and Spanish Jesuit so long held sway.

—Are we to have another ecclesiastical blizzard along with the other changeable spring weather? A cloud in the region of Cincinnati looks ominous. The question as to the periodicity of these elemental disturbances from that center, would be an interesting study. The weather prophets might look into this matter and see if the conjunction of planets is in any way responsible for these terrestrial phenomena.

—We are still a free people in spite of superficial appearances. Our churches elect their own pastors, retain them as long as they desire, dismiss them when they wish to, and select others without consulting the venerable prelate on the Tiber, or any Protestant rival. If our preachers go wrong, most of our congregations think they have sense enough to know what to do about it, and are independent enough to claim that they have the authority to deal with the situation.

—Some fine day a long-suffering brotherhood will demand to know by what right, any one man, because he happens to have access through the press to a large number of members, presumes to interfere with the rights

of local congregations, missionary societies, and of chartered institutions of learning, and to disturb the peace and orderly progress of our whole movement by these periodical outcries of "unsoundness," which create suspicion, widen the lines of cleavage, and sow broadcast the seeds of discord. They will find "a more excellent way" of dealing with such aberrations from the faith as may from time to time occur.

—"We took the March offering at all points where we preach, but sickness and bad weather was against us, however we feel that whatever we may have lacked in money, Mrs. Blunt made up in a 'March offering' son, born March 28. We hope to give him to the service of the Lord. Mother and son are both doing well. We had just gotten moved into the new parsonage that the church had bought for him to come to. We have been reinforced of late in these parts, by George T. Smith, who comes from Winfield, Kan., and has bought a fruit farm four miles from this town, and will preach at different points along this railroad.

"J. R. BLUNT."

Richland, Mo.

—The local monthly meeting of the Bethany Baptist Church at Denver, Colo., announces thus a lecture by Dr. Tyler: "The 'Grand Old Man,' whose hair is the whitest and whose heart is the youngest that can be found among Denver's ministers, will tell us of his trip to the Holy Land. He has preached at Bethany and has expounded the Sunday-school lesson, and we know him as a thorough and enthusiastic Bible student, a speaker whose mingled earnestness and humor hold the absorbed attention. The whole country knows him as a member of the International Lesson Committee and president of the International Sunday-school Association. To hear such a man describe what he saw in Bible lands will be a great treat."

—No kind of business has made such rapid development as that which concerns itself with publicity. There was a time when men could not see the value of advertising, but nowadays it is a principle with many of the most successful business men that when they have a good article they must make the people know that they have it. The firm of N. W. Ayer & Son, of Philadelphia, is now the largest advertising agency in the United States. It has just celebrated its 35th anniversary. It was started by a father and son in a room only twenty feet square and with a capital of \$250. "Father was the head, I was the office boy, and we were equal partners," said the present head of the firm in referring to the early days. Their first year's business amounted to \$15,000, since which they have furnished to the newspapers of the United States a total of more than thirty-five million dollars of advertising. To-day they are dealing with more than eighteen thousand publications and are spending over three and a half millions a year. Their motto has been the well known Philadelphia one: "Keeping everlastingly at it brings success."

—At a general meeting of the board of the Mt. Cabanne and Central Christian churches of St. Louis, which have recently united, and whose property is now legally under the control of the Union Avenue Christian church, it was decided to take immediate steps to fill the pulpit. Frank G. Tyrrell has resigned his pastorate and desires to be released June 1, when he will enter upon lecture engagements. Howard T. Cree having gone to Atlanta, the pulpit of the Central church is now being temporarily supplied. Instead of having a lengthy interval it has been thought best to extend a call to Bro. J. M. Philpott, who has recently been at Phoenix, Ariz., but has just gone to California, with a view to accepting the permanent pastorate of the combined churches. It is hoped that arrangements will be made to have Mr. Philpott come to St. Louis as soon as possible and alternate between Central and Mt. Cabanne churches until the new edifice is ready for occupancy. Bro. Philpott is well known to the brotherhood. He was pastor in New York for seventeen years. St. Louis will give him a very cordial welcome, we are sure, should he see his way clear to come.

## Children's Day

FOR

## HEATHEN MISSIONS

First Sunday in June, 1904.

The Foreign Christian Missionary Society furnishes supplies, free of charge, to Sunday-schools observing the day for Heathen Missions. Order at once. State number in school.

Address F. M. RAINS, Cor. Sec., Cincinnati, O.

—J. H. Smart, of Waukegan, Ill., goes to Danville, Ill., May 1, to take charge of the work there.

—Just as we go to press comes a telegram from J. T. Boone, announcing eighty additions to date in Bro. James Small's meeting at Jacksonville, Fla.

—Two men who have lived in Nebraska for half a century, and are perhaps the most prominent living exponents of tree planting in the west, will take part in the Arbor Day ceremony at Cotner University on April 22, when the Disciples of Nebraska will assemble in force at Bethany; for it is announced that Dr. George L. Miller and former Gov. Robt. W. Furnas will be the principal speakers. Special music will be provided and a general good time is in contemplation. The exercises will be under the direction of the Christian Citizens' Council, a newly organized missionary body composed of business and professional men. Those who intend to be present should notify Chancellor W. P. Aylsworth, that entertainment may be provided.

—It is always an unpleasant thing when church quarrels are so violent that they become the subject of newspaper notice. We regret that a factional fight seems to have broken out in a church called Christian at Huntsville, Ala., and according to the newspaper report, two elders and three members have been placed under arrest charged with wilfully defacing and injuring the church building. Among them was one who writes a good deal for one of our papers that has not been too kindly disposed towards any of the brethren who happen to occupy a different mental attitude from it. It is bad enough to have differences of opinion that lead to unpleasant words; it is utterly unpardonable for brethren worshipping together to undertake to settle these differences by injuring the poor church building.



## The Growth of the Disciples of Christ.

Bro. M. L. Buckley, of Harrison, Ohio, has been compiling the number of additions reported in our religious journals for the last six months. His reports indicate that there have been 48,877 baptisms, 13,779 added by letter and 2,930 from the denominations uniting with our churches. As those coming by letter simply indicate changes from one congregation to another, we leave those out of consideration. Adding those turning to the Lord and those coming from the denominations we have 51,807 as the gross gain from Oct. 1 to April 1. To this must be added at least ten per cent of unreported persons coming into our churches. This would make 56,988. This is a most wonderful result. We are only limited in our accessions by the number of our ministers. There are thousands more ready to come into our churches if we had the ministers to present the gospel to them and care for them after they come. Brethren, do all in your power to help young men discover that they are called to preach the gospel of Christ, and by your liberal offering for home missions, on the first Lord's day in May, aid the American Christian Missionary Society to send out a larger number of laborers into the field.



## Correspondence

### Our Western Letter.

Did you ever hear this story? When Henry Ward Beecher was preaching in Indianapolis, Alexander Campbell visited the place and preached. Mr. Beecher called on him. Mr. Campbell presented to the brilliant and rising young preacher his conception of the Christian religion, especially his convictions on the union of Christians. The interview was full, frank, free. Mr. Beecher listened attentively and with a keen interest. After considering the subject he is reported to have said: "Mr. Campbell, you are right; but you are a hundred years ahead of the times. I cannot afford to throw away my life." Did you ever hear this story?

I have always regarded the story as apocryphal. I do not tell it now as an accurate statement of facts. Nevertheless, it may be an absolutely correct narrative. There may have been an interview between Henry Ward Beecher and Alexander Campbell, Mr. Beecher may have told Mr. Campbell that his positions were correct, that his teachings were sound, that he was a hundred years ahead of his time. It is certainly true that Alexander Campbell, on the problem of union among Christians, was far in advance of his generation. Of this I have no doubt. The world is now coming up to where Mr. Campbell was, in thought, when, in 1823, he began the publication of the *Christian Baptist*.

Amory A. Bradford has been for thirty years pastor of the First Congregational church in Montclair, New Jersey. He has been associated with Lyman Abbott as editor of *The Outlook*. He edited the Magazine of Christian Literature. After the death of Doctor Deems he became President of the American Institute of Christian Philosophy. A few years ago he visited Japan as a representative of the American Board of Commissioners for Foreign Missions to inspect the mission work carried on in the Sunrise Kingdom by this board. When he was President of the American Institute of Christian Philosophy he edited a volume of addresses delivered at the old Jamestown Chautauqua under his leadership by various persons of more or less distinction on the problem of Christian union. This book is published, I believe, by the Fleming H. Revell Company, New York, Chicago, Toronto. Doctor Bradford is now Moderator of the National Council of the Congregational Church.

In *The Independent*, New York, for February 4, 1904, he published an article entitled: "A Proposition for Christian Union." The first paragraph expresses the purpose of the paper—the current of his thoughts. I therefore quote the following:

"In many efforts for the unification of Christendom the mistake has been made of trying to unite those who are farthest apart, instead of those who are nearest together. There is more hope of success where there is least resistance. Therefore, union between Presbyterians, Congregationalists, and Baptists, seems to me comparatively easy of realization. The object of this article is to point out a few facts in support of this statement."

Upon the foregoing permit me to remark:

1. The idea that believers who are most alike in their faith, concerning those things that are not essential to the integrity of the gospel, will first come together, is a common sense view. My division would be different from that of Doctor Bradford. I would say, let all who teach and practice the baptism of penitent believers, and of those only, and who believe that the form of baptism is immersion, come together. Let the great and growing Baptist family come together in unity and union. Let all Methodists ground their arms and unite in worship and work. It was the father and founder of Methodism who said: "I would to God that all party names and unscriptural phrases and forms which have divided the Christian world were forgotten, and that we might all agree to sit down to-

## No good grocer sells a lamp-chimney without MACBETH on it

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

gether as humble, loving disciples at the feet of our common Master, to learn his word, to imbibe his spirit, and to transcribe his life in our own." Let those of the Presbyterian family join hands. This would be a beginning. Other steps will almost certainly be taken later in the direction of the unity and union for which our Lord prayed.

2. In my thought there is a difference between unity and union. Jesus prayed for both. His disciples now ought to pray and labor for both the inward unity and the visible oneness of Christian believers. Unity must precede union. Union will come as a result of unity. There is also a difference between Christian unity and church union. The heading of Doctor Bradford's paper in *The Independent* is "A Proposition for Christian Union." He then writes, and writes well, on church union. The New Testament writers have much to say on unity and union among those who believe on the Christ, nothing on church union. To you this may be a matter of no great importance. Agreed!

The April number of *Everybody's Magazine* contains an intensely interesting paper from the pen of Newell Dwight Hillis, D. D., entitled: "Consolidating the Churches." Dr. Hillis, as you know, is pastor of Plymouth church, Brooklyn, and is the author of a long list of books. He is one of our foremost thinkers, speakers, writers. You must read what he says on the union of Christians. I can give you only a hint of what he says in this remarkable paper.

The time in which we live is variously characterized as "the age of machinery," "the age of commerce," "the era of pedagogy," "the era of the diffusion of the beautiful," "the age of organization and efficiency." The characterization depends on the temperament, occupation and point of view of the person who speaks. Dr. Hillis says that "the outstanding words to-day are organization, co-operation, unity, efficiency." He gives a number of examples of organization leading to efficiency and economy of administration.

Instead of a thousand wells in a city, we have a reservoir supplying ten thousand homes with pure water. Instead of a thousand lamps there is one central electrical plant. Instead of a multitude of small shops, we have the department store. "In the intellectual realm the city long ago left behind the score of little schools with small classes, and organized one great high school." The idea of organization, co-operation, unity and increased efficiency is taking hold of those who are interested in the extension of the kingdom of God. Dr. Hillis says, "The men who have simplified business, reorganized the banks under one management, reorganized the factory and the store and the shops, are the men who are now in the pews. Having learned how to save the wastes on Saturday, they are irritated by the ecclesiastical wastes on Sunday." True. So Dr. Hillis says "the epoch of church unity has fully come." The following para-

graph I must quote:

"In the beginning, we are told, the Christian Church was 'all with one accord in one place,' but if Peter and Paul were to come to New York, or to New Orleans, or to San Francisco, or to Boston, they would find the members of this one church in 169 different places, with a practical man named James leading one group of Disciples; an emotional Peter leading another group; the æsthetic John leading still another; and the philosophic Paul, and each guiding his own band. The cross of Christ stands in the center, but each regiment, with back toward the cross, marches away from his fellows, while his denominational leader beats time. Yet unity, co-operation, could combine these scattered regiments into a solid army marching to victory."

Dr. Hillis proposes unity, union, co-operation on what he calls "the great simplicities of Jesus Christ." He says, "Surely church unity, on the basis of the great simplicities of Christianity, is not only possible, but practical and easy of achievement."

Much more I wish to say, but limited space will not permit. Christian union is in the air. This I want you to see, feel, realize. Christian union is coming. This is certain. We are in the midst of a tremendous revolution. Some of us do not see the currents. I am anxious that you shall know the times and appreciate the great things that are going on. Hence this letter.

B. B. TYLER.

### Special Trains to California \$50 Round Trip

Special personally conducted trains through to San Francisco and Los Angeles via the Chicago, Union Pacific & Northwestern Line, leave Chicago and various points east, April 26 and 27. Stopovers at Denver, Colorado Springs and Salt Lake City. Side trips at a minimum of expense. \$50 round trip from Chicago; correspondingly low rates from all points. No extra charge for travel on special trains. Tickets are also good on the Overland Limited, solid through daily train, less than three days to the Coast, over the only double track railway between Chicago and the Missouri River, and via the direct transcontinental route. Two trains daily. Choice of routes returning. Write for itineraries of special trains and other detailed information to G. F. Brigham, Jr., 505 Olive St., St. Louis, Mo.

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### Missouri Mission Notes.

It has been several weeks since these notes appeared, the longest period in fact during the last nine years in which my own hand has not written something concerning Missouri missions. I have been close to the borderland, but, in the providence of God, I have been spared. May it be to his praise and the extension of his kingdom. I am sure the four weeks' rest has been a greater blessing than I thought it could be. Now for the work again. I come, as ever, to plead for a renewal of interest in the work of planting and strengthening our cause in Missouri.

First, however, let me say to the many, very many, brethren and sisters throughout the state, who wrote such kind, tender messages of interest and sympathy, that beyond my power to tell do I appreciate every word you have written. It is nine years this month since I began to serve you as corresponding secretary. In all that time I have tried to make it my chief aim and ambition to serve you well. I have tried to subordinate my own personal interests and make those of our cause in Missouri supreme. If there has come success, however, it has not been by this alone, but by the splendid loyalty of the brotherhood and the blessing of Him without whose aid all our efforts are failures.

Another thing I must say, that to the members of the state board, to Brother Richardson especially, and to our faithful office secretary, Sister Virgie Campbell, I owe an especial vote of thanks. But for them, the much needed rest could not have been taken at all.

Do you realize that the convention is but two months away? The one fact that strikes me hard as I take up the work again, is how short is the time and how much is to be done. I have just come into the office, so I do not know just the condition of things, but I do know this, that there needs to be such a rally for state missions during the next two months as there has never been before. If any church has not taken an offering for this work since last September, one is now due. We have banked on this being done. If you put off till next fall to take the offering, you leave us in the lurch; we work a whole year without your co-operation. This I am sure you will not intentionally do. Now then for an immediate, earnest, enthusiastic push all over the state for state missions.

T. A. ABBOTT.

### Mrs. Princess Long.

Mrs. Princess C. Long has recently returned from Ohio and Indiana, where she has been assisting some of our pastors in meetings. They were very successful, and the pastors and churches are enthusiastic over her, not only as a singer, but as a devoted worker and a loyal Christian woman. This estimable sister is now known throughout our brotherhood as our most effective singer of Gospel music. For several years past she has been giving what time she could be from home, chiefly to singing in protracted meetings, interspersed with convention and chautauqua work, and many hundreds of souls have been won to Christ through her songs and her personal influence in social circles. There is a thrilling quality in her beautiful voice that, together with the womanly strength of her personality, gives her a power that few singers possess. But the work in protracted meetings in which she is so eminently useful, and in which she takes great delight, separates her so much from her husband and children that she feels constrained on that account to discontinue it for the present. As the next most useful way to employ her musical talent, and in response to a number of invitations, she proposes to spend a portion of her time in giving concerts for the benefit of schools, colleges, lecture associations, Endeavor societies, Missionary and Aid societies, etc. From the time this notice will appear in print she will be open to calls for concerts, and she will endeavor to respond to them in the order in which they are received. For about six months she has been a resident of this city, but is about to return to her former home in Paris, Ky., where she may

be addressed. Mr. Long sometimes assists in these concerts, and together they give some of the old plantation melodies of the south. I need scarcely say that Sister Long has been thoroughly trained in music. No one could sing as she does without it. In former years she sang successfully in opera, for which she was educated. When she began gospel work she renounced the opera, and has given herself to the singing of sacred and the more elevating secular music. In classical, patriotic, sentimental and humorous songs, as in her Gospel solos, she never fails to carry her hearers with her by the force of her own magnetism, and because she sings from her heart, and thus reaches hearts. It is because of the elevating and ennobling character of the music which she presents to the public that I desire to publish this notice of her work, and to advise such organizations as I have mentioned above, to secure her services for musical entertainments. In California, where she has lived for several years, the announcement of one of her concerts was uniformly greeted by a large and delighted audience. I attended one of these at Santa Monica two years ago, and was an eye witness of the enthusiasm with which she was greeted by the immense audience. No organization that can secure her services need have any fear of disappointment.

J. W. MCGARVEY.

Lexington, Ky.

### The Christian-Evangelist.

The Editors of the CHRISTIAN-EVANGELIST certainly have many reasons to congratulate themselves for the hearty endorsements they are receiving for the great paper they are producing. Many words of commendation and hearty approval are received at this office continually, such as the following:

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MADISON A. HART.

"I want to congratulate you on the CHRISTIAN-EVANGELIST. It is a steady, forceful, and artistic exposition of the truth of the Reformation."

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"To my mind the CHRISTIAN-EVANGELIST stands at the top of Christian journalism. It comes to me weekly filled with good things which fill my heart with smiles, happy thoughts and good cheer."

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These could be multiplied many times to show the hearty appreciation of the readers of the CHRISTIAN-EVANGELIST.

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Very truly yours,

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per G. A. HOFFMANN.

### Now it is a Step-Ladder.

A most interesting letter has come to me, asking me to invest in the step-ladder business. Flattering prospects. It is from a brother preacher. One man made \$1,500 in one month. Brother Editor, I would like to make my answer public. It will save postage.

Dear Brother Gooseneck, yours at hand and contents noted. In reply I wish to say, I am—or have been—slightly up on step-ladders. I should have italicized "slightly;" for I was no sooner up than I was down again. The article chosen is too suggestive of "ups" and "downs." Have me excused, please.

I should like to keep up with the times, but one must draw the line somewhere; I do it on step-ladders. The old-fashioned, dead-level, non-winding-stair step-ladder has always been able to throw me quick enough, high enough and land me hard enough to fully satisfy my desire of big profits on small investments. The aforesaid profits have always gone into the other fellow's—the doctor's—pockets. I do not wish to offend or discourage, but I speak from experience and out of the fullness of my heart, as well as the largeness and multiplicity of my bruises.

You say that you have a "unique way of putting the ladders on the market." That is what I am afraid of. If that "unique way" is to get preachers to use their influence in sending you men, men whom you do not know and never could get until you worked you way into their confidence, men who are to become "lambs for the shearing" on the condition that I get half of the fleece, if this is what you want, I still beg have me excused.

The card you sent me says: "A bird in the hand is worth two in the bush" has frightened more young men into clinging desperately to a position with no outcome to it than any other sentiment. But if the birds in the bush are turkeys, and the bird in the hand is a sparrow, there is considerable foolishness in holding on."

True! Brother, true! But! If he lets go, and catches on, and the birds in the bush prove to be turkey-buzzards, what then? Will there not be considerable rottenness in catching on? You answer, while I get my breath!

I prefer to hold on to the bird "that hath found an house . . . even thine altars, O Jehovah of hosts," to running the risk of defiling myself with the carrion's stench for the sake of catching something big.

Again begging to be excused, I am

Most fraternally yours,

FILANDER FUSOME.

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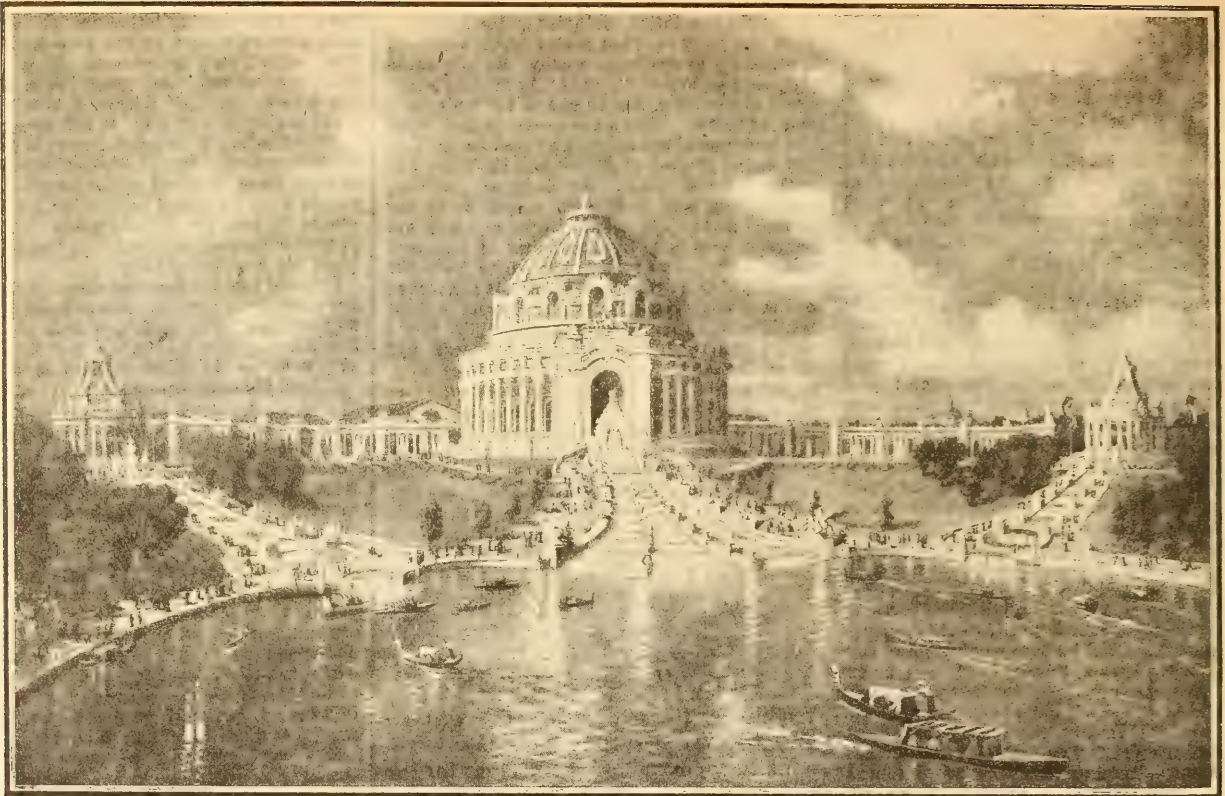
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## THE CASCADES AT THE WORLD'S FAIR.

When you have found the focal point of the Louisiana Purchase Exposition, you will have no difficulty in locating the Disciples of Christ pavilion. This focal point is a composition made up of three big cascades, the largest in the world; the colonnade of states, an ornamental screen of Ionic columns forming a background for 14 statues, each symbolical of one of the states or territories in the purchase; three highly ornate buildings, including Festival Hall in the center and two ornate restaurant pavilions at either end. No decorative feature of the Exposition has attracted so much attention throughout the

world as the Cascade Gardens, nor does any other portion of the Fair approach it in grandeur. The dome of the Festival Hall, in the center of the peristyle, is much larger than that of St. Peter's at Rome.

The statues which will ornament the approaches to the cascades will represent famous characters in American history. The side cascades symbolize the Atlantic and Pacific Oceans.

On the center fountain at the head of the main cascade, in front of Festival Hall, will appear a gigantic statue of Liberty raising

the veil of Ignorance and protecting Truth and Justice. The entire stretch of the gardens will be 1,900 feet wide by 1,100 feet in depth as they recede from the edge of the Grand Basin.

Festival Hall, at the head of the center cascade, will be the largest auditorium on the Exposition grounds. It will seat 3,500 persons and contain the largest organ on earth. Just behind the colonnade on your left hand as you face this great composition, is the Disciples' pavilion, which is rapidly approaching completion.

### Helps to Faith.

May I tell you some of the things I like in Bro. J. H. Garrison's new book, "Helps to Faith?" Not that my likes or dislikes stamp matter reviewed as true or false, but that where experiences coincide there is larger probability of truth, provided the common premises are not vitiated by an error.

If I rightly understand his contention, human nature is built first to assume the existence of God, and second to successfully defend this assumption. In other words, it is foolish to attempt the proof of an axiom, but it is pre-eminently wise to assume an axiom, and then, if need be, defend it from attack. Such a position, it seems to me, is impregnable. Especially is this true when one is wise enough to refuse to be lost or led into the hopeless philosophical quest to discover *how* man has come into possession of the God-idea. While it would be very interesting to know how man comes into possession of this idea, he is not bound to know. Our right to the idea is doubly established by our ability to defend it and by the service it renders. The value of this position is enhanced, also, by care in defining the idea. It is very easy to affirm too much concerning what God is before we see him as Jesus presents him.

I like his position that in Christ we have the supreme revelation of God. In him we have the supreme fact of history—a fact against which agnosticism cannot apply. A fact above all others for which you cannot account without the God of Abraham, Isaac and Jacob.

How happy is his chapter heading, "Given

Christ, Christianity follows." A thought which may with profit be applied in the reverse order, "Given Christianity as we know it, the resurrection of Jesus follows as its only explanation."

In the ninth chapter I am glad to find emphasized this great truth,—Jesus is more than a divine teacher, he is the Regenerator, *the power* to lift us up to the realization of our ideal in himself. Hence the Christian is not compelled, like the Jew or Mohametan or the pagan philosopher, to lower his moral standard. For him it is set equal to divine perfection, and power is given through Christ to at last measure up to it. And this power is in *the life* or eternal life given through the new birth.

I am delighted with his presentation of "The meaning of Christ's death." Whoever put the meaning of the cross more clearly and truly than in these words, "It was at once the highest revelation of God's love for a sinful world, and of the awful nature of sin?" This much is certainly true, and, as the author indicates, more may be true in its relation to past sins. And just as certainly the cross is not to appease an angry God. It speaks of love drawing mankind to itself.

In the eleventh chapter the causal relation between faith and salvation is forcibly presented. Faith is a character builder and a destiny maker. This truth is not sufficiently emphasized among us as a people. I am glad of the emphasis laid upon it by this book.

These are not all the good things in this stimulating volume, but they are enough to justify me in urging my friends to possess the work. It contains not quite 250 pages,

but every page is full of interest.

There are parts of the book in which, if I fully grasp the author's position, I would dispute his conclusions. Of these I may write at a later time. But here and now I want to confess that what challenges my own conclusions has often proven itself more helpful to me than the parts with which I agree. It is so in this case. No part of Brother Garrison's book has failed to do me good.

ALFRED M. HAGGARD.

Drake University.



### Ministerial Exchange.

Wellsville, Mo., needs a preacher for one-half time. A splendid town and congregation with unusual possibilities. Address W. A. Moore, 1522 Locust St., St. Louis.

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Owing to ill health, Bro. E. J. Butler has been compelled to resign the pastorate at Eagle Mills, N. Y. Anyone desiring to work in a small country place, with a generous and friendly people, should address P. H. Van Zandt.

Any church in the neighborhood of Fort Scott, Kan., desiring to hold services, may address B. O. Elder at that place.

I. N. Jett and J. Errett Olive, singer, are open for engagements. Address them at New Decatur, Ill.

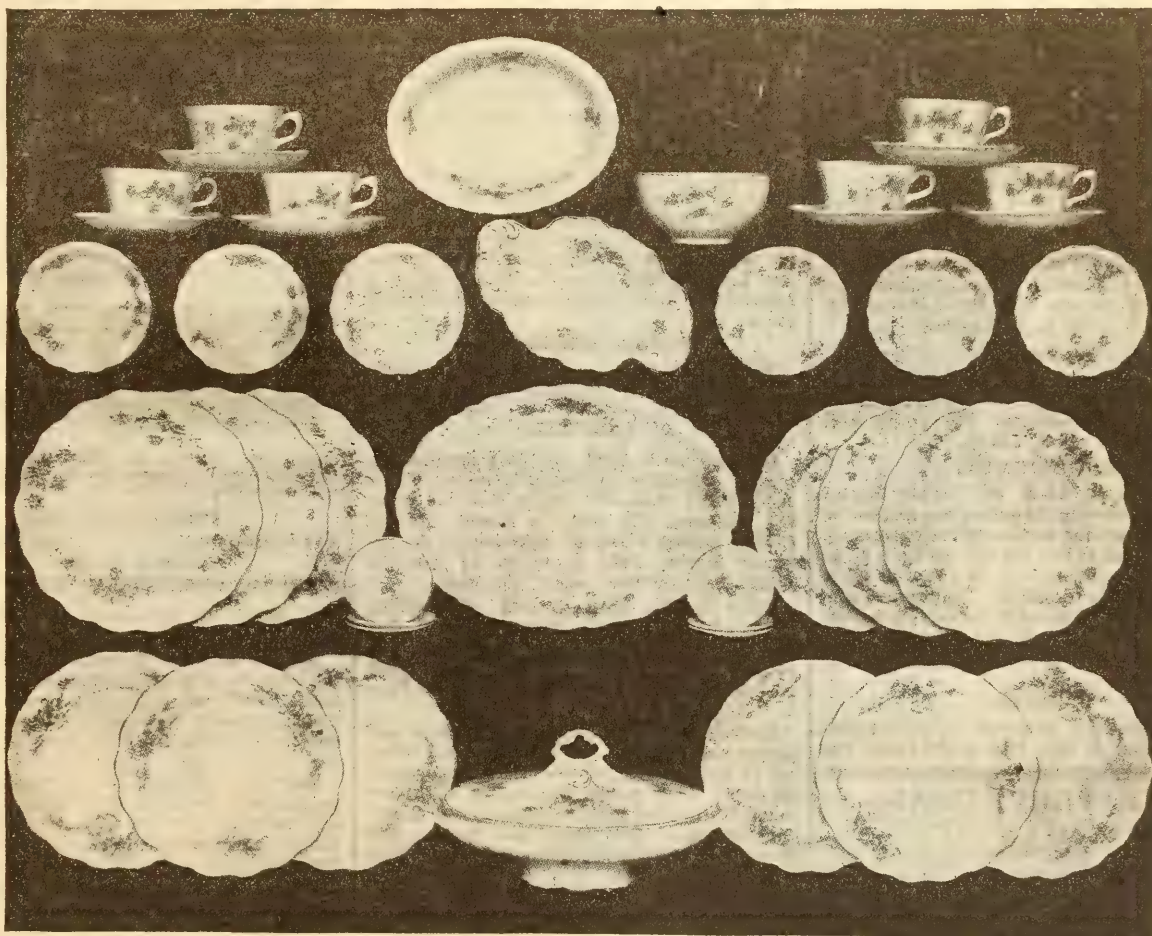


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## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

### Additions Reported Last Week.

Baptisms .....	1,586
Letter and statement .....	450
Denominations .....	87

Total..... 2,123  
Preachers, 2.

M. L. BUCKLEY.

Harrison, O., April 6.

### CANADA.

New Ontario.—Mission work is being done by the Colony. Ira D. Brown preached at Emo, Lockington and Box Alder; Thomas Richardson at McTavish schoolhouse; A. M. Sweany at the residence of Green Norris; T. L. Read at Delvin; S. E. McNeal conducted all the services at the home church. The brethren have cut logs, delivered them to the mill and had them sawed into lumber for the new church in the White Fish Colony. L. H. McCoy, from Watertown, Iowa, will be here in May to join the Colony and take charge of the work.—R. A. BURRIS, Port Arthur.

### CALIFORNIA.

Santa Rosa, March 31.—I report a 15 days' meeting with the church in San Bernardino. Besides severe storms we had very unfavorable conditions, but much good was done besides the 20 accessions—five baptisms, one from the Baptists, one from the Advents and 13 by fellowship.—R. L. MCHATON.

### COLORADO.

Denver.—Easter Sunday was a great day to the South Broadway Church. Twelve persons responded to the invitation. Five young men confessed Christ.—B. B. TYLER.

### CONNECTICUT.

Danbury, April 4.—At our regular Easter service yesterday the invitation was responded to by twelve persons who made the confession. We have had 46 at our regular services since the first of January, and 43 in a special effort with W. J. Wright as helper. Eighty-nine confessions in three months in conservative New England ought to induce our mission boards to send more men to the east.—E. JAY TEAGARDEN.

### FLORIDA.

Jacksonville.—Our progress in the Church Street Church, of this city, is not rapid, but

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sure. Three additions since our last report. Every service of the church is improving in interest. Quite a number of our brethren from the north have worshiped with us during the winter, and have given us much encouragement by their presence. Some are with us still. Brother Tisdale, of the law firm of Tisdale and Gray, of Covington, Ky., is at all of our services, and his talks and prayers are helpful to us all. The writer presided at six different services Easter Sunday.—T. HENRY BLENUS.

### KANSAS.

Sutphen, April 5.—Seven confessions in meeting thus far and more to follow, I believe.—THOS. J. EASTERWOOD.

Chanute, April 6.—Am here trying to put new life into this congregation. The church has been laboring under great difficulties for some months. Have had two confessions and much interest is being manifested. The cause here will prosper in the future.—G. F. BRADFORD.

Iola, April 6.—The Omer-Sprague meeting here closed with 100 additions. It commenced March 6, in the new \$9,000 church which was dedicated that day by Bro. W. S. Lowe, state superintendent of Kansas missions. The pastor, E. N. Phillips, had labored tirelessly and incessantly both in the erection of the church and his regular pastoral duties. Too much cannot be said in praise of Brother Omer and his work. March 27 was the crowning day. The Grand Opera House was secured for the occasion. Fully 1,000 women heard his address in the afternoon, and in the evening hundreds were turned away. This widespread knowledge of our plea means much for the future of the Church of Christ in Iola. Bro. L. D. Sprague is truly a "sweet singer in Israel." We thank God for such evangelists as these.

### INDIAN TERRITORY.

Tishomingo, April 4.—Three added by letter yesterday.—E. S. ALLHANDS.

### ILLINOIS.

Pleasant Hill, April 4.—Work progressing nicely. Offerings for foreign missions, Pleasant Hill, \$17, Nebo, \$20, White Hall, \$13, total, \$50. Pleasant Hill took the Easter offering; \$7.10 in money, a case of eggs sent to the Orphans' Home. Four additions by letter at White Hall last week.—O. C. BOLMAN.

Cerro Gordo, April 6.—Our Bible-school rendered "The Little Philanthropist" last Lord's day night. The exercises were a pronounced success; the contribution to the National Benevolent Association was \$6.75.—S. H. GIVLER.

Harvey, April 7.—One more addition at our prayer-meeting last night is of great interest to us. It was my own sister who came forward. This makes two sisters who have taken their stand for Christ since we began our work here. Ten in all have been added to the church. We are going forward.—JOHN J. HIGGS.

Granite City, April 8.—Two weeks ago we baptized a father, mother and daughter. Last Lord's day a lady whose father is a Lutheran preacher and who had been brought up in that faith made the good confession and expressed her desire to follow Christ in a more perfect obedience. Our Bible-school is on the upgrade since spring has come. The aid society, besides paying \$100 to current expenses, has about \$100 in the bank for the building fund. They will probably raise not less than \$300 during the pastoral year ending Aug. 1.—M. MCFARLAND, missionary pastor.

### INDIANA.

Bloomington, April 6.—One hundred and three additions in seventeen days, seventy-five by confession and baptism. The meeting continues with enthusiasm. Many students from the Indiana University are attending.—T. J. CLARK, pastor. R. W. ABERLEY, of Minneapolis, pastor-evangelist.

Indianapolis, April 5.—During my last visit with the Whitewater Church, a C. E. society was organized including twenty-two active and seven associate members. One added to

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the church by statement.—WILLIS M. CUNNINGHAM.

Angola, April 2.—I closed a splendid meeting with C. J. Sharp at Hammond, Ind., last night. Forty-two added in three weeks. Bro. Sharp is greatly beloved by his people, and is doing a great work.—W. F. SHEARER, evangelist.

New Albany, April 4.—Ten confessions at regular services at the Central Church yesterday morning. At the song service at night people were turned away for want of room. This is a good people and they "have a mind to work." Every department of the work has had a wonderful growth in the last three months.—B. F. CATO.

Kewana, April 1.—One baptism here yesterday and two at Culver, where there is no church of the New Testament type.—I. A. SEAB.

Bloomington, April 9.—The third week of our meeting with the Kirkwood Avenue congregation closed last night with 43 accessions for the week; 21 by primary obedience. This makes 124 for the meetings. We will continue the meetings till the middle of next week when Brother R. W. Abberley will be obliged to return to his home work. His work has been a great blessing to us here.—T. J. CLARK.

Indianapolis, April 3.—On April 3d I began my third year with the North Park Church. There were 151 additions to the church during the two years, all but 39 at the regular Sunday services.—A. HENTON.

Needham, April 7.—Meeting begun here with a deep interest manifested, the business houses all closing during meeting hours, including the saloon. Evangelists Clarke and Stevens are succeeding in pointing the erring ones to the Great Physician. These brethren



ren can be secured for a few weeks' meeting.

Shelbyville, April 4.—Our Sunday-school made an offering of \$30 for the Orphans' and Old People's work—the first offering ever made by this church for this work. Our March offering was more than five times as much as last year. Five additions since last report—two baptisms, three letters. This makes a total of 50 added to the church since we became pastor, Jan. 1.—H. O. PRITCHARD.

Butler, April 7.—One by letter last Lord's day, making three since last report. We are now arranging to re-carpet the church, and expect to have it done before the May offering. We hope to meet our apportionment.—D. F. HARRIS.

Marion, April 7.—Our work at Lake Charles, La., closed March 27, and after a long and delayed trip, we arrived here in time to take charge of the work at the Tabernacle Church on Easter Sunday. Five additions was the visible result of the day's work. Brother Frazier has left everything in fine shape, and eternity alone can tell the good he has done here during his stay.—W. S. BUCHANAN.

#### IOWA.

Oskaloosa, April 4.—I am supplying the pulpit. Four additions. All departments of church work are in good condition.—M. L. ANTHONY.

Red Oak, April 5.—Five additions not recently reported—three by letter March 27, and two baptisms March 31.—HERBERT W. CIES.

Corning, April 7.—Fourteen additions in Evangelist Samuel Gregg's meeting. The church has been without a pastor for nearly a year, making the field very difficult for a meeting. We still continue.—CHAS. E. McVAY, singer.

Villisca, April 8.—Visited the Fort Dodge Church last Lord's day in company with State Secretary B. S. Denny. Had nine accessions, eight of whom were confessions of young people. Brother Denny lectured at the Y. M. C. A. of the city in the afternoon, to the delight of all.—S. M. PERKINS.

Centerville, April 5.—Chas. Reign Scoville, of the Metropolitan Church of Christ, Chicago, was with us twenty-two days. It was a time of refreshing for both church and pastor. We did not expect a large ingathering. We desired to teach and strengthen the membership. There had been more than 200 added within the past nine months to the Central Church of Christ, and the ground was well swept. Our expectations were more than realized. The church was much strengthened in spiritual things, and 121 were added to the membership. It was one of Brother Scoville's greatest meetings, considering the conditions. He is my ideal for an evangelist. He preaches the truth with a fiery enthusiasm, but always with the warmth of love. The church presented Brother Scoville with 121 beautiful carnations—one for each convert during the meeting—and also with the History of the Church of Christ, recently published. With more than 300 additions during the past year we are encouraged to press forward to greater conquests.—F. L. MOFFETT.

#### OHIO.

Carthage, April 8.—Our county missionary closed a meeting for me recently with 24 confessions and eight otherwise. Outlook bright.—CHAS. M. FILLMORE.

Dayton, April 4.—Eleven confessions yesterday at the Central Church.—I. J. CAHILL.

Cuyaboga Falls, April 8.—Closed a 27 days' meeting at Moundsville, W. Va., recently, with 62 accessions—30 confessions; also a 15 days' meeting at Diamond, Ohio, with 11 accessions—10 confessions.—PERCY H. WILSON, State Evangelist.

Akron, April 6.—Easter Sunday at the First Church was fixed as Decision Day in the Bible-school, and Brother Slayter and the teachers combined their efforts to bring as many as possible to a decision on that day: 29 came forward, all but four for baptism. Eight have been added since the meetings in January, making 89 in all since Jan. 1.—B. C. CAYWOOD.

#### OKLAHOMA TERRITORY.

Blackburn, April 4.—Two young ladies were baptized at Skedee yesterday.—M. F. INGRAM.

Cherokee, April 4.—Have just formed a church of twenty members at Byrow, Okla. All were members elsewhere except one or two. They will proceed to build as soon as possible.—M. B. INGLE.

Edmond, April 9.—The Minton-Stanley meeting is progressing finely. Many there turned away Sunday night. Bro. Minton is a great preacher. Talmage Stanley has few equals in leading a chorus. We expect a great meeting.—W. M. HUNT.

#### MANITOBA.

Winnipeg, April 2.—I held a four days' meeting at Lidstone, Man., recently, and immediately afterward 12 days at Swan River. Four additions at Swan River. The church there has very favorable prospects. This great new country is a ripe harvest field for our plea.—ALEX. McMILLAN.

#### MICHIGAN.

Grand Rapids, April 8.—On Easter Sunday the full capacity of the building was needed at both services. Eleven were added, making a total of 24 since Jan. 1. A pipe organ was dedicated also, and we have reason to expect a prosperous growth.—F. P. ARTHUR.

#### MISSOURI.

Lees Summit, April 5.—Success in every department. One admitted by statement and three by baptism last Lord's day. We have one of the best Sunday-schools and superintendents in the state.—JAMES SHARRATT.

Butler, April 5.—Our work is opening up here very encouragingly. April 3 was a good day with us. At the invitation, 13 came forward with letters to take membership. Two confessions last Sunday in March.—H. JAS. CROCKETT.

New Haven, April 4.—Just closed a three weeks' meeting. Had four additions before our evangelist, Joseph Gaylor, of Springfield, came, and five after, all confessions and baptisms, but one by letter. Brother Gaylor is a strong gospel preacher. I close my work here on May 15, after a stay of seventeen months, to prepare to enter school at Christian University at Canton, Mo. Bro. E. M. Romine, of Kolla, Mo., has been given the call.—A. B. JETT.

Lamar, April 4.—One added yesterday, eight since last report. Went beyond our apportionment for foreign missions. All church work goes on without the least friction.—S. W. CRUTCHER.

Mt. Grove, April 5.—Closed a good meeting at Brushy Knob schoolhouse in Texas county, with 32 additions: 12 by confession, five from Baptists, six from Dunkards, and nine reinstated. Organized a congregation. Ground has been secured and a new house of worship will be built. Other small congregations will unite and make a strong church. We need more earnest gospel preachers in southwest Missouri.—E. W. YOCUM.

Kirksville, April 4.—Last Sunday witnessed the largest attendance in our Sunday-school that we have ever known. The record showed there were 380 present. G. L. Wharton presented the cause of "Our College in India" on Wednesday and Thursday of last week, resulting in pledges to the amount of \$57. We hope to raise it to \$100. Brother Wharton is a blessing wherever he goes, and is one of the sweetest Christian characters we have ever known.—G. W. THOMPSON.

Warrensburg, April 4.—One confession at Dover yesterday.—KING STARK.

Joplin, April 7.—I recently preached two sermons for J. W. Baker in the South Joplin church, and there were two confessions.—SIMPSON ELY.

Sedalia, April 7.—Our meeting has been in progress two weeks and a half. There are 41 additions to date.—H. A. NORTHCUTT, evangelist; J. M. RUDY, pastor.

#### NEBRASKA.

Hastings, April 5.—One confession Easter Sunday, six baptisms in the evening. Have

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exceeded our apportionment for foreign missions.—H. S. GILLIAM.

#### NEW YORK.

Buffalo, April 4.—Yesterday was a day of great joy at Jefferson Street church. Two confessions at morning service. A splendid musical program carried out at night. The east affords rare opportunities for usefulness to western men. Come east, come east, brethren, and grow up with the—Disciples of Christ.—B. S. TERRALL.

North Tonawanda, April 7.—We have just closed a two and a half weeks' meeting with F. O. Fannon as evangelist. It has been a season of great spiritual uplift to the entire church and the winning of thirty souls to Christ. Bro. Fannon's strong points are his great faith in God and the power of prayer, his tender sympathy, and his impassioned and eloquent delivery. He proceeds on the assumption that the greatest need of the church is the deepening of its own spiritual life. The result of such work is that when the evangelist has left, the church rallies round the pastor with greater zeal than ever. The last night of the meeting was one of great rejoicing over the raising of a \$5,000 debt which has been an obstacle for fifteen years.—W. C. HULL.

#### OREGON.

Brownsville, April 4.—We began a meeting with the brethren one week ago last Lord's day. Fine interest. Good attendance. Six additions to date. We leave for an evangelistic tour through New Zealand and Australia, May 5.—HAMILTON AND WILKINSON, evangelists.

Myrtle Point.—One confession and one from the M. E.'s recently.—J. J. HANDSAKER.

#### PENNSYLVANIA..

Sandy Lake, April 4.—We have closed our meeting at Milledgeville. Contended with much mud and many sick. One addition by baptism. We started a Sunday-school revival yesterday. Will start revival here next Sunday. We are preparing for a great summer campaign in this field.—THOMAS MARTIN.

New Castle.—Our rally yesterday was the greatest day in the history of the church. A summary of reports: Number in Bible school, 452; in C. E., 63; number of additions to church, 61; number of pastoral calls, 1,542; amount in building fund, \$2,005.77; total amount of money handled, \$5,812.80. We voted to build a new building this summer and raised \$600 in five minutes to give it a start.—WALTER D. TRUMBULL.

#### TEXAS.

Fort Worth, April 4.—There were four confessions in the Easter morning service at the Tabernacle Church here. We are arranging for the McLean-Wharton missionary rally in Ft. Worth, May 5.—JAMES S. MYERS.

Austin, April 4.—I recently held a meeting for the San Antonio church, resulting in 43 additions—33 by baptism, two from other religious bodies who had been baptized, and eight by relation. The church, under Homer T. Wilson, has not only built a magnificent church edifice, but a large, influential church membership also, and the San Antonio church now ranks among our best.—B. B. SANDERS.

Corsicana, April 3.—We had a glorious Easter service of the right kind at First Christian to day. Four made the good confession and eight were baptized after evening sermon.—J. F. QUISENBERRY.

#### WASHINGTON.

Rosalie.—The work at this place is taking on new life. Congregation growing. Three additions March 27, four April 3 and four others in February, which have not yet been reported. H. G. Munyon, of Memphis, Mo., has taken the work at Lind, Wash.—A. J. ADAMS.

#### WEST VIRGINIA.

Parkersburg, April 4.—A man made the good confession yesterday, making 17 additions during last month at regular services. The ladies of the church cleared \$130, Saturday, April 2nd, by serving meals. The

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Easter exercises by Juniors were fine. House crowded. They raised \$5 for missions.—J. D. HULL.

#### SOUTH DAKOTA.

Alexandria, April 1.—Just closed a two weeks' meeting, being assisted by Miss Lucile Park; of Nebraska, who is a splendid chorus leader and beautiful singer. J. F. Ainsworth, pastor, is an earnest, consecrated man and is doing good work; 15 added.—H. M. JOHNSTONE, evangelist.

#### WISCONSIN.

Ladysmith, April 4.—One addition from the Lutherans.—H. F. BARSTOW.



#### Changes.

I. N. Beaver from Glasco, Kan., to Dundurn, Can. Assa. N. W. T.  
R. Perry McPherson from Rossville, Ill., to Dunkirk, N. Y.  
R. J. Bamber from Turtle Creek, Pa., to Versailles, Ky.  
J. M. Philpott from Phoenix, Ariz., to San Diego, Cal.  
E. S. Baker from Bloomfield, Ky., to Jackson, Tenn.  
Geo. W. Watkins from New Richmond to Crawfordville, Ind.  
E. J. Butler from Eagle Mills, N. Y., to Lawrence, N. Y.  
M. B. Ingle from Medicine Lodge, Kan., to Cherokee, Okla.  
W. S. Buchanan from Lake Charles, La., to Marion, Ind.  
F. C. McCormick from Hillsboro, Ohio, to Milton, Ind.  
David Lyon from Des Moines, Ia., to Dayton, Wash.  
J. C. B. Stivers from Wellington to Cleveland, O.  
J. W. Walker from Wakefield to Sumner, Neb.  
S. L. Jackson has accepted the pastorate of churches at Chilhome, Meadowview and Sugar Grove, Va.  
H. F. Ritz from Canton, Mo., to Beloit, Kan.  
O. D. Maple from Walters, O. T., to Mt. Pleasant, Ia.



### This Testimony

Will surely interest many readers of this paper.

James G. Gray, Gibson, Mo., writes about Drake's Palmetto Wine as follows: I live in the Missouri Swamps in Dunklin County and have been sick with Malarial fever and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicine I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malaria, Kidney and Liver ailments I ever used or heard of. I feel well now after using one bottle.

A. A. Felding, Knoxville, Tenn., writes: I had a bad case of sour Stomach and Indigestion. I could eat so little that I was "falling to bones" and could not sleep nor attend to my business. I used the trial bottle and two large seventy-five cent bottles and can truthfully say I am entirely cured. I have advised many to write for a free trial bottle.

J. W. Moore, Monticello, Minn., makes the following statement about himself and a neighbor. He says: Four bottles of Drake's Palmetto Wine has cured me of catarrh of Bladder and Kidney trouble. I suffered ten years and spent hundreds of dollars with best doctors and specialists without benefit. Drake's Palmetto Wine has made me a well man. A young woman here was given up to die by a Minneapolis specialist and he and our local doctor said they could do no more for her. She has been taking Drake's Palmetto Wine one week and is rapidly recovering.

The Drake Formula Company, Drake Bldg., Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to any reader of this paper. A letter or postal card is your only expense to get this free bottle.

## Inducements That Tell.

The offer of OUR YOUNG FOLKS to those expecting to attend the World's Fair, of one of those handsome Souvenir Portfolios of the Fair Buildings, the principal skyscrapers of the city, a brief, pointed "write-up" of the Louisiana Purchase, and points of interest about the city, all for one new subscriber at 75 cents, is an inducement worth consideration. This is but an effort of the editor to get something for the many friends and readers of OUR YOUNG FOLKS that he thought would be appreciated, hence the generous offer, and we are not caring how many may take him up and send in one new subscriber and the 75 cents and secure the album. The Fair will open without fail on the 30th of this month and the wiser ones will make due preparation and not be caught napping. The Souvenir Portfolio will serve you so well that, coming to the city, you will be fully prepared and ready to enjoy the many attractive features of the Fair and St. Louis. We trust you will take advantage of the proffer and make good use of the Portfolio and thus come prepared to enjoy yourself. Remember, only one new subscriber and 75 cents.

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Told by Geo. H. Wilson, the Inventor.

I was deaf from infancy. Eminent doctors, surgeons and ear specialists treated me at great expense and yet did me no good. I tried all the artificial appliances that claimed to restore hearing, but they failed to benefit me in the least. I even went to the best specialists in the world, but their efforts were unavailing.

My case was pronounced incurable!

I grew desperate; my deafness tormented me. Daily I was becoming more of a recluse, avoiding the companionship of people because of the annoyance my deafness and sensitiveness caused me. Finally I began to experiment on myself, and after patient years of study, labor, and personal expense, I perfected something that I found took the place of the natural ear drums, and I called it Wilson's Common Sense Ear Drum, which I now wear day and night with perfect comfort, and do not even have to remove them when washing. No one can tell I am wearing them, as they do not show, and as they give no discomfort whatever, I scarcely know it myself.

With these drums I can now hear a whisper. I join in the general conversation and hear everything going on around me. I can hear a sermon or lecture from any part of a large church or hall. My general health is improved because of the great change my Ear Drums have made in my life. My spirits are bright and cheerful. I am a cured, changed man.

Since my fortunate discovery it is no longer necessary for any deaf person to carry a trumpet, a tube, or any other such old-fashioned makeshift. My Common Sense Ear Drum is built on the strictest scientific principles, contains no metal, wires, or strings of any kind, and is entirely new and up to date in all respects. It is so small that no one can see it when in position, yet it collects all the sound waves and focuses them against the drum head, causing you to hear naturally and perfectly. It will do this even when the natural ear drums are partially or entirely destroyed, perforated, scarred, relaxed, or thickened. It fits any ear from childhood to old age, male or female, and aside from the fact that it does not show, it never causes the least irritation, and can be used with comfort day and night without removal for any cause.

With my device I can cure deafness in any person, no matter how acquired, whether from catarrh, scarlet fever, typhoid or brain fever, measles, whooping cough, gatherings in the ear, shocks from artillery, or through accidents. My invention not only cures, but at once stops the progress of deafness and all roaring and buzzing noises. The greatest aural surgeons in the world recommend it, as well as physicians of all schools. It will do for you what no medicine or medical skill on earth can do.

I want to place my 190-page book on deafness in the

hands of every deaf person in the world. I will gladly send it free to anyone whose name and address I can get. It describes and illustrates Wilson's Common Sense Ear Drums and contains bona fide letters from numerous users in the United States, Canada, Mexico, England, Scotland, Ireland, Wales, Australia, New Zealand, Tasmania, India, and the remotest islands. I have letters from people in every station of life—ministers, physicians, lawyers, merchants, society ladies, etc.—and tell the truth about the benefits to be derived from my wonderful little device. You will find the names of people in your own town and state, many whose names you know, and I am sure that all this will convince you that the cure of deafness has at last been solved by my invention.

Don't delay; write for the free book today and address my firm—The Wilson Ear Drum Co., 1787 Todd Building, Louisville, Ky., U. S. A.

## Marriages.

UTTERBACK—HORTON.—Married, in Sigourney, Iowa, April 6, 1904. C. H. Strawn officiating. Mr. Elver Utterback to Miss Emma Horton.

VAN SLYKE—BRUSH.—Married, at the home of the bride's parents, Mr. and Mrs. Wm. Brush, Liscomb, Iowa, Mr. Geo. H. Van Slyke and Miss Eliza Leora Brush, April 6, 1904, by W. H. Hollett.

## Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

### BLACK.

Mr. A. G. Black, born May 12, 1850, departed this life April 4, 1904. He was a good man in his home, a splendid neighbor, a good friend. The funeral services were held in the Christian church at this place, the body was interred in the Isadora Cemetery.

J. A. MCKENZIE.

### DARLAND.

On March 28 1904, the writer was called to Oskaloosa to preach the funeral service of Bro. W. L. Darland. Brother Darland was born in Indiana May 12, 1830. He came to Iowa in 1861, and was one of the former preachers who rode from ten to twenty miles on the Lord's day preaching the gospel in rural districts. Two years were spent in Kansas where he established several churches. His latest work was done at Tulsa, Indian Ter. Surely we may say of this good man that his works do follow him. Brother Darland had 4 sons and 6 daughters, 8 of whom are living, and all members of the Christian church. This good man was laid to rest in the country cemetery, by the side of his companion who preceded him only a few months. In him we lay to rest one of those who helped to lay the foundation of our splendid church work in Iowa.

D. A. WICKIZER.

Bloomfield, Iowa, April 4, '04.

### LAIR.

James M. Lair died at the Soldiers' Home, Quincy, Ill., and was buried from Blooming Grove church near Carlinville, Ill., on March 30, 1904. Bro. Lair was 81 years, 7 months and 27 days old at the time of his death. He became a Christian at the age of 16, and served as elder for many years in the Blooming Grove church. He served in the Civil War from '61 to '65 with Grant and Sherman, and won honorable distinction. He was all the time a consistent follower of Christ. The writer conducted the funeral service. A brave soldier finds rest.

EDWARD O. SHARPE.

### MUSICK.

Fielden Allen Musick was born in Logan county, Ill., July 31, 1836. He passed into the great beyond March 25, 1904. Sitting in his chair he went to his reward as one simply translated. He was married to Hannah Simpson, Dec. 28, 1856. Eleven children were born to them, seven of whom, with the wife, survive him. He became a Christian at the age of 22 years, and with the exception of a few years, has been an officer in the church since that time. For 17 years he has cared for the communion table at Eureka. He was always at the post of duty, a sincere, industrious, open-hearted man; he leaves a heritage of honor to his children and friends.

Eureka, Ill., April 2, '04. ALVA W. TAYLOR.

### NEWMAN.

Magdalena Miller Newman, born Aug. 11, 1823, in Pennsylvania, died at Doud, Iowa, Feb. 24, 1904, at the home of her daughter, Mrs. D. Z. T. Huiett, with whom she has resided most of the time since the death of her husband, David Newman, in 1872. In 1853 they together obeyed Christ and lived devout Christians to the end. Four sons, two daughters, and a host of warm friends were left to mourn her departure as she peacefully fell asleep in Jesus. Good-bye, dear mother, till we meet in heaven.

MRS. SAMUEL STEWART.

New Philadelphia, Ill.

### PICKERILL.

Mrs. Rachel Pickerill passed to a well-earned reward on March 31, '04. She had been a resident of Eureka vicinity for 53 years. Her husband preceded her 7 years. She was a faithful Christian and an unselfish mother.

A. W. TAYLOR.

Eureka, Ill., April 4, '04.

## The North-Western Line Russia-Japan Atlas.

Send ten cents in stamps for Russo-Japanese War Atlas issued by the Chicago & North-Western R'y. Three fine colored maps, each 14 x 20; bound in convenient form for reference. The Eastern situation shown in detail, with tables showing relative military and naval strength and financial resources of Russia and Japan.

## People's Forum

### "More Preachers Needed." Who Stands in the Way?

The recent article by Bro. L. M. Sniff on "More Preachers Needed," is sensible and timely. The question is supremely vital. Certainly more men, better men, and better prepared men are needed to preach the word. Who is calling them? We say the "divine call" is through providential endowment and the voice of the church. But what if God bountifully endow our sons, and then the voice of the Church never calls? How many of our leading members think to suggest, even to the brightest and best of our young men, this highest of callings? Do our preachers always deem it worth while? A church ought to be as proud to discover and call a young man to the ministry as to become a living link. In a strong old church which has given but one man to the ministry in fifty years, the pastor recently invited conferences with the young people about their life work. Eight out of some fifteen who responded were thinking of Christian service, either at home or abroad. Two others had shortly before chosen the ministry. Had God endowed but one other in this church for his ministry in half a century?

MINER LEE BATES.

East Orange, N. J.

### The New Evangelism.

We often hear of a new evangelism. The term may stand for various phases of active gospel service.

According to my theory and practice, it is the reaching all imperfections in saint and sinner by the safest, surest and simplest method that will be blessed by the Master and satisfying to the recipient of the new reform and also a joy to him who brooded over the condition until able to do and say the proper things in the proper way.

For example: A Disciple minister and a class leader in the M. E. Church were engaged in prayer and Scripture reading, with questions and answers freely considered, at a late hour one night after the evening meeting. The 10th chapter of Romans was under consideration and especial attention was directed to the 16th verse, "But they have not all obeyed the gospel." With mutual assurances of sympathy, the Disciple approached the subject of humbly and fully doing whatever the Lord asks us to do; and that, in the way he would have it done, and at the time he would have it done, as we may gather from the example given in the book of Acts. After a short pause the Methodist brother stated that "he never was fully satisfied with his sprinkling." After due pause the Disciple stated his manner of settling such matters of soul interest by attending to them at once, and warningly said, "Brother John, we may not live till morning." The talking ceased, but evidently the thinking went on while both retired for the night, slept, awoke in the morning to the new day duties and separation for two weeks, without reference to the subject discussed the night before. Cordiality and kindness characterized the actions of both, and this, doubtless, helped to strengthen the resolution of "Brother John." Before two weeks rolled around he went down to the river, nearby, with his pastor and was immersed. In a few weeks his brother, whose wife and daughter were members of the Methodist Church, requested immersion (of the M. E. minister), and wife and daughter were soon to follow, quietly leaving sprinkling for immersion, in obedience to the plain teaching but obscured meaning of the Scriptures. And the Disciple rejoiced with them. Is there any new evangelism here? Are we not in too much of a hurry, and too eager for gain, glory and (worse yet) "going for the sects"? We think them safe only with us, when often the state of our standing with Jesus Christ (locally) is questionable. Try it, brother. It may help to deepen, widen and exalt your conceptions of present day possibilities.

J. F. CALLAHAN.



## Family Circle

### Wood-Sick.

By Harriet Whitney Durbin.

I'm weary for the woods; I want to hear  
The lusty rushing of the early spring,  
Wind-winged, among the sycamores; the clear  
Slow sound of reedy waters whispering.

I'm famishing for scents of forest birth—  
Of reaching root and dawning mist of grass;  
The smell of wet green lichen and of earth—  
Of haw and willow-bud and sassafras.

I pine to see the dogwood's creamy barge,  
Clear-cut, against the sunset's orange stain,  
Or bent and shaken by a sudden charge  
Of silver-pointed bayonets of rain.

My heart is wood-sick—thirsty for the things  
That only one who loves the forest knows—  
The gracious grandeur of the strong old kings,  
The golden fires that cuckoo-buds disclose.

My day-dreams lead me in the dappled ways  
Where sunlight spatters down in yellow  
spots,

And set me revelling in phantom sprays  
Of hyacinths and blue forget-me-nots.

—Everybody's Magazine.

## Neighborly Sympathy.

By Mary R. Baldwin.

The command to withdraw the feet from the neighbor's house, was surely not a bit of advice thrown in, as part of the padding, among the wise sayings of the ancient proverb-maker, but suggested, no doubt, through his observation of the results of indiscriminate neighborhood visiting, and recognized by him as an all-time policy for home-keepers.

In our time, the woman's vocations, avocations and pursuits generally, make it impossible to restrict her intercourse to the narrow definition of "neighborhood," and her field in this respect seems to be broadening with each year; but with all this enlargement for her activities she does, sometimes, take a narrow view of her duty towards her neighborhood.

One should expect of our advanced woman a truer, wiser and more benevolent conception of neighborly obligations and exchange of courtesies, but there are, alas! examples of failures on the part of the progressive woman to meet even the requirements of kindness towards the immediate neighborhood.

The crude habit that still clings in some places, of indulgence in the over-the-fence talk, and the frequent and often ill-timed runnings-in for "just a word," have been frowned down by the woman who has espoused wider interests. And this is what she should have done, for time, strength, and moral healthfulness have been sacrificed to the small talk, beginning in littleness and ending in nothing.

There have been instances where this freedom in morning visiting has drawn in those who, having no desire for its indulgence, could not see exactly the way to refuse to become a party to the habit, and have been sacrificed to the so-called neighborliness of thoughtless women. If this woman had failed to seem interested in the speech of the gossip who rolled the sweet morsel of the latest news persistently, she would have been considered unfriendly. Many gentle, timid

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**Wherever you live** I can refer you to well-known ladies in your neighborhood, who **know** and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes **healthy and strong women**. Write to-day, as this offer may not be made again.

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ones have been victims of these morning-callers for the simple reason that they could not find the courage to offer a rebuff; but the strong-minded woman who is abreast of the times has taken a decided stand, and as far as she is concerned, the hindrance of little talk is a thing of the past.

But in bringing about this necessary reformation in her neighborhood, is she quite sure that she is not making a mistake that may perhaps prove more serious than that which she has escaped? If, in shutting off a petty form of intercourse, she has placed herself above the reach of the need of those in her vicinity, she has been guilty of neglect, which will in time make her poorer in experience and contract her ability to cultivate sympathy. With the so-called larger outlook presented to her in literary and social circles, the temptation to set aside the near-at-hand service is very strong, and the woman who enlists her thought and energy in public ways is often caught in the snare that is always lying in wait, catching her with the persuasion that it is her duty to widen her influence.

Sometimes this appeal is made in the name of Christ. A missionary zealot wrote recently to a friend: "I wish I had a few hundred dollars to give to a school in India; I am distressed that I cannot send the money on at once!"

The one to whom she confided her yearning desire knew that this same woman had a sister struggling with poverty, and that she was fighting against reverses for the sake of her young family. Now it was well that the woman, fired with a desire to help the heathen, should long to send them something, but it was a shameful neglect of her own, when she really was known to have the means to help them and also to send a little to the needy ones in India. Overlooking the needs of those near her, she pulled her purse strings tightly against all forms of relief.

This neighborhood question can never be mathematically settled. We cannot mark off, in a cool, unsympa-

thetic way, our exact line of duty toward those whom we meet in our daily goings and comings. Our purpose must be rooted in the great principle of love, and our impulses must be like springs rising from the fountain head, flowing out naturally, broadly, and sweetly, brightening and beautifying all things along its course. A word, a look, a pressure of the hand, where there is true sympathy, tells so much! The help that we give to a poor, distressed neighbor, the moments taken perhaps from our club, from society, or from even church work, to ease or brighten another's life, are they lost?

"Such ever was love's way—to rise, it stoops." —*The Interior.*

### What Three Farmer Boys Have Done.

Three Missouri boys earned last summer \$4,154.52 by cultivating a patch of corn. They also earned the distinction of having a sample of their products selected as one of the features of the Missouri exhibit at the World's Fair. The boys are John, George and Joseph Christian, aged eighteen, sixteen and twelve years. They live at Tarkio, Mo. The work that earned the money for the boys was done between May 1st and November 1st. They cultivated five hundred and forty acres of ground and received twelve cents for every bushel of corn they raised.

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## Louisiana Purchase Exposition.

Here are a few features of our great World's Fair which will doubtless interest our readers:

Fair opens April 30, 1904; closes December 1, 1904.  
 Size of grounds, 1,240 acres, nearly two square miles.  
 Approximate cost of the Exposition, \$50,000,000  
 Forty-four states and territories appropriate \$5,812,500.  
 United States Government's total appropriations, \$6,488,000.  
 Amount raised by city of St. Louis and citizens, \$10,000,000.  
 France, Germany, Mexico, England, China, Japan and Brazil, each to spend over \$500,000 on elaborate exhibits.  
 Over fifty foreign governments to make elaborate displays.  
 Main picture comprises ten great palaces, arranged fan shape.  
 Festival Hall, 200 feet high, in center of Cascade Gardens.  
 Three great cascades, largest waterfalls ever constructed by man.  
 Ninety thousand gallons of water per minute flow over cascades.  
 Thirty-five miles of asphalt and gravel roadway in grounds.  
 The Art Palaces, central structure permanent, cost \$1,014,000.  
 Palace of Liberal Arts, 525x750 feet, cost \$475,000.  
 Palace of Mines and Metallurgy, 525x750 feet, cost \$498,000.  
 Palace of Manufactures, 525x1,200 feet, cost \$719,399.  
 Palace of Education, 525x570 feet, cost \$319,999.  
 Palace of Varied Industries, 525x1,200 feet, cost \$604,000.  
 Palace of Electricity, 525x750 feet, cost \$399,940.  
 Palace of Transportation, 525x1,300 feet, cost \$696,000.  
 Palace of Machinery, 525x1,000 feet, cost \$496,597.  
 Washington University buildings, cost \$1,000,000, used by Exposition.  
 Palace of Agriculture, 500x1,600 feet, 20 acres, cost \$529,940.  
 Palace of Horticulture, 400x800 feet, cost \$228,000.  
 Forestry, Fish and Game building, 300x600 feet, cost \$171,000.  
 Rose Garden, six acres in area, 50,000 rose trees.  
 Live Stock Exhibit covers 37 acres; \$250,000 for premiums.  
 Wide waterways beautify main picture, for gondolas and small craft.  
 United States Government building, 250x800 feet, cost \$450,000.  
 Map of United States in growing crops, covers area of five acres.  
 Floral Clock, dial one hundred feet in diameter, hands fifty feet long.  
 Model strawberry farm with four hundred varieties growing thereon.  
 Wireless telegraph station among great electrical exhibits.  
 The sum of \$150,000 appropriated for athletic events.  
 International Congresses—learned men from everywhere.  
 Aerial navigation—\$200,000 appropriated for tournament.  
 Half a million dollars expended in decorative sculpture.  
 Forty thousand horse-power for Exposition uses.  
 An 8,000 horse-power turbine engine in power plant.  
 Art Pottery Manufactory in operation, showing processes.  
 Largest gas engine ever made, 3,000 horse-power.  
 Philippine exhibit costing \$1,000,000, covers 40 acres.  
 Intramural double-track railway to all parts of the grounds.  
 The Pike, a mile long, concessions costing more than \$5,000,000.  
 The Grand Trianon and Versailles Gardens reproduced by France.  
 Great Britain to reproduce the Orangery of Kensington Palace.  
 Louisiana State building to be the Cabildo at New Orleans.  
 Temple of Fraternity, 200x300, headquarters for fraternal orders.  
 Washington's headquarters at Morristown for New Jersey building.  
 Rotunda of University of Virginia for Virginia State building.  
 Robert Burns' cottage at Ayrshire to be reproduced on grounds.

General Grant's cabin in St. Louis County erected at Exposition.  
 Many other historic structures for various purposes.

## The Filipino Boy at School.

You must imagine fifty thousand little boys and girls, with wonderful brown eyes, flat little noses, and black hair, packing their books and slates to school each morning under the blue skies and tropic sun of Filipinia. And even in the islands where the towns are far apart the smallest village would be very much ashamed if it did not have some kind of a school for ninos. It is very quiet in these islands, and the days seem to pass by like dreams. Only the distant clang of convent bells, the liquid bird-notes, or the sleepy challenge of a cock disturbs the peaceful silence of the southern isles. The little villages are all alike—a big cathedral and a rambling convent looking out upon the sparkling sea, the carabaos and ponies grazing on the plaza, and a few pigs running wild among the bamboo houses under the banana trees. In some such town, ten thousand miles away from everybody, you would be surprised some morning if you were to hear the small, clear voices of the children singing one of your own songs: "My Country 'Tis of Thee," or "The Star-spangled Banner."

Maybe you would like to know first, something about the Spanish schools established by the friars, which the little people of the Philippines attended in the days before the battle of Manila Bay. In many places Spanish schools are still kept up. It is a common sight to see along the narrow stone streets of Manila a procession of small Filipino boys in blue suits, baggy trousers and black derby hats, taking their daily walk, conducted by the padres in white robes. In these *colegios* the little fellows study Spanish grammar, elementary arithmetic, geometry, astronomy, and the religion of the Catholic faith. The college graduate smokes cigarettes and dresses very daintily. He is effusively polite, and has a fine contempt for anything like work. He is about original enough to be a good clerk, or *escribiente*, in a country where unnecessary hurry never spoils the labored neatness of his work.

Some of my friends would have a rather bad opinion of the small boys of Manila if they were to see the little rascals of *Calle Real* or the *Escollta* struggling with cigars almost as big as a banana, or engaged in pitching pennies Sunday morning on the street. The public schools, however, keep the small boy out of mischief for a good part of the day. The city schools are a great credit to America. The buildings, which were used in Spanish times, are



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large and cool. Built in the shape of hollow squares, the inside windows look out on the shady court-yard, where the pupils play at recess under the green palms. When school is over, small investments of *centavos* and *pesetas* may be made in mangoes or bananas, sugared biscuits, or a stick of boiled rice in a palm-leaf coil at one of the small *Chino* shops on the *real*. Making a fair division of the sweets, young Filipinia walks home affectionately hand in hand.—PAUL T. GILBERT *Leslie's Weekly*.

## Dangers of Irresponsible Employment Agency.

One of the chief agencies of immoral traffic as well as of financial fraud on poor people in the city of New York is the intelligence office. There are unquestionably many perfectly reputable persons in the business, engaged in a legitimate and highly beneficial work, but the mask of the employment agent is one of the favorite disguises of the sharper and the procurer, who has practical immunity in his operations under the present extremely lax law. Competent authorities who have made a detailed study of the situation, visiting all the intelligence offices in the city, estimate that not less than 10,000 immigrant and green country girls are annually sent into prostitution by the direct efforts of these agencies. Investigators found fifty offices of questionable character, and thirty of these admitted they furnished girls for immoral purposes. This, of course, is the intolerable evil of the present system. Lesser, but by no means unimportant, evils are the frauds practiced on both employers and employees.—*From the New York Tribune*.



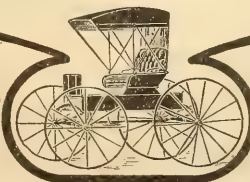
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## With the Children

By J. Breckenridge Ellis

### The Green Witch.

#### CHAPTER VII.

The following Sunday brought the same disappointments and heartaches which George Clayton had felt a week before. He was ignored by his old companions. His sensitiveness prevented him from seeking former friends after the Sunday-school had been dismissed, and no one came to him. Perhaps the slight was not intentional; perhaps it was. The uncertainty did not rob his bitterness of its smart. In the afternoon nobody came to his room-door to call him from his studies. When, at a late hour, he strolled out into the yard, it was deserted. He was sure Mrs. Stoner had forbidden her daughter to associate with him. He recalled the pleasant time he had spent with her a week ago—such an innocent afternoon! devoted to memories of his mother and to reading from a good book. There would be no more confidences. The thought made him restive. His oppressive feeling of loneliness prompted him to seek some one with whom he could converse. There was Bill Klupertack, but George found himself shrinking from the thought of intimacy with the hack-driver. They could have nothing in common, since all their interests in life were opposed to each other. There was Spot Stoner, but George felt sure an intimate association with him would mean a wandering into doubtful paths. The recollection of his mother's counsels withheld him for the time. Yet Spot's handsome and refined face rose before him and seemed to smile a welcome. It invited him, and his heart thrilled with longing. Could he not accompany Flora's brother upon his expeditions, on his nights of pleasure, without sharing in the dangers of Spot's heedless career? He thought of Linnie Greer and of her friends, who, before he became a "delivery-boy," were his friends. He could go to them, visit them and make himself sure that they had discarded him, or learn that their apparent coolness had not been intended. But his pride stood between him and such a course. So, for the present, at least, he was doomed to solitary longings.

He entered the summer house. The old rustic bench was gone, and in its place stood a beautiful seat of polished wicker-work. Feeling that he had no right there, he strolled away, and presently seated himself under the low cedar tree with his back to the house. A soft footstep sent his heart bounding, and he turned, thinking it must be Flora Stoner; but it was her grandfather, Mr. Halway.

"Isn't it delightful out here?" said the old gentleman, cautiously seating himself upon the grass, in the way that gave least offense to his joints. George soon forgot his disappointment in not finding Flora. The hearty voice, the kindly smile, the snowy hair and beard, robbed him of his feeling of loneliness. "How happy we should be," he continued, "when nature

paints such pictures for our delight!"

George's eyes strayed over the landscape, but they did not give back a happy light.

"My dear young friend," said Mr. Halway, "I may call you so? I believe I understand something of your trouble. It is for that I have come to talk with you. I have guessed some things, and my granddaughter has told me more. She asked me to do this. She has such a high opinion of my ability to impart help, that you must excuse me if I intrude myself in your affairs."

"I am glad you have come," said George gratefully, "and it was good of Flora to send you." Suddenly the landscape took on a brighter smile for him. "I have been moping, and that's always unpleasant, you know. Yet it seemed that I'd rather do that than anything else."

"Flora tells me," said the old man gently, "that you were very sorry not to be invited to a party given by one of your old friends, and because your former acquaintances do not pay you, perhaps, so much attention as when you and your father lived together."

"I need lecturing," said the youth with a troubled smile, "for I am foolish to mind it; yet I do mind it very much. I can't help minding it." He sighed. "You see I used to be 'in everything,' as the boys say, and to be left out of everything gives a curious vacuum-sort of feeling. Maybe you don't know what I mean."

"I know exactly," returned the other, "and that is why Flora asked me to talk to you. You do not expect to drive a delivery wagon all your life; you have set your heart one day upon being a physician. You entertain lofty aspirations; you have invited high ideals into your heart—you commune with them; you feel yourself to be a companion of the great. But you must remember that when the world looks at you, it cannot see these distinguished guests seated in the parlor of your dreams; it sees only your overalls, your work-day hat, the green umbrella of your delivery wagon. It classes you at once with all those who dress and work as you. Take a Demosthenes and set him cross-legged, needle and thread in hand, and though he speak with a tongue of fire, he is naught to the world but a tailor. So a Madame de Stael, if fortune proves

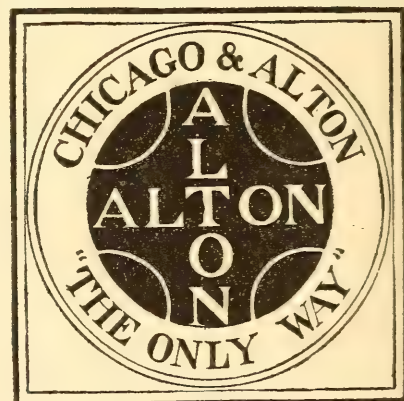
unkind and she hires out at two dollars a week—what does society know of the romances undeveloped in her brain? She is but a servant-girl."

"All this is true," said George, "though I had not thought of it till we lost our property."

"There are many truths we should never see," observed the other, "if they did not at some time stand between us and our desires."

"It seems very hard," said George. "The world is rather cruel, don't you think so, Mr. Halway?"

"The world thinks as little of you as you let it, George. But reflect how many thousands of tailors and of servant girls have lived and died without evolving a Demosthenes or a Madame de Stael. When you see a hod-carrier or a coal-heaver or a blacksmith, or, on the other hand, a minister or law-



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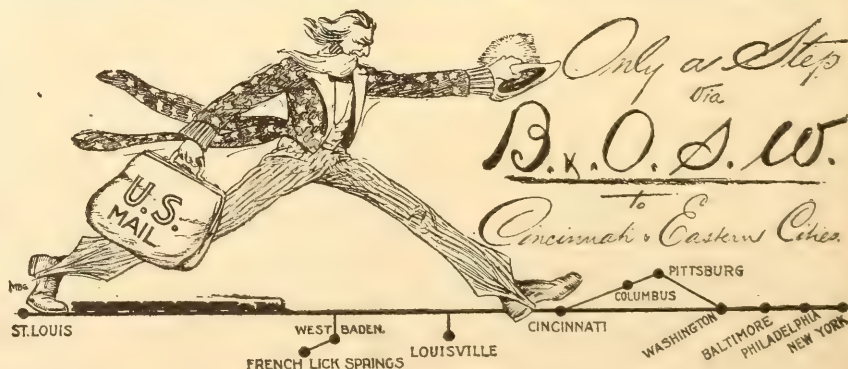
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yer, you instinctively place him with the rest of his class. He may be better or worse, he may be only for the time in that employment; you think nothing of this. While the one carries bricks, he is a hod-carrier; while the other preaches, he is a minister. It is natural, it is necessary. The fact that there are white crows does not lessen the force of the old simile, 'Black as a crow.'"

George said mournfully, "There isn't much encouragement, then, for a fellow to try to rise above his situation."

"That is very true; and as soon as you recognize the fact, half of your disappointments will vanish. The world doesn't want people to rise above their situations, because it unsettles classes and necessarily displaces some who are already high. If you would succeed, you must seek encouragement from your own purpose. Your will, not other people's, is the source of your strength. Are you resolute to make a man of yourself, George?"

"I am!" cried the other, his eyes flashing.

"Then grit the teeth of your mind," cried the old gentleman, "and look to yourself for help. Call God into your councils, and do not play your part for the applause of spectators. Whatever work you must do, do thoroughly; but always be more than that for which you are hired."

"How glad I am you came!" cried George. "Flora knew what she was about. It makes me brave to hear an old soldier describe the campaign." And he smiled affectionately at Flora's grandfather.

"Life is a campaign," said the other, answering the smile. "No hour-dawns that does not bring victory to some, and defeat to others. Almost every good thing in life seems shut up in a fortress, defended by the envy and the greed of the enemy. It must be taken by force. Between you and success lie so many stations of failures and disappointments, that there is danger of the train reaching its destination too late. You can recall great men who embarked for fame, but who were stopped at so many points of misery, that when the car rolled in, amidst the shouts of the world, it bore the dead body of the victor. But there is one good thing not far away, not barred by iron gates. There is one good thing free to the rich and poor, the great and the unknown, and it is better than all other good things combined. You know what I mean?"

"I do," George answered, his eyes suddenly filling with tears.

"So if you do not reach your goal," continued Mr. Halway, his voice trembling a little, "do not count your efforts loss. And do not pine for the wreath of victory which the world is so ready to pluck away, and so slow to bestow. Rather crown your life with the glory of God's love, and if other good things fail to come to you, still it is enough."

"I shall not complain after this," said George, "nor long for the friendships that have fallen away."

"In that case, you will be strong to fight your way to friendships. Make the world respect you, and you can have back all your friends."

"They are not worth much to me now," said George, laughing without bitterness. "But I should like your advice about making friends with people who are not just—I mean, for instance, Bill Klupertack, who drives the 'bus.'"

"Of course," said Mr. Halway, "if you form ties with people of the class into which chance has thrown you, it will only confirm the public's opinion that you belong where you have fallen."

"But the opinion of the public doesn't make a person, after all," George declared.

"That is true," responded Mr. Halway; "but it very often unmakes person! If this Bill Klupertack is a congenial young man, with aspirations such as you have, I would not let the fact that he drives a 'bus interfere with intimacy, any more than I would seek the companionship of a young man because his father is rich."

"Oh! Bill is just a good-hearted, thick-headed fellow," said George. "He means well, but of course he doesn't care for education, or things that I care for. But it's pretty lonesome, not having anybody for a friend."

"Yes; but as soon as any one determines to rise above his situation, he

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chooses loneliness for his companion. It is a serious thing to cut one's self loose from associates. A nation is content to dwell at the feet of the Alps. Only hardy travelers scale the more difficult peaks, and for a while breathe the solitude among the stars."

"I shall climb," cried George, "even if I must climb alone!"

"You have a Guide who knows the way up the most difficult trails," said Mr. Halway. "Follow always in his steps."

(TO BE CONTINUED.)



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Vol. XLI. No. 16

April 21, 1904.

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*H. K. Carroll, D. D.*

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For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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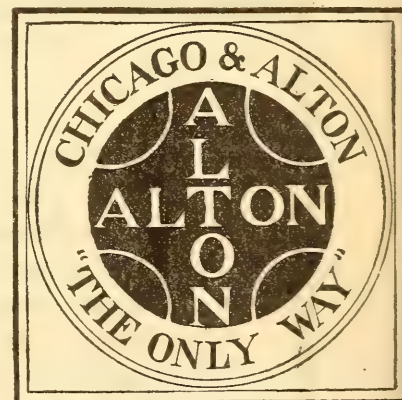
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# THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XLI.

April 21, 1904

No. 16

## Current Events

An actor, speaking from an Episcopal pulpit last week in the interest of the Actors' Church Alliance—which is an excellent institution in many respects—took occasion to protest against what he called the prejudice of the church against all things pertaining to the stage, and asserted that the theater ought to be recognized as standing side by side with the church as a co-ordinate institution for the moral, intellectual and spiritual education of the race. This is not particularly new doctrine, but is worth noting in this case especially because this speech happened to contain the antidote for its own poison. If one pleases to say that the drama ought to be a moral and spiritual force, we will not stop to argue the point with him. It was that in the days of Sophocles. But if one claims recognition for the drama of to-day as a spiritual and moral institution, we are compelled to judge it by what it is. It is a condition and not a theory which confronts us. But few people, even in the church, assert that the drama is wrong in principle, that it always was and of necessity always must be evil and demoralizing. The "prejudice" to which the actor-speaker referred expresses itself not in denunciation of the theory of drama, but in criticism of the practice of it as we have it in this day and age. The answer to his own argument for recognition of the theater as a moral force co-ordinate with the church, is found in his own words: "The meretricious play of the modern playwright cannot be laid at the door of the actor who speaks the lines. The evil originates in the box-office. The personal preference of the actor is in the opposite direction; but the actor is rarely free to follow his own inclinations. The American theatrical manager is a business man, investing his money in the commodity which sells best. It is unfair to condemn the people of the stage for a condition of affairs for which the public is to blame." This reveals the fundamental weakness of the stage as a moral agency and its fundamental unlikeness to the church. The stage is an institution which rests upon popular fancy and gives the public what it will most willingly pay for. The church is an institution which rests

upon the revelation of God and gives the people what they ought to have. The modern stage, by the very definition of its representative, can exist only by getting down to the popular level. Such an institution cannot be a force for righteousness in an age when the popular demand in that direction is for the meretricious.



There are many Reubenites in the modern world. "By the water courses of Reuben there were great resolves of heart." And that was all. There were great debates and great searchings of heart. But Reuben continued among the sheep folds to listen to the pipings for the flocks; he never took action. Many a young American is taking this kind of ease. He has something of the sentimentalist about him. He can discourse rationally upon the subject of politics, or religion or social science. He is sympathetic towards any movement that means the betterment of the national life, but his sympathy is merely expressed in fruitless palaver. It never seeks by quiet, persistent effort constructive good. But there are young men in America whom America is justly honoring because they are

Men of the plain heroic breed,

men whose interest in the struggle between right and wrong does not end with information, discussion, and opinion. Such men are Folk of Missouri, Jerome of New York, and Steffens of McClure's. Mr. Jerome has just won another victory in the face of great opposition. He has at last secured legislation at Albany which will give him power to prosecute and convict gamblers who have had so strong a "pull" that they have hitherto been able to defy him.



Fireworks for the Japs and spasms for the Russians has been the course

of the far eastern war. Indefinite rumor chases rumor until the censor

on the favored side has a great victory to report—and then we know that something has happened. Port Arthur is still the center of interest, for there again the Russians have suffered a great loss. They were inveigled into making a sortie with some of their best ships and in the return to the harbor the Petropavlovsk, one of the finest of the great fighting machines, struck a mine that had been laid by

the Japanese, and, almost without a moment's warning, sank beneath the waves, with nearly all on board, including Admiral Makaroff, in command of the czar's navy, and Verestchagin, the famous painter of war pictures. In a running fight prior to this catastrophe, the Japs sank a Russian torpedo boat. There seems to be a large contingent of Japanese troops somewhere at sea, but as one day we hear that the Russians have attacked and wiped them out as they landed, and the next that they are impatiently awaiting their landing, we get little satisfaction out of their hide-and-seek game. The funniest report of all is that Russia is going to postpone the war for a season. That is enough to make the fierce face of Japan's war-god wear a smile. The happiest sign of the week is the interest King Edward of England is taking in the possibility of bringing about an honorable peace.



The fact that our system of government leaves in the hands of the several states legislation upon some matters of general concern, has been a fruitful source of abuses and embarrassments. We have corporation laws lax in one state and strict in another, yet the company incorporated in the state of lax laws can do business in the state of strict laws. We have divorce laws strict in one state, and in another as facile, prompt and indiscriminating in operation as a slot-machine, yet it has been the custom to recognize as valid in every state a divorce granted in any state. Even South Carolina, which has no law at all on the subject of divorce, and consequently cannot grant one for any cause, recognizes divorces obtained in South Dakota where almost any excuse is accepted. The practical result has been that the loosest state law has been practically the law for the country. The present status of divorce in this country, so far as it is traceable to legislation on the subject, is due to the lax laws of a few states, against which the comparatively strict laws of other states are no serious barrier. A recent decision by the Supreme Court of Iowa marks a departure from the practice of recognizing without question divorces granted in other states. The decision is said to have the effect of invalidating many divorces which have been obtained by Iowans who had established temporary residence in North or South Dakota for that pur-

### Interstate Divorces.



pose. The confusion which may easily follow from the general application of this decision, may readily be imagined. If there is no certainty that a divorce will be held valid in any state except that which issued it, then we have the domestic arrangements of thousands of people at once thrown into chaos. It may be quite true that their immoral course deprives them of any strong claim for consideration, but it may be that such uncertainty would tend to discourage persons from securing cheap divorces in the easy states. But this is no proper solution of the divorce question and it harmonizes ill with our theory of the relations which should subsist among the states. The remedy, both in this case and in the similar abuse of the lax corporation laws of New Jersey and some other laws, is to secure uniformity by making both divorce and incorporation subjects for federal legislation.



Mr. Carnegie has the honor of having invented a new form of benevolence, an achievement even more rare and notable than the ability and willingness to give large sums of money. Wearied, perhaps, of the dull daily routine of building libraries, with only the donation of an occasional church organ to mitigate the intolerable monotony, he has sought and found a new object of endowment—and a good one. A fund of \$5,000,000 has been put into the hands of competent trustees, the interest of which is to be used in relieving the needs of the dependents left destitute by persons who lose their lives in performing acts of conspicuous heroism, and in pensioning the heroes themselves in case they survive with permanent injuries. It is to be known as the Hero Fund. If the intention or the probable effect of this endowment were to put heroism upon a commercial basis and set a market price upon unselfish and heroic endeavor, it would be the sign that the last light of chivalry and idealism had died out from a dull and sordid world. But we do not take it so. A military pension list, when properly guarded against abuse, is a roll of honor. The dollars are not the price of the heroic blood that has been shed, but are an acknowledgment of the gratitude of the public to one who has served the common good at the sacrifice of his private interests. The government can properly take care of military pensions. Many acts of civil heroism are performed under conditions which place some corporation under moral if not legal obligation to provide for the injured or bereaved. But there are still many cases where the heroic deed is essentially a public service. In such cases the victims and their dependents may well be cared for out of a quasi-public fund such as this which Mr. Carnegie has established.

Russia is afraid of the wireless telegraph. Recognizing or anticipating the sympathy of the technically neutral powers with Japan, and seeing in wireless telegraphy an exceptionally convenient instrument by which spies might send valuable information from the scene of war, Russia has issued an order stating that newspaper correspondents using wireless telegraphy on neutral vessels in the zone of operations of the Russian fleet will be treated as spies if caught, and the vessels carrying the equipment will be considered prizes of war. Just at present, fortunately, the "zone of operations of the Russian fleet" is of very limited extent, so the restriction is not a serious one. But for a government to issue such an order, arbitrarily and without consultation, denying to correspondents who are subjects of neutral powers, or neutral ships in neutral waters, the right to use a piece of scientific apparatus which their business demands, is an unwarrantable invasion of the rights of neutrals. It would be as justifiable to forbid them to use fountain-pens or to carry field-glasses. Both might conceivably be useful in conveying war news to the enemy, but the mere possession of them or of instruments for wireless telegraphy is not *prima facie* evidence that the possessor is a Japanese spy. Russia will find herself involved in a new set of troubles if she attempts to invade the established rights of neutrals at the present time.



On Monday New York state instructed its delegation to the National Convention to vote for the nomination of Judge Parker vs. Roosevelt. Parker as the Democratic presidential candidate. There was finally a compromise with Tammany, that organization being allowed to name the delegate and elector at large. This somewhat clears the political atmosphere. The nomination of Mr. Roosevelt by the Republicans may be taken for granted, unless the very much unexpected happens before the meeting of the convention. Many of the petty complaints that have been lodged against him, such as his use of a United States vessel as a private yacht, are known to be unjust and nothing but party claptrap. When real issues are at stake, the Republicans will line up for Mr. Roosevelt as their champion against the Democratic nominee. Who this will be depends on whether private interests or the public good shall prevail with the leaders of the party. A program is lacking as yet, and on paper there are several candidates, though in reality only two—Judge Parker and Mr. Hearst. The journalist is working for all he is worth and he is favored by Mr. Bryan, who is opposed to Judge Parker. But the better element of the Democratic party are ar-

raying themselves against Mr. Hearst, and he has just received a seemingly hard knock in Iowa, where his agents had been very busy in his interests. The millionaire newspaper man has spent a great deal of money and has quite a following, but there is a feeling that he is making this race with a view to a future candidacy and without much hope of winning the nomination this year. Much will depend on Mr. Bryan. He can easily split his party. Should his influence be sufficiently powerful to prevent Judge Parker being the nominee we are inclined to the opinion that Missouri will furnish a compromise candidate. If Judge Parker be selected we can probably take the New York platform as the substance of the issues for which the national convention will raise the Democratic standard. After renewing fidelity to the principles of Jefferson, the platform presented on Monday in the New York convention demanded revision of the tariff; pledged opposition to trusts and the regulation of corporations; condemned the unsteady national policies which engender alarms and check commercial growth, and declared for honesty in the public service, guaranteeing firmness in the punishment of corruption. No mention of the silver issue was made.



#### Brevities.

The application of Mrs. Bennett, of New Haven, for the removal of W. J. Bryan as executor of her husband's estate, has been dismissed.

Senator Burton, of Kansas, will neither occupy his seat in the senate nor resign from that body until his appeal has been passed upon by the higher court.

Senator Dietrich, of Nebraska, has been cleared of the charge of using his senatorial influence for pecuniary profit in connection with certain post offices of his state.

Emperor William has sent to the St. Louis World's Fair a unique exhibit consisting of \$150,000 worth of silverware which he and the empress received as wedding presents at the time of their marriage in 1881.

An eastern paper thinks it absurd for Chicago to attempt municipal ownership of street cars when the city "cannot keep its saloons decent or its streets clean." When did anybody or any city ever keep a saloon decent? Conundrum: When is a saloon not a saloon? When is it decent.

The end is not yet, but political observers now express no doubt of Mr. Folk's nomination. County after county is declaring for him by overwhelming majorities. But Mr. Folk himself has not lost sight of the fact that he must secure a majority of the 610 delegates to the state convention, and, true to his character, he is working with all his might to make effective the campaign against boodles.



## Missouri Christian Lectureship.

The annual session of the Missouri Christian Lectureship was held at Fulton, capital of the kingdom of Callaway, last week. The attendance was not so large as usual, but in all other respects the present session was worthy of the best traditions of the lectureship. This institution is to Missouri Disciples what the Congress is to the Disciples at large—a sort of clearing house for theological, critical and practical problems. They are very useful as a safety valve for the free expression of opinions, and also as a help to an all round view of these questions. They are very interesting, too, except to those who are disturbed by new ideas and who dislike exceedingly to have their mental furniture disarranged by the introduction of a new thought. Those who feel keenly the need of a clearer and larger view of truth, and who are willing to give up all the error they may have cherished for one truth, enjoy these opportunities of comparing views and looking upon all sides of every living question.

The lectureship opened on Monday evening with a strong address by W. T. Moore, of Columbia, on "Preachers' Problems." The large auditorium of the Christian church was filled with an interested audience. We shall attempt no outline even of these lectures, as our space forbids doing them justice. Brother Moore discussed in his vigorous way the problems relating to the preacher's call to the ministry, his preparation, his environment or location, pastoral visiting and some of the literary and scientific problems with which the preacher is concerned. The discussion of this paper next morning dealt mainly with the question of pastoral work. There was a general consensus of opinion that no preacher could serve his congregation effectively from the pulpit who did not visit the members in their homes and understand their condition and needs by personal observation and conversation. Dr. Moore explained that he had discouraged only social calling by the pastor and not truly pastoral work among the people.

By far the most interesting and animated discussion during the Lectureship was "The Doctrine of the Atonement," presented in a very able paper by Dean W. J. Lhamon, of Columbia, and reviewed in a very strong and incisive paper by J. J. Morgan, of Kansas City. The first paper defined the atonement as meaning at-one-ment, and included everything in it in the life of Christ that served to bring men into union with God. The striking feature of the address was its emphasis upon the atoning value of the whole life of Christ—His miracles, His parables, His teaching, as well as His death, the latter being, as the author stated, "only an incident in the life of our Saviour." This word "incident" was subsequently changed by him after

the discussion for the word "step," meaning that it was an essential part, but not the whole of the atonement. He rejected the vicarious and substitutionary theories of the atonement, but during the discussion in his final reply, drew the distinction between vicarious suffering, which he freely admitted, and vicarious penalty. This distinction, together with the removal of the word "incident," did much to narrow the differences, and yet there was a feeling with many that the word atonement was used in too large and diffusive a sense to harmonize with the New Testament idea, or what the term in the original signifies. The paper of Brother Morgan, without defending the extremes of certain outgrown theories of the atonement, insisted that they contained an important element of truth, and he laid impressive emphasis upon the value of Christ's death, of the shedding of His blood, of the cross. Instead of the idea of the atonement being determined by our conception of God, as was stated in the first paper, he insisted that the reverse was true, and that our conception of God was determined by the revelation of God through the atonement or the death of Christ. The discussion was very generally participated in, and we believe was very profitable, each of the papers bringing out phases of the truth that must enter into an all-round scriptural theory of the subject.

On the subject of the authorship of the Hebrews, Prof. D. R. Dungan, of Christian University, had pretty much his own way, making a strong argument for the Pauline authorship. His paper was concerned chiefly in reviewing the arguments of Canon Farrar against the Pauline authorship, and pointing out the internal evidence in the book itself that it is the work of the apostle to the Gentiles. There was no general discussion of the topic, not perhaps that everyone agreed with the conclusion of the paper, but rather because the question lacked the practical interest which others had, and for lack of time.

Tuesday evening was occupied with a strong lecture by E. L. Powell, of Louisville, Ky., on the topic, "Was the Ideal of the Fathers in the Current Reformation Practicable?" and the supplementary address by J. H. Garrison. Brother Powell was the guest of the Lectureship, and his address, delivered in his usual fervid style, awakened deep interest. As we print it elsewhere we need not refer to its contents, but invite attention to it. The discussion of this subject the next morning was exceedingly interesting and helpful, closing with remarkable unanimity of sentiment, as is not infrequently the case in these discussions.

Levi Marshall, of Hannibal, discussed the subject of the "New Psychology" in a very interesting and suggestive paper, which was reviewed

in an equally happy manner by Prof. C. M. Sharpe of the Missouri Bible College, who was appointed to that task after it was known that Bro. J. M. Rudy, of Sedalia, would not be present. As these brethren developed no lines of heresy, and avoided dogmatic positions, there was no discussion, though there was light shed upon what the new psychology is and what it is trying to accomplish.

Dr. Clarke's "Outline of Christian Theology," as one of the ablest works in modern times, was reviewed in two papers, the first three chapters being epitomized for us by F. N. Calvin, of St. Louis, and the last three chapters by L. B. Cupp, of Platte City. It is impossible to review such a book as this in two brief papers, and the brethren mentioned wisely refrained from any such attempt, but rather gave us, mainly in the author's own language, a digest of his views on the leading topics. Dr. Clarke's views of eschatology, or the "last things," aroused the criticism of one or two speakers, but the majority welcomed the effort of this great and clear thinker to throw some light upon confessedly dark and difficult problems.

On Wednesday evening, instead of the address by F. G. Tyrrell, of St. Louis, on the "Ethics of Wealth," Bro. E. L. Powell, who had to leave early the next morning, delivered his splendid lecture on "Citizenship in a Republic," which was to have been delivered on the first evening of the Lectureship. It was an able and eloquent appeal for the high ideals of the Republic and for a more faithful discharge of the duties of citizenship. It is a lecture that might well be delivered all over the state of Missouri just now, and, as for that matter, throughout the country. This lecture was given in the Presbyterian church, whose auditorium, being larger than that of the Christian church, was courteously tendered for this occasion.

Brother Tyrrell, who had generously surrendered the evening to our guest, Brother Powell, delivered his lecture at 9:30 on Thursday morning. We have often heard Brother Tyrrell on the platform, but we have never heard him do himself and his subject greater justice than in this splendid lecture. The fact that he drew a very large audience at that hour in the morning was highly complimentary to his ability as a speaker. The Lectureship closed with a few concluding remarks by Dr. Moore, by the president, Crayton S. Brooks, and the editor of the CHRISTIAN-EVANGELIST, the benediction being pronounced by Brother Moore.

A very pleasant episode of the Lectureship was the visit to William Woods College on Wednesday morning, on the invitation of President J. B. Jones. The Lectureship attended in a body, occupying the platform and witnessing the calisthenic exercises of the young ladies, performed with won-



derful grace and unanimity. After devotional exercises conducted by one of the visitors, one of the young ladies welcomed the Lectureship in a happy little speech, which was responded to in his own felicitous style by E. L. Powell. Brief addresses were also made by Brother Perkins, of Huntsville, and Brother Marshall, of Independence. It was a joy to all of us to see the evidences of prosperity and improvement in this popular institution, to note the large attendance and the fine quality of young women who make up its patronage. Brother Jones deserves all honor for his faithful and untiring perseverance in lifting this school out of its misfortunes and placing it upon the firm foundation it occupies to-day with its present outlook. The Lectureship owes much to the young ladies of William Woods College and of the Synodical College, and presumably to the young men of Westminster College, for their attendance upon all the various sessions.

The hospitality of the good people of Fulton was characteristic of the place—ample and whole-souled. Fulton is among the most beautiful of our interior small cities, as it is one of the oldest. Its educational and benevolent institutions give it advantages that belong to but few other places in the state. Bro. Crayton S. Brooks, of Jefferson City, gave fine satisfaction as chairman, showing himself as modest as he is capable. Levi Marshall was chosen president of the next lectureship, which, however, will probably be confined to a business session at Columbia in connection with our congress there next year.



### A Word From Brother Ames.

When a man's orthodoxy merely is called in question, he may or may not reply. One can often afford to pass by such criticisms without suffering any damage, but when a minister of the gospel is declared in a public journal to be an "alien" whom all our papers, churches, preachers, missionary societies and secretaries should regard as such, it is altogether proper that he should speak. In answer to a letter to Brother Ames asking for a more recent and direct statement concerning some of the heresies with which he is charged, he has kindly sent us, with permission to print, the following letter:

CHICAGO, ILL., April 9, 1904.

DEAR BROTHER GARRISON:

I have no hesitancy whatever in expressing myself fully on the points you mention. It has been my habit to speak freely, and here at home among my own people, whether they agree always with the form of words, I have never been accused of such wholesale heresy as some papers now charge to me. That is, I am sure, not due to the whole church here having departed from the faith but to their interpretation of specific utterances in the light of my whole ministry. It is now almost two years since the "Personal Confession of Faith" was printed, and hundreds of copies have been distributed, some of them to prominent ministers among us. Besides, it was given as a personal statement and many here

and elsewhere who would not subscribe to it at all have said it was a privilege which our freedom permitted. On the other hand, many of the class for whom it was especially intended, have said they were helped by it, and not a few have been led by it to a far more vital hold upon Christ and the church.

It was because of the value of these views to myself that I first formulated the statement, and their greatest help to me has been at the very point you mention, that is, in the acceptance of Christ as the Son of God and the Saviour of the world. I understand New Testament faith and all genuine faith to mean trust, loyalty, devotion. It is best measured by the degree to which it draws one toward its object and controls action. I am chiefly concerned to make it a matter of life, of conduct for myself and others.

I am glad to say that the experiences of my ministry here have greatly increased this practical, working faith in Christ. My own temper and statements have become decidedly more positive and constructive, and the results in my church have been larger and better. Of course it does not mean much to outsiders to talk about the "peculiarities" of one's field, but some will understand that a city church in the vicinity of a university presents tremendous problems.

I have a growing conviction of the greatness and vitality of the original plea of the Disciples of Christ. Rightly understood and interpreted to our age it has unlimited possibilities. But the narrow, literal, legalistic character of some among us is the worst departure from that plea which it is possible to conceive.

I wish I might emphasize for every one who has read the recent attacks upon my views this statement of fact and of my faith: I am not, never was, and never shall be a "Unitarian." I like a fine phrase which passes smoothly among us, "We seek not to be Unitarians nor Trinitarians, but simply Christians." My faith is, and I can say it with my whole mind and soul, that Jesus is the Christ, the Son of the living God, and my Saviour.

EDWARD SCRIBNER AMES.

Our readers are altogether too well indoctrinated as to the real position and teaching of this reformation, not to understand that a man who holds the position stated in the foregoing letter, and who in addition maintains a Christian character that has never been called in question, is not to be disturbed in his fellowship, much less denounced and treated as an alien. Any one, of course, is at liberty to dissent from some of the utterances which he may have made, or they may not be able to sympathize with his mental temperament, but they cannot deny him Christian fellowship without proving untrue to the historic position of this movement, to its basis of union, and to the spirit which has controlled its representative men and teachers throughout its whole history.

Who is there among us that will deny that genuine faith "is best measured by the degree to which it draws one toward its object and controls action"? That has been our time-honored contention, that faith is not an idle sentiment, not a form of words, but a vital principle that manifests itself in a life of loyalty to the Son of God, and that not in any one act, but in the general tenor of one's life.

We are gratified to know that the experiences of Bro. Ames' ministry "have greatly increased this practical, working faith in Christ," and that his "own temper and statements have be-

come decidedly more positive and constructive." This is the inevitable result in any one who seeks to be loyal to his Master and to do his will as he understands that will. An earnest minister cannot come in contact with the real problem of human sin and suffering and seek to bring Christ to those burdened hearts and consciences as their only help, without knowing more and more the power of His gospel and of His life to make men whole, and to inspire them with hope and courage even amid the deepest sorrows and disasters. The Christian who does not find his faith increasing as the years go by, may well question whether his life is loyal to the faith which he already possesses.

Nor are we surprised to learn of Bro. Ames that he has "a growing conviction of the greatness and vitality of the original plea of the Disciples of Christ"; and that "rightly understood and interpreted to our age it has unlimited possibilities." Such has been our own experience as we have looked upon a divided church, with its undue emphasis upon untaught questions, with its party spirit and party shibboleths. Falsely interpreted, this movement may become very "narrow, literal and legalistic," and so fail to accomplish what it was designed to achieve. We have no doubt but that this conviction of our brother will increase with the years.

We did not need to be told by Brother Ames that he is not, never was, and never shall be a Unitarian. Anyone acquainted with the spirit of Unitarianism knows that it is something very unlike the position occupied by him. We felt sure that he could repeat, and we are glad for the sake of others that he has repeated, that good confession which he made when he became a Christian, "that Jesus is the Christ, the Son of the living God, and my Saviour." Better that any man or that any religious journal have a millstone tied about its neck and be cast into the sea, than to declare him an alien who can make that confession, and who is seeking to be loyal to it in his personal life and in his public ministry.



An aged brother writes: "One great error of the Disciples in their early history was the emphasis put on forms and ordinances, giving to a religion of life and love a set, unvarying form called 'the ancient order of things.'" But it must be remembered that the ordinances of baptism and the Lord's Supper had well nigh lost their original significance and it was needful to give large emphasis to them until the pendulum should swing back to the center. It is too true, perhaps, that in doing this some may have emphasized the form at the expense of the spirit. We are sure some have done this, but the tendency at present is to maintain the true proportion of emphasis.



## Editor's Easy Chair.

"Faith, hope, love, these three; and the greatest of these is love." The Easy Chair sometimes wonders whether this Pauline statement is fully accepted, even by those of us whose avowed object is to restore New Testament Christianity. Indeed there are constantly recurring evidences that many of us do not believe it. We are rightly jealous of our creed—the creed of Christianity. It is so short, simple, comprehensive, fundamental and vital, that there is nothing in it to compromise. Flesh and blood have not revealed it, but our Father in heaven. On it Jesus said he would build his church. On it rest all the fondest hopes of humanity. If it be not true that Jesus of Nazareth was and is the Son of God, the Messiah that was to come, and whose coming would change the current of the world's history and open up a fountain of life for our perishing race, then indeed, "we are of all men most miserable," because we have caught a glimpse of a glorious destiny which can never be ours, if so be that Jesus is not the Christ of God. In view, therefore, of the vital and eternal interests involved, we ought to be exceedingly careful about surrendering even an outpost of the faith that would in the least endanger its very citadel. Not that the citadel is really endangered, but men's imperfect faith may be endangered by such doubtful concessions. We do not wonder that brethren are zealous for the maintenance of this divine creed in its integrity with all it involves. It is right that they should be.

Let us take, for instance, the question of miracles. Admit that they do not hold the same evidential value to this generation that they did to former generations; they are, nevertheless, a part of the New Testament record and are inseparably bound up with Christ's teaching so that we cannot reject the one as incredible and maintain the other. So also the supernatural birth and pre-existence of Christ. These facts may not come first in the scheme of apologetics adapted to our day, but they stand as an imperishable part of the testimony concerning Christ, as given by men who were promised, and who claimed to have received, the Holy Spirit in such measure as to enable them to bear reliable witness to Christ. When we rise into the region of faith and of spiritual insight into which these men had been lifted by the revelation of Christ, we do not believe these doctrines will trouble us, nor will we permit ourselves to be turned away from them or be led to undervalue them by any system of ancient or of modern philosophy. It is one thing, of course, not to make prominent use of these facts as evidences of Christianity in dealing with a certain class of skeptical men, and a very different thing to

reject them as incredible. One is bound to use that course of argument that he believes to be best adapted to those whom he is seeking to bring to faith. The question of environment exerts a very modifying influence on the form of our apologetics, and this fact will not be lost sight of by those who have judgment sufficient to discriminate. Paul did not preach at Athens quite like he did at other places, but he was always and everywhere seeking to bring men to the same essential faith.

But admitting all that, we are free to say that any preaching that omits or minimizes the presentation of the facts of Christ's miracles, of his unique advent into the world and his pre-existence "in the form of God" before he "emptied himself," and "was found in fashion as a man," must be only a partial gospel, lacking some of the essential elements which have made the gospel of Christ a conquering power in the world. We should never make the mistake of supposing that, because our own personal faith may be able to stand independent of certain historical facts, this is equally true of the faith of others. The ladder that has helped us up to the altitude of serene, unshaken faith, should be left for the use of others who may need it for the same purpose. There will always be those who are struggling out of doubt and darkness, feeling after God, if haply they may find Him, and who will need every possible help that we may extend to them. Let us reach out helpful hands to them. So shall faith abide, and hope, her fair daughter, will abide with her, bringing cheer and gladness into erstwhile dark and despairing souls.

"But the greatest of these is love." It is well to be sound in faith. It is better to be sound in love. "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things." With this principle dominant among us, we shall maintain unity. Otherwise it will be impossible. Differences in judgment, differences in taste and temperament, differences in attainments and points of view, differences in methods of reasoning and of work, there must always be. But love blends all these into a sublime unity in Christ, giving freedom and fellowship to all. Better to err in some of the things involved in faith, or in hope, than to be defective in love, which is the bond of our unity. These truths, always timely, have a special application just now to existing conditions and needs. A word to the wise is sufficient, and let that word be that of our great apostle: "The greatest of these is love."

## Notes and Comments.

In his address at Chicago on "The Distinctive Mission of the Disciples of Christ," Bro. T. W. Grafton gives a quotation from Mr. Campbell, with a comment which we warmly commend to the brotherhood as touching one of the supreme needs of the hour:

"I would not," said Mr. Campbell, "value at the price of a single mill the religion of any man, as respects the grand affair of eternal life, whose religion was not begun, carried on and completed by the personal agency of the Holy Spirit. Nay, I esteem it the peculiar excellence and glory of our religion that it is spiritual, that the soul of man is quickened, enlightened, sanctified and consoled by the indwelling presence of the spirit of the eternal God."

If our plea for the restoration of primitive Christianity is to gain acceptance and infuse new life and power into indifferent Christendom, while not less loyal to external requirements, it must place greater emphasis upon the work of the Holy Spirit and the exhibition of the unmistakable fruits of spiritual life.

In the beginning, we are told, the Christian church was "all with one accord in one place," but if Peter and Paul were to come to New York, or to New Orleans, or to San Francisco, or to Boston, they would find the members of this one church in 169 different places, with a practical man, named James, leading one group of disciples; an emotional Peter leading another group; the aesthetic John leading still another group; and the philosophic Paul each guiding his own band. The cross of Christ stands in the centre, but each regiment, with back toward that cross, marches away from his fellows, while his denominational leader beats time. Yet unity, co-operation, could combine these scattered regiments into a solid army, marching to victory.—*Newell Dwight Hillis in Everybody's Magazine for April.*

Now if we can only persuade the "denominational leaders" to face the cross, and allow Christ to "beat time" while they give themselves to keeping step to that time, we should soon have the unity which would mean victory.

There is a very pretty begging of the question and skipping over the main point in many speeches and articles upon Christian union one meets with. Any writer who takes "the Comprehensive Church" as a theme and starts off with the axiom that "a homogeneous whole was never yet constructed from heterogeneous parts," is not in the way of reaching any fair conclusion. A man who goes no further back than Luther does not inspire us with any hope that he will contribute much to the reunion problem. This seems to us the starting point of Dr. Henry Dosker in his discussion of the present tendency to church union. If it be true that "denominationalism after all is the essence of Protestantism," we wonder if there is not something even more authoritative than Protestantism as a standard for determining whether Christians shall work and worship together in united harmony. If Dr. Dosker would go back to the early church and would lend his aid to bringing about the kind of union which Jesus Christ wants, he would not have time to worry himself about any "comprehensive church" or merely mechanical unification.



# England's Gospel Gladiator

By Wm. Durban

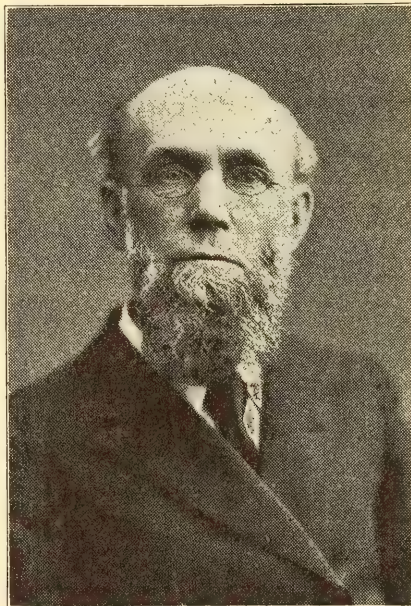
There are several men living in England whom America might covet. And, of course, per contra, America owns a number of men who would gladly be welcomed as immigrants by England. The old country has tried to kidnap Dr. Amory Bradford, to capture Dr. Gunsaulus, to annex Dr. Hillis, to recover my old friend, Dr. Harwood Patison (of whose death I hear with deep grief). Two men are at this moment constantly before the English religious world. They are Reginald John Campbell, the pastor of the City Temple, and Dr. Clifford, of Westbourne Park, Bayswater. The former is the most prominent Congregationalist in London; the latter is the leader of London Baptists.

## "Campbell in Hot Water."

As I passed through the streets of the City of London this afternoon, I saw on the large contents-bill of the Pall Mall Gazette, a popular evening journal, a line in startling letters, "Campbell in Hot Water!" By the law of the association of ideas this instantly reminded me of something that happened many years ago in the experience of the famous Bishop Wilberforce. As that prelate was riding in a train on a journey to a conference, he was recognized by some passengers, one of whom was rude enough to ask a companion, "Jack, why is a certain bishop always called Soapy Sam?" Now, this soubriquet was popularly applied to Bishop Wilberforce, who listened to the remark and instantly intervened with the information, "My friend, I can tell you what you want to know; it is because the bishop in question is always getting into hot water but every time comes out with clean hands!"

We have in our midst a preacher who has not long been in London, but has attained as Dr. Parker's successor prodigious fame. But Mr. Campbell is already betraying very eccentric tendencies which are making him an incarnate conundrum to many even of his admirers and friends. He is attracting immense crowds, but he is of late taking to oratorical escapades of bewildering character, as well as to new departures in the way of strange innovations of conduct. He is upsetting the order of things in his sanctuary by putting the choir into vestments. This is against Puritan traditions, for which the City Temple is famous. He went to the great conference of the Federated Free Churches a fortnight since, and flung a sputtering firebrand into the arena by an attack on the working classes, describing great numbers of them as drunken and dissolute, with a few more unflattering adjectives. He, not long before that, had gone off to Birmingham to visit Joseph Chamberlain, and came back to publicly say that some of Mr. Chamberlain's ideas did not seem to

be wrong. He raised a storm at a great meeting in Queen's Hall by allusions to the late Boer war, seeming to justify that deplorable conflict. And finally, Mr. R. Perks, the leading Wesleyan layman of England (a famous engineer and railway magnate and member of parliament), last night in an important meeting, attacked the minister of the City Temple for seeking an introduction to the King. Thus Mr. Campbell has during his very brief London ministry piled up a number of heavy indictments against himself.



Dr. John Clifford.

I am myself pronouncing no opinion on his vagaries, which seem to me to be of small moment when we take into account his genius. But I want to devote most of this article to a man of far larger celebrity and of much greater weight and influence with regard to the national life. I allude to Dr. Clifford.

## The "Life" of Clifford.

I am impelled to take up this personal topic by the appearance of a biography of John Clifford. It is issued this week, from the pen of Mr. William Bateman, and is entitled "John Clifford, Free Church Leader and Preacher." This book does not do justice to Clifford, for this reason, that no book could do him justice. Many people who are competent to judge are of opinion that the great Baptist is the foremost living Englishman. He is certainly the most versatile man amongst living English preachers. His sermons are sacred orations of the very highest level. His lectures are masterpieces of didactic delivery. His pamphlets on great current topics, social, political and educational, are so powerful in both argument and declamation that to the latest even the Prime Minister of England was con-

strained to issue one in reply, which elicited a crushing and humiliating rejoinder, although Mr. Balfour is a splendid writer. Dr. Clifford's university career placed him in the front rank of the students of the time. He is M.A., B.S., and LL.B. of London University, an institution which has never given any honorary degrees, and makes its curriculum more difficult than that of any other institution of learning in the British Empire.

## From Factory to Pulpit.

Dr. Clifford is a splendid sample of the ascent of manhood. He began life as a little factory boy, for at the age of ten he was obliged to go to help his father at the lace machines. Technically speaking, he was at the start a "jacker-off." In 1900 Dr. James Murray, the famous editor of the great Oxford Dictionary, noted the fact that Dr. Clifford began his life in this capacity, and asked him to supply the definition of the term for the Oxford Dictionary, adding that explanations of such mysteries ought to be given, when no dictionaries have them. The work of a "jacker-off" in a lace factory is to remove the last pieces of thread remaining on the bobbins used in making lace, and fasten them on together in order that a continuous thread may be made which can be used again. Young Clifford for a year left the factory at Nottingham, in order to work in gardening, for the sake of his health. Thus, like the great missionary, Robert Moffatt, he was able to study the laws of nature in the most beautiful sphere. Moffatt was a youthful gardener in Cheshire when he was converted, and at the very same time brought to the resolve to be a missionary, while listening to a sermon on foreign missions, preached by Dr. Burder, of London, in a Macclesfield chapel. It is probably to that year amongst the flowers that Dr. Clifford owes much of his vividly picturesque style. He is equally logical and rhetorical; equally impassioned and argumentative; equally simple in expression and profound in thought.

Dr. Clifford is more fully identified with the common people than any living English preacher, while he is far above them in his intellectual power. He is the finest living example of Christian socialism, at any rate in this country. In all the great current controversies he is in the front as the chivalrous champion of popular right, but only on the ground of heavenly righteousness. He is a patrician in thought and plebeian in sympathy; a prince in the pulpit and one with the peasants and laborers in their yearnings, struggles, sorrows and toils. So the workingmen love Clifford as they love no other public man. He goes out into the wide world and raises his voice on behalf of the poor and the weak.



# As Seen from the Dome

By F. D. Power

The next thing is the May offering: the Calends of May, remember. May 1 is a memorable day in American annals. It was on Sunday, May 1, 1898, that Dewey's fleet entered Manila Bay and added 1,200 islands and 8,000,000 people to our colonial expansion. This sixth anniversary of the great naval victory should mean even larger things for our national greatness. That signified a clash of arms and an enlargement of territory; this has to do with the spiritual and eternal interests of our whole people. As goes the first of May, so goes America; as goes America, so the world.

The making of Christians here is our chief business. One noble soul born into the kingdom in these United States will ensure a potent factor, not only in the future of the imperial nation where its life begins, but in all lands which feel the leavening power of this republic. As the home of the plea for the simple gospel and the union of God's people, as the ripest mission field on earth and the land above all others and before all others which must be Immanuel's land, as the base of supplies to which we look for the means and the men to bear to all the world the glorious gospel of the blessed God, we must push the work of home missions as vital and imperative. Here are the sources, the very roots, of things. Jerusalem, all Judea, Samaria, the uttermost parts of the earth—is the divine order. How mighty for the cause of all missions is a single consecrated Christian in this land which God is making a radiating center of light to all lands! How one true American Christian counts in the work of world-wide conquest! How much we gain when one soul is gained and all its marvelous and magnificent forces are directed from this high vantage ground upon the adversary! How much a man or a woman means in America!

On the Lord's day, March 20, one of the most prominent and impressive figures in our Virginia brotherhood entered upon the rest that remaineth for the people of God. The well-known and well-beloved Mrs. Dolly Walker, of King and Queen county, fell asleep in Christ. At the ripe age of 73, for 61 years a Christian, for 53 years a wife, the mother of 11 children and grandmother of 21, 40 years a Sunday-school teacher and 40 years leader of the service of song in the Smyrna church, her hand has been in every good work and her influence has been felt far and wide. Seven of her children survive her, and one of them, my old classmate in Bethany, Dr. R. Temple Walker, is president of the Florida Christian Missionary Society; another is the wife of the efficient pastor of the Norfolk church, J. T. T. Hundley, and still another, Dr. Roland Walker, is an elder in the same

congregation. Edward B. Bagby, of this city, is her nephew. She was one of three who became members of the C. W. B. M. when its claims were first presented in Virginia at the General Missionary Convention in 1876. She was a regular attendant with her husband at the district and state missionary conventions and was thoroughly devoted to the cause of her Master and liberal in her gifts for the advancement of his kingdom.

Originally a Baptist, the daughter of Richard and Dorothy Ann Bagby, of King and Queen county, she was married to Dr. Bernard H. Walker, Feb. 12, 1851, a member of Smyrna Christian church. Before their marriage she proposed that he should go with her two Sundays in each month, and that she should worship with him the other two Sundays at Smyrna. He said, deeply as he loved her, he could not consent to such an arrangement, as it would be at a sacrifice of his convictions of duty; that he would always be glad to have her go with him, and when she wished to go to her own church he would provide a way for her to do so. She replied: "I honor you for your adherence to what you regard as your Christian duty, feeling sure that if you were not true to your obligations to your God, you would not be true to your obligations as a husband." After marriage they studied the Scriptures together, praying for light and guidance, and in six months, unsolicited, she expressed her desire to unite with Smyrna church. From that time to the close of her life she worked with her good husband for the upbuilding of the cause she had espoused. He has been for two score years an elder in the church and together they have labored and together rejoiced.

My first pastorate was with that congregation. I had many opportunities during the two years to observe the strong faith and bright hope, the noble, generous nature and consistent Christian walk, the charity and missionary zeal and loyalty and deep devotion of this most excellent Christian woman. She and her husband were among my chief helpers. They were in the Lord, they labored in the Lord, they labored much in the Lord. The prophecy that King Lemuel's mother taught him was abundantly realized in her. Strength and honor were her clothing. She opened her mouth with wisdom, and in her tongue was the law of kindness. She stretched out her hands to the poor, yea, she reached forth her hands to the needy. Her children rise up and call her blessed; her husband also, and he praiseth her. Suddenly on the morning of the Lord's day she was taken. The church in Norfolk was planning for a meeting. Although she knew of her husband's deep interest, she could not help ask-

ing: "Doctor, are you praying for the meeting?" She had been in declining health, but was preparing to go to church when stricken. Her last words, just fifteen minutes before she breathed her last, were:

"I'll speak the honors of His name  
With my last laboring breath,  
And dying clasp Him to my breast—  
The antidote of death."

The Old Guard dies, but it never surrenders. Of what unspeakable value are such heroic souls in this restless age! These are days of drift. Athens was; but there never were so many Athenians as to-day. To hear and to learn some new thing seems the ambition of every man, and more so, if possible, of every woman. The old, the tried and true, the unchangeable and eternal, does not appear to satisfy this drifting, shifting, hurrying, testing time in which we live. Positive people are the need of the world: men and women who have something worth standing for, and know what they stand for, and stand. When Alexander the Great was asked how he conquered, he answered, "By not wavering." President Pendleton, of Bethany College, took this text for his baccalaureate to my class in 1871: "Watch ye, stand fast in the faith, quit ye like men, be strong." It was a great word which will never be forgotten.

What has this to do with the May offering? Much every way. From one end of this land to the other we want to go making disciples, and just such disciples as I have described, after the New Testament apostolic pattern. We want to build into the living structure of this American nation just such material, and soon we shall fill the world with the greatness and magnificence of the house. We want to cherish such inspiring examples, and follow them as they followed Christ, and sow the same seed into the deepest, truest, mightiest life of this great world-power we call our country, that has produced such lives as the one I have so poorly pictured. God make us equal to our hour of responsibility.

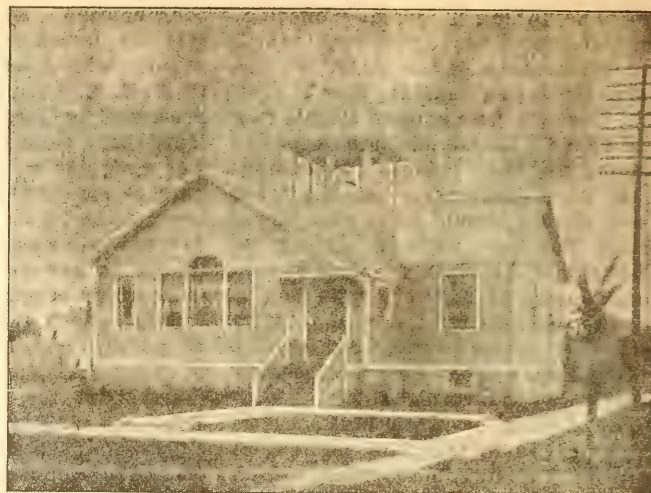
In the interest of the home offering, Z. T. Sweeney led a great rally at the Vermont Avenue church of this city, Tuesday, April 5. Among others with us were Peter Ainslie, J. A. Hopkins, H. C. Kendrick and J. I. Bitner. All our home forces rallied. Our eloquent president was at his best. From the Dome we see that \$200,000 rolling in, and that forlorn figure, with the rope about her wrists, lifting her freed hands in blessing and thanksgiving. Twenty-three added to Ninth Street church last Lord's day, eleven to Vermont Avenue, and two to Whitney Avenue; twenty added to Vermont Avenue the past three weeks. As seen from the Dome, things are moving.



# Home Missions: Buildings and Men



*Central Church, Charlottetown, P. E. I.*



*Grand Avenue Church, Minneapolis, Minn.*

We present a picture of our eastern most mission Charlottetown, pastor R. W. Stevenson. A few years ago this church was torn to pieces by some who were making a test of fellowship, with the doctrine that the Anglo-Saxon race was the last ten tribes of Israel. Through the efforts of R. W. Stevenson, under the support of the home board, the cause was saved and re-established.

## **Our New Work in New England.**

The New England Board of Missions through the A. C. M. S. and the C. W. B. M. has united in New England. J. H. Hardin has been the superintendent of missions, and during his year's service has made a splendid record, organizing a new church at Portland, Me., and receiving a Congregational minister into the fellowship of the church. He says that if our people would make a strong, aggressive campaign in New England, a score of preachers would find their way to the platform of the New Testament Christianity, and many of them would bring their churches with them. At present

Brother Hardin is visiting the churches of Kentucky in the interest of the May offering for home missions.

The district of W. J. Wright, superintendent of missions in the east, is from the Hudson to the Potomac rivers. Here are sixteen millions of people and fourteen millions never heard the plea of the Disciples of Christ. Brother Wright says he would organize at once four new churches, if the home board would assist in their support after organization.

Claude E. Hill is the missionary pastor of the church at Mobile, Ala. He has added sixty members during the last year. By help of the Board of Church Extension a splendid lot has been purchased and a temporary building has been erected upon it. Under the efficient service of Brother Hill our people are already taking a prominent place in the religious life of Mobile. Missouri especially ought to be interested in Brother Hill's work, as he is one of its preachers.

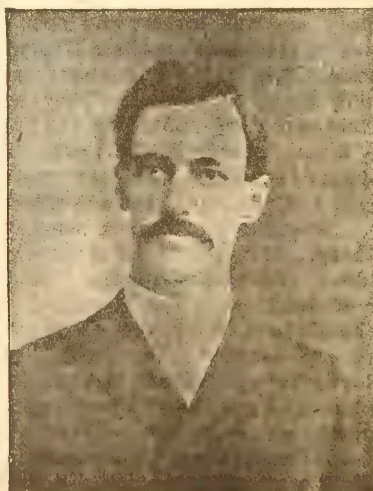
Alexander Campbell visited Baton

Rouge in 1845. Under his great preaching a church was organized there that sent its influence all over the state. During the throes of the civil war the church was scattered abroad and the property was sold. For long years afterward the brethren of Louisiana dreamed of recovering the church in Baton Rouge, but were unable to do so. In 1903 the home board united with the state board of Louisiana in sending John Haddock to Baton Rouge. The result of this was the organization of a church of eighty-six members and one hundred and seventy in the Sunday-school. Brother Haddock has now gone to organize another church at Alexandria, La.

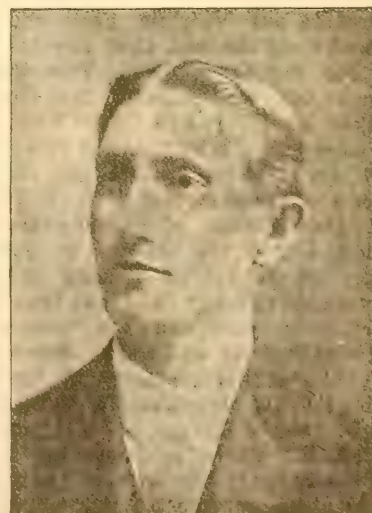
The church at Galveston is the one re-erected in response to the special appeal made by the home board. Immediately after the great storm enough money was sent in to rebuild the church, pay the mortgage indebtedness and purchase a parsonage. Last year S. M. Martin held a great meeting, which added very materially to their strength. The city is rebuilding



*Geo. Munro, Galveston.*

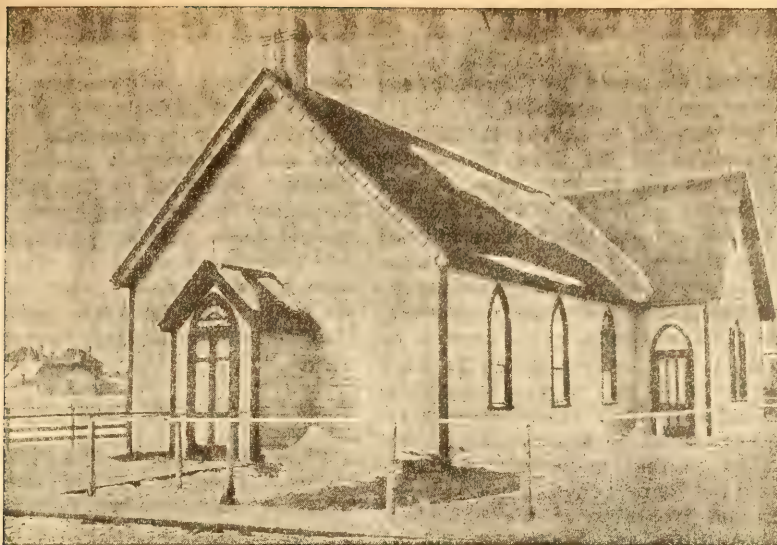


*C. B. Osgood, Minneapolis.*



*Claude E. Hill, Mobile.*



*Church at Winnipeg.*

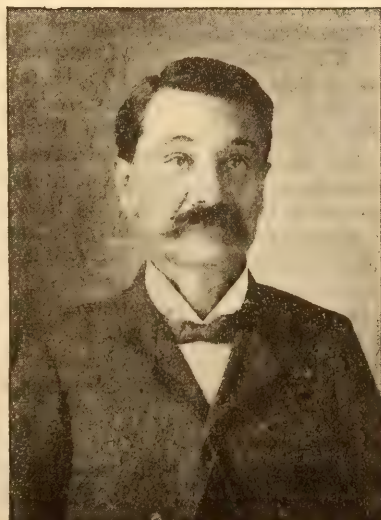
and the church promises to become self-supporting next year. The sympathies of the brethren will be with Brother and Sister Munro, who have passed the deep waters, having been compelled to bury their eleven-year-old son Donald.

#### **Mexican Mission in Texas.**

One of the most interesting and promising fields of missions is among the Mexicans in the southwest. There are over six millions of these people in the United States, and our first work among them is in San Antonio, Texas. We have purchased an excellent lot upon which there is a small building, which is now used as a chapel. Ygnacio Quintero came to Brother Ranshaw when he was pastor of the church in San Antonio. He had been a Roman Catholic and a gambler, but, sin-sick and heart-sick, he sought the better way. He became a convert and even a missionary, on a salary of \$25 a month, providing for himself and wife and five children. He goes out to the other cities round San Antonio and preaches the simple gospel and plans the organization of additional churches. We are hoping to greatly enlarge this work in the near future.

#### **Our German Work in Cleveland.**

Co-operating with the state board of Ohio we have organized two churches among the German people of Cleveland. William Kraft is the very efficient missionary, his reports showing earnest, faithful work and creditable results.

*Ygnacio Quintero, Texas.*

Baptists have 232 churches among the German people of America, supporting eighty-six missionaries. This fact should serve as a suggestion or, indeed, a challenge that we should greatly enlarge our work among the Germans.

Among the new stars added to the diadem of our home missionary society we note with pride the church on Grand Avenue, Minneapolis. It came as a result of the enthusiasm of the Minneapolis convention. The movement was led by C. J. Tanner, and C. R. Osgood is pastor. The church numbers one hundred and twenty members, and is pressing toward self-support.

#### **Our Northernmost Missions.**

Our northernmost missions are Montreal, Quebec and Winnipeg, Manitoba. Our brethren in Montreal meet in a rented hall; F. C. Ford is the tireless missionary. The population of Montreal is largely Roman Catholic. The Methodist people of Canada gave \$45,000 to establish a strong Methodist church in this city. Our brethren will

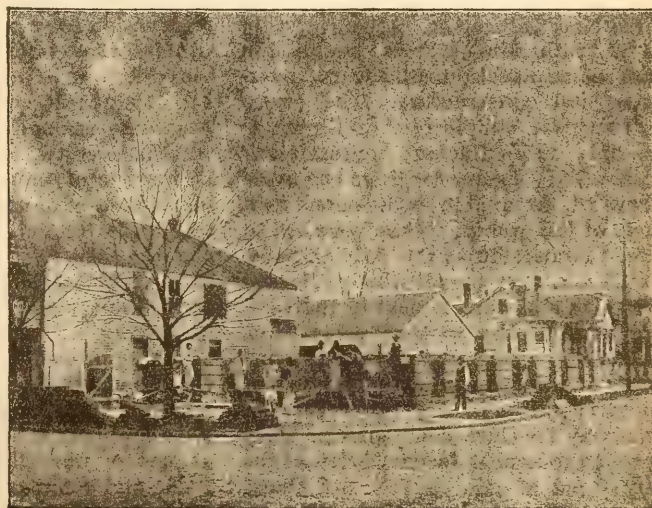
*Alex. McMillan, Winnipeg.*

have to come largely to the help of the Christian church at Montreal.

The north star of our mission work is the church at Winnipeg, organized two years ago, assisted from its birth by the A. C. M. S. The church has bought a house and has begun the great work of leavening the religious life of Manitoba with the pleas and platform of Christian union. Already the church has become a little mother of missions by sending Bro. McMillan, its pastor, to organize another church at Snow Hill.

There are two states in the Union where we have no churches—New Hampshire and Nevada. We have a little band of brethren at Manchester, N. H., which will serve as a nucleus of an organization. Some church ought to say it will take that as its special field. We have a band of brethren at Reno, Nevada, and a little work there would result in the organization of a church. It would have to be supported as a mission.

Where is the first church that covets the honor of planting the first church of Christ in Nevada?

*Church at Baton Rouge, La.*



# Was the Ideal of Our Fathers in the

An address given at the Missouri Christian Lectureship by E. L. Powell.

The one splendid, luminous ideal of the fathers was Christian union. All else, distinctive in aim and work, converges to this goal. In order to Christian union there must be a sense of proportion in the study of the Scriptures, else Old Testament requirements will receive equal emphasis with New Testament teaching. In order to answer the question, what is necessary to the constitution of a church of Jesus Christ—what faith, what ordinances, what organization, what ministry?—it was essential to ascertain whether or not all Scripture is of equal value and of equal binding import in determining the worship and discipline of the church. There can be no Christian union on the basis that all Scripture is of equal importance as respects the constitution of the church. Old Testament ritualism and New Testament simplicity cannot have fellowship. With very great earnestness and applying the methods of historical criticism, Mr. Campbell was led to draw the sharp distinction, so clearly recognized by the New Testament writers, between the law and the gospel, and to distribute the facts of Scripture in the various departments and dispensations to which they severally and collectively belong. Here was a great stride toward the simplification of Christianity as respected its constituent elements of faith, worship and discipline. The conclusion reached was that as the Old Testament is sufficient for the worship, discipline and government of the Old Testament church, so the New Testament is sufficient for the worship, discipline and government of the New Testament church. If, then, we are to discover the faith required for membership in the New Testament church, or the organization and government of that church,

## Our Source of Information

is the New Testament. Accepting this plain truth, the fathers began the work of exploration, discovery, overthrow and construction. They were led to accept simple faith in Christ as the only and sufficient confession of faith. This meant for them the overthrow of all human confessions as a basis of fellowship. They were led to accept immersion as the only and sufficient baptism for all who professed this faith and were honest in their desire and purpose to turn away from sin. This meant for them the overthrow of infant or adult sprinkling or the substitution of any other form or ceremony for Christian baptism. They were led to accept Jesus Christ as the only Head of His church and therefore to resent clerical or priestly arrogation of authority or any legislative

functions exercised by "superior or inferior church judicatories."

They were led to accept the simple organization of the New Testament church, as far as that organization was plainly outlined, in opposition to all accretions and ornamentations of human device. They were led to accept the words of the New Testament, as opposed to any and all interpretations of these words, in all matters of doubtful disputation, giving to each man the right of private interpretation, but insisting that such interpretation should not be made a test of fellowship or that such interpretation should not be preached to the subversion and troubling of the churches. Little by little, step by step, with open minds and hearts, they threaded their way back through centuries of theology, clerical tyranny and corrupt organizations and practices into the very presence of Christ and His apostles, and asked for guidance from Him who alone could speak as one having authority in all that pertained to the life and continuance of His church.

Christian union, based on the essentials of New Testament Christianity, was the vision splendid which smote their hearts with irresistible charm and power.

## This was the Ideal—

the one ideal of the fathers. Was it a practical ideal? Before undertaking an answer to this question, it may be proper to encourage our souls with the reflection that very much of the contention of the fathers has been accepted—whether directly or independently of the influence exerted by the Disciples of Christ matters not.

The abuses against which Mr. Campbell contended have largely passed away. Clerical authority in the realm of conscience is virtually dead among Protestants. Creed acceptance is no longer made binding on the membership of the churches, and the creeds are accepted lightly and with mental reservation even by the preachers and professors and officials. The right of individual interpretation of Scripture has conquered. The ability of the people to understand for themselves what is essential to life and salvation is more and more recognized. The identification of theology with Christianity is denied, and theology has come to take its place as a purely human science—to be accepted as a help to the understanding of the truth, and as having no binding authority because approved by synod or council. Our liberty in Christ is secure. A protest now and then does not intimidate. We simply claim and exercise the right as part of our Christian inheritance. False and arbitrary tests of fellowship have ceased to be barriers in co-operative Christian work. Marvelous has

been the progress in the way of a simplification of Christianity, or rather in divesting it of its man-made accessories and restoring it to its pristine beauty. But what of the future? Is Christian union practicable on the simple basis of the primitive faith and ordinances and life? This is the question we are to consider. And first we are to think for a few moments of the "faith once for all delivered to the saints."

## What Does the New Testament Require?

In its last analysis, or rather in the simplest statement of the faith that is necessary to fellowship, does the New Testament require anything more, in the feeble and necessarily imperfect beginning of the Christian life, than a faith which is sufficiently strong to lead us to accept Jesus as Lord? If one is honest in confessing Jesus as Lord and gives proof of that sincerity in submitting to the ordinance of baptism—an ordinance which has no meaning apart from the authority of Christ—is he not entitled to fellowship, whatever may be his ignorance of the rich content of the Christian faith or his misapprehensions and wrong conception of that faith? Certainly we cannot require that he should have an accurate, full and comprehensive understanding of all that is involved in the sublime truth that Jesus is the Christ of God. That would exclude all save the most gifted minds, and even the most gifted cannot in this life grasp adequately with the intellect that which must so largely be an experience of the heart. As a matter of fact, we accept this confession of faith from a child or an ignorant person, knowing all the while that the child, by virtue of its limitations, can mean only the simplest thing—"I love you and want to do what thou wouldst have me do." It is this simple, reverent faith of the child which marks the beginning of the Christian life.

Nor do we nor can we rightfully require that one should have arrived at this simple faith in any uniform or stereotyped way. One man believes in Jesus Christ as the Son of God apart altogether from any reasoned argument based on prophecy or miracle. He has seen the face of the Master. He has been brought in some way to feel the spell of his beauty. He has fallen in love with the great personage. Jesus satisfies his deepest needs. He does not know prophecy. He has never studied the relation of miracle to faith.

## He is in Love

with the all-beautiful One, and would follow him to the ends of the earth. Are there not souls that instinctively and intuitively come into possession



# Current Reformation Practicable?

of this faith? The intellectual in the man is subordinated and the affectional nature is dominant. Is not such faith genuine? And yet it is not based on any other evidence than the simple beauty of the character of Christ. The man says: I cannot explain the origin of the dawn as it brightens into the day. I only know the sun has arrived and that, giving myself to its beams, I am warmed and cheered and satisfied. As such an one grows in the knowledge of divine things, he may come to see the relation of prophecy and miracle to this radiant and divine being. In the beginning, he is won by the smile on his face, by his compassion and tenderness, by his wonderful love and beauty. If a man had only the four gospels, and as a result of reading them should be so completely dominated by the great personage of whom they speak as to give himself utterly to following him, would we be authorized in denying him Christian fellowship because he was ignorant of the story of creation or knew nothing of Jonah or the Ninevites? Or per contra, suppose that he is a Bible scholar and holds honest conclusions as to the literary structure of the Bible different from those commonly denominated orthodox—placing a different construction on the aim and purpose of certain portions of Scripture from that commonly accepted—should his faith in Christ be impugned? "Who art thou that judgest thy brother? To his own Master he standeth or falleth." If it shall seem to us that his critical conclusions contravene faith in Christ, we are to remember that such conclusions (if the man himself is to be believed) do not invalidate his own faith. It is his personal faith, and not what we may think is necessary to it, that entitles him to Christian fellowship. It is the faith and not its method of attainment that is the essential thing. Only that which is essentially connected with that faith, without which that faith in a given individual would be impossible, can be made part of the faith that is necessary to Christian fellowship. If there be one thing or many things, accepted by others, not essential to this individual's faith in Christ, then in his case it is not essential to his acceptance as a follower of Christ and our brother. Remember that we ask not one word concerning his faith in anything in the Bible or out of it—only are we concerned about his faith in Christ, assured that if he is right in his relation to Christ, he will get right in regard to other matters and things.

In other words essential Christian faith need not, in order to its validity, lay hold of all that is involved logically in the sublime truth that Jesus is the Christ of God. If we could accept at once all that is meant, then what chance for growth in the knowledge of

our Lord and Savior Jesus Christ?

In a sense, of course, we accept in our confession of faith in Christ all that is logically involved, just as in our acceptance of the law of gravity we receive all that it means though we may be ignorant of a thousand applications of it. It would not be claimed that an intelligent apprehension of the thousand unknown applications is essential to our faith in gravity. My contention is that essential faith is of the simplest character, and that only the essential faith can be made a basis of Christian fellowship.

What is logically involved in our faith in Christ brings before us all the realm of revelation—the unique relation he sustains to God, his supernatural birth, his words and works, his death, burial, resurrection and ascension, his sinlessness, his supreme authority as Lord, his relation to the Old Testament, with all the high and rich meaning of these great truths. Here is a whole library of Christian truth—a territory so vast that no theologian has ever found its limits. The essential faith, in the very nature of things, cannot intelligently accept all that is involved in the tremendous proposition that Jesus is the Christ of God. It need only lay hold of the hem of his garment—the acceptance of him as Lord—able to save—the one who died for us and who proclaims God's love—the one who has opened the way to glory for us—the one whom we can absolutely trust to tell us what to do—and whom we can follow in life and through death.

It is one thing, however, to be ignorant of much that is involved in Christian faith and while ignorant of much to hold fast to that which is essential to spiritual life and salvation, and quite a different thing to have a knowledge that certain things are logically and integrally involved in that faith and to deny them as essential to the integrity of such faith. The latter makes impossible the acceptance of the Christ of the New Testament, and such an one necessarily shuts himself out from Christian fellowship.

## There Are Only Two Courses Open—

one for the simple and untrained mind who says, "I believe in Christ," meaning thereby a loving loyalty to his will—waiting for the opening and unfolding of the great truth which has been accepted; the other course is to have a fuller knowledge—the result of study and investigation of what is involved—and to deny the thing involved as true. As respects the former, we do not hesitate to grant fellowship; as respects the latter, fellowship will not be asked.

We have no right, however, to insist that the intelligent who admit all that is involved in Christian faith shall be

made to accept our interpretation of the subject matter. The right of private interpretation is a fundamental principle of Protestantism. We dare not make our exegesis the test of fellowship. Christian union on the basis of this simple faith in Christ seems practical. If, however, we insist upon our interpretations of this faith as essential to fellowship; if we brand with heresy those who, while accepting the great facts involved in this faith, place a different construction on these facts; if we demand that all shall arrive at this faith in the same way, or that this simple confession shall be as intelligently apprehended in the beginning as after long years of fellowship with the Master, or if we shall demand the acceptance of the theological speculations engendered by this faith as part of essential Christianity, then Christian union shall remain only a beautiful dream. We are concerned with nothing more than the loyal, honest confession of faith in Christ as the Son of God. We ask no further question. We leave the individual with God and his conscience. And now as respects the ordinance of baptism—is Christian union practicable? Is it at all probable that the whole Protestant Christian world shall ever accept immersion only as Christian baptism? It seems to me that right

## Here Optimism Finds Its Greatest Check.

If Christian baptism were a church ordinance—established by the church with a view to accomplishing a special purpose—then it would be within the province of the church to change it or to dispense with it, but if it be an appointment of Jesus Christ, to meddle with it in any way is to impugn the authority of our Lord. Here, then, is the real issue. Is baptism a church ordinance—arising in the development of the life of the church to meet a special and temporary need, or is it based on the authority of the head of the church? If the latter, we dare not sacrifice it even for the sake of Christian union. A union based on any compromise of the authority of Jesus Christ is not Christian. It would be a caricature and a fraud. There is left for us no other course than to exalt the authority of Christ and to insist on baptism as having its meaning and standing in relation to that authority. But in our insistence on immersion as baptism, it seems unnecessary to insist upon the philosophy of baptism as essential to Christian fellowship. In what sense is baptism for the remission of sins? In answering this question differences of opinion and interpretation are permissible and will always exist. It is the command which is important. We are divided among ourselves as to formal and actual remission. Our scribes have



not settled this question for us. With what sort of propriety can we make a fractional interpretation—an interpretation, that is, not unanimously accepted by ourselves, a test of fellowship for others? Let us preach baptism as an appointment of Jesus Christ; let us insist upon the obedience enjoined as a test of loyalty to divine authority, and let us leave the speculative parts of the question to the individual. If he reaches a wrong conclusion, the honesty and validity of his obedience is not involved.

#### Some Things to be Guarded.

In pressing on to the realization of our ideal there are some things we need to guard against as hindering our success and some things we ought to welcome as helping the quest and attainment.

We must guard against lessening the power of our special contention by emphasizing and exaggerating unimportant matters. Is it, for instance, a matter of vital importance—an article of a standing or falling church—whether our ministers should be known as "Rev." or "Dr."? Certainly there is no disposition on the part of the people to unduly exalt the minister of religion. There is no recognition of any superior or magical virtue in the bestowment of the title. Nobody believes that affixing the title of "Rev." to a preacher's name means anything more than an indication of the special work in which he is engaged. Why waste time in discussing such questions? We have surely passed the period of quibbling. If a preacher prefers to have John Smith, M. D. V., rather than Rev., let us gratify his taste. But why reflect upon the Rev. Smith and have it appear that he is a bloated specimen of religious pride and is seeking through a title to gain power over the brotherhood? We are summoned to a more serious task. Why whittle sticks when we are called upon to build a temple? We shall never have Christian union on the basis of the unimportant and trivial.

#### Sublimated Pharisaism.

Furthermore, we must quit patronizing our religious neighbors. We have not learned all of truth. There are some things in which we need instruction. When we speak of the "sects" in a somewhat contemptuous tone—meaning, "We thank thee, oh, God, we are not as these publicans,"—what is it but sublimated pharisaism? Do we suppose for a moment that such manifest injustice will tend toward a closer fellowship? Calling hard names has never yet promoted fellowship. If we are really in earnest in promoting Christian union, let us at least be courteous. I would not tone down the truth. I would preach it in love. Let us reason together, but brickbats are suggestive of vulgarity. Hear these words from Alexander Campbell: "This plan of making our own nest

and fluttering over our own brood; of building our own tent and of confining all goodness and grace to our noble selves and the elect few who are like us, is the quintessence of sublimated pharisaism. The old Pharisees were but babes in comparison with the modern, and the longer I live, the more I reflect upon God and man, heaven and earth, the Bible and the world, the Redeemer and his church, the more I am assured that all sectarianism is the offspring of hell, and that all differences about words and names and opinions, hatched in Egypt, Rome or Edinburgh, are like the frolics of drunken men, and that where there is a new creature or a society of them, with all their imperfections and frailties and error in sentiment, in views and opinions, they ought to receive one another, and the strong to support the infirmities of the weak, and not to please themselves. To lock ourselves up in the bandbox of our own little circle; to associate with a few units, tens or hundreds as the pure church, as the elect, is real Protestant monkery—it is evangelical pharisaism." And while we are speaking our mind, let us understand that Christian fellowship will not be promoted by suspicion or jealousies or mean rivalries in the conduct of our religious journals. An insipid journalism is to be avoided, for dullness is inexcusable, but a

#### Nagging, Crude and Fussy Journalism—

seeking to wear the purple of authority on the ground of self-claimed orthodoxy which largely consists in denunciation and miserable innuendoes—needs to be rebuked. I am speaking of an evil of which many instances might be cited. There are some editors and even a few preachers who are "hounds of the Lord" and who never think of "green pastures and still waters" without a feeling of disgust with the serenity of the situation. Give them a heretic and heaven has no sweeter joy. It would seem that heretics are specially provided for their delectation.

A religious journal has unquestionably the right to criticize the public utterances of any man. It can condemn whatever may seem to itself hurtful in doctrine. But when it uses its power and influence to turn a whole brotherhood (or such part of the brotherhood as it can influence) against a man's view in such way as to unduly prejudice them against him, and advises them to regard him as an alien and an enemy of the truth who ought to be cast out from their fellowship, it is guilty of an outrageous abuse of its power. Heresy consists not in disloyalty to any man's doctrine but in disloyalty to Christ, and as long as the individual avows his loyalty to Christ, no religious journal can have the right to denounce him as a heretic. And further, when a man disavows his loyalty to Christ, the authority to dis-

cipline him lies not in a religious journal, but in the congregation with which he is affiliated. And if we would realize

#### the Desire of the Father

for a united brotherhood we must recognize that there is no Cincinnati, Lexington, Louisville or St. Louis standard of doctrine to which the preachers of the church must either conform or be driven out of our fellowship; that our ministry should be left to regard themselves as free men in Christ Jesus, owing supreme allegiance to the great Teacher and bound in loyalty to Him to advocate always and everywhere what they believe to be the truth rather than the doctrine of any party. It is within the right of the humblest preacher to say to all religious journals in this matter, "Let no man trouble me, for I bear in my spirit the marks of the Lord Jesus." Conscious loyalty to Christ is our claim of independence.

We must welcome all truth and not be afraid of it. Openness of mind means progress. Let us not impoverish our souls by refusing to hear only from



#### MEMORY MAKER

Food With Certain Elements Required in the Brain.

Poor memory means an ill-nourished brain. The proper food to help and nourish the brain will thus help the memory as in the following case:

"I have not known what it is to enjoy real good health, not having seen a well day in over 20 years and taking medicine most of that time until about a year ago.

"At that time I was suffering greatly from nervous prostration and general debility, the result of several severe illnesses from which I never expected to fully recover.

"My memory was also so poor that it caused me much chagrin at times.

"I had often heard how Grape-Nuts had helped other people's memory and that it was a brain food. Finally I was put on Grape-Nuts for my meals.

"It was so pleasing to the taste I enjoyed eating it and after a time I saw such an improvement in my health generally that I gave up medicine altogether. Am not even using laxatives now that I had been unable to do without for years. Grape-Nuts helped my nerves, gave me strength, increased my weight ten pounds and I can now work and walk better and enjoy life as I never expected to again.

"When my friends remark how well I look and act I tell them it is all due to Grape-Nuts. My doctor never sees me but he smiles with genuine pleasure at my improved condition, for he is an old friend and would like to see me perfectly well, knowing how long and how much I have suffered." Name given by Postum Co., Battle Creek, Mich.

Look in each pkg. for the famous little book, "The Road to Wellville."



Paul. Apollos has something to give us, and Cephas likewise has a message. Provincialism is certainly a barrier to Christian union. Some one has remarked that the "new biblical scholarship is to be the chief agency in bringing about the union of Christendom. Disunity, separation and division rest largely on scholastic definitions of Scripture. It is by these largely arbitrary differences that the polemic spirit has been bred, and men have been separated by formal didactic statements rather than by real differences." If the newer study gives us a deeper and truer insight into the truth of God, let us give it hospitable welcome. Of all religious bodies, we are least trammelled in our pursuit of truth. Loyalty to Christ and the limitations imposed by his authority—this is our priceless heritage. We are a great people. Hasty and inconsiderate condemnation of higher criticism is evidence of immaturity. We are too well seasoned to get scared. It is possible that higher criticism has something to give us. At least if it is empty-handed, we shall soon discover the fact. In the meantime, we need not fear that it is loaded. Our attitude should be that of those who care only for the truth and who want only the truth.

#### How About Church Federation?

If it can help on Christian union, without the sacrifice of conscious loyalty to Christ, I should think it would be very gladly welcomed. As far as I can see, it is giving organic expression to a principle which our people have recognized all the while—that of co-operating with other religious bodies as far as we can do so without the sacrifice of convictions we deem to be vital. Certainly we want to do this. It is right in line with our contention. We do not minimize our special testimony; we augment our practical efficiency. While we must guard against provincialism and pharisaism and the undue emphasis of the unimportant, we must maintain our dignified position as a religious body that knows its ground and has no apologies to make for its contention. It seems to me that there are two clearly marked tendencies among us—the one which regards with suspicion the consideration of new questions and the necessary adaptation to new conditions, and the other which regards the new culture as a substitute for the old faith and a sort of contemptuous disregard of our special and peculiar testimony. Of the two tendencies, the latter is the worse. Better that we hold fast whereto we have attained, even if we miss much that might prove our enrichment, than that we should minimize or lose the definite essentials of the Christian faith. Why can we not hold fast to first principles and go on to perfection? Let us not forget the two words which are our heritage—liberty and loyalty—liberty within the

limitations of loyalty. To no religious body has there ever come a greater opportunity to hasten the bright and shining day of Christian union. Let us not prove recreant to our high trust. It may be that the ideal of the fathers will not be realized in our day, but the clearly marked tendency points that way.



#### Lectureship Notes.

The presiding officer, Bro. Crayton S. Brooks, won praises from all by his modest, dignified and impartial manner as president of the Lectureship. It is often the case that the presiding officer of a convention takes up entirely too much time in talking and explaining matters which really need no explanation, and he also takes part in the discussions; and though this is done in an informal way, and usually between different parts of the program, it sometimes happens that these talks, when added together, take up a large portion of the time. Brother Brooks attended strictly to the business before him without injecting any of his own wisdom into the discussion.

William Woods College was out in force at most of the important meetings. The college seems to be prospering. Brother Jones was ill towards the last, and consequently did not attend the concluding services. We trust that by this time he has entirely recovered.

The special guest of the Lectureship this year was Bro. E. L. Powell, of Louisville, Ky. The two admirable addresses given by Brother Powell were heartily received by large audiences. Brother Powell's elocution is a constant reminder of the old times, when such men as Clay, Prentiss, Marshall, Breckinridge, Menafee, etc., were the star orators of the south. These all belonged to a school which has almost entirely disappeared. Indeed, Brother Powell is the only worthy living representative of this school that we now remember. The conversational style of oratory has almost entirely superseded the declamatory, but Brother Powell holds on to the latter, and though his style is somewhat of an anachronism as regards the present day platform and pulpit, he certainly has remarkable power in holding the attention of an audience, while at the same time he is capable of moving them to a high degree of enthusiasm. His personality is also very delightful, and this adds a charm to the strong and well modulated voice in the delivery of his impassioned addresses.

The last address was by F. G. Tyrrell, St. Louis, on "The Ethics of Wealth." Brother Tyrrell perhaps never excelled this effort. It was admirable in spirit, in argument and in its high moral trend. It fairly created an atmosphere of civic righteousness, and was really a great speech.

Brother Levi Marshall gave a unique lecture on "The New Psychology." It was interesting from beginning to end.

The only criticism we would offer is that Brother Marshall somewhat sacrificed literary form and style to what we suppose he felt to be the popular demand. He came very near playing to the gallery, though this was evidently not his own thought. Undoubtedly his aim was to bring a somewhat difficult subject within the comprehension of his hearers.

The book reviewed was that of Clarke's "Outlines of Theology," and the reviewers, F. M. Calvin and L. B. Cupp, did their work excellently. Brother Denton, of Warrensburg, entered his protest against the teaching of the book, and intimated his belief that this was most pernicious. Brother Denton's contention seemed to imply that such books ought not to be brought into notice, notwithstanding Dr. Clarke is well known to be one of the most orthodox of modern writers on theology. It is not necessary to accept all his conclusions in order to find much in the book that is both stimulating and informative. In many respects it is the ablest compendium of theology that has been published in modern times. According to Brother Denton's view, it seems to us, progress is simply impossible, for the reason that we must not read anything that conflicts with our present knowledge and present convictions. It seems to us that preachers, at least, ought to be trusted to do what the apostle Paul urges all to do, viz., "Prove all things and hold fast that which is good."

W. T. M.



#### DIDN'T LIKE IT Soon Found Why.

Coffee has a terrible hold on some people.

"About 8 years ago I was a great sufferer from stomach trouble; my liver was all out of fix and a wise doctor forbid tea and coffee. At that time I was so weak I could hardly walk, absolutely poisoned.

"One day I noticed Postum in the store, and having read about it I bought a package and made some. I did not like it but tried it again and followed directions carefully. It was not long before I liked it better than any other drink and it has brought me out of all the old coffee troubles, too.

"I can now eat what I want, am strong and healthy and the effects of Postum on me were so good all our family soon drank it.

"In summer when the weather is hot I do not have that 'all gone' feeling now, for when I drink a cup of Postum it refreshes and strengthens but never has the bad after-effect like coffee.

"Postum is like everything else—it needs to be made right and there is no better way than the directions on the package." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for the famous little book, "The Road to Wellville."



## The Sunday-School.

May 1.

PRAYER AND PROMISE.—  
Luke 11:1-13.

GOLDEN TEXT.—Ask and it shall be given unto you; seek and ye shall find.—Luke 11:9.

### A Lesson in Prayer.

It was when Jesus himself was praying that his disciples came with the request that he should teach them to pray. His example was contagious. Such was the winsomeness of his character and personality that his associates naturally desired to learn his secret. Evidently the unique thing about him was his relation to God, and one's relation to God finds expression in prayer. The disciples wished to know, therefore, how it was that he succeeded in approaching so close to the Father in prayer. The answer to such an inquiry could not be the deliverance of any mere form of words to be repeated as a ritual, but must be some suggestion as to the spiritual attitude which is to characterize the one who prays. The "Lord's prayer," which he gave at this time, is therefore not simply a prayer; it is a lesson in the spirit, the purpose and the subject-matter of all prayer. Simply to repeat the words used by Jesus in the Lord's prayer is not to put into practice his teaching on the subject of prayer. The spirit which it expresses must be the spirit of every petition which we utter and of the constant attitude of the soul toward God.

### Our Father.

If the whole message of Jesus to men and His purpose for men must be put into two words, perhaps these two would most adequately embody it—the definition of God as "Our Father." To begin with, it means that God is not merely a philosophical concept, not a convenient hypothesis for explaining the universe, not the unknown First Cause of all things, but a person with whom we may have personal relations.

Besides this, the use of the word Father instead of King means that our relation to Him and His to us are primarily those of mutual affection. However important the considerations of authority and obedience may be, these are secondary to the great and central fact that God is a loving and a lovable God. This does not weaken authority, but gives it a higher value, a richer meaning for the spiritual life. An authority which is wholly external and which enforces itself solely by compulsion or penalty, can have no significance for the spiritual life of man, however successful it may be in getting itself obeyed. Only an authority based on love can be truly religious and spiritually effective.

In the third place, "Our Father" means that He is the common Father of men. It is broadly inclusive and points to the true basis of human fellowship. It is not enough to say "my Father"—though in certain moments of personal self-consecration one may properly dwell upon that thought. God is *our* Father and we cannot be true to our Father without also being true to our brothers.

### Thy Will Be Done.

Here is the heart of all prayer. With this petition in our hearts and on our lips, we cannot go wrong in our asking. Without it, we cannot go right. The ultimate purpose of all human events should be to get the will of God done on earth. Faith in God is mere empty profession unless it involves such trust in Him that we are willing that His will shall be done rather than ours. This is God's world and sooner or later His will will be done in it. If one really believes that, and believes also that the doing of God's will is the highest good that can happen, one can afford to put away all the petty worries and anxieties that fret us and be glad in the confidence that the will of God ought to and will prevail.

## Spring Humors

Come to most people and cause many troubles,—pimples, boils and other eruptions, besides loss of appetite, that tired feeling, fits of biliousness, indigestion and headache.

The sooner one gets rid of them the better, and the way to get rid of them and to build up the system that has suffered from them is to take

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Scrofula	Salt Rheum
Scald Head	Boils, Pimples
All Kinds of Humor	Psoriasis
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### On Earth as in Heaven.

The transformation of earth into the likeness of heaven is a process which will go forward just as fast as God's will is done here. It is not the divine purpose that a few souls shall be snatched from a world that is doomed to destruction. Salvation is a broader enterprise than that God's will is to be done on earth and throughout the earth—not simply in a heaven which is a place of refuge for those few who have escaped the general cataclysm. To pray this prayer, therefore, commits us to the effort to bring this present world into the fullest harmony with the will and purposes of God.

### Forgive Us Our Sins.

Forgiveness of sins is the most precious blessing God can grant to man; forgiveness of injuries done to himself is the most divine activity that can be exercised by man. The two go together. The unforgiving man is an unforgiven man. The unforgiven man is a lost man. "Deliver us from evil" can have no meaning unless one is willing to put away from his heart the great evil of a revengeful and unforgiving disposition.

### Ask—Seek—Knock.

The principle which applies to prayer and its answer is a principle which holds good generally in life. The one who asks is the one who receives. The seeker is the finder. Doors open only to those who knock. Success comes to no man; it is overtaken by those who pursue it. The law of spiritual blessing is the same. One cannot neglect the higher things and yet receive the blessing that is in store. One cannot devote all his asking and seeking to material things, and have spiritual values come to him without care or effort. The Christian who devotes nine-tenths of his time to laying up treasure on earth, need not be surprised if nine-tenths of the product of his efforts pass away with the passing of earthly things. It is because the things of the kingdom of God are first in importance and can be obtained only by effort that Jesus said, "Seek first the kingdom of God."

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### Midweek Prayer-Meeting.

April 27, 1904.

HOME MISSIONS.—

Luke 8:39.

"Return to thy house and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him."

The text of the lesson grew out of the incident of the healing of the demoniac by Jesus in "the country of the Gerasenes, which is over against Galilee." This man, it will be remembered, dwelt in the tombs, wore no clothes, would break the chains and fetters asunder, which were put upon him, and was no doubt a terror to the community until Jesus met with him and healed him. In connection with his healing there was the drowning of the herd of swine into which, it is said, the demons, exorcised from the man, had entered. This aroused the natives who "went out to see what had come to pass; and they came to Jesus, and found the man, from whom the devils were gone out, sitting clothed and in his right mind at the feet of Jesus; and they were afraid." They therefore "asked Jesus to depart from them, and He did so." They have not been the only people in the world who are unwilling to entertain Jesus if it is to cost them the loss of property. It were better, according to their low philosophy, to have men afflicted with demons than to have their swine stamped into the sea.

**A prayer denied.** Naturally enough the healed man desired to go with Jesus, and "prayed Him that he might be with Him," but Jesus "sent him away" with the language quoted above, to be a missionary to his own household and friends, telling them what great things Jesus had done for him. No doubt it would have been very gratifying to this man to have spent some time in the company of Jesus, and no less perhaps to Jesus to have had this grateful and devoted man with Him, but there were others that needed the same blessing, and especially who needed to know about Jesus and His power to heal and save. And so the man must forego his personal pleasure, and return to his home as a missionary.

**A home missionary.** There are reasons why this man was sent to his own home as a missionary. He would naturally have a deeper interest in his own family and friends and neighbors than in any other. On the other hand, they would more likely receive the message from him, having known of his affliction, when they should see him fully restored

to sanity of mind and body. These are two good reasons for home missions. We ought to have a special interest in our own country and in the people who speak our language and who share with us the benefits and obligations of our common government. On the other hand, they are in better condition, when they receive the gospel, to send it to all the nations.

**Beginning at Jerusalem.** It has always seemed to us a stroke of divine wisdom that the gospel should have begun to be preached at Jerusalem, the very place where Christ was crucified, and among the very people who would be most familiar with the facts connected with His life and teaching. Even when the gospel had been carried out beyond Judea and Samaria into the uttermost parts of the earth, the apostles were wont to preach "first to the Jews." There was with them a knowledge of the Scriptures and of the true God, which would serve as a basis for their message. It was only the part of wisdom, therefore, for them to make the offer of salvation "first to the Jews and then to the Gentiles."

**The May offering.** We are approaching the time of our annual offering for home missions. Let there be earnest prayers during this meeting for the success of these efforts and for the missionaries who are now engaged in evangelizing in our own country.

**Prayer:** Gracious Lord of the harvest, wilt Thou be pleased to send forth more laborers into the great harvest field, which our own country offers, and to this end wilt Thou stir up the churches to larger liberality, in order that the laborers may be multiplied, and the harvest gathered in to the praise of Thy glory and for Thy name's sake. Amen.

### Christian Endeavor.

By H. A. Denton,  
May 1.

ANSWERED PRAYERS.—  
Acts 4:23-31.

*For the Leader.*

While our topic deals with "answered prayers" in the current acceptance of the term, we might as well consider ourselves at liberty to inquire whether the prayers we say are unanswered, because the petition is not granted, are not in the true sense answered? The Father has received the petition, and, while He has not given us the thing we asked, He has done the best. We should thank Him that His wisdom has saved us from the consequences of our own shortsightedness. Then prayer is more than asking for things. Let us see what more in our study to-night.

*For the Members.*

1. The lesson is based upon Acts 4:23-31 and context, which is an account of the healing of the lame man at the Beautiful Gate and the persecution of the disciples which it

stirred up. The brethren were praying for the arrested apostles. As soon as the apostles were set at liberty they met with the brethren. And, what is most strange, in the light of our day, instead of praying that such persecution might not come to them again, they prayed for greater boldness and for courage to bear all that might come upon them. We do not often hear a prayer like the first petition—the prayer for boldness, which was the cause of all their trouble.

2. If we consider prayer and its answer in the usual sense, which largely identifies the answer and the petition, that is, the prayer is answered when the petition is granted, it is an important matter to pray for the right things. God will not give us things not for our good. Therefore, it is important to think over what we are going to ask for. Prepare to pray. If we are not going to take this pains, let us, then, pray, as did our Master, "Thy will be done." This is the more excellent way at all times.

3. It has been said, "Prayer which is not made in the spirit of the phrase, 'Thy will be done,' is not prayer, but dictation." How true is this. Do we not find ourselves often in this condition? Dictating to God! It is most foreign to the true idea of prayer. The feeling of human extremity is the source of true prayer. We come to the end of our way. We cannot go further. We cannot see further. Help must come from a higher source. We throw ourselves, then, upon the Lord. This is not the position from which the prayer of dictation should come.

4. Prayer will not submit to rules. One cannot well set forth a science of prayer. It rather classes with art than science. Prayer is poetic, heroic, devotional. It springs from the sense of human frailty in the presence of the divine Father. It defies analysis; is degraded by philosophy; but, when it springs spontaneously from the human heart, it is rich in pathos, fire, imagery, consolation.

5. Prayer occupies a sacred place in the provisions of God for us. Its precincts are sacred. Dare anyone commit sacrilege within its limits? Pray to God. Pour out your heart before Him. Let no one trouble you. Be afraid of no one. Do not pray for the ears of the audience, but for God. The people will hear the public prayer and they will be lifted up to the throne by it, if it be made to God alone, and as if He alone heard. But if it be made for the people to hear, it is a rhetorical display, a pharisaical performance, and it will go no higher than the heads of the hearers.

*Quiet Hour Thought.*

Oh, God, help Thou me through Thy Spirit to reach the heights of communion with Thee in prayer.

DAILY READINGS.

M. A Promise to Answer.	Isa. 30:19-26.
T. Sometimes Answered Soon.	Isa. 65:23-25.
W. Sometimes After Delay.	Luke 18:1-8.
T. Not in Our Way.	2 Cor. 12:7-10.
F. Beyond What We Ask.	Eph. 3:14-21.
S. In Trouble.	Ps. 50:14-17.
S. Answered Prayers.	Acts 4:23-31.



## Our Budget

—Keep in mind the May offering for home missions which occupies the first place on the calendar until it is fully completed.

—We give considerable space this week to the report of the Missouri lectureship, as we take it our readers are interested in what is said and done at such gatherings.

—The pastor of the Fulton church, Bro. M. A. Hart, by his modest bearing, his unvarying courtesy, and his close attention to the comfort of his guests, won the hearts of all the members of the lectureship.

—The choir of the Fulton church rendered us some splendid music and contributed in no small measure to the success and enjoyment of the evening sessions.

—The friends of Bro. Howard T. Cree will be glad to learn that he has been very heartily received by the church at Augusta, Ga., and that he feels that there is a great and effectual door of usefulness open before him in that beautiful city of the south. He has been greeted by large audiences, and says he and his family are receiving every courtesy and kindly consideration from its hospitable people.

—The call, the recommendation of which we announced in our last issue, to J. M. Philputt was agreed upon at a meeting of the Union avenue Christian church, St. Louis, in the Mt. Cabanne building on Lord's day evening. At the same meeting the official boards that have been acting for the separate congregations were elected to serve as the board for the united church—the Union avenue Christian church. It is fitting that one of the streets upon which the building now in course of erection will face is called Union avenue. It is not yet known whether Brother Philputt will accept.

—We call attention to the letter from Brother Ames, which we embody in an editorial, and also to the preamble and resolutions of the Hyde Park church, which we print in another place in the paper. Both these documents throw important and necessary light upon the question we discussed in our last week's issue. They confirm the wisdom of the course we advised in our last issue, and which it is always safe to follow. There are men of national reputation for their Christian faith and character in Hyde Park church, and it is safe to presume that they are not going to betray the cause, nor suffer it to be betrayed, without a protest.

—G. W. Henry, Tipton, Ind., is pursuing studies at Butler college.

—H. A. Denton, of Warrensburg, Mo., has received a call to the church at Maryville, Mo.

—The church at Refuge, Ind., under Clay Trusty's administration, is remodeling its building.

—San Francisco, with a population of 450,000, has only two Christian churches and two struggling missions.

—The First church at Philadelphia reports a successful year's work. They are about to employ a pastoral helper.

—Geo. O. Black, who recently resigned the pastorate of the church of Christ, Hamilton, O., will engage in farming at Mount Forest, Canada.

—News from the home office of the American Christian missionary society reports three annuities received this week of \$100, \$1,000 and \$2,000.

—J. W. Lowber's recently delivered lecture in the interest of the students of the university of Texas on "The Philosophy of Herbert Spencer and Christianity" was published in the Austin Statesman.

—We have before us an opportunity of vast magnitude—to lay the foundations of five hundred new churches a year. The fields are waiting, if we can only enter. The May offering will be our answer.

—O. P. Spiegel is engaged in a good meeting, with Claude L. Jones, minister, at Shreveport, La. His permanent address is Birmingham,

Ala., where those desiring to make engagements for meetings should address him.

—The seventh district convention of Kansas meets April 26-28 at Lyons, Kan. A good program has been prepared and a valuable convention is anticipated.

GEO. E. LYON, president.

—J. H. Jones and family, Bolivar, Mo., have just been "severely but mercifully pounded." Brother Jones writes that they have sufficiently recovered to be able to enjoy a feast of the good things left.

—Sister M. M. Banks, of Lockhart, Texas, has given \$10,000 for the support of Bible work in the State university. Are there not many stewards of the Lord who will do likewise for our educational institutions?

—W. H. Waggoner has been holding institutes at Ft. Wayne, Beech Grove and Cornua. He has had more interest manifested than ever before, and will be busy at this kind of work for some time to come.

—The field of home missions is vastly larger and more important than when the American Christian Missionary Society was organized in 1849. Then the population of the land was 30,000,000, now it is 80,000,000.

—Last week the foreign society received four gifts on the annuity plan, one of \$1,000 from a brother in Canada, one of \$750 from a friend in Iowa, one of \$500 from a sister in Maryland, and \$100 from a friend in Michigan.

—Bro. J. H. Hardin, who recently received into the fellowship of the Boston church the pastor of a Congregational church in a suburb of that city, reports a second Congregational preacher inquiring more perfectly into the way of the Lord.

—The Woodlawn church of Christ at Lake City, Iowa, has just put out a little weekly, edited by its new pastor, C. L. Organ. The value of these local news sheets depends on what goes into them. We hope that the Woodlawn Christian will have a long, useful life.

—On April 5, the Board of Church Extension received \$1,200 on the annuity plan. One of the gifts, \$500, was from Ohio, the other two, \$500 and \$200, were from Kansas. Address G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo., concerning annuity funds.

—What a scandal before the world that this great year of the World's Fair in St. Louis has to be so deeply darkened by the villainies of the "ring." What a shame to have a senator sent to the dungeon for so base a crime. Our land is becoming terribly corrupted by these villainies.

CHAS. LOUIS LOOS.

—We regret to learn that our esteemed and venerable brother, Alfred Flower, of Tampa, Fla., recently had a fall, bruising his left hip so that he has not been able to leave his bed since. Bro. J. P. Rowilson, who announces the incident, says that through all his suffering he is cheerful. We sincerely hope for his early recovery.

—Through the faithful labors of J. P. Childs, the little church at Eagle Lake, Minn., has been resuscitated after the building had been closed for more than four years. During the year three special meetings were held and more than \$1,200 was raised for the work. Another pastorless church was assisted, a pastor secured and Sunday-schools were organized at three other points.

—Within the period covered by the history of the American Home Missionary Society, many and great changes have taken place, which render the work of home missions most important. The wonderful drift to the cities, the danger in these congested populations, the certainty that as go the cities so goes America, makes the work of city evangelization most imperative.

—We are planning to erect a new church building here as soon as we can decide upon plans. This has been made possible by the liberal offer of two of our brethren. One will bear a third and another a sixth of the expense. Others will be equally liberal in proportion to their ability, and we hope to secure a house fully equal to any in our little city. One added last Sunday.

J. H. WRIGHT.

Woodbine, Iowa.

## Children's Day

FOR

## HEATHEN MISSIONS

First Sunday in June, 1904.

The Foreign Christian Missionary Society furnishes supplies, free of charge, to Sunday-schools observing the day for Heathen Missions. Order at once. State number in school.

Address F. M. RAINS, Cor. Sec., Cincinnati, O.

—It is cheering when a man active in business finds time and energy to be active also in the Lord's work. Ira Elliott, of Rushville, Mo., though a large fruit grower and member of the town council and school board, is never too tired to go to prayer-meeting and other church gatherings. Like unto him is E. M. Peters, a banker and general business man.

—We call attention to the new leaflet of our home board, "We are Doing too Little." It is full of inspiration to larger plans and the splendid opportunities that are before our people. Every Disciple should read this leaflet, which will be sent free to anyone writing for it to the American Christian Missionary Society, Y. M. C. A. Bldg., Cincinnati, Ohio.

—I am more than thankful for your article on the Hyde Park church and its minister, not that I agree with the position taken by its minister, as I do not fully understand it, but for the Christly position taken. Please give us some articles along this line until the persons who usurp the place of our Saviour, will with shame get off the judgment seat.

G. E. SPRING.

—Christian Endeavorers have received permission to use the Stadium at the World's Fair for the exercises of their special day, June 28. The Century chorus choir, recently organized in this city, is to sing and the Christian Endeavor choir from Kansas City will also be heard. Among the probable speakers are Dr. Ira Landrith, of Chicago, and Dr. J. Wilbur Chapman, of New York.

—The Missouri Christian lectureship elected the following officers for the new term: Levi Marshall, of Hannibal, president; R. H. Ellett, of Chillicothe, vice-president; F. B. Cupp, of Platte City, secretary. Executive committee—Wm. N. Briney, Paris, Mo.; J. J. Morgan, Kansas City, and W. G. Surber, Moberly, Mo. The place and time for the next meeting has been left to the discretion of the committee.

—Dr. W. T. Moore will be gratified that two of his "boys" are having such evangelistic success. James Small, who has been stirring up Jacksonville, Fla., was one of Brother Moore's converts at Liverpool, England, while it was through the reading of "The Christian Commonwealth" that Bro. R. W. Abberley, who has just had great success in a meeting at Bloomington, Ind., was led to join our ranks.

—"Many friends of the saintly veteran, John Shackelford," writes Bro. Morton L. Rose, "will be interested to know that although he is not in good health, he is still that gentle and cheerful Christian gentleman, the light and warmth of whose life is enjoyed by all who meet him. What a blessing such a life is in this old world! What an incentive to noble and earnest living! What a satisfaction to the man himself!"

—We regret exceedingly to learn, through Prof. G. P. Coler, of the death of John Tribble, son of our lamented Prof. J. M. Tribble, so widely and favorably known. Sister Tribble lives at Ann Arbor, Mich., where she had been educating her son for his profession. He was her chief dependence for future support. Our sincerest sympathies are extended to the bereaved mother and sister who we are sure will be cherished in the hearts of the brotherhood which Prof. Tribble so ably served.



—We trust that the length of the address by E. L. Powell, delivered at Fulton last week, which we publish in full in this number, will prevent no one from reading it. It is exceedingly timely, and perhaps no better statement has been made of that conception of the ideal of our fathers which is practicable as a working basis. The supplementary address by the editor of this paper may be given later, showing that while the papers were written independently they cover substantially the same ground.

—Brother Frank Marshall writes us that there is a mission study class of 30 and a volunteer band of six students in the Texas Christian university. Seventeen persons will receive the A. B. degree and two the A. M. in June. The enrollment for the year is 425, considerably in excess of last year's figures, which were 302. This is, we believe, the largest gain of all the institutions of Texas. President Zollars' lecture tour is a great success. A missionary rally is to be held May 3 with Brother McLean in attendance.

—Sister Wilhelmina Meldrum has been recommended by the missionary committee as a suitable helper of Brother and Sister McPherson in Havana, Cuba, to be supported by the Jefferson Street Church of Buffalo, N. Y. As soon as the Foreign Missionary Board shall ratify the choice, the congregation will be asked to sanction the recommendation. Sister Meldrum is considered one of the best qualified public school teachers in Buffalo. Bro. McPherson seems delighted at the prospect of having her as a co-worker.

—The board of trustees of the New England Christian missionary society passed a very cordial vote of thanks and resolutions of confidence in Bro. J. H. Hardin on his relinquishing the New England field. "Not only," said one of the resolutions, "will he be remembered with growing Christian affection and appreciation for his patient and persevering efforts in our midst, amid much that made these efforts difficult, but the ripe experience of his life as exemplified in his labors and words and deeds remains a benediction to us as a people." We are sure Brother Hardin will appreciate such a testimonial.

—Joseph Lowe is spending a year's "vacation" in Missouri by taking care of two congregations, and by planting a new one at Helena, Andrew Co., Mo. He is making his temporary home with his old friends of 25 years ago at Rushville, Mo., where he lately held a meeting resulting in 52 confessions and, in all, 82 additions to the church. He preaches twice a month for this congregation, which is now seriously contemplating the building of a parsonage. The orphans' home realized \$23 as the result of an Easter offering suggested by Sister Lowe.

—The Fulton Daily Sun, in its report of the lectureship, said: "Dr. W. T. Moore's able address upon 'Preachers' Problems' impressed the audience with the speaker's depth of scholarship and his thorough familiarity with the various problems of the ministry—those growing out of the preacher's personal relations to his work, those growing out of the modern view of the world and those growing out of ways and means. Dr. Moore's paper was quite original and presented many new suggestions which will, no doubt, be of great benefit to the ministers in attendance and furnish them much food for thought."

—Here is how a missionary in Mexico lives: "The church at Saltillo not being able to support its pastor, he has had great difficulty in finding other work, and what he is doing is not nearly sufficiently remunerative. One of his members gives him a home rent free, but he has no furniture to speak of; his family have no clothes fit to go out in, his clothes are shabby; a wife and four hungry children ask him for more than he can provide, yet he declines employment from the denominations. He is not in the employ of the C. W. B. M. at present, but gives all the time he can to missionary work." We find these facts in the little paper devoted to Mexican work.

—In his Church Leaflet, I. J. Spencer, of Lexington, Ky., makes a plea for the attendance of the membership at the Lord's day evening service, "to help him in preaching

the gospel." Brother Spencer well says that "the preacher and the choir, with a small percentage of the church membership cannot impress strangers and worldly attendants with their own danger and the power of Christ half as much as they can with the help of a large, earnest, prayerful, sympathetic body of believers in the pews. The very atmosphere of a devout and large attendance is the best resource any preacher can have next to the message itself. And the message becomes five-fold more powerful when reinforced by and incarnate in a large audience of sympathetic believers."

—If Z. T. Sweeney is conservative in his theology, he is not conventional and hackneyed in his pulpit style. His touring as president of the American Christian Missionary Society is being productive of excellent results. Brother Sweeney, according to Bro. Anson G. Chester, of Buffalo, is "omitting altogether juiceless statistics, prolix numerical exhibits, elaborate and confusing diagrams, and the inevitable begging, showing instead what the gospel has already accomplished, what there is still left for it to do, and how they all may assist in bringing about its further triumphs." Brother Sweeney puts upon those who listen to him an individual responsibility which is certain to swell the aggregate of the May offering.

—So glad to read your timely article on "Why Trouble the Missionary Societies?" I started to write one under that very caption last week, but did not, owing to the press of other matters. Such articles as some which have appeared in some of our papers recently will militate greatly against the May offering. If the American Christian Missionary Society is to be held responsible for an occasional departure from the faith on the part of certain congregations, why not hold each minister or evangelist responsible for the going astray of a single one of his converts? The two articles from Filander Fusome are timely. Hope Filander will give us his views on other topics of the day. The CHRISTIAN-EVANGELIST has the spirit of Christ.

J. MURRAY TAYLOR.

—Great credit is due to J. R. Shie's Christian family for their devotion to the work at San Bernardino. This is the report that comes to us from many sources. Brother Shie has literally put his life into this difficult field. The result is that "they who were no people are now the people of God." From a despicable place in the allied forces of righteousness in this wicked city, the Disciples have been lifted in his three years' ministry to a position of prominence and influence. The last Sunday in February witnessed the dedication of the new house of worship. Those who have seen it, say it is a little gem. The papers say that Brother Smither, in dedicating it, canonized the pastor, giving him the name of "Saint Richard." We are sorry that considerations of health and family welfare have compelled Brother Shie to leave this work for his new sphere, already announced.

—John L. Brandt, pastor of the First Christian church, read a very able and interesting paper on "Conscience" at the Christian ministers' meeting in the office of the CHRISTIAN-EVANGELIST Monday morning. Prof. C. M. Sharpe, of the Missouri Bible college, was present and participated in the discussion. Prof. Sharpe had with him the plans for the new Bible college building soon to be erected in Columbia. It is to be a beautiful stone structure, three stories, with capacity for a sufficient number of class rooms, offices, library, etc., on the first floor, with the two upper floors devoted to the purposes of a dormitory. The money is in hand for the building, which it is hoped will be completed some time next autumn. Brother Sharpe is now seeking to increase the endowment so as to make the income of the institution sufficient to defray its necessary expenses. We commend his mission to the favorable consideration of all who are interested in the work of Bible teaching and ministerial preparation.

—It will perhaps avoid an expenditure of energy, and possibly some heartache, if we an-

nounce that neither the editor nor anyone connected with the CHRISTIAN-EVANGELIST is able to find positions in St. Louis during the World's Fair for friends or readers of the paper who, either by reason of the necessity of finding work or the inclination to dwell in the exhibition city during the period of the Fair, want to come here. The city is already full of would-be aspirants for positions. Over twenty thousand people have made application for merely clerical positions connected with the Fair, all of which have long since been filled. We have heard of many people throwing up good positions with the hope of "bettering themselves" at St. Louis. Such people are extremely foolish. We wish especially to warn young women. Many traps have been laid for them, and it will be the commonest wisdom for them to be on their guard when answering any advertisements offering inducements to come here. Cooks and house-workers may find positions if they are competent and not extravagant in their demands, but there is no demand for anything but the more menial and rougher work.

## Resolutions of Hyde Park Church, Chicago.

The following preamble and resolutions were adopted by the board of officers of the Hyde Park church, Friday evening, April 15:

Whereas certain criticisms have recently been published concerning the alleged teaching and practice of the Hyde Park church of Christ; and

Whereas these criticisms have in some quarters called in question the responsibility of the American Christian Missionary Society, which helped to establish the church; and

Whereas the officers and supporters of such society have a right to know if the Hyde Park church has in any particular departed from the common faith and practice of the churches of Christ; therefore be it

Resolved by the board of officers of the Hyde Park church of Christ that we declare our full allegiance to the plea and position of our brotherhood, and that while we insist upon our right to manage our own local affairs in our own way, even to determining to what extent those who are not ready for membership with us may be permitted to take part in the work and worship of the church, we declare that it is not the practice of the Hyde Park church to receive anyone into its membership on any other terms than those commonly stated by our churches everywhere to be laid down in the New Testament, and we further declare that no one has ever been received into this church except by full obedience to the gospel or upon presentation of a letter or other satisfactory statement showing such obedience before coming to us.

Resolved further that we protest against any statement or movement to place or regard us outside the brotherhood, and we declare our intention to remain a part of the Church of Christ and to co-operate in the establishment of our faith and plea throughout the world.

We declare our absolute faith in the fatherhood of God, and in the divine nature and redemptive work of Jesus Christ. But we shall contend earnestly for the freedom of study and interpretation which Christ gives to each of his disciples.

Resolved by the officers of the Hyde Park church of Christ that the pastor of this church be, and is hereby, requested and authorized to keep a separate list of the names of such people, with whom he comes in contact as pastor, who, while not ready to become members of this church, are friendly to our plea and practice, and would like to co-operate so far as possible with us. We suggest that from time to time he communicate such names to the board, and deem it advisable even to have them reported publicly to the members of the congregation, provided, however, that no such persons are to be received in any public way as members of the church or to be listed as such.

The board meeting was united and harmonious and in good spirit. There was but one dissenting vote on the first resolution, and none on the second.

OLIVER W. STEWART.



# News From Many Fields

## California Notes.

There is no better field for the earnest faithful Christian evangelist than California. The demand for workers has never been as great as at the present time.—Platt and Honn will soon begin at Chico for a long siege. Bro. Picton has everything in good order for the meeting. Bro. Gallahorn helped us in a few days' meeting at Clay, with ten conversions and two from the Baptists. He now goes to Marysville for a long pull and a strong pull. His wife, who is a fine singer, will assist.—Bro. Reager, assisted by Bro. Green as singer, is in a good meeting in his own church in Sacramento.—The San Joaquin Valley district convention will meet at Selma. We are sorry to lose Bro. Stafford from the Lodi church, but the West Side church, San Francisco, will be the gainer.—This calls for another preacher from somewhere in your country.—Burn the bridges behind you, for, California is a ripe, rich field, but when you come out don't think you know all about everything. Preach the word, but Paul says study the "seasonings" of the Gospel. Our brethren in the east may hear of the California Christian colony very soon in San Joaquin Co. The Baptists have located one in Sacramento Valley. We are pleased with the prospect of a Christian settlement in that fine county.—Sister Hazelrigg is helping Bro. Davis in a fine meeting at Santa Cruz.—Bros. Hazen of the First church, and Harrold of the Central are doing good work in San Jose.—The town of Saratoga has just enjoyed "flower day." Thousands visited that beautiful little city at the foot of the mountains ten miles from San Jose. People living east of the Rockies have no conception of a flower show in California till they see it. The church at Saratoga is doing fine work under the labors of Bro. Ashley. We have no better laborers in the Lord's vineyard than Brother and Sister Eli Fisher. Their work at Pacific Grove was well done. We miss them from our part of the state, but Ventura gave them a royal welcome and their work is moving grandly. The Dunkards are forming a colony in San Joaquin county, California.

J. DURHAM.

## Kansas Letter.

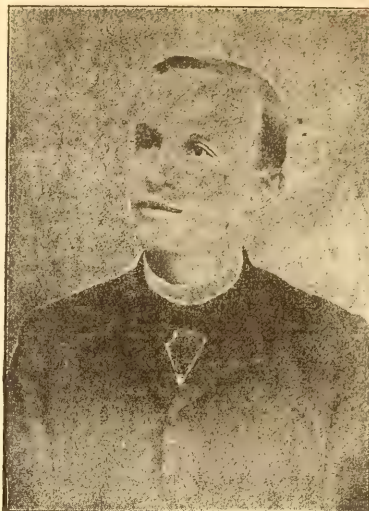
The Kansas ministerial institute has passed into history. The chief speakers were H. O. Breeden and T. P. Haley. The attendance was hardly up to that of last year, owing, no doubt, to the place of meeting, Hutchinson being a little too far west for a good many of the preachers.

Everyone seemed to enjoy the lectures and addresses of Brothers Breeden and Haley. No one who heard these men could fail to be greatly benefited. Brother Breeden dealt rather with the theoretical phases of the preacher's work, while Brother Haley emphasized the practical side. These brethren occupied nearly all of the time except what was required for discussion and business. A full report of the institution will appear in the Kansas Messenger.

One resolution passed deserves wide publication, that is: that all certificates issued by the institute cease to be in force after Jan. 1, 1905, and that only such certificates be reissued where the applicant pays his dues between Jan. 1 and the meeting of the institute, in April. The certificates will be good for only one year. The dues were raised to \$2 per year.

Elmer Ward Cole and his people entertained the institute in a very hospitable fashion. His work is opening up in a very promising manner. We are glad to have Brother Cole in our ministerial ranks.

State Evangelists J. Ira Jones and his singer, Bert I. Bentley, were at the institute and went from there to Baxter Springs, where they began a meeting April 10. Their ten days' meeting at Tonganoxie resulted in five additions and a revival of interest in the church



William Kraft.

Home Society's Missionary to the Germans in Cleveland, O.

work among the members. C. A. Hill and wife passed through Topeka en route for Ohio, their home. They have had to give up evangelizing for the present on account of Brother Hill's ill health. They will return to Kansas this fall. C. C. Atwood and wife are now at Parker trying to revive the dying embers and unite the discordant elements in a very difficult field. Their meeting at Mound City resulted in eighteen additions. R. W. Woodside and Miss Snowy Ditch held a six weeks' meeting at Oakley. There were twenty-two additions. C. A. Smith, of Oakley, writes that they now have the strongest church both in numbers and financially in town. Brother Woodside is available for a meeting in May. J. D. Greer is in a little meeting at Howard. His work was hindered on account of his taking la grippe.

We dedicated the church at Dwight on April 3. They have a neat frame building costing \$1,500. H. I. Bryant is the pastor and is building another house at Sylvan Park. We dedicate at Dresden April 17, at Center, near Columbus, May 1, at Argentine June 19, and at Belleville about June 5.

Sister Fullen, our state organizer, organized a C. W. B. M. auxiliary at Mound City with twenty-five members; also at McCune with twelve members. Sister Fullen is doing excellent work in her department. Miss Alma Moore is again in the field for the month of April in the interest of the C. W. B. M. and junior work.

Topeka, Kan.

W. S. LOWE.

## Indian Territory Notes.

The church at Ardmore is now a living link church in the home field, with its own evangelist. Since taking this new responsibility the church has taken on new life and all departments of its work are looking up. Many plans are being laid and carried out for the enlargement of its own usefulness. Brother Reed, the pastor of the church, seems very hopeful for its future. This is a splendid people, and our work with them is and has always been very pleasant. We are sure God will bless them the coming year, and many if not all of their hopes will be realized. The collection for foreign missions will go beyond their apportionment.

Our work as evangelist in the Chickasaw Nation for the Ardmore church began the first of January. Our first meeting was at Duncan, commencing new year's eve. They had been without a pastor for some time, and as a result, as is always the case, the church was in a very low spiritual condition. While our meeting was attended with some difficulties,

aside from this we felt it was fairly successful, continuing five weeks with sixty-four additions. There were during this meeting some rather startling occurrences, and some very pleasing things which, while they greatly interested the community, might not be of general interest. An old gentleman seventy-four years old and his wife near the same age were baptized. At the close of the meeting we organized two Endeavor societies. I go back to Duncan in September for another meeting. Brother Riley is preaching for them half time, dividing with Marlow.

North of Duncan ten miles we have a congregation at Marlow; ten miles north of this we have one at Rush Springs; ten miles north of this we have one at Ninekah. Chickasha, still further north on the Rock Island, is doing well under the ministry of Bro. J. B. Boen. Southeast of Chickasha, on a new road, lately built, at the town of Lindsay, we have a number of good people that we believe during the season will build a house of worship. At Pails Valley, on the Santa Fe, we have some good people, and have planned, as soon as the weather is good, to hold a meeting. We will have to use a tent, so for this place have to wait for good weather. Bro. C. E. Chambers has done a splendid work at Purcell. One year ago this was one of the very weak churches in the territory. They have grown wonderfully and are now becoming quite self-reliant. The apportionment for foreign missions was ten dollars. They raised twenty-five. They have bought a new parsonage and are planning for a great work the coming year.

About one year ago we organized a little congregation at Lexington, O. T. It is across the river from Purcell. Since then Brother Marshall held a meeting, with about fifty additions. They now have a good house and are doing a good work. We are anxious to locate a good man with this people; we are to hold a meeting for them in July.

At Wynnewood we have a small congregation. Their house is now being used for school purposes. As soon as it is free, we hope to be able to help them some. We begin a meeting April 11 at Marietta, a town twenty miles south of Ardmore. Of this place we will say more after the meeting.

G. T. BLACK,

Evangelist Chickasaw Nation.

## A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Su amers, Box 183, Notre Dame, Ind.

## Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. Cor. 6th & Olive Sts., St. Louis.



We are going to the World's Fair and stop at the Christian Endeavor Hotel because it will be Headquarters for Christian People, Educators, etc. Now is the time to arrange for low rates. Write at once for Booklet giving particulars. Address CHRISTIAN ENDEAVOR HOTEL CO., Chemical Bldg., ST. LOUIS, MO



### Michigan Notes.

The new church at Belding entertained the third district convention. The attendance was not large but the convention was very helpful. The church will dedicate their splendid new house of worship April 24.

There were eleven additions at the Lyon Street church, Grand Rapids, Easter Sunday. The church is in a prosperous condition, and the outlook brighter than ever before. They dedicated a \$2,000 pipe organ on Easter Sunday.

A. L. Martin has resigned at the Fifth Avenue church, Grand Rapids, and will close his work April 24. W. H. Betts recently baptized four at Trowbridge, where the work is taking on new life. P. C. Wing has located with the church at Ballards, and expects to open a new work at Sparta. An auxiliary has been organized at Sparta, which we expect will grow into a church. Ballard expects to have a new parsonage this summer.

Brother Porter is in a meeting at High Banks with fifteen additions to date. L. O. Drew is in a meeting at Lacota, with thirty additions to date. D. Munroe is in Ann Arbor taking treatment. At last report his condition was somewhat improved.

There were two confessions at Iona last Lord's day. Brother Green reports the work at Mt. Pleasant in a flourishing condition.

I will close my work at Cascade, April 24, and begin work at Paw Paw, May 1; one addition at Cascade recently.

The Michigan state convention will be held with the church at Adrian, June 6-9. We hope to make this the best convention in our history.

Cascade, Mich.

C. M. KEENE.

### Maryland, Delaware and District of Columbia.

The Sunday-school of Joppa, Maryland church, has celebrated the ninth anniversary of its organization. This church was helped by the Church Extension Board. They have almost, or perhaps entirely, paid back their loan. J. R. Goff is the minister there and at Jerusalem and Fork.

H. F. Lutz, of Fairmont, W. Va., passed through Waynesboro and stopped off and preached for our mission. His sermon on "How to get Power" was just what we need for encouragement at this stage of the work. He reports the work at Fairmont prospering and the church growing rapidly in the grace of giving. He will preach a week at Harrisburg, Pa.

E. B. Bagby reports 19 confessions and other additions at Ninth street, Washington, in the last two Sundays.

I notice an advertisement in the CHRISTIAN-EVANGELIST of the Living Oracles, translated by George Campbell, James McKnight and Philip Doddridge, Doctors of the Church of Scotland, printed and published by Alexander Campbell, Buffalo, Boone county, Virginia, 1826. I have a copy before me of that date which belonged to my grandmother, a sister of John Perry, one of the elders of the church at Wellsburg, Va., in the early days of the restoration movement. I wonder how many of our brethren read this book? Two men are in our town now selling the Twentieth Century New Testament and claim that many people are buying it who had not been reading the Bible, but are reading this with a new interest, as its language is modern and attractive.

I want to compare a verse or two in the King James, the Living Oracles, or Sacred Writings, as Campbell gives the title, and the Twentieth Century New Testament. Take Matt. 3:15: "And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him." (King James.)

"Jesus answering said unto him, Permit this at present; for thus ought we to satisfy every institution. Then John acquiesced." (Living Oracles.)

"Let it be so for the present, Jesus answered, for it is proper for us to satisfy in this way every religious requirement. Upon this John yielded." (Twentieth Century.)

Other passages might be given to show the modern English of the Living Oracles, and the value of this translation for comparison. It also translates baptize. "Reform and be each of you immersed," etc., Acts 2:38. It has also an appendix.

Let the readers of the CHRISTIAN-EVANGELIST in the great middle west remember we in this missionary territory are pleading with you to come over and help us by a great offering on May 1. It ought to be \$200,000. We will try to give liberally. We want your prayers as well.

Waynesboro, Pa.

JAS. HOPKINS.

### Ohio Letter.

Let the doxology be sung throughout the state! The Brannock City ward option bill has passed both branches of the legislature. The temperance forces won at every point. The senate passed the bill 27 to 6. The brewers and the state administration were against the bill, but the servants of the people in the Ohio legislature have learned that if they want votes in the future they must support temperance legislation. The anti-saloon league leaders deserve the hearty thanks and congratulations of all good people in Ohio.

C. A. McDonald has resigned at Coshocton. This is one of our state missions.

The following telegram came on a postal card Monday, March 28, from Samuel H. Farner, of the Fourth Avenue church in Columbus: "Great day yesterday; \$77.50 for foreign missions and 19 confessions. House filled to overflowing and congregation voted unanimously to begin and rush to completion the new auditorium. Everybody happy and no blue Monday." But who is surprised?

The new West Side church in Dayton was dedicated Sunday, April 10. President Cramblett preached and took the pledges. The property cost \$12,500, lot and house. It is a building of brick and will seat 350 people. Nine thousand dollars was called for on dedication day and something over \$6,000 was pledged. The new church is well located and ought to have a bright future before it.

The Nelsonville church is happy in securing E. S. DeMiller as pastor. He will begin as soon as he can be released from his evangelistic work in Canada. We have few better preachers and pastors than Brother DeMiller and he is welcomed back to Ohio most heartily.

The seventy fifth anniversary of the Central church in Dayton was celebrated April 17-20. B. L. Smith lectured on Sunday night on Alexander Campbell. Monday night A. McLean spoke on "Missions Among the Disciples." "City Evangelization" was the theme of A. M. Harvuot on Tuesday night, and Wednesday night the annual church meeting was held. Brother Cahill reports 13 confessions the past two weeks and a membership of 800.

The sixty second annual meeting of the Franklin Circle church, Cleveland, was held Tuesday night, April 12. In all departments the church raised \$9,059.25; of this \$2,371.35 was for missions. The church is a living link in the F. C. M. S., the A. C. M. S. and the O. C. M. S. The church was never in a better condition than now. Edgar D. Jones is leading the church very successfully.

Remember May 1 and also the Ohio state convention, May 23-26, Cleveland, O.

Collinwood, O.

C. A. FREER.

### Missions.


The church at Bowmanville, Ont., of which B. H. Hayden is pastor, nearly doubled its apportionment for foreign missions.

The Easter offering of the Maryville, Mo., Christian church Bible-school, of which W. D. Alkire is superintendent, was \$275.

The Christian church Bible-school at Troy, Mo., of which E. J. Lampton is pastor, gave \$16.33 on Easter Sunday for the Orphans' Home.

The Junior Endeavor of Bloomfield, Iowa, gave an entertainment for the benefit of missions, from which \$24 was realized.

## STOP THAT COUGH



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PUT ON AN  
**Alcock's**  
POROUS PLASTER

high up on the chest. It won't cure you in a minute, but keep it on a reasonable length of time and you will feel the beneficial results.

*For the aching back after a Grippy Cold, nothing will benefit you as much.*

**REMEMBER**—Alcock's Plasters are absolutely safe as they do not contain belladonna, opium or any poison whatever.

### Washington State News.

G. S. O. Humbert is making a tour of the western Washington churches in the interest of the endowment of the Eugene divinity school. Brother Humbert is the field agent for the school. He was the first to graduate from the institution, and his work has been very successful. He combines good business ability with consecration and a knowledge of the word, and being a man of good social powers he is most happily fitted for this work in which he is engaged. The school is growing rapidly and a greatly increased endowment fund is needed to meet the growing demands upon it.

Dr. W. T. Thomas and wife, and their son, Merrill, well known in Missouri, have recently located in Tacoma and are already at work in the First church. Our churches in the west have a cordial welcome for all such earnest disciples of our Lord.

The need of greatly increased offerings for home missions is realized here in the northwest as in few other portions of our country. Here we have all the needs of a new country—towns are going up as if by magic. We need means to establish churches in all of these places and to secure property while it is to be had at reasonable prices. Many souls are lost every year because we have not the means to answer the calls for workers. We are a great people with a plea that the world needs. Let us fulfill our mission.

MORTON L. ROSE.  
Tacoma.

### Health is Your Heritage

If you feel sick, depressed and irritated, if your food disagrees with you, if you are constipated, if you suffer from catarrh or kidney and bladder trouble, you are not getting what you are entitled to out of life. There is no reason why you should not be restored to a life of perfect health and usefulness. There is a cure for you and it won't cost you a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Palmetto (formerly known as Vernal Saw Palmetto Berry Wine), that they are willing to send, free and prepaid, to any reader of the CHRISTIAN-EVANGELIST that writes for it, a trial bottle. You can try and test absolutely free of all charge. We advise every reader to take advantage of this generous offer and write to-day to The Vernal Remedy Co., 506 Seneca Building, Buffalo, N. Y.



### Isaac E. Barnum,\*

#### A Builder of the Church in the West.

Judge Barnum was born on May 19, 1842, at Paw Paw, Mich. He came of a good family; his father was a man known throughout all the community for integrity and Christian work. An opportunity offering for service in the United States Navy, Isaac took that up for a time, but his mind was set on the legal profession; he entered the University of Michigan and graduated in the law department in 1867, at the age of twenty-five years. Two years afterward he married Mary Elizabeth Abbott, who, with the son Edward, survive him.

A fine looking man, gifted, eloquent and energetic, the young lawyer was rapidly building up a fine practice in Michigan and Chicago, when a threatened lung trouble sent him and the family to Denver, in 1877. Indeed his friends feared the worst; it was thought by many he would not live a year. But the Colorado climate co-operated happily with the cheery, hopeful determination of the invalid. He lived the year; he lived twenty-seven years and accomplished a work that will never be forgotten.

He entered into a partnership with Judge Graham, of this city, and was conspicuous in some of the notable criminal trials at that time. After the partnership ceased, he served as police judge two years, receiving the appointment from Governor Eaton, and after that he continued practice at the bar up to his recent illness, always handicapped by a relentless struggle with physical pain and weakness, but never yielding a single advantage that could be held by heroic will-power and unflagging determination.

He was brought up in the Christian Church, he became an earnest and avowed Disciple in his youthful manhood. It became the chief concern of his life. When he came to Denver he found the church of his choice weak, without a house of worship and without any immediate prospect of securing one. He, nevertheless, took up the problem of building up the church with the keenest interest. He put his shoulder to the wheel and soon became a leader in all the efforts to advance the cause. The joys, the sorrows, the defeats, the victories of the church became an important part of his own life. That position of leadership, of burden bearing and helpful ministry he retained up to the very last year of his life. He was an elder in the congregation for more than a quarter of a century; he was on every important committee, counselor, advocate, teacher, administrator; he was a shepherd of the flock, more than falls to the lot of any preacher or pastor serving the church but a fraction of its history. The service he rendered this church continued through the administration of the different pastors, and in the absence of a pastor he was able to fill the pulpit himself.

Doubtless his unflagging attention to the needs of church, Sunday-school and the mid-week meeting interfered somewhat with his law practice, but it made him a better, nobler and happier man. Faith in God and the Christian religion kept the reservoirs of hope and courage always full in his own heart, and these gave him buoyant cheerfulness and added years to his life.

It is well for the lawyer to give the attention necessary to success to the demands of the Denver bar; it is better to give also the necessary attention to the demands of that bar where God sits in judgment, to that bar before which he now stands, not to plead for mercy on account of a beggarly preparation due to his absorption in the petty things of the earthly life, but to stand face to face with his Maker without fear, in the confidence of a filial and loving relationship long established, a relationship from which love had driven all fear. That is worth while at the threshold of eternity.

Brother Barnum is dead. The voice we so often heard in eloquent praise of others is silent. The heart that ever throbbed in sym-

\* Funeral discourse delivered at Central Christian Church, Denver, Col.

## Fifty Years the Standard

# DR. PRICE'S CREAM



# BAKING POWDER

**Improves the flavor and adds to  
the healthfulness of the food.**

PRICE BAKING POWDER CO., CHICAGO.

pathy with all that is good and true, has ceased to beat. The long struggle with an enemy that his wonderful will-power and watchfulness could hold at bay, but never completely overcome, is ended. The warrior is at rest. The spear and shield are laid aside forever. Wave your palms for the victor. Sing songs of faith and triumph, you who knew and loved him well. Let heaven open wide her gates and angels sing a welcome. If heaven and earth do not hail him thus, for whom we speak to-day, there is no hope for any of us.

Brother Barnum dead! No; he has escaped a tenement that had become unserviceable through the destructive effect of time and disease, and his spirit, disciplined and purified, has assumed the incorruptible, glorified body of our faith.

Judge Barnum loved life. There was every reason why he should. He had the poet's heart, the poet's vision. He saw not only the outward beauty delightful to the eye, with which life clothes itself in all its protean forms, he saw also the inner beauty that delights the soul. He loved this good world. He loved men and delighted in the fellowship of congenial friends. He knew what was in men because so many of the elements that enter into the composition of human character were represented in his own rich life. When a fine thought or emotion from a kindred life reached him, his mind felt the stimulus, his emotions glowed and his tongue grew eloquent.

I knew him well. I loved him. I dare not, even by the aid of the written page, attempt to recall the dear, old days when all his gifts were in their best estate. It were too hard for his loved one to hear, and too hard for me.

He had a wit that kindled at a word, a genial humor that lighted his face, and his eyes became the radiant prophet of his ready

words. The sublime and the ridiculous could crowd themselves together in a single sentence of his talk, so quick was the play of his emotions and the transition of his thought.

He was at his best when the prayer meeting was at its best, when heaven and earth were in communion through the mediation of the wonderful words of Jesus. He would sit at one side, quiet, absorbed, thinking; at the last, just before the meeting closed, he would rise, and in a brief talk sum up, expand, enrich, develop what had been said or suggested in words and manner, eloquent, elegant and inspiring beyond anything I have ever heard from any other man at any time. Of course it was at rare moments, especially in his later years, that he was at his best. Like all fluent speakers, he sometimes used his high sounding, rich vocabulary when his memory was in command rather than the impulse of a genuine emotion. The best of us do that. We cannot always command the service of our emotions, but we often are compelled, by some sudden demand upon us, to command the use of words.

Had he faults? Yes. The faults inseparably associated with the poetic temperament. His judgment was always swayed by the influences of the hour, rather than the intention of a previous hour. If the influences of the hour were strong and his emotions deeply aroused, he was inclined to be imperious and sometimes provokingly determined, especially to one in opposition. All his faults were along this line; perhaps we ought not to call them faults at all, but failings. His heart was set on noble ideas, his purpose was always to do right in the sight of God and men, his life was remarkably pure, useful, admirable.

When the speaker came to Denver, to take the pastorate of the Central, Brother Barnum, who had been directing the affairs of the church, did not at once yield to the newcom-



er. I had to earn his confidence; that was right. When I had won his esteem, I had his loving and loyal co-operation to the end.

This church will always cherish his memory and feel the influence of his devoted life. He has left a rich legacy of proud memories to his family and an honorable record in the city and state. The memory of the just is blessed.

WM. BAYARD CRAIG.

## Sunday-School Pilgrims at Mars Hill.

I must tell your readers of our service yesterday on Mars Hill, Athens. I am on the world's Sunday school cruise en route to Jerusalem, where the world's convention is to be held April 21-23. We have 820 delegates on board from every state and territory in the United States, the provinces of Canada, Mexico and the West Indies. We have many leaders of Sunday-school work and a number of missionaries. Yesterday we held a service on Mars Hill. The weather was ideal, for 20 miles down the Saronic gulf, over the bay of Salamis, toward Corinth, across the Attic plain, in the direction of Marathon the eye swept with delight. At our feet the busy din of Athens came faintly up. With 170 ministers of every persuasion standing around him, Dr. Gates, president of Roberts College, Constantinople, led the reading of Paul's matchless sermon on Mars Hill, Acts 17:22-31. Then Dr. John Potts, of Toronto, president of the international lesson committee, preached the most remarkable sermon it has ever been my fortune to hear. It was superb in its simplicity, in its abounding with scriptural quotation, in its argument and homiletic division. The old rock was covered black with our delegates and they sat in carriages at the base of the rock and listened with almost bated breath. His theme was "Christ and the Resurrection," Acts 17:18. May I venture just a brief analysis? "In lonely grandeur," said the preacher, "Paul proclaimed Christ and the resurrection, with the glistening Parthenon towering over him." Athens was called "the eye of Greece, the mother of eloquence," but Paul looked at her in the light of sin and immortality, not of the grandeur of arts.

No subject in the New Testament is used for so many purposes: forgiveness, a lively hope of immortality, bereavement, Christian life and work.

1. To preach Jesus and the resurrection is to preach a triumphantly vindicated Christ.
2. It is to preach a gloriously complete gospel. The gospel of culture and rationalism is not complete. Said Drummond, "Science without mystery is unknown; religion without mystery is absurd." Man is alienated and in rebellion toward God; although he is immortal, he is defiled. The gospel to meet his need must give atonement, pardon, purity and make him prepared to enjoy immortality.

3. To preach Jesus and the resurrection is the only hope for the world's evangelization. In every home some time the question is asked, "If a man die, shall he live again?" Science cannot answer, and only this gospel can satisfy.

4. Without this there is no proper view of childhood.

One of the most tragic moments was that when Dr. Potts referred to Job's question as asked in our homes, referring to our kindred and loved ones 5,000 miles away, and a mighty sob went up from the great company on Mars Hill.

One of the sensations of the occasion was the unfurling of a beautiful "conquest" flag and the waving of "Old Glory" and the "Union Jack" as we sang "America." We have had superb weather all the time during the past three weeks, and to-night drop anchor in the Golden Horn, Constantinople.

E. W. ALLEN.

On board the S. S. Grosser Kurfurst, in Aegean Sea, March 28, 1904.

## C. W. B. M. in Missouri.

The resident members of the state board met at the residence of Mrs. W. D. Harrison on Friday, April 15. The votes on the question of adding the words, "and five cents a month to the state treasury," to article V of auxiliary constitution have not called out the general expression we had hoped for. Only six auxiliaries have voted "No" to date, but so many have failed to indicate their opinions. They can do so yet by bringing the matter before their auxiliary in regular session as described in my last letter to the auxiliaries.

Before this reaches our readers a letter on "Tidings campaign" will be in your secretary's hands. I hope every executive committee will at once get together and work out the campaign, each in its own best way, with plans founded on prayer, executed with prayer and successes crowned by prayer.

"I've a secret I can tell." Our national president, Mrs. N. E. Atkinson, has promised to be with us at our state convention. We must give her large and hearty greeting on the very first session, Friday, June 17. Use your influence with the "powers that be" in the churches to send their preachers to the whole of this convention. Give them a Sunday off and let them listen to others one Sunday and see how they like it.

St. Louis.

MRS. L. G. BANTZ.

## Mormonism in the East.

Upon the invitation of the Federation of Christian Women, I visited Syracuse, N. Y., for the purpose of delivering a course of lectures on Mormonism. There were present each evening from two to four Mormon elders, and, as is my custom, they were given the privilege to stop the speaker at any point in his address to correct whatever they might consider a misrepresentation of their position. They were not in the least backward. Denial is their forte. If an unpleasant truth or fact is stated, they simply meet it with a denial. But these gentlemen soon tired of this amusement, for no sooner had they registered their denial than a quotation from their own books would silence them. The audiences were large and enthusiastic. We exposed their deceptive methods, as well as the fallacy and wickedness of Mormon teaching, apparently to the satisfaction of all present, except the defenders of the delusion.

From Syracuse we went to Albany, the capital city of the great empire state. Here a committee of thirty had made ample arrangements for a course of nine lectures. These were delivered in eight different churches, distributed over almost the entire area of the city, thus giving the largest possible number of people an opportunity to hear. One of the most encouraging features of the work was that the meetings were attended by people of large influence and high social standing. Here, as at Syracuse, the elders were permitted to speak and ask questions, with about the same results.

The daily press of both cities gave brief but very favorable and encouraging reports of the work done under the auspices of the committees having the anti-Mormon movement in charge.

On my return I visited Palmyra, N. Y., the birthplace of Mormonism; talked with many of the old citizens about its origin; visited "Mormon Hill," where the plates are said to have been found; climbed to the topmost peak and examined the hole whence the plates are said to have been taken. I tried to get a small section of the hole to bring away as a souvenir; but the hole was so time-worn and "ragged around the edges" that it would not hold together, and so I had to abandon the project altogether. Another explanation of my failure may be found in the fact that until quite recently, the late Admiral Sampson owned the property, and his amiable brother, who still lives on the farm, was not authorized to negotiate the sale of any part of the precious soil; but I did manage to get a few queer-shaped stones from the hill, two of which were picked up in the very midst of

that memorable hole. In proof of this narrative, if you are in doubt of its correctness, call at my study, see the stones and be convinced.

D. H. BAYS.

Woodward, Ia.

## Bloomington, Indiana, Meeting.

There were one hundred and seventy-three accessions—one hundred and two by confession and baptism—in the twenty-five days' meeting at Bloomington, Indiana. On account of the necessity of returning to our pastoral work in Minneapolis the meeting had to close all too soon. There were additions at every service except the first night, and fourteen came forward the last night. The city of Bloomington is a strategic point, this being the location of the State university which is only four squares from the church, and many of the students attended the services. There was no great excitement in the meeting, but an earnest, quiet enthusiasm for souls born of a reasonable faith in the gospel's power. There have long been two congregations of Disciples in Bloomington, one being anti-missionary society, anti-organ, etc. Many members from the latter attended the services, got new light and united with the missionary church. Thus the meeting was a triumph for the spirit of missions and a broader Christianity. Brother Thomas J. Clark has been pastor here for ten years, and this great meeting is an evidence of the wisdom of the long pastorate. He is loved by the whole community as a strong preacher and an ideal Christian gentleman. We have never seen a better spirit in a meeting, even the so-called "anti-missionary people" conceded that, and those who united with the Kirkwood Avenue church came practically without personal solicitation to leave their own organization. We have never enjoyed a meeting more than this with this splendid church. We lectured to a crowded house the last night on "A Trip Through the British Isles."

R. W. ABBERLEY.

April 16, 1904.



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Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

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## A Splendid Meeting.

The writer, with home forces, assisted by Sister J. E. Powell, of Wabash, Ind., as soloist and leader of a large chorus, has just closed a successful meeting with the East End Christian church, Pittsburg, Pa. According to the unanimous expression of the officers and members of the church, this was the most successful and profitable meeting ever held with this congregation. Sister Powell's singing delighted and charmed all who heard her. As a personal worker in soul saving she is the best the writer ever worked with. Her life is wholly committed to this supreme work. The interest in the meeting grew from the first to the last. The church stood royally by its pastor. There were 30 confessions and baptisms, six by statement, one by letter and one from the Baptist Church, making 38 additions. The leading soprano in the quartette of the East End church, a Methodist Church, was visiting in the city, heard the gospel, obeyed her Lord in baptism, and returned home a disciple of Christ. The church has been blessed, and we all rejoice and praise our King.

WILLIAM J. RUSSELL, minister.

## From Webster County, Mo.

Our county co-operative work starts out in fine shape. R. B. Havener closed a fine meeting of two weeks at the Corinth church, in which there were twenty-two additions—seventeen by baptism. Eleven were young men and four were public school teachers. This doubles our membership and gives us some of the brightest young people in the community. Brother Havener found us weak and discouraged, but leaves us happy and hopeful. He put us to work in a Bible-school, and we hope very soon to inaugurate Christian Endeavor work. This is my home church.

Prior to the above meeting Brother Havener conducted a two weeks' meeting at Sinai church, in which there were eighteen additions, ten of whom were young men. A Bible-school was organized and a subscription for preacher's salary for one-fourth time raised at each of the above meetings.

Bro. F. M. Wood, of Springfield, Mo., conducted a meeting at the Davis schoolhouse and had four additions by baptism. Brother Wood is employed to preach one-fourth time, and they are in the midst of building a house of worship.

Bro. F. M. Hooton, our president, is pushing this work, and we are hoping to come to our county convention with a good report of work done.

MRS. J. P. CALLAWAY, Sec.  
Marshfield, Mo.

## "Unconquered Land."

DEAR BRO. GARRISON: I am now a Missourian, having located with the Pattonsburg church for full time. It is almost thirty years since I left Missouri, during which time much of the land has been "conquered," many heroes have fallen, many friends have been won, much progress has been made, many false notions of missionary plans and work outgrown, better equipment and closer co-operation for evangelistic work gained, and we are better and more favorably understood by our religious neighbors than we were thirty years ago. There is cause in all this for great gratitude and encouragement. I feel sensible of both, and a confidence in the spirit of the Missouri brethren that forbids any hesitation in taking my place among them and assisting in taking the rest of the "unconquered land."

Keep me straight, if you can. If you have any good advice, let me have it now. Don't wait till it is too late. If you know anything better than the "old Jerusalem gospel" for my parishioners, teach it to me; or any better way to preach it than just as it is, let me know all about it, so I can keep step with the column as it advances to the conquest. I have read your serial on the "Unconquered Land." I find no fault with any position there taken.

"Them's my sentiments, tew." I do not always agree with you, but maybe quite as often as you do with me. Still I am always on the same side with you in the grand movement for Christ, in purpose, feeling and effort, if not in method. And I expect to have my share in the rejoicing when the victory has been won.

J. H. PAINTER.

## The Evangelistic Band of the University of Chicago.

Last December ten young men of the University of Chicago banded themselves together for evangelistic work. Their plan was to visit cities near Chicago, hold meetings from Friday evening till Sunday evening, returning to their studies on Monday.

They have held six meetings in such places as, Michigan City, Ind., Hammond, Ind., and Beloit, Wis. In these six meetings more than three hundred people have been brought to confess faith in Christ.

The work of the band is done absolutely without charge, the young men asking only that their railway fare and entertainment be provided. In these meetings each man does that particular work for which he is best prepared, and much personal work is done.

At Batavia, Ill., the churches all united, giving the band full charge of the meetings.

The entire community was greatly impressed by the unselfishness and genuine earnestness of the men. The spiritual life of each church was deepened and enriched, while many were brought to see more clearly than ever before the reality of the religion of Jesus Christ.

H. F. BURNS.

## World's Fair Accommodations.

THE CHRISTIAN-EVANGELIST can be of very material aid to those of its readers who intend to visit the great Louisiana Purchase Exposition, which opens April 30. The question of lodgings while in the city is first in time and importance. The want columns of the CHRISTIAN-EVANGELIST will be used by the membership of the church in this city to call attention to rooms which they may have in their residences for the accommodation of visitors to the Fair. We believe that through this medium both the renters and those who have the rooms to let will be benefited because of congenial arrangements. In this issue will be found three advertisements of the character referred to above, namely, that of Sister T. R. Bryan (wife of the treasurer of the Church Extension Board), Sister Henry Orpen, Sister E. L. Foster and Sister T. B. Spurlock (112 Oakwood avenue), of this city. These are all favorably known to us, and we recommend those intending to come soon to write to them and let them know just what their needs are and when they will visit the Fair.

## Semi-Annual Report Compton Heights Christian Church, St. Louis, Mo., April 6.

I have been with the Compton Heights Christian church just six months. During this time we have received into our fellowship 49 people: 17 by baptism, three from the Baptists and 29 by letter and reclaimed. Our three Sunday-schools are doing excellent work. They are reaching about 700 pupils, with an average attendance of over 500. We have just organized our women into a union, and are now districting the city for an advance movement. We have one of the best Christian Endeavor societies in the state. We raised \$300 for foreign missions and are planning for the home collection, May 1. Our prayer-meetings are well attended; our people are united and happy.

F. N. CALVIN.

## ST. LOUIS IN A BLAZE

of excitement over the arrival of Dr. G. W. Randolph, the noted specialist who cured so many STAMMERERS in this city a few years ago, in three days' time, and many by mail as well. Go to see him or write with stamped envelope, 2710 Washington Ave., St. Louis.

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## Obituaries.

Notices of deaths (not more than four lines) inserted free. Obity memoirs, one cent per word. Send the money with the copy.

### BROWN.

Sister Elizabeth Brown, who died recently in Rushville, Mo., was nearly 94 years of age. She had been a member of the church 60 years. Her death was a glorious exemplification of the Christian faith. She arranged for her burial as if she were arranging for a pleasure journey. After all was arranged, she requested Bro. Joseph Lowe to preach her funeral, which he did from a text of her own choosing.

### HALL.

Claiborne Hall died at Athens, Ill., April 13, 1904, aged 84 years, 7 months and 8 days. He came to Athens from Virginia in 1829, went to Knoxville, Ia., in 1843 and returned here in 1864 where he has since remained, a leader in good works. He was liberal, public-spirited, devoted to the church and often preached. He was always in his place. Athens will seem lonely without him. He leaves a wife and one son.

GILBERT J. ELLIS.

Athens, Ill.

### HELLER.

Dr. William H. Heller died at Abingdon, Ill., April 4, 1904, aged 80 years, 10 months and 23 days.

### JARMEN.

Louisa Ann Jarmen died in Bolivar, Mo. April 10. She has been a sufferer for twenty-five years. She leaves nine children and a husband. She has been a faithful member of the church for eighteen years. Funeral by writer.

J. H. JONES.

### JONES.

Mrs. Helen Jones, daughter of Dr. John T. Cox, of Moberly, Mo., died at her home in Palmyra on Tuesday. She was married about a year ago to Elder Jones, who is pastor of the Christian church at Palmyra. She leaves a child a few weeks old. The burial will take place to-day in Oakland cemetery, near this city.

### MIKSELL.

Joshua Mikkell departed this life March 29, 1904, aged 83 years and 1 day; was the father of 9 children, 5 living and 4 dead. He was a member of the Church of Christ 64 years. He died at the home of his daughter, Mrs. A. Pierson, in Avery, Iowa. Funeral services conducted by Bro. B. W. Pettit.

Avery, Iowa, April 13, '04. ELDER A. PIERSON.

### RAMEY.

Abigail West was born July 26, 1828, at Liberty, Brown county, Ohio, and died at Unadilla, Neb., March 3, 1904, surrounded by her six children, a band of men and women to make glad the heart of any mother. She was a member of the Christian Church from her youth, and all of her children are members of the Church. She was the daughter of John and Lavina Stewart West, and sister of Eleanor Pickrell, W. W. West, J. S. West, and the wife of the writer. She was married to William Neyman Ramey in 1847. In 1858 she moved with her husband and family to Edina, Mo., where her husband died in 1869. She was a devoted and most unselfish daughter, sister, wife, mother and friend. Funeral services were held in the church at Unadilla, and her body was borne to its last resting place in Unadilla cemetery by her four sons, her son-in-law and a grandson.

O. A. BARTHOLOMEW.

### WEST.

Died, in Bolivar, Mo. April 23, Mrs. West, a faithful member of the Baptist Church from girlhood. Funeral by writer, assisted by Professor Dow, of Southwest Missouri Baptist College.

J. H. JONES.

## A Sermon in a Nutshell.

In the Scripture the cities are the worst and the best of places. From Sodom, the worst, the best is a long call. It is only possible by the saving power of the gospel. Home mission work has no harder problem nor heavier burden than the saving of the cities, yet it must be done. Consider home missions: 1. For the sake of the cities themselves. 2. For the sake of the country. 3. For the sake of the world. 4. For the sake of Christian workers. 5. For the sake of Christ.



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**Business Notes.**

Have you seen the "Lesson Primer" for the primary teachers of our brotherhood? Well, that you may do so, we offer it at 15 cents, postpaid.

"Man Preparing for Other Worlds," by W. T. Moore, with over 500 pages, discusses some most interesting problems, and is offered you at \$2, postpaid.

"Jonah and Jesus," says the manager of the book department, while they last, at 15 cents. That sounds like giving away good literature and throwing in the cover.

So the "Morning Star" was, in its time, a most acceptable song book, but we have 150 on hand, boards, and you may have them at 50 cents per dozen, \$4 per 100, not prepaid.

Those revised Testaments at 7 cents for limp, 15 cents for the full cloth, and 35 cents for primer, silk cloth, will soon exhaust our stock; then come the regular prices again.

Our baptismal suits always give satisfaction, for we have refused to handle any but the best; yet we sell these at less than others, for we can afford to do it, handling them in such quantities.

The Souvenir Portfolio of the World's Fair offered by Our Young Folks is one of the very generous offers to which we like to call your attention, feeling you will thank us for the "bargain."

The Lesson Helper is for teachers of the "Intermediates," and that you may use it the remainder of this year, feeling sure you will then order for the next, we are offering the book for 15 cents, postpaid.

The Revised Christian Hymnals, boards, at 30 cents, are the books for the congregation. In cloth, at 75 cents, they are the acme of the song book list and are offered in dozen and hundred lots at much less.

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scribers to the CHRISTIAN-EVANGELIST. That's enough.

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Think of one of the most interesting books ever written, "Life of John Smith," by Williams, cloth, steel portrait, 578 pages, 50 cents. At that price, every parent can well afford one for the children—all the children. Never sold before for less than \$2.

Some of the most "shamefully cheap" bargains are offered our friends in another part of this paper this week, but the offer holds for only 30 days, as we feel that most of the books will be gone by that time, and the offer applies only during the present stock.

The Pocket Record and Memorandum, by G. A. Hoffmann, seems to be filling a long felt want, or the preachers have long felt the want, but could not meet the price until this handy little memorandum was put to them at 50 cents, so that we will soon issue another edition.

"Half Hour Studies at the Cross" continues in demand, thoroughly furnishing with the needful preparation one who presides at the table. It makes the part he takes acceptable and helpful to the membership. The book was prepared by Brother Garrison with this in view. 75 cents.

To the many mission Sunday-schools being organized this spring, we will furnish song books like "Tidings of Salvation," 120 pages, in boards, with good music, at ten cents each, or one dollar per dozen, and \$7 per hundred, not prepaid; and you may have the limp at \$5 per hundred, not prepaid.

While in the "old book" business, we have "Apostolic Songs" in boards, another great seller in its time, but they are offered you now at 50 cents per dozen, \$4 per hundred, not prepaid. "Pearly Gates" may go the same road; then we will have only the newest and most up-to-date song books.

Think of McLean's Missionary Addresses at 25 cents for the next thirty days! Do not wait one day, for surely the demand will soon carry such a book into the library of every minister and most of the reading brethren not now supplied. It both equips and quickens one for missionary sermons at all times.

Why should not one of the brethren compliment the mechanical part of the books of the Christian Publishing Company, as compared with some others? This company does not put

out any but the best of work in that line, and when the "Life of John Smith" is offered you at 50 cents, it is the same book that we have been selling at \$2, but now that the trade in that book is about over, we had rather the books were in your libraries at our loss than on our shelves at the loss and doing no good.

"Is it not a helpful solution to the problem of the future," says Dr. W. T. Moore, "if it can be made probable that all the worlds that now roll in space will be ultimately inhabited by people who have lived, sinned, suffered and been redeemed during their pilgrimage on this earth? In that case the whole universe will ultimately be inhabited by a common brotherhood who will be fitted for the most sublime fellowship through the ceaseless ages of the future. Doubtless we shall carry with us from this world many of the memories and habits and even the vocations with which we have been familiar, and which have helped to form our characters while passing through the discipline of the present life." "Man Preparing for Other Worlds" (price \$2), by W. T. Moore, is the result of fifty years of study and thinking. W. T. Moore is one of our strongest intellects. He was a favorite pupil of Alexander Campbell.

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## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

### Additions Reported Last Week.

Baptisms.....	1,096
Letter and statement.....	318
Denominations.....	55
Total.....	1,469

M. L. BUCKLEY.

Harrison, O., April 12.

### CALIFORNIA.

Vacaville, April 11.—Three additions, one by confession, two from the Baptists. Easter morning the Knights Templars attended in a body and listened to a sermon on "The Power of His Resurrection." Our Easter offering was \$246.—J. E. DENTON.

Ukiah, April 12.—Two additions here Sunday. Work progressing nicely. Large audiences. I preached the Easter sermon for the Knights Templars. I have 65 young people enrolled in my Sunday-school class.—OTHA WILKISON.

### COLORADO.

Grand Junction, April 11.—Twenty-nine added to date in meeting with home forces.—F. F. WALTERS, pastor.

### DISTRICT OF COLUMBIA.

Washington, April 14.—At the semi-monthly meeting of the Washington ministerial association, there were 37 additions reported; 28 confessions. The churches of Christ at the capital are all awake to the interests of the Master's cause. The home missionary rally conducted by Bro Z. T. Sweeney in Vermont Avenue Christian church was enjoyed, and will do much good. Many visiting brethren from neighboring cities were present. The writer is opening up a work in Alexandria.—J. MURRAY TAYLOR, Sec. Wash. Min. Association.

### FLORIDA.

Jacksonville, April 12.—The meeting conducted by Brother James Small, evangelist, and Bro. J. T. Boone, pastor at the First Christian church, closed its fifth week last Lord's day. The congregation that night, composed largely of members of other churches than the Disciples, voted unanimously for the continuance of the meeting. The attention and interest has been intense, and increasing. Every Lord's day the house has been crowded to its utmost capacity, both auditorium and Bible-school room. Many tourists were regular in attendance. This is another demonstration of the wisdom of building largely and commodiously. Great audiences come every night. There have been 88 additions to the church. Brother Small has done a grand and glorious work. The seed he has sown will bring abundant harvest.—JAMES R. CHALLEN.

### ILLINOIS.

Harvey, April 11.—One addition last night. Interest increasing steadily. Have just purchased three pulpit chairs, which add beauty to the church.—JOHN J. HIGGS.

Quincy, April 11.—Two additions by baptism to the First church last night; one by letter one week ago.—WALTER M. JORDAN.

Eureka, April 11.—One addition at Mackinaw.—H. H. PETERS.

Barry, April 15.—We have been here one month. The Sunday school manifests symptoms of a revival. Audiences increasing, in spite of bad weather. The church exceeded its apportionment for foreign missions, though it was without a pastor the first Sunday in March, and no special preparation had been made.—W. J. BURNER.

Rock Falls, April 15.—Meeting in Rock Falls closed on Friday night with 65 additions. These were as follows: 17 by letter

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and statement, nine reclaimed, 25 by primary obedience, five from M. E.'s, one from Congregationalists, one from Protestant Methodists, four from Baptists, one from Swedish Lutheran and one from Catholic church; 54 of these are adults, 24 are men. There was a nucleus of 47 here, so that there are now 112 in this church. This has been a mission of the Sterling church, and to their help and the untiring zeal of their pastor, W. E. Spicer, the district is indebted for this church. \$675 has been raised toward a preacher, and with the help of the district board a minister will be located at once. This is the third church which I have organized under the first district in northern Illinois this year. I close my contract with them now and go to my farm near Speed, Cooper county, Mo., for a month's rest. I shall then re-enter the general field.—HAROLD E. MONSER.

### INDIANA.

New Albany, April 11.—Three confessions and two by letter at the Central church yesterday. Two confessions at last prayer-meeting, making 17 additions at regular services in eight days. We are having somewhat of a revival without special effort and at regular services.—B. F. CATO.

### IOWA.

Corning, April 12.—Meeting closed with 16 additions. A good meeting considering the condition of the church at the beginning. Evangelist Gregg preached as able a series of sermons as I ever heard. The people were well pleased with the meeting. Would be glad to hear from pastors or evangelists who wish to secure my services. Permanent address, Cotner University, Lincoln, Neb.—CHAS. E. MCVAY, singing evangelist.

Corning, April 12.—Closed last Sunday with crowded house. Opposition has been very much against us, yet all count the meeting a success. There were 16 additions, nearly all from new families. Prof. C. E. McVay led the song service. He is a very capable leader and a fine soloist.—SAM'L GREGG, pastor-evangelist.

Ellston, April 12.—We closed a meeting here Friday night with 32 additions. One more confession on Lord's day morning. I preached at Kellerton Sunday, where I held a meeting in January with 75 additions, and

had two valuable additions by letter. Churches desiring meetings write me for terms at Des Moines, Iowa, University Place.—J. SHERMAN COFFIN, evangelist.

Atlantic, April 11.—Meeting here grows in interest; 45 to date; 7 last night; Mrs. Sada Hamilton, singer.—W. B. CREWDSON.

Creston, April 11.—The church is enjoying a good degree of prosperity. Eighteen were added to our membership the past month, and some eight or ten earlier in the winter not before reported. Nine came by confession and baptism, the others by letter and statement. We exceeded our apportionment for foreign missions.—R. H. INGRAM.

Des Moines.—The revival meeting at the Ninth and Shaw St. church of Christ closed with crowded house and unabated interest. The preaching was done by the regular pastor, J. Edward Cresmer, and the music was furnished by a chorus of twenty-five voices, led by the regular chorister, Mrs. Mary A. Mercer. The results of this three weeks' effort were 22 confessions, six reclaimed and two by letter. Bad weather hindered the meeting very much, but everyone is happy and encouraged over the results.

### INDIAN TERRITORY.

Tishomingo, April 13.—One added by letter at Roff last Lord's day.—E. S. ALLHANDS.

### KANSAS.

Salina, April 13.—Eleven by letter and twenty-two by confession added to the church since Jan. 1.—DAVID H. SHIELDS.

North Topeka, April 11.—Began as pastor of the North Topeka church March 1. Have had six additions—four by letter, two by statement. I am pleased with the outlook.—F. H. BENTLEY.

Caldwell, April 11.—One by statement and one from the M. E. Church at last night's services. I put the records of additions, as given by Brother Buckley, on a blackboard at the morning services, and I believe it is doing some good.—LEE H. BARNUM.

### KENTUCKY.

Lexington.—J. B. Hunley has been assisting Gayle Spencer in a meeting at Forest Hill, this city, in which there has been a deep interest, and during which a number of persons have made the good confession.



## MISSOURI.

Carrollton, April 13.—We have had the following additions in regular work: three at River Side (two confessions, one restored); three confessions at Norborne, three at Green City; on the second Lord's day, April 10, one from the Baptists and two by statement.—73 in all since the first of the year.—J. B. LOCKHART.

Shelbyville April 12.—Our Lord's day school, under the supervision of Bro. W. W. Mitchell, is growing in interest and attendance. Offering for orphans' home amounted to \$17.16. The work in general is very encouraging.—CLARENCE E. WAGNER, pastor.

Boonville, April 11.—Three baptisms and one by letter on the 3rd. Three confessions and two by letter yesterday, April 11.—H. N. McKEE, pastor, E. H. ROBERTS, JR., clerk.

Mound City, April 5.—One confession at Fairfax Lord's day, and one by letter in March.—J. N. COLE.

Sedalia, April 15.—Meeting continues with increasing interest. J. M. Rudy, the new pastor, is managing things very wisely and successfully; he is striking hard blows against the sins of the town; the church is being very much spiritualized; the future is very bright. The pastor's wife is supplementing his work in many ways. She is honored and loved by all the people of the city.—H. A. NORTHCUTT, evangelist.

Moerly, April 14.—Am preaching where I have been for four years, with exception of Salem. Work is getting along nicely. Paid \$350 debt at Renick; raised about \$30 for orphans' home at Clark, first Sunday in April. Expect to build a new church at Salem this summer. Will try to get each church to fall in line in all missions.—S. J. COPHER.

St. Louis, April 18.—Three confessions at the Hamilton Avenue church yesterday.—FRANK J. NICHOLS.

## NEBRASKA.

Beaver City, April 13.—Closed a three weeks' meeting last night with De Forest Austin as our evangelist. Brother Austin is young as a preacher, but held us a fine meeting. We recommend him to others who need an evangelist. Added to the church by baptism, 18, letter, 2, from the denominations, five.—A. C. CORBIN.

## OHIO.

Dayton, April 14.—Two confessions at the Central church last Sunday.—I. J. CAHILL.  
Richwood, April 9.—During a short meeting with the church here recently, three persons made the good confession, and one was received by statement. The church, which has been without a pastor for over a year, will co-operate with some nearby point in the support of a pastor. There is a promising field here for a wise and diligent workman.—M. B. RYAN.

Glenville, April 9.—Five added by letter and one by confession and baptism recently.—M. B. RYAN.

Van Wert.—"We are glad to say that God has blessed our efforts here until to-day we are permitted to see this church free from debt. On April 10, 1904, we saw her indebtedness canceled and the mortgage consumed in flames."—H. E. STEVENS, minister.

## OKLAHOMA TERRITORY.

Perkins, April 13.—A three weeks' meeting at Carney resulted in 18 additions, and an organization of 44 members. Carney is a new town of about 500 people on the new Katy railroad.—W. J. GARNER.

Ripley, April 12.—Closed here yesterday with 30 added—17 by baptism, three from denominations, ten by letter and restoration. Go next to Stroud. Ed McKinney fine chorister. Open for engagements; address him Dorsey, Ill.—ARTHUR W. JONES, Comanche, I. T.

Shawnee, April 12.—Four additions last Sunday.—GRANVILLE SNELL.

Geary, April 11.—Just closed a two weeks' meeting in Cleveland county, O. T., five miles west and three north of Norman. Planted a New Testament church of fourteen members. Bro. J. C. Powell, one of the old

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guard of our movement, lives in the vicinity and will care for them. I leave for Garfield county and north part of territory Thursday, April 14.—R. S. SMEDLEY.

Blackwell, April 15.—Bro. H. C. Hilton who had been our pastor for eighteen months, having resigned and gone to Ellensburg, Washington, the church has called Zach A. Harris, of Ft. Wayne, Ind., who has accepted the call and will be on the ground for service May 1. Our church is out of debt all round, and we commence the new partnership with a fair prospect for increased influence in this community.—JOS. W. HALL.

## PENNSYLVANIA.

Philadelphia.—The annual report of the First church shows that \$8,128.97 was raised for all purposes. Of this amount \$938.75 was given for missions and \$800 was paid upon the mortgage indebtedness. The year was closed with all debts paid and a balance of \$27.03 in the treasury. At a recent meeting of the board it was decided to employ a pastoral helper to assist in the extension of the work. A series of special meetings was held Easter week, the pastor preaching, which resulted in 14 accessions. A home missionary rally was held in the church April 6. In the evening Bro. Z. T. Sweeney spoke to two hundred of the Disciples of the city on "American Civilization."

## TEXAS.

Cleburne, April 11.—Two splendid additions to the church yesterday by statement.—J. G. CREASON.

Houston, April 16.—There were four confessions at Sabinal last Sunday and two accessions the visit before; one man 72 years old by baptism. I could assist some church in a meeting beginning the third Sunday in May.—E. W. BRICKERT.

## WISCONSIN.

Milwaukee, April 12.—Six added since my last report. Work continues to prosper.—C. M. KREIDLER.

## WYOMING.

Sheridan, April 11.—Two additions, both by letter. Our Bible-school's first offering for our Benevolent Association was \$15.35.—F. E. BLANCHARD.

## Changes.

W. R. Jinnett from Earlinton, Ky., to Columbus, Ind.

C. E. Wells from Cherokee, Iowa, to Keota, Iowa.

W. B. Harter from Nebraska City, Neb., to Prescott, Iowa.

C. A. Coakwell from Des Moines, Iowa, to Altoona, Iowa.

C. H. Hilton from Blackwell, Okla., to Ellensburg, Wash.

S. F. Field from Francisville to Winamac, Ind.

O. P. Spiegel from New Orleans, La., to Birmingham, Ala.

F. E. Day from Winnebago to Truman, Minn.

G. F. Power from Vincennes, Ind., to Butler College. Will preach at Burneville.



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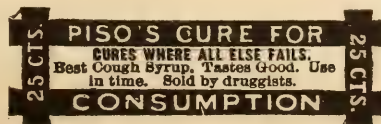
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## Family Circle

### To-Day.

Upon John Ruskin's writing desk  
A slab of chalcedony lay,  
And on it, cut in careful script,  
The word "To-day."

Honored of all, a wondrous man,  
And held a prophet in his way,  
He let "To-morrow" bide its time  
And used "To-day."

Upon the tablet of the will  
How good to write, the selfsame way,  
Putting to-morrow's uses by,  
The word "To-day!"

—Harriet Prescott Spofford.

### Ministers' Boys.

Are you the son of a minister or are some of your boy friends sons of ministers?

It is a common saying that ministers' sons turn out badly. Well, don't you believe it. There is a noted French scientist who has studied into this subject, and he has a long list of names to prove that the sons of ministers make up the larger number of the world's great men. Here, for instance, are some of the names:

Agassiz, Hallam, Jonathan Edwards, Whatley, Parkham, Bancroft, the Wesleys, Beechers and Spurgeons, Cowper, Coleridge, Tennyson, Lowell, Holmes, Emerson, Charles Kingsley, Matthew Arnold, Dean Stanley, Macaulay, Thackeray, Sir Christopher Wren, Sir Joshua Reynolds, Swift, Sterne, Hazlitt, Presidents Cleveland and Arthur, Peter Stuyvesant, Adoniram Judson, Timothy Dwight, Henry Clay, FitzGreene Halleck, Morse the inventor, Justices Field and Brewer, United States Senator Dolliver, of Iowa, and many others in the Senate.

### Forty Dollars Worth of Temper.

Whoever wishes to hear a solemn, almost tearful, oration on the evils of losing one's temper should apply to a certain scientific gentleman in Washington, of whom the Star tells a tragic story.

He had a negro servant who exasperated him by his stupidity. One day, when he was more stupid than usual, the angry master of the house threw a book at his head. The negro ducked and the book flew out of the window.

"Now, go and pick that book up!" ordered the master. The negro started to obey, but a passerby had saved him the trouble, and had walked off with the book. The scientist thereupon began to wonder what book he had thrown away, and to his horror discovered it was a quaint and rare little volume on mathematics which he had purchased in London, and paid \$50 for it.

"The next time that I feel that it is absolutely necessary to throw things," he exclaimed in his sorrow, "I'll choose something less expensive than a favorite book."

But his troubles were not over. The weeks went by, and time, the great healer, had begun to assuage his grief, when, strolling into a second-hand book shop, he perceived to his great delight a copy of the book he had lost. He asked the price.

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"Well," said the dealer, reflectively, "I guess we can let you have it for \$40. It's a pretty rare book, and I dare say I could get \$75 for it by holding on a while."

The man of science pulled out his wallet and produced the money, delighted at the opportunity of replacing his lost treasure. When he reached home he sat down at the table to gloat over his find, and a card dropped out of the leaves. The card was his own, and further examination showed that he had bought back his own property.

"Forty dollars' worth of temper! Huh, I think I shall mend my ways!" he was overheard to say. His daughter, who tells the story with glee, declares that the negro servant is positively worried over the sunny disposition of her father. He feels that the worthy man must be ill.—*Youth's Companion*.

### Coining.

Night and day the money-making presses of the Philadelphia mint continue to turn out gold at the rate of nearly \$1,000,000 every twenty-four hours. Nothing else is being done. Not a silver coin is being handled. The order of the Government is for \$100,000,000. The San Francisco mint is expected to furnish one-half of the amount. The new money is to be put in reserve for gold notes issued under an act of July 12, 1882. These have been getting very scarce within the

last six months; banks have been running short of them. All hands are working over-time in the melting and refining-rooms and the assay department. The big task will not be finished for several weeks yet. It was begun about the first of last month. When the \$100,000,000 has been manufactured the gold notes in denominations running from \$20 to \$10,000 will be cancelled by the Treasury Department. Meanwhile, the presses will not cease operations until the last dollar called for is coined.

Bishop Mallalieu, of the Methodist Church, always advocated paying better salaries to ministers. He told once of a capital young fellow, hopeful and happy in his pastorate in spite of the small pay. He had lost sight of him for twelve or fifteen years, when suddenly he met him in Boston, looking prosperous.

"What church are you in?" asked the bishop.

"Oh," he said regretfully, "no church—the wholesale hat business."

"Why did you leave the church?"

"For seven reasons."

"What were they?" asked the bishop.

"One wife and six children."

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The statuary is happily placed in front and at the base of the main piers at the sides of the grand openings.

This affords 16 groups which will illustrate transportation in all its phases as well as the progress made by the United States in this science. There will also be four groups of statuary surrounding the four pylons placed at the east and west fronts.

### Queer Japanese Customs.

Japan is a queer country; it is a land of contradictions and inversions. We prefer sweet fruit, and they sour; they make saucepans of paper; we weep at misfortunes, they laugh; we think white teeth beautiful, Japanese ladies varnish their teeth black; they put on the roof of a house first, and build the walls up afterward; their carpenters draw the plane toward them; their horses' shoes are of straw; their tailors, in stitching, point the needle from them; in their locks their key turns from left to right. Old men in Japan fly kites and spin tops, while children look on; Japanese writers use painting brushes, not pens, and write from bottom to top, and from right to left; in Japan there are no lawyers, and Japanese doctors never make any charges or send in any bills; our mourning garments are black, theirs white; and they mount a horse on the off side.

✧

### A New Heart.

"Mamma," said Blossom, "how will God get my new heart in?"

"My darling, what do you mean?"

"Why, my verse mamma; don't you know? 'A new heart will I give you.' How will he get it out, this one that I've got, and put the other in?"

"Dear little Blossom, it is not your heart that you hear beating that God means; it is the part of you that thinks and loves people, or that hates anything. That is what God promises to change. When God says he will give you a new heart, it means that he will make you love things that you didn't love before, and not want to do naughty things any more."

"Oh," said Blossom, "I see how it is—it's my think that God is going to make new."

Bishop Dudley, of Kentucky, who has just died, and who had many warm friends in Boston, used to delight in a story of a colored girl in his church.

"Supposing," he asked her, "that you were walking along the road and saw a low hanging branch, and on that low branch was a nice fat chicken. What would you do?"

"Don't ask me that question, boss," she begged.

"Oh, yes, tell me, what would you do?"

"Well, boss, you know I've only an infant in de kingdom."

Which ended the conversation.—*The Boston Record.*

✧

### Children's Children.

John D. Crimmins, a prominent New Yorker, is never more delightful than when telling anecdotes of children.

"A little girl of seven," Mr. Crimmins said one day, "came to me after church on a Sunday morning and asked: 'Have I any children?'"

"I dropped my newspaper and regarded her with amazement.

"What?" I said.

"Have I any children?" she repeated.

"Well, I should hope not!" I exclaimed. "Why on earth do you ask me such a question as that?"

"Why, in church this morning," said the little girl, "the clergyman preached about children's children, and I wondered if I had any."

✧

### The North-Western Line Russia-Japan Atlas.

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## With the Children

By J. Breckenridge Ellis

### The Green Witch.

#### CHAPTER VIII.

George was strengthened by his conversation with Mr. Halway; not that the old gentleman had announced any new truths, but he had given expression to what the young man had only vaguely felt. It was his purpose henceforth to fight his battle against privations without making the combat more difficult with the burden of vain regrets. It was hard to give up his old friends, or rather, to have them give him up. But after all, the struggle for recognition must be made between oneself and circumstances; he must make up his mind to stand alone. He found life easier after reaching this resolution. Diligent in his work, faithful to every trust committed to him by his employer, he no longer cast wistful glances at the Greer home as he drove past; he no longer half hoped Linnie Greer would wave to him, or give him a kindly greeting from the sidewalk. As he saw her in the distance, bright and sparkling, laughing with her school-friends, no bitterness pricked at his heart. A cloud did not fall upon his brow when he met Flora Stoner and she pretended to be attracted by an object on the other side of the road. With all the intensity of his will, he had resolved to accept the consequences of his lowly position, and cease expending any of his energies in vain revolt.

In the meantime he was pursuing his self-education. Never swerving from his purpose of becoming a physician, he devoted his spare moments to study. It was only after the day's work, or before the early hour of hurrying to the store, that he could call time his own. Mr. Stoner would not have tolerated a book in his hands during business hours. At first it had been hard to apply himself to study after his day of labor, and still harder to rise before day and bring his faculties to bear upon their task. But after relentlessly dragging his body out of bed, while his mind was still half asleep, it became easier to form the habit. He allowed himself only six hours of sleep. His open-air life in the delivery-wagon kept him strong and well, yet gradually there was a change in his appearance, a change hardly to be defined. He became graver, more self-reliant, more self-centered. His ambitions and the poverty that made their attainment difficult, gave him an air of maturity. He seemed several years older than Spot. Gradually his former companions ceased to hail him facetiously with "Hello, Wheels!" or "Hi, Poll!" or to ask him if he had lost his green umbrella.

His life was not unhappy, though it lacked the sunshine that warms the eyes of friends. He sent all the money he could spare to his father, and at last began to grow a little uneasy about the amount he had lent Spot, since that youth was still unable to cancel the debt. Letters from Florida told him that his father's health was about the same, which meant in a con-



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dition serious enough to necessitate his remaining with his sister. Mr. Clayton had been unable to get work for his son in Florida, but still hoped to find an opening that would enable them to live together once more.

As Spot was now in the high school, George did not see much of him. Sometimes his employer's son sat up after bedtime, reading a dime novel while George studied Latin. In a corner of the meagerly furnished room was a stack of sensational paper-back novels, each bearing upon its cover a crude picture executed with considerable dash and spirit. Spot was devoted to this class of reading,—the "sans culotte" of literature,—but he usually took his novel to the home of a friend, because his own room was so cheerless. It had never been Mrs. Stoner's philosophy that her son should care for his own room. For this reason there was no stove. As autumn came with its chilly nights, George would put on his overcoat before sitting down to Latin. The Stoner family appeared to live in luxury, but the extravagance in the front of the house was atoned for in the rear. No one in Burr City dressed more richly than the mistress, and no girl in "the set" spent more upon her clothes than Flora; but perhaps no family dined more frugally; and George often left the kitchen table filled rather with awe from Mrs. Binitzer's relentless eye, than with victuals. Nor did Mrs. Stoner show a useless waste in the matter of her wardrobe. When not upon parade she attired herself in wrappers, and kept herself from the sight of man. During these periods of wardrobe-economy, company rang the door-bell in vain. It mattered not that Mrs. Stoner knew the visitor was aware of her being at home. She would rather make an enemy than appear without one essential pin or fold. It was in the non-essentials of life that the family were profuse. Rigid economy in its essentials, in those features which are not presented to the public,—in its beefsteak and fuel,—reconciled Mr. Stoner to expenditures in other directions. For example: the grocer consented to the purchase of a handsome stove for the parlor, because he knew it would seldom contain fire. Mr. Stoner called himself a careful man of business. He was, in fact, a miser.

Spot often carried away a pocket-full of detective stories for the delight of his companions, returning about midnight enveloped in an atmosphere of tobacco. One night in October as George sat in his overcoat bravely fighting one of Cæsar's battles, Spot entered the poorly-furnished bedroom. It was only half-past nine, and George, supposing the other intended to remain at home and associate with pirates under his own electric light, did not look up.

"Look here, George,—say!" said Spot, sitting astride of a chair, and settling his hat over one eye. "You've got 'way over in that book,—farther than my class. I wish I was your sort.

I believe you'll beat me in the race yet, although you've got a check rein on you. But I can't help it. I'm Spot Cash Stoner. I wish I'd lived up to my name. I'm in awful trouble."

"I can't lend you any more, Spot," said George. "I have told you that father lost everything he had, and I must send him money, and not let him feel that he's living on charity. You know how little I make, and there just isn't a dollar to spare."

"Now, I never dreamed of trying to borrow from you," said Spot reproachfully. "Can't I discuss my troubles with you without exciting suspicions like that?"

"Oh, excuse me," said the other, closing his Cæsar, but keeping his finger at the page. He was about to add that borrowing had been the inevitable result of Spot's former discussions, but the sight of the handsome, bright face drove away every slighting thought.

"Old fellow," said Spot. George warmed toward him at the friendly tone. Spot left the chair to stand before the mirror. "Say, George, do I

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seem a little pale, a little thinner than usual? The awful strain I've been under is enough to wear out some men."

"I haven't noticed any change," said George.

Spot stared at his reflection and pulled his hair down over the middle of his forehead. "Yes, I bear up remarkably well," he said, a little discontented. "George, I've come to you for help. I trust you as I never trusted another man. Put up that Latin. I want you to go with me."

"Where?" asked the student.

Spot began to make a cigarette. "My boy," he said, looking down upon his companion, and spreading his legs judiciously, "don't ask any questions. I'll tell you everything I can reveal. It's necessary for me to go two nights in the week to a certain old tumbled-down cattle-shed out in the woods—where I'm going to take you in a few minutes."

"Oh, thank you!" said George doubtfully.

Spot laughed. "Now, my son, there are no cattle there to horn you. But how can I laugh? This is a serious matter—two nights every week. It's about five miles from town, in an awful lonely place. I ride one of ma's horses. But mark you, lad, I am supposed to walk there. So I dismount in a quiet nook, when near the shed, and finish the journey on foot. After reaching the shed, I enter and light an old lantern which you will find in an inverted barrel in the northeast corner."

"I do not intend to enter this shed," said George with decision.

"You light the lantern," continued Spot, lighting his cigarette and inhaling the smoke, "and set it where its light may be seen from without." He held up the cigarette as an illustration. "Then from out that barrel you take a greasy old blank book. On one page my name is written several times, with the date after it, like a hotel register. Every time I make my nocturnal visits, I must write my name and the date on that page. After this is done, I blow out the lantern, put it and the blank book back in the barrel, and come away. That is all."

"Why do you go?" inquired George.

"If I do not go twice a week, I am ruined—that's all. But isn't it enough? I can't explain further. But isn't it enough? I am simply ruined if I don't go!"

"Very well," said George, who did not like this mystery, "then go!"

"Exactly," responded Spot. "Come on."

"Not I, Spot. I don't like it, and I shall go on with my lesson. I don't think Latin very interesting, but I prefer it to cattle-barns. Spot, I am losing some useful time, old fellow. Tell me about it to-morrow."

Spot again placed himself astride of the chair, with his elbows on the back.

"Look here, George; now I'm pretty patient, don't you think I am?"

"So am I," replied the other, opening his book.

"You've nothing else to do but be

patient," returned Spot Stoner. "I'll finish my tale. You know Jim Greer has taken the typhoid fever. It's lucky you have had it, for I spent night before last with him, up to twelve o'clock, reading. It's very likely that I'll take it. As you had it last spring, you're safe. Now do you see the connection? If I get sick, I can't go to that cattle-barn. You will have to go for me, and sign my name and the date of your going."

"Forgery!" said George.

"No," interposed Spot, "you don't imitate my handwriting. There's no intention of deceiving anybody. All that's required is that my name be written there twice a week; it doesn't matter who writes it. You are the only man I can trust with my secret."

"But you haven't trusted me with it," said George. "Why must your name be written there?"

"Because if it is not—I speak to you upon my honor, George—I am ruined."

"But how can such a foolish performance as that keep you from being ruined?"

Spot shook his head gravely.

"Who has demanded such an unreasonable service?"

Again Spot shook his head and smoked with the air of a bandit.

"Spot, you never seem really in earnest. Are you joking?"

"George Clayton," said Spot, impressively pointing his cigarette at the other, "it's not a matter of life and death, but upon my word as a gentleman, it's a question of my honor. And if my name fails to appear on the cattle-shed register, there will be a disclosure that will cause me to run away from home; it will bring a cloud upon my parents, and poor little Floy would never hold up her head again."

George felt a thrill of intense and painful excitement. "Oh, Spot!" he cried out, turning white, "what have you done?"

"Whatever is done, is done," responded Spot gloomily. "The past is gone; it belongs to us no more. We are concerned with the future. I have lived, I have enjoyed. I have been a man of the world. The consequence: cattle-barn; blank book; lantern."

"And how long must you keep writing your name in that blank book?"

"Until I can compass, in some manner, the sum of five hundred dollars."

"Oh, Spot!" George exclaimed in horror.

"Just so, George. That is what I often say to myself. There is nothing else to say. Now, old boy, you understand why I want you to go with me to-night; it is to show you the way. I'll never ask you to take the trip again, unless I am too ill to go. In that case you'll help me out, I know. And if I don't show you the road while I'm in proper trim, you couldn't go right. For the main road is not the thing. If I walked as I was ordered—mark you, George! I am ordered; thus have I fallen beneath a tyrant's thumb!—if I walked, I should take the main road. But as I steal a march upon the enemy by riding, I must slip along a hidden way to the rendezvous."

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Wilt thou fare forth with me, gentle sir?"

"You can honestly assure me that by doing so I shall relieve your parents and Flora from disgrace?"

"I don't like that word, George. It is a word I never use."

George rose, as he said sternly, "I will go only upon your assurance that such is the case."

Spot laughed rather disagreeably. "Well," he answered, "I'm not in a position to bandy with words. Call it 'disgrace'—that's what others would name it, anyhow."

(TO BE CONTINUED.)

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J. W. MOORE, Monticello, Minn., writes: "Four bottles of Drake's Palmetto Wine has cured me of Catarrh of Bladder and Kidney Trouble. I suffered ten years and spent hundreds of dollars with the best doctors and specialists and got no benefit. I am a well man again and cannot thank you enough. I have recommended Drake's Palmetto Wine to nine persons who are now taking it with good results. One young woman in Monticello was given up to die with Bladder Trouble by a Minneapolis specialist, and he and our local doctor said they could do no more for her. Her father got a bottle of Drake's Palmetto Wine, and she has now taken it a week and is rapidly recovering. I write this out of gratitude to you, and you are at liberty to publish it if you wish to."

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JAMES G. GRAY, Gibson, Mo., writes about Drake's Palmetto Wine as follows: "I live in the Missouri swamps in Dunklin county and have been sick with Malarial fever, and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicine I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malarial, Kidney and Liver ailments I ever used or heard of. I feel well now after using one bottle."

A. A. FELDING, Knoxville, Tenn., writes: "I had a bad case of Sour Stomach and Indigestion. I could eat so little that I was 'falling to bones,' and could not sleep nor attend to business. I used the trial bottle and two large seventy-five-cent bottles and can truthfully say I am entirely cured. I have advised many to write for a free trial bottle."

JAMES MCCARTHY, 149 Breckinridge Street, Detroit, Mich., writes: "I purchased at the drug store a bottle of Drake's Palmetto Wine, and find it unsurpassed for kidney trouble, and I am sure it will do all you claim for other complaints. I am recommending it to my friends, and wish you every success for your wonderful medicine."

SQUIRE CLARDY, "The Arlington," Hot Springs, Ark., writes: "After using Drake's Palmetto Wine seventeen days I have no sick stomach, and my bowels have become as regular as clockwork, digestion is good once more, and I am gaining in weight. Use this for the good it will do some other sufferer."

MRS. M. E. GIVENS, Jackson, Tenn., writes: "Drake's Palmetto Wine has relieved my stomach. My son's wife, at Mounds, Ill., was having the doctor wash her stomach out, and could eat only graham bread and drink sweet milk. After taking your Wine can eat anything she wants without hurting her."

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MRS. MYRA MONTI, Geneva, Wis., writes: I cannot tell you how much good Drake's Palmetto Wine has done me. It is the very best that was ever invented. If I could have had it long ago I might have been saved years of suffering. My stomach and bowels were in [dreadful] condition. I would have sinking spells, and my bowels would discharge a hot, slimy substance; would feel so bad I wished I might die. Your Palmetto Wine has stopped that feeling, and I do not have sinking spells. My bowels are not quite well, but, oh, so much better. I truly thank God for the blessing—for a blessing it was to me. I am truly thankful to you, and remain your very grateful friend."

D. MOORE, Geneva, N. Y., writes: "Obtained a bottle of your Drake's Palmetto Wine of our druggist: My wife is deriving much benefit from the Wine for obstinate constipation—indeed the most she has received from any and all other medicines. I also am helped of kidney difficulty. We regard it as an excellent remedy. It has no defects or drawbacks. It does its work quietly, kindly and sweetly, and leaves no evil effects. We take pleasure in speaking of it to others. I went a few days ago to see a sick brother, and took a bottle along, hoping it might benefit him. I am a retired minister of the gospel and 92 years old."

MRS. DANIEL W. NEWTON, Greenfield, Mass., writes: "Mrs. Mary Reese, 74 years of age, has been ill with stomach trouble over a year, and for three months was in very serious condition. I gave her the trial bottle of Drake's Palmetto Wine you sent me, and it gave her great relief. Then she purchased a bottle, and has taken two-thirds of it, and walks a mile every day; can eat anything without any distress; has fine appetite and bowels are regular and thorough."

MRS. SUE A. MAY, Luverne, Ala., writes: "I am the mother of eight children, and have been in bad health ever since I was married. I had been sick in bed for three months—had physicians every day—when I received your Drake's Palmetto Wine. After taking it for two weeks was able to be up and attend to my work. It is truly a splendid remedy. I will always thank you and my God for such relief."

MISS FLORENCE GORDON, Braymer, Mo., writes: "I have for several years been troubled with catarrh of the head and throat, until my voice, which was at one time beautiful, was almost ruined. Had sneezing spells which lasted sometimes for two days. Since beginning the use of Drake's Palmetto Wine have not had even a slight attack, and feel sure I am cured."

AURVIL MOODY, Orangeburg, S. C., writes: "After taking your sample bottle of Drake's Palmetto Wine I felt a sudden change in my feelings. God bless you in your work. It has done me so much good I am telling it to other suffering people. I only wish every sufferer in the land knew of Drake's Palmetto Wine."

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A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLI. No. 17.

April 28, 1904.

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For the weak against the strong,  
For the poor who've waited long  
For the brighter age to be.

For the faith against tradition,  
For the truth 'gainst superstition,  
For the hope whose glad fruition  
Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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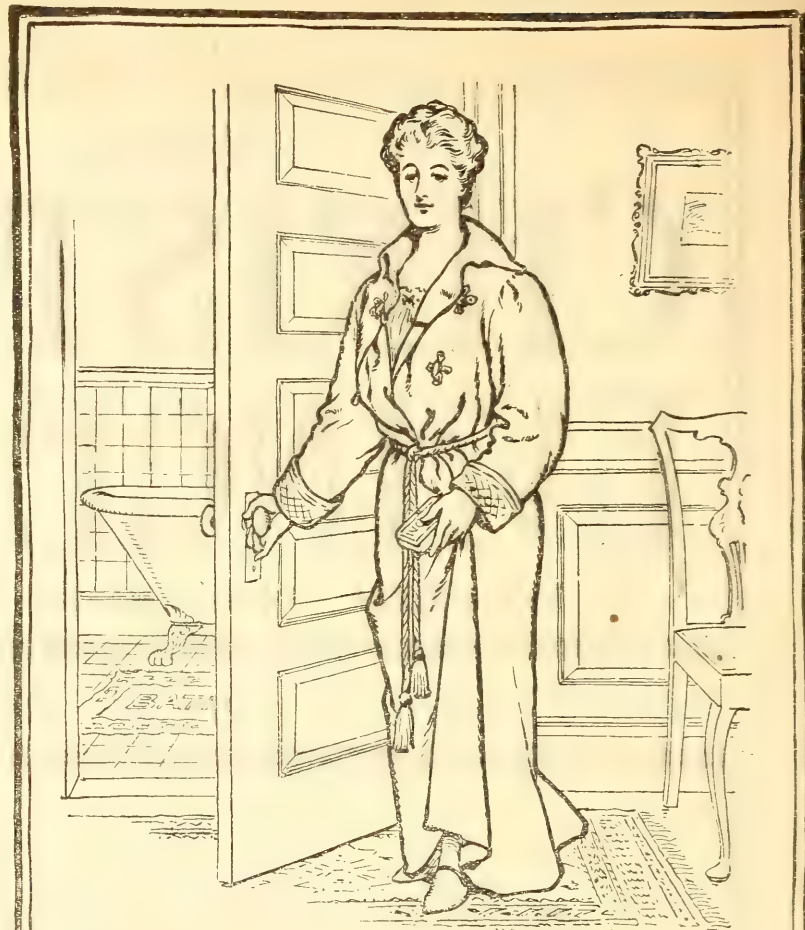
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The odor left by a highly-scented toilet soap is not agreeable to people of refined tastes. The simple purity of Ivory Soap is generally preferable to any perfume. Ivory Soap leaves only a comfortable feeling of perfect cleanliness.

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### A Confidential Letter.

Punkin Center, Jan. 19, 1904.

Our church here is in need of a pastor. Can you send us a man? We can pay a salary of \$325 84. Any man who wants the place may write to Cymbing Seed Johnsing, clerk of the session, on the subject. The preacher must be a big-hearted, whole-souled fellow, with unlimited energy, attractive in the pulpit, unselfish, well educated, highly cultured, merry mannered, and, if married, possessed of an humble, submissive wife. An unmarried man is preferred, however. Paul was something of the type of man we want, except as to personal appearance. We want an Apollo in looks, a Jupiter in strength, and a Minerva in wisdom; a regular walking encyclopedia, with good average capacity for working miracles, ready to be stoned or made a scapegoat of, as occasion may require—one

who can teach the women, interest the children, confound the wise (of other sects), pick up sticks, play the piano and guitar, earn his "pin money" as a lightning rod or patent churn agent, weep with us in our sorrows, and keep an evergreen smile on his face; when we leave him out of our joys; one who can go through fire and flood for the good of others without expecting that they will in any way in erest themselves in his personal welfare, and one who, in a general way, can lead a forlorn hope of despondent followers, and always be at his best in the family that has sent out of the neighborhood for a "big preacher" to marry John Henry and Sallie Ann. Correspondents will enclose postage for reply.—Exchange.

Let no man talk of freedom until he is sure he can govern himself.—Goethe.



# THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XLI.

April 28, 1904

No. 17

## Current Events

The house of representatives, by a strict party vote, has passed the bills for the admission of four territories as two states. Oklahoma and Indian territories are to form the state of Oklahoma, and New Mexico and Arizona territories will together be known as the state of Arizona. The senate will not take action until next session. In these cases again party politics has played a great part. The disturbance of the balance of power and not the question whether the territories were ripe for statehood has been the chief consideration of the politicians. Together the new states will have four senators and seven representatives, and just what their political complexion may be is doubtful, and we do not particularly care.

The Bible may be read in the public schools of Kansas. The supreme court of the state has so decided. In nearly every Kansas school it has been customary to read the Bible or repeat the Lord's prayer as an opening exercise. A citizen of Topeka, objecting to this, kept his son from attendance at such exercises, and the boy was suspended. The father brought an action to compel the city board of education to permit his son to re-enter the public schools. The district court refused to order this and the supreme court in affirming the decision—an eminently sane one—says:

"A public school teacher who, for the purpose of quieting the pupils and preparing them for their regular studies, repeats the Lord's prayer and the twenty-third psalm as a morning exercise, without comment or remark, in which none of the pupils is required to participate, is not conducting a form of religious worship or teaching sectarian or religious doctrines."

The essential greatness of man is not questioned by any discoveries of modern science. But a great many people—especially young men—seem to question the greatness of a man who has any religious convictions. To be a member of a Y. M. C. A. is by some people associated with a "goody-goody" spirit or flabbiness of character. But the highest type of bravery was shown by a Y. M. C. A. man the

other day, when Morrison, the chief gunner's mate of the "Missouri," dashed through suffocating gases and smoke into the powder magazine, risking his own life, but saving the ship probably from complete destruction. And it may be recalled that the first man to scale the wall of Peking was a devoted Christian member of the army association. The first shot at Manila was fired by a Y. M. C. A. man. Captain Hobson was president of the Annapolis Y. M. C. A. Admiral Uriu was once a member of this association. Christianity does not mean a lack of heroism.

Sometimes we feel it peculiarly disheartening to contemplate the equanimity with which good people accept the *laissez faire* policy of the worldly element in their midst. The question, "What can you do?" is as a mountain to stop all progress for people who have not the heart to try to find a way over, around or through the mountain. Pessimistic stand-patters are not very lovely people. But those who have the courage to try to accomplish something in the way of betterment in St. Louis may further the efforts of the W. C. T. U. in getting signatures to a petition that is being circulated with the object of enforcing the Sunday closing law. Some people who have these petitions do not seem to be aware of the fact that it is not merely church folk whose signatures are wanted. The idea is to get everyone who is in favor of decreasing drinking opportunities to express his or her desire. It is hoped that all petitions with a large number of signatures may be returned to Miss M. A. Metzger, 1023 Glasgow Ave., by May 8. Any one wishing petitions may be supplied upon application.

The death of the Russian painter of war scenes, Vasili Verestchagin, who went down with the battle-ship Petropavlovsk in the harbor of Port Arthur last week, is a blow to the cause of peace. His brush bore more eloquent testimony to the horrors and brutalities of war than the pen of even the most earnest of our peace advocates. His was the method of the realist. He put upon the canvas the scenes of the battlefield; he painted the wounded and the dying; he showed the grim and ghastly phases of war, which are better known by those who have

seen service than by those who depend upon imagination and the tradition of the glories of war. Without moralizing or sermonizing or protesting—for such is the method of the artist—he painted the thing as so unutterably horrible that one could not choose but hate it. What Tolstoy did with the pen and over a wider field, that did Verestchagin with the brush. Von Moltke would not let his soldiers visit an exhibition of Verestchagin's pictures, on the ground that it would cool their ardor for their profession, and Emperor William, who is as keen an advocate of militarism as any one of our time, said that "the painters of pictures like these are our best guarantee against war." Was it a grim jest of fate that the painter should go down with the wreck of one of his country's war vessels? Or was it a fitting crown to his career that he should seal with his death his lifelong testimony to the awfulness of war?

Affairs in Colorado are in a bad tangle, owing to the strike of the coal miners and the steps which have been taken to repress it. Without any general proclamation of martial law, the control of affairs in the strike districts has gotten quite beyond the civil authorities, and the militia under the command of Gen. Sherman Bell has been called upon by Gov. Peabody to preserve order. For many weeks there have been strained relations between the strikers and the militia—as usual in such cases. As a measure ostensibly necessary to the public peace, Charles H. Moyer, president of the Western Federation of Miners, has been taken into custody by the militia. A writ of habeas corpus has been issued by the state supreme court, ordering the governor to produce the person of Moyer before that court. This the governor has refused to do, on the ground that there is a conspiracy to capture the prisoner. The labor leaders, many of whom are assembled in Denver this week to attend the quarterly meeting of the executive committee of the Federation of Labor, are denouncing the governor's act in unmeasured terms. John Mitchell, in particular, has felt justified in departing from his usual conciliatory policy so far as to assert, in a speech to the miners, that Gov. Peabody is "no friend of yours, no friend of government, no friend of law and order. I am against him."

Y. M. C. A.  
Heroism.



The truth is that the governor has taken a very serious step in virtually suspending the writ of habeas corpus. The privilege of this writ is one of the bulwarks of free government and the federal constitution guarantees that it shall not be suspended "unless when, in cases of rebellion or insurrection, the public safety may require it." Even then, the suspension has always been held to be a legislative and not a judicial function. Judge Taney decided this point under the United States constitution in 1861 after President Lincoln had suspended the writ in certain districts to facilitate the capture of persons believed to be aiding the cause of secession at that critical time. And the act of Congress in 1863, giving the president the power to suspend the writ of habeas corpus at his discretion, was a confirmation of the doctrine that the power resided originally in the legislative branch. The several states have, under their constitutions, the right to suspend the writ, but no state has ever done so except Massachusetts during the Shays' rebellion. Gov. Peabody has therefore taken a very serious step, and one which may involve him in trouble before the last of its consequences has been reached.

The New York Democratic convention was the first really important episode of the presidential campaign on the Democratic side. It resulted in the election of delegates instructed to vote for Judge Parker for the presidential nomination. David B. Hill led the Parker forces and the defeat of the Tammany forces was complete. The most that Tammany asked was that the delegates be sent to the national convention uninstructed, but this proposition was turned down by a vote of 301 to 149. The most skillful cross-examining has not succeeded in wringing from Mr. Murphy, the Tammany leader, a statement of his preference for the nomination since it has become evident that Mr. Cleveland was not to be considered. He held that the platform ought to be agreed upon first and the man found afterward to fit it. Theoretically, this is true. But the New York Democracy, knowing something of the possibility of a stampede in the convention, resulting from momentary enthusiasm over some eloquent speech, thought it safer to name the man first and let the character of the man be some indication of the kind of platform on which he is to stand. The platform adopted by the New York convention declares for doctrines that would be equally appropriate in a Democratic, Republican or Prohibition platform. The real issues are yet to be defined. But so far as New York is concerned, it is committed to the candidate who has been

approved by Hill and Cleveland and denounced by Bryan and Hearst.

The Russians have found a new hero in the person of Admiral Skrydloff, who left St. Petersburg last week to take command of the Russian fleet at Port Arthur in place of the late Admiral Makaroff. It is to be noted that so far Russia has had to be content with heroes who are just about to do something, in the absence of the kind who have just done something. The first effect of Skrydloff's appointment is a request from Viceroy Alexieff that he be relieved of his command. It seems that the admiral and the viceroy are immemorial enemies and cannot forget their personal animosities even in the presence of a common foe.

The reports from the front, scanty and unreliable as they are, indicate that the Russians are conducting a forward movement in northern Korea, that they are leaving the flank and rear of their column unprotected, and that a strong Japanese force is attempting a flanking movement. Some of the reports claim that this is a Russian ruse to lead the Japanese on to a big defeat. Perhaps so. But if all of these minor Russian defeats along the Yalu and elsewhere are ruses, Russia will have to get a big victory soon or the fish will not be worth the bait.

Further reports regarding the destruction of the Petropavlovsk entirely dispose of the rumor, which came via St. Petersburg, that it was the result of an accidental explosion and in no sense a Japanese achievement. Admiral Togo's detailed report tells how a part of the Japanese fleet lured Makaroff's squadron out of the harbor and to a distance of about fifteen miles, then gave warning by wireless telegraph to the main body of the fleet thirty miles away to dash for the port and cut off the Russian vessels. The maneuver was unsuccessful, for the Russians got back to port before Togo's vessels could arrive, but in re-entering the harbor Makaroff's flagship struck a mine which the Japanese had placed in the channel the night before.

Another "accident"—and probably a real accident this time—occurred two or three days ago, when a Russian steam launch which was placing mines was blown up, with the loss of twenty lives.

The bargain has been closed by which the United States government becomes the owner of the real estate and all other assets of the Panama canal company. The officers of the company at Paris have executed the legal papers and delivered them to the representatives of our government. Actual possession will be given within a few days, as

soon as the stockholders of the company have ratified the action of the officers, and the purchase price, forty million dollars, will then be promptly paid. The long delay is at an end. More than once during the past five years we, in common with all the other editors in the country, have announced that arrangements for the building of the canal had been almost completed and that within a few weeks, or months, the matter would be positively settled. But congress hung fire. The opponents of the canal project were incredibly fertile in excuses for delay. More than once canal legislation which would almost inevitably have been acceptable to a majority of both houses if it could have been brought to a vote, was crowded off of the calendar in the rush of the closing days of a congressional session. Then, when the Panama route seemed definitely abandoned and public opinion seemed to have settled upon the Nicaragua route as the only practicable one, there came the sudden reversion of sentiment and the awakening of interest in Panama which had hitherto been unable to live down the memory of its ancient scandals. Then came the canal legislation authorizing the president to buy and build at Panama; and the treaty which, at the last moment, Colombia refused to ratify. Again the pendulum swung toward Nicaragua but this was checked by revolt and recognition of Panama and the new treaty with that republic giving us all that we had asked of Colombia. The ratification of that treaty gave us rights of quasi-sovereignty over the canal strip for a sum of ten million dollars. The purchase of the assets of the Panama canal company for forty millions gives us property rights over the unfinished ditch, the railroad, the machinery, the buildings, etc. There is no reason now why dirt should not begin to fly as soon as the necessary measures can be taken for the proper sanitation of the canal territory.

### Side Lights on the War.

It begins to look as if Russia would require an open door in Manchuria for her own use.—*The Manila Times*.

In the southern states the Hearst boom appears to have been completely Petropavlovsked.—*Indianapolis Journal*.

The Russian nihilist who was killed by his own bomb was only copying after the glorious example set him by his country's battle-ships.

Now that an ice crusher has made its way through to Cronstadt, the Baltic fleet can get out. Russia is thus brought face to face with the problem of what to do with it when it is out.—*The Chicago News*.

"Togo looks for an early fall in Port Arthur—not later than next month. That is rushing the season," says the Washington Post. Thought it was seizin' the Russian. But let it go.—*Indianapolis Journal*.

The Czar is to lend his country the equivalent of \$400,000,000, "a part of his private fortune," it is reported. This will make Rockefeller prick up his ears. He probably does not know there is so much money outstanding.—*Indianapolis News*.



## We Are "Creed-Bound."

There is many a truth told in jest or in derision. When Christ's enemies said, "He saved others, himself he could not save," they unwittingly proclaimed a great truth. Their words had a meaning they did not dream of. A friend sends us a clipping from a Chicago paper containing a statement by Rev. John Thompson, of the Grace Methodist Episcopal church, which affords a more recent illustration of the same truth. Referring to the late meeting of the Congress of the Disciples of Christ in Chicago, he says:

The "Disciples of Christ" at their convention held in Hyde Park Baptist church expressed themselves, in favor of uniting all Protestant churches. I am in heartiest sympathy with their action and would work with all might to aid any movement in this direction, and so would thousands of ministers and tens of thousands of church members. Probably the two greatest barriers in the way are the conflicting views on "modes of baptism" and the theory of apostolic succession. What broad-minded man does not deplore the cleavage which "modes" of baptism have caused? To fight for a particular "mode of baptism" is to be pitifully creed-bound while professing to be creedless.

Attention is called to the last sentence in the foregoing statement, concerning which it is pertinent to remark, first of all, that the Disciples of Christ have no contention among themselves or with others about any "particular mode of baptism." Whether it agrees with us or not, the religious world ought, by this time, to know what our contention is as respects baptism, and to understand that it is not a "mode" for which we are contending, but the divine ordinance itself. We believe that the word baptism, like every other word in the New Testament expressing a divine command, conveyed a clearly-defined meaning to those who originally received it, and that it is within the bounds of present-day scholarship to know what that meaning was, and that knowing it, we ought to obey the command according to the intention of Him who gave it. This position is not difficult to understand, and when understood it becomes very apparent that the people who hold it are not contending for a "particular mode of baptism," but for the integrity of a divine institution.

According to Dr. Thompson, to contend for immersion as the baptism of the New Testament "is to be pitifully creed-bound while professing to be creedless." With two corrections, the above statement may be passed as true. We would strike out the word "pitifully" as being painfully out of place as descriptive of the sense of moral obligation to obey Christ, and we would also omit the clause, "while professing to be creedless"—a statement which does not apply to the people to whom he refers. The Disciples of Christ do not claim to be "creedless." They have a very definite and authoritative creed, concerning which Jesus said: "Flesh and blood have not revealed it unto you, but my Father which is in heaven." Not only do we

gladly confess that creed—the Messiahship and divinity of our Lord Jesus Christ—but we acknowledge that we feel bound by it to recognize the supreme authority of Christ in all matters of religion, and to yield unquestioning obedience to all His clear and explicit commands contained in the New Testament, our only rule of faith and practice. In that respect Dr. Thompson's statement is true; we are "creed-bound." But what is a creed good for if it does not bind those who acknowledge it to whatever is necessarily involved in it?

Christian baptism stands or falls with the authority of Christ. If He has instituted the ordinance, and the signature of His authority is upon it, we dare not reject it or substitute anything in its place. The consensus of unbiased Christian scholarship to-day has but one voice as to the meaning of that symbolic ordinance, which sets forth in its very form, the burial and resurrection of our Lord. Until scholarship gives a different decision we cannot do otherwise, so help us God, than to maintain the ordinance as He gave it to us, and as it was practiced in the apostolic church and for centuries afterwards. Our creed binds us to obey what He commands, to accept what He teaches and to seek to do continually what He would like to have us do. The only way possible to release our consciences from the sense of obligation imposed by this creed to maintain our present teaching and practice as respects baptism, is to show us that Jesus Christ did not command it, or does not require it to-day. Until then, we must remain "creed-bound" to our present position.

## Was the Ideal of the Fathers Practicable? \*

### I.

Much depends upon what we conceive that ideal to have been and how much we mean by the word "practicable." What *was* the ideal of the men who inaugurated the religious reformation which we are pleading? It was not to establish a new church on a new foundation with new conditions of membership and new principles for the government of its members. It was not to consolidate all of the religious bodies of Christendom into one large ecclesiasticism after the manner of the Roman Catholic or the Anglican church. It would be easy to declare such an ideal as either of those impracticable and undesirable. The ideal of our fathers seems to have been rather to restore the original unity of the church, that which existed before the rise of Roman Catholicism and before the era of denominationalism. That was a brotherhood of local congregations having a common Lord,

a common faith, a common basis of fellowship, a common hope, bound together by the tie of mutual love, and co-operating according to the measure of their ability for the extension of the one church of Christ, of which they were all members, and the triumph of the kingdom of God. It is important to bear this in mind, because uninformed people have pronounced our religious movement as utterly Utopian and impracticable because it was aiming to effect, as they supposed, the consolidation of all denominations into one large denomination, with its ecclesiastical courts and its gradations of officers. This was far from the thought or ideal of our fathers. Their ideal, rather, was that the churches, by virtue of having "one Lord, one faith and one baptism," should constitute "one body," being animated by the one Spirit and one hope, all working together under the power of the immanent God, "who is above all, and through all, and in you all."

In other words, their ideal was to reproduce the New Testament church, not with its actual imperfections in faith, in knowledge and in life, but the *ideal* church of the New Testament as indicated by the character and commands of Jesus Christ and by the teaching of His inspired apostles. They saw no reason why churches could not be established in the nineteenth century on the same foundation and with the same broad, catholic principles and terms of membership as in the first century. Who is there to-day that will deny this proposition? Is it impossible for us to ascertain with a reasonable degree of certainty what was the faith and the obedience required in New Testament times? This would be to hold the New Testament to be an unintelligible book. But granting that we can ascertain with reasonable certainty just what the New Testament requires in order to membership in the church of Christ, and just what is the New Testament basis of the church, is it desirable that we should conform to this teaching in our procedure to-day in the establishment of churches? This question will be answered in the affirmative readily by all who hold the New Testament to be an authentic and sufficient rule of faith and practice.

There is another question that insists on being asked in this connection. Did our fathers rightly interpret the requirements of the New Testament as to the unity of the body of Christ and as to the basis of that unity? This question, of course, is fundamental. It will not be denied that Jesus prayed for the unity of His disciples, even as He and the Father are one, in order that the world might believe. There are few now, and none perhaps whose judgment commands wide respect, who hold that such a union as Jesus prayed for existed at the beginning of the nineteenth cen-

\* We shall present in two or three editorials, of which this is the first, a synopsis of the Editor's lecture, at the Missouri Christian Lectureship, on this subject.



tury, or even to-day. There are those, however, who hold that denominationalism is quite consistent with such unity as Jesus prayed for. But even those who hold that view would strip our denominationalism of many of its characteristic qualities and practices in order to a realization of that prayer of our Lord. They would strip it of its sectarian spirit, its self-seeking, its disposition to put party interests above those of the kingdom of God, its exclusiveness, its bigotry and intolerance, and would insist that each denomination should give Christ the pre-eminence, and make the advancement of His cause the supreme object of its existence. But when you have stripped denominationalism of these undesirable and unscriptural characteristics, and practices, and have filled the various religious bodies with the spirit of supreme loyalty to Jesus Christ, there will be little left of our denominational divisions. Nothing will remain to prevent the fullest co-operation in the work of God. It is impossible to promote the co-operation of the different religious bodies without promoting their approach to that unity for which Jesus prayed.

It would seem, therefore, to be impossible to disprove the position taken by the fathers in this reformation, that the New Testament church was built upon the Christhood and divinity of Jesus of Nazareth, and that faith in Him, openly confessed, with the desire and purpose to live a new life, was sufficient to admit the confessor to baptism and to the fellowship of the church; and that this baptism was a burial in and resurrection from the water, symbolizing our Lord's burial and resurrection, and the believer's death to sin and resurrection into newness of life. The bond of fellowship thus formed was to be continued on the sole condition of maintaining a Christian character, under the illuminating and sanctifying power of the word and Spirit of God. This was their ideal as to how churches of Christ should be constituted, and they believed that if all the churches were established on, or made to conform to, this ideal, we should have a united church, in that each local congregation of believers would be in full fellowship with every other local congregation of believers, and there would be no denominational barriers or division walls to hinder their co-operation in the advancement of the kingdom of God.

### Our World's Fair Pavilion.

The time has come for a plain word on this subject. Our national convention at Detroit endorsed unanimously a recommendation that we provide a building at the World's Fair to be a headquarters of our brotherhood during the seven months of the fair, and in which our colleges, missionary societies, and other public enterprises should make exhibits, and from which

there should go out daily, by free distribution, such tracts as would set forth the principles and objects of our religious movement. Under the instruction of the convention the committee has made its appeal to the public for funds and has proceeded with the construction of the building. The building is approaching completion, but the funds to pay for same are not yet forthcoming. Not only is the amount of pledges short by at least \$1,000, but the pledges which have already been made are not all paid, and in a few cases a plea of inability to pay has been entered. We feel that the honor of the brotherhood is involved in this matter, and that every public spirited member among us, having the ability to do so, should send a contribution at once to our treasurer, J. H. Allen, 104 South Main street, for this enterprise. The sum required is very insignificant compared with our ability, and there is no good reason that we can see for any delay on the part of the brethren in contributing the money necessary to finish the building. Of course everyone who became responsible for certain amounts at the Detroit convention is expected to see that the amount is raised and forwarded at once. We hope this word will be sufficient. It is something to be the only religious body represented on the World's Fair grounds in a separate building of its own, and it is an opportunity which we should properly appreciate and of which we should make the best possible use.

### Questions and Answers.

I notice that E. S. Ames in the April 14 number of the Christian Century says: "Some people depend upon miracles. I do not deny the miracles, but my faith in Christ does not depend upon them." In your opinion does it not take faith in the miraculous, as it relates to Jesus, to be a believer in Jesus; in other words, is the agnostic attitude concerning miracles compatible with the Christian ministry? If you answer in the affirmative in what way does the position of the Christian Standard miss the mark?

Carrollton, Mo.

E. H. KELLAR.

It is quite possible, we think, for one to be a believer in Jesus, independent of His miracles. It is hardly possible, however, for one to believe in Jesus as He is presented in the New Testament, and deny His miracles. His whole life, including His advent, His sinlessness, His mighty works, His teaching, His triumph over death in His resurrection, is all pitched on the plane of the superhuman and the supernatural. It is one thing to feel that we might believe in Christ without His miracles, having once come into touch with His infinite grace and loveliness, and quite another thing to deny the credibility or reality of such miracles. The former of these is the position of Brother Ames, not the latter. Our esteemed contemporary seems to us to have "missed the mark" in not making this distinction, and in declaring non-fellowship with one who claims to be a believer in Christ, without any fair trial, and without suf-

ficient grounds, and without the action of the church which alone has jurisdiction in the case.

How is it possible for a man representing a brewery and the immoral element in a community, to receive the hearty support of deacons and other prominent members of evangelical churches, as was recently the case in our community? CORRESPONDENT.

The probable reason is that these good people have divorced their political life from their religious life, and imagine that they are two separate and independent departments of life. They probably have yet to understand that the conscience, enlightened and purified by religion, is to guide our action at the ballot box and in the counting room as well as at church. There is no hope of lifting our political life to a higher standard, except as we can get men to put conscience into their political acts.

### Editor's Easy Chair.

While down in the country recently, we went to sleep one night beside a small, quiet, prattling stream which ran along playfully in front of our cabin door, and waked in the morning to find a mighty current that would have floated a good-sized steamboat, covering all the valley, and carrying on its turbid, hurrying tide, rafts of driftwood which it had gathered up on its way. Ascending the stream the next day we saw the explanation of the phenomenon. There had been a great downpour of rain during the night over all the country drained by the stream, and there were innumerable rivulets and branches pouring in their contribution from every ravine or valley or depression on either side. It was Nature's lesson in co-operation. A few score rills and rivulets and branches, insignificant in themselves, flowing to a common center make a mighty torrent. We thought of it in connection with our May offering for home missions. Thousands of churches, scattered here and there, many of them poor, many of them in debt, many of them worshipping in halls or rude, temporary structures, and yet each of them giving according to its ability for the evangelization of America, and all these contributions sped on by the earnest prayers of the donors, meeting in a common treasury, will form a reservoir of power that will send out its life-giving streams through all the land. Shall we not witness this splendid phenomenon in our May offering?

Speaking of the country, a short tramp over the hills of the Ozarks shows how busy Nature's resources are just now in renewing the face of the earth. And this work is going on with the same care and diligence in the most obscure and out-of-the-way places as it is in the public parks of the great cities. The soft, velvety young leaves of the hickory are unfolding, the white bloom of the serv-



ice-tree, the haw and the dogwood, breathe an odor as pure and sweet as that which came from the fabled garden of the Hesperides, and all this exquisite work of Nature is being wrought out where the eye of man would only by chance look upon and admire it. And here Nature teaches another lesson; it says to us, "Do the very best work that is possible to you, with the utmost painstaking care, no matter how obscure the place may be in which you labor." It is not simply the work that is wrought, objectively considered, that is of value, but the very *doing* of it, if done conscientiously, possesses an educational value for the doer, and perchance for those who may see it. But suppose no human eye other than that of the doer, ever beholds it? Rest assured the great Artist smiles his approval upon every piece of work, honestly, conscientiously and painstakingly wrought.

Has anybody ever done justice to our Missouri birds? If so, will he send us a copy of the work and we will give it extended notice. Do our public schools teach the children enough about the birds and the flowers and the trees and the rocks? In our little stroll through the woods, last week, we noticed wild canaries, flitting hither and thither like beams of sunshine, from tree to tree; the splendid cardinal, not inferior in glory to the Kentucky cardinal; besides others, beautiful in plumage and voice, which we could not even name; and the old familiar notes that all of us have heard along the creek in the springtime, when the haw and the dogwood were blooming. These birds add a great deal to our enjoyment of nature, and seem to get a great deal of enjoyment out of themselves. We ought to know more about them, and do what we can to preserve them from their enemies. At the root of a small tree we found a broken egg, and just above, in a fork of the tree, we found the nest that had been torn by the night's storm and bereft of its treasures. Here was a little tragedy in birdhood. A home was broken up and destroyed, and not without grief and disappointment to its humble owners. But, beyond a doubt, the faithful mates will build another nest and make it more secure. Another lesson here, but it is too obvious to need pointing out.

A brother who has learned that Christianity is *life* more than anything else, expresses his grief, in a personal letter, that brethren are so punctilious about matters of doctrine, so ready to condemn one who states a doubtful theological position, while they are so indifferent to others whose lives are lax in morals and barren of the fruits of Christian living. But this has been the weakness of humanity through all history. When Jesus, in his conversation with the woman at the well of Samaria, began to probe into the secrets

of her life, she at once tried to divert attention by raising a theological question as to the relative merits between Mt. Gerizim and Jerusalem. That question was more interesting to her than the number of her husbands! Who of us has not known those who were quick to discern heresy in a brother's teaching, but exceedingly slow to detect it in their own living? We once wrote to one such critic: "When you pay your honest debts, and behave yourself so that your wife has no room for complaint, your criticisms will receive more consideration in this office." We do not need, perhaps, to lay less emphasis upon sound teaching—though perhaps we need a clearer understanding of what *is* sound teaching—but we certainly *do* need to lay more emphasis upon right *living*, and to be as zealous about the moral and spiritual life of our ministers and others, as about their orthodoxy. The Pharisees of Christ's day were fine illustrations of men who were zealous about hair-splitting distinctions, while their whole moral and spiritual attitude was wrong. We do well, still, to "beware of the leaven of the Pharisees."

### Notes and Comments.

"We beseech you, brethren of the press, cease troubling our missionary societies," is the kindly admonition of the CHRISTIAN-EVANGELIST, and it is very good, as far as it goes. But it overlooks the fact that brethren who are not of the press are doing some thinking on their own account, and are not waiting for the 'brethren of the press' to tell them what to do."—*Christian Companion*.

Nevertheless it is true, we believe, that "brethren who are not of the press" would never suspect the missionary societies of being responsible for any departures from the faith among us if it were not suggested by the press, even if they should hear of the alleged departures. It is easy to drop a seed of suspicion which may work injurious results to our missionary work, and it was to avoid this that our "kindly admonition" was given.

This is our last chance to stir up the churches on the subject of the May offering. We have had a good many notes of preparation sounding through our columns for weeks and now the time for action has arrived. It is exceedingly desirable both for the sake of the churches and the cause of American evangelization, that every congregation shall be enlisted in this divine enterprise according to the measure of its ability. Likewise and for the same reasons each individual member of every church should make his offering to this work. This is co-operation, it is union in a common work. We are persuaded that if our preachers everywhere will do their duty, the members will not be found wanting to any great extent, but will respond to earnest and loving appeals. Let all the offerings be accompanied

with prayer for the blessing of God upon our evangelists who are laboring to evangelize our own beloved country.

The Journal and Messenger devotes an editorial to the address of Prof. G. B. Foster, D. D., of the University of Chicago, delivered at the Congress of the Disciples of Christ. It says that the Professor "brought down upon himself severer criticism than he has been wont to receive from his kind-spirited Baptist brethren." Referring to Prof. Foster's position that religious experience is now somewhat displacing the old argument for the truthfulness of the biblical record, in the new system of apologetics, the Journal and Messenger makes the point, that, valuable as religious experience may be "when in harmony with the word of God and confirmatory of the word of God, it is altogether valueless when in contravention with the word, or when seeking to amend the word." This is so manifestly true that we hardly think Prof. Foster would take issue with it. The issue is as to the apologetic value of religious experience as compared with the old method which sought to prove that the Bible was true. We see no necessity for pitting these two lines of argument against each other, seeing that they are mutually complementary. After all the gospel carries with it, when proclaimed in all its fullness, a self-evidencing power that, in every age, is the highest attestation of its divine character.

Defending a statement made recently in his paper that "the church was not built on Christ personally, but on the great truths concerning Him," the editor of the Christian Companion says: "It would be good rhetoric to say that the Democratic party was founded upon Thomas Jefferson, and no one would get the idea that the party was built upon Mr. Jefferson personally, but on doctrines that he promulgated." But the doctrines which Thomas Jefferson taught are quite independent of his personality, and if he were proved to have been an impostor and traitor instead of a patriot and statesman, it would not affect the party which endorses the principles which he taught. This is not true concerning Jesus Christ. If He be not what He claimed to be, but an impostor, then the church that is built on Him would fall to pieces. It is in this sense that the personality of Jesus enters into the foundation of the church as the personality of no other leader or founder of any religion or party enters into its foundation. We do not, of course, mean the PHYSICAL BODY of Christ when we speak of His person, but His divine character and official position, as the Christ of God. We should say therefore that Jesus Christ Himself, in His divine personality, is the foundation of His church, and that our faith in Him is personal, not doctrinal.



# As Seen from the Dome

## By F. D. Power

We are standing like the sentinel upon the rampart of Orleans. The walls had been breached and shattered. The people had been reduced to the last extremity. The old priest Anianus was praying in their midst. Presently the cry from the ramparts: "I see the rescue of the Lord!" Only a cloud far yonder on the hills. Nearer and nearer it comes. "I see the glistening of the spears! I see the waving of the banners!" The cloud draws near. It is the squadron of Theodoric. The people are saved.

In ten thousand centers to-day this scene is repeated. Needy, straitened, imperiled ones are calling for the rescue of the Lord. Ten thousand squadrons are marching to their relief. With the banner of Prince Immanuel floating on the breeze, they come from every quarter, bringing cheer and succor to them that are without the blessing of the gospel of Christ. All over the land the forces are stirring under the inspiration of the appeal: "Two Hundred Thousand for Home Missions!" Prayers are being said, and men and women shall be saved. Can any church, can any preacher, can any individual member of the body of Christ withhold his hand from this high service for God and home and native land?

So much depends upon the way we meet the demands of the first Lord's day in May. What meaning has our prayer, "Lord, send forth laborers into the harvest," unless we pray with our purses? How can we say, "Thy kingdom come," and ignore the call to extend the kingdom in the east and the west, the north and the south of our great land? What sort of patriotism is that which thinks only of territorial expansion, or military and naval successes, or material wealth and prosperity, or even intellectual greatness for America? George Washington had higher ideals. The true patriot seeks nobler things for the land he loves. America should have the best possible inheritance, and that is the pure gospel of Christ.

Who should give to the May offering? The people. Jesus sat over against the treasury and beheld "how the people cast money into the treasury." All the people. "Let every one of you lay by in store." Rich people and poor. "Many that were rich cast in much, and there came a certain poor widow and she threw in two mites." Both men and women are to give. Some think only of men as givers. Why, then, was Sapphira, as well as Ananias, doomed? No Christian, whether rich or poor, man or woman, boy or girl, can fail of this duty to the cause of Christ and remain guiltless. I once preached for a church where they gave poor people money to give back to the Lord's treasury because they said it educated

them in the grace of giving.

What ought we to give to the May offering? "Give," said Christ, "of such things as ye have." "It is accepted according to that a man hath"—money, precious stones, houses and lands. How much profitless wealth people often bear about on their persons! The first thing given for America was a woman's jewels. Isabella pledged her crown and her pearls. Luther said to the costly medal: "What are you doing here? Come out and make yourself useful." Cromwell commanded concerning the silver statues of the apostles in the sanctuary: "Take them down and send them about doing good." Some think if they have no money they are not to give. Land, cattle, bonds, stocks, jewels, produce, farms, corner lots, they are always accumulating, but they never have money, and so are not called to give. "Sell that ye have and give," is good scripture.

How shall we give to the May offering? There are just two ways. One God likes and the other he does not like. "The Lord loveth a cheerful giver." We are to give not grudgingly, that is, in a grumbling, niggardly, reluctant way, but gladly, willingly, hilariously, with a swing and a cheer. "Every man as he purposeth in his heart," not thoughtlessly, carelessly, but with a great purpose; seriously, as Christian men to Christ their Lord; as sacredly as the woman poured out the ointment on the feet of the Master; royally, proudly, as men who esteem it an exalted privilege to share with their brethren all over the land in a high and holy service; generously, as followers of Him who, though He was rich, yet for our sakes became poor that we, through His poverty, might be rich; all together, as a united host.

Why should we give to the May offering? Because the law is "as ye have opportunity," and here is the one great opportunity of the year, presented to all our people, to give to the cause of home missions.

How much shall we give to the May offering? Two hundred thousand is asked; a quarter of a million would be all too little. Taking our membership as a round million of active Christians, this would be just one quarter of a dollar each. What is the Bible rule? "See that ye abound in this grace also." "Abound" is a splendid word. From ab, and unda, a wave; to abound is to flow over and beyond, as wave over wave, to give plentifully, beyond all bounds and apportionments and watchwords. "He that soweth sparingly shall reap also sparingly." "Unto whomsoever much is given, of him much is required." "As God hath prospered."

We are having much trouble with Dives nowadays. One of the biggest questions of the age is, What shall we

do with Dives? He is under indictment as a thief. Property, some say, is theft. No sane man believes this, but we do believe that men are stewards, that wealth is fiduciary, that every man is answerable to the command, "Thou shalt love the Lord thy God with all thy soul, and thy neighbor as thyself," that not the safety of the man, but the safety of the people is the supreme law, that Dives must share with Lazarus in this world if he would have portion with him in the next.

Lazarus can be indicted also. Millions are poor not through any oppression of Dives. Gather up all the money that the working classes have spent for rum in twenty years, and I will build every man a house, and lay out for him a garden, and clothe his wife and children in the best, and give him a generous policy of life insurance. Lazarus might have to give. It was the man with the one talent who buried it. The widow gave two mites. God asks small offerings of the little churches, the humble gifts of those who have but little to give. The appeal is to rich and poor alike.

Why should we give to the May offering? God's honor requires it. Duty demands it. Gratitude prompts it. If it be true, as a member of Congress declares, that this republic is "the hoodlum of the world," and as one of our great metropolitan journals proclaims, that "the decline and fall of Congress may be explained in a single word—commercialism," all the more need of home missions. I went last week to address the Philadelphia C. E. union, which represents 33,000 young people, the largest in the world. In the Baptist temple were 3,000 enthusiastic young men and women pledged for righteousness. The next day, April 19, the 129th anniversary of the battle of Lexington, I stood in the old hall where the continental Congress met, where the Declaration was adopted and signed, where the constitution was adopted and signed, where Washington received his commission, and where the captured flags were brought from Yorktown and presented to Congress, and as I stood among these memorials and gazed upon the old liberty bell, I felt how precious is this land, how we should give ourselves as our fathers before us for its redemption. And we have the means. I strolled into the mint. Forty-two tons of gold were made into coins the past week, a work unparalleled in history. From Feb. 6 to April 16, \$60,180,390 have been coined here in \$20 gold pieces. Laid side by side in a straight line, these would reach 1,424 miles. We beat the world. Give the Lord his part. "Be a good man, dear!" said Scott to Lockhart, when dying. Be a good man. Have a hand in this offering. Two hundred thousand May first!



# The Growth of the Exhibition Idea

By

PAUL MOORE

"Anon, out of the earth a fabric huge,  
Rose like an exhalation."

John Milton's lines have no reference to international exhibitions, yet they may fitly apply both to the first and to the last great exposition. It was in Hyde Park, London's most fashionable center, that was erected a huge building of iron and glass, where were brought together, for the first time for the purposes of competition, the various productions of the inventive genius and industry of nearly all the nations of the earth.

Hyde Park, where the women carry prayer books on Sunday morning and talk about some other woman's bonnet; Hyde Park, where Pepys loved to be "among the great gallants and ladies"; Hyde Park, where even under the sway of the Puritans the people went "a-maying" and where indeed "much sin was committed by wicked meetings with fiddlers, drunkenness, ribaldry," and where Cromwell's enemies lay in wait to assassinate him. This is the park where men have long

, Marched rank and file with drum and ensign," where duels have been fought, and kings have flirted, and which is still the fashionable drive and promenade, as it is the scene of the great mass-meetings of London's starving poor, or of the demonstrations against or in favor of the British government's policy.

The exhibition idea is as old at least as the year of 1756. True, the productions of art and skill that were then and for some years after, collected and displayed in London for the purpose of stimulating public industry and inventiveness, were hardly more than "bazaars," yet so successful were they that the plan was adopted in France, and there continued long after it had been abandoned in England. When the first French revolution was at its height, the Marquis d'Aveze projected an exhibition of tapestry and porcelain as a means of raising funds for relieving the distress then existing among the workers in those trades. And he, like modern exhibition makers, had his trials; for, before he could complete his arrangements, he was denounced and on the very day on which his exhibition was to have been opened, he was compelled to fly from the vengeance of the Directory. But the idea had possessed the public mind, and a few years later, upon his return to Paris, the Marquis resumed his labors, and in 1798, succeeded in opening a national exhibition in the Maison d'Orsay and its grounds. It was entirely successful, and in the same year the French government organized its first official exposition of "national manufacture and the works of industry." Held on the Champ de Mars, around which were built the last two great Paris exhibitions, it was suc-

ceeded, three years later, under the consulate of Napoleon, by a second show, when more than two hundred exhibitors competed for the prizes of excellence. The next year a third exposition was held, the number of competitors increasing to upwards of four hundred. So great was the success of these shows that out of them was formed the Societe d'Encouragement, a society to which the working classes of France are largely indebted for their taste for the beautiful in art and for the cultivation of science as a handmaid to industry. The exposition of 1806 was still more successful than its predecessors; for while they had remained open only about a week this one was kept open for twenty-four days, the number of exhibitors arose to nearly one thousand five hundred and nearly every department of French industry was represented. Between 1819 and 1849 seven other expositions were held in France, all restricted to the one country's life and products.

During all this time exhibitions, consisting chiefly of agricultural implements, cattle, and local exhibitions of art and manufacture, had grown up in the large centers of England, and as early as 1829 the Royal Dublin society, possibly from the French sympathies of Ireland during the revolution, adopted the plan of triennial exhibitions. It was immediately after the French exposition of 1844 that a movement began requesting the British government to take up the idea officially. But the government, as usual, proved itself to be simply executive and did nothing. However, the idea of a national exhibition was fostered by the efforts of the Society of Arts, and in 1849, Prince Albert, consort of Victoria, who had devoted himself thoroughly to this object, made the happy suggestion of inviting the whole world to participate. Queen Victoria headed the guarantee fund with a subscription of \$5,000, and on May 1, 1851, sixteen months after the issue of the royal commission, the first international exhibition was opened in Hyde Park, London, where that wonderful building, known as the Crystal Palace, made of over four hundred tons of glass and covering over thirteen acres of ground, attracted to itself the people of nearly all nations. It is a curious fact that Paxton's edifice realized in part the conceptions of one of the earliest poetical dreams in the English language. It was Chaucer, who before the year 1400 wrote:

"I dreamt I was  
Within a temple made of glass,  
In which there were more images  
Of gold standing in sundry stages,  
In more rich tabernacles,  
And with jewells, more pinnacles,  
And more curious portraitures,  
And quaint manner of figures  
Of gold-work than I saw ever.

Then saw I stand on either side  
Straight down to the doors wide  
From the dais many a pillar  
Of metal that shone out full clear.  
Then gan I look about and see  
That there came ent'ring in the hall,  
A right great company withal  
And that of sundry regions  
Of all kinds of conditions,  
That dwell in earth beneath the moon,  
Poor and rich.

Such a great congregation  
Of folks as I saw roam about,  
Some within and some without,  
Was never seen or shall be more."

The "well of English undefiled" was a great seer, but he missed it when he wrote those last four words. The Louisiana Purchase was out of his ken.

The "World's Fair"—as it was properly called—was a great success, being open 144 days, having over 17,000 exhibitors, being attended by 6,170,000 people, and showing a profit of \$750,000. And yet several times its success was in jeopardy. It was only at the eleventh hour that Paxton's design was accepted, after nearly two hundred and fifty others had been rejected. Then, too, there was an apprehension in some countries that England would reap all the advantages. But they finally came to agree with Lord Carlisle, one of the most enlightened men of his age, that "the promoters of this exhibition were giving a new impulse to civilization, and bestowing an additional reward upon industry, and supplying a fresh guarantee to the amity of nations. Yes, the nations were stirring at their call, but not as the trumpet sounds to battle, they were summoning them to the peaceful field of a nobler competition; not to build the superiority or predominance of one country on the depression and prostration of another, but where all might strive who could do most to embellish, improve and elevate their common humanity."

So obvious were the benefits of this celebrated exhibition that other countries fastened upon the idea themselves, and a great number of exhibitions, both national and international, have been held since 1851. Broadly speaking, they have been but the normal growth from that one conception. They mark the periodical advance in the arts, concepts, manufactures and products of the world. The fullness of their effects is still to be seen, but will not the dwellers within the Louisiana Purchase be ready, with Tennyson, to uplift a multiplied thousand voices,

"full and sweet  
In this wide hall, with Earth's inventions  
stored,  
And praise th' invisible, universal Lord,  
Who lets once more in peace the nations  
meet,  
Where Science, Art and Labor have out-  
pour'd  
Their myriad horns of plenty at our  
feet."



# He That Provideth Not For His Own

It might be difficult to find more flagrant manifestations of ill-breeding than are apt to be seen in the average Christian congregation disappointed in its expectation of hearing a favorite preacher, or annoyed at the introduction of an unwelcome subject.

The Rev. James Dale was impressed anew with that fact that morning in the church at Madison. He had watched the people while the pastor went through an obviously perfunctory introduction of "our brother, who is one of our most honored missionaries in the great west." He saw their surprise—evidently the pastor had not prepared them for his coming—perhaps had not dared to. He noted that surprise harden into a resentment that he could feel, as well as see. One woman left the house; a fine looking man directly in front of the pulpit ("Senator Stanton," the pastor had whispered proudly, as he came in) twisted in his seat with an ugly frown on his face, and ostentatiously consulted his watch; while the attitude of the whole congregation said as plainly as words could have done, "Well, we're in for it this time, and we must make the best of it; but you don't catch us this way again!"

All this the young man saw, and it was with a sinking heart that he arose to begin his address. What was the use? What chance had anything that he could say against such apathy, if not antagonism? For a moment he stood in silence, almost determined to give it up, and not attempt to speak at all. Then he gathered up the "notes" he had laid upon the pulpit Bible, placed them in his pocket, slowly buttoned his coat over them, and said:

"I had intended speaking this morning of the great problem of immigration; but I find myself in no mood to discuss it, nor should I judge that you are in proper mood to consider it. I therefore change my plan. My text is 1 Tim. 5:8: 'If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel,' and my subject is the meanness, narrowness and cruelty of the churches of the eastern part of the United States."

The words were spoken slowly, deliberately, emphatically. Every one had the sting of a whiplash in it. The effect was electrical. No lethargy now. Senator Stanton started forward in his seat as though to speak, his frown of annoyance replaced by a flush of resentment. Some of the people were angry; some looked puzzled; but all were interested.

Mr. Dale waited until the rustle of excitement died away. Then, without allusion to, or explanation of, his strange accusation, he began to speak of the great west, its customs, conditions, needs, perils, life. With skilful hands he drew its picture; showing it not as the

hysterical sentimentalist or dyspeptic moralist has painted it all too often, but as a man saw it who had lived in it, felt its pulsing currents, loved it—the west, many of whose faults grow out of its intense vitality and virility, whose lusts are often brutal because its blood is red; the west, that is neither denomiical nor divine, but always and everywhere intensely human. As he spoke, calmly enough, yet with a note of passion in his voice, they seemed to see and feel it all—the swirling of its opposing tides, the half-mad ecstasy of exuberance of life, the delirious sense of freedom from conventional obligations and restraints the almost limitless possibilities of wealth and power, and the ever present and potent temptations which grow out of and are inseparable from such facts and conditions. And more than one hearer in that quiet church moved restlessly, as though he felt the wind from the prairie blowing upon him.

"Into this west," continued the speaker, "your boys are coming. Sometimes you send them, sometimes they come without your sending. If a boy isn't doing well at home, you ship him 'out west' to try his fortune there. If he breaks the law in the east, the west offers him sanctuary under an assumed name. And not these alone, but many of your brainiest and most enterprising sons are coming to be the future leaders of the great states rising beyond the Mississippi. From all parts of the east they come. I am an entire stranger in Madison, and know nothing of your families or your town; but I venture a question: how many boys have gone from here in the last ten years into the region west of the Mississippi?"

It was a home shot. What about it, Deacon Smiley? What is the postmark on the letters that come all too irregularly, Mrs. Tait? Is New Mexico beyond the Mississippi, John Adamson? And why do you hang your head, Senator Stanton? Has he hit you? And are you thinking of Jack—your Jack, wayward Jack—of whose whereabouts you know nothing, except that he is "out west"?

"I used strong words a moment ago," went on Mr. Dale. "Shall I tell you what I meant? When your boys come west you expect the church and the missionary to look after them. Every man who has been on the field a dozen years could make a large volume of the letters he has received begging him to try to help and save the sons, brothers, friends, adrift in that great country. But do you realize at what odds we work? Take any one of our newer towns, for it is of frontier work that I am speaking this morning especially; take my own town for example, for it is fairly representative in every way. It is a little railroad

town, the only one of any size in a radius of thirty miles or more. There are saloons and dance halls by the dozen, open all night long, and every night, and ablaze with lights, and gay with music and hilarity. A man need not drink or plunge into vice in them, unless he chooses to; he is greeted with boisterous welcome and show of good fellowship, whether he does or not. Your boy comes into town from the ranch or mine. He is tired in body and in mind, more tired still of the solitude and the lack of companionship characteristic of so much of the work of the west. He wants to get among folks—to touch elbows with his kind. Where shall he go? To church? Well, if he does, and it happens to be a night when the church is open (for remember that there is only one missionary to keep it open, and that he has appointments elsewhere, and that even a missionary must have some time for resting), he finds a small, unattractive, dimly-lighted room, with little that is cheery or homelike about it. There are no books, no games, no music except that of a more or less wheezy organ, nobody to welcome him, except a tired missionary.

"Now I say again, in view of all this, that the course of the churches in the east in withholding or stinting their gifts to home missions is narrow, mean and cruel. I quote against them Paul's word; they are neglecting to provide for their own and are denying the faith. Can you not see—will you not see—that this matter of home missions is literally a home matter? It isn't merely the Pole, or the Swede, or the Chinaman; it is the boy from your own village, from your own family, against whom you shut the door of hope by the withholding of interest and gifts."

Very serious had the listeners grown. With this new light upon them the obnoxious words seemed not so much a gratuitous insult as a valid indictment. They hadn't thought of it so before, but—possibly "providing for their own" meant something more than paying the salaries of the pastor and the quartette choir in Madison.

"I could tell you stories all day long," resumed the speaker, "of how your boys from the east are thrown upon us for help, but I will give you just one. About a year ago we found a young man who had been wounded in a saloon fracas and thrown out to die in an alley. We took him to my house, got the doctor in, washed his wounds and bandaged them and made him as comfortable as possible, though with little hope of saving his life. The doctor said he would probably die before morning. Next morning he was alive, but delirious, and for a fortnight he raved in the madness of fever. We knew nothing at all about him, except the meagre information supplied by



one of his companions of the night before, that he was a cowboy on a ranch twenty miles away, and that his name was Jack—he had never heard any other. Singularly enough, in all his delirium the sick man never said a word that could give us any clew to his family or his home. There was no name on his clothing and not a scrap of paper about him by which to identify him. The only thing that even suggested any other life was a locket worn about his neck on a stout cord—a plain gold locket on which was engraved, 'Laddie from Mutterchen,' and containing a picture of a sweet faced lady and a lock of light brown hair."

Had Mr. Dale been looking toward the Stanton pew he would have seen that which would have given pause. The senator had listened with but languid interest; how did this story of a vulgar saloon fight concern him? But at these last words he started violently, the blood rushed to his face, then receded, leaving it pale as marble. That locket! How well he knew it! And the two words—they were their pet names for each other ever since the boy knew his German well enough to call her 'Mutterchen'—

"Little mother!" Thank God! Word from Jack at last—even though such a word! Anything was better than the bitter suspense!

By a strong effort he controlled himself and listened eagerly as Mr. Dale continued the story.

"It was a hard fight, and more than once it seemed that we had lost him, but gradually he pulled up. The worst thing about it was that at first he had no desire to live. 'Better let me go,' he said over and over. 'I've disgraced my family and I shall probably do it again. There's no place for a man like me but a pine box in six feet of earth.' It was hard to make him realize that there was any redemption for him in this world or the next. But when once that idea took hold of him he began to mend rapidly. He had a purpose in life now. It was to square himself and prove himself a man, and then to go home. Where that home was he would not tell me, nor would he divulge his name. 'Time enough for that when there is no stain on the name, and when my coming will not bring shame to the home,' he said. Of course we could not press him, so all the name we know is 'Jack,' or 'Mr. Jack,' as strangers and children call him.

"But if the fight with the fever was hard, it was nothing to that which came afterward when he was able to get about. His convalescence was long and tedious, and it was many weeks before he could do any work; and those weeks were weeks of battle against the devil within and the devils without. Old appetites surged within him; and Satan's servants, in the shape of saloon and dance hall keepers and the like, did their utmost to drag him down to the former manner of living.

Not without some losses was the final victory won; once or twice he went down under the assault, but in each instance turned back in shame and penitence; and for months now he has been living a steady, clean, Christian life. He is employed in a store at fairly good wages, and all his time outside of his business he devotes to the church and its work. We dread to think of the time when he shall leave us; we don't quite see what we shall do without him. But oh, the joy that will be in the eastern home when this prodigal returns from his wandering in 'a far country'!

"And this is the kind of work that your mission stations on the frontier are doing, or trying to do. But often they are handicapped and their efforts seem to go for naught, simply because they are so poorly manned and equipped—because the churches back here do not contribute liberally enough for their support. Now you see the reason for my text and for my first harsh sentence. I meant it to be harsh; I wanted to sting you into attention to what I had to say. I believe that something like this ought to be said. In view of the fact that 'your own' are out there, and that often the only religious influence brought to bear upon them is that of your mission churches, what else can be said of those of you who 'are not interested in home missions,' and whose gifts to the cause are less than the amount you spend for the gratification of the merest whim, and who have never a thought nor a prayer for the men and women who are doing their best to keep your sons and daughters from going down the ways of destruction? I leave you with the text and the text with you." And he closed the Bible and sat down.

It was a surprise to the pastor when Senator Stanton came to the pulpit directly after the service was over and insisted upon carrying Mr. Dale off to dinner; even offering to send him in his own carriage to East Madison for his evening appointment.

"Well, well!" said the minister to his wife on the way home. "Wonder what struck the senator this morning? Never knew him to take much interest in home missions or missionaries before."

It was a day of surprises. The evening service of the Madison church was the old-fashioned "prayer and conference meeting," and was usually attended by but a faithful few. Senator Stanton never came. He belonged to the great and growing order of Sunday Once-ers (may their tribe decrease) whose business of worship and service on the Lord's day is done up in coming to church once, leaving the burden and the responsibility for the evening meeting to rest upon the pastor and a handful of men and women who have somewhat better learned the meaning of the great word "obligation." But Senator Stanton

was present to-night with Mrs. Stanton, who was something of an invalid, and rarely left home.

Scarcely had the meeting been "thrown open" when the senator was on his feet. "Friends," he began, "I have a confession to make. I've been converted. It's on this matter of home missions. As some of you know, I have never taken much interest in the subject; never thought much about it, in fact. Of course somebody ought to carry on the work, and I supposed somebody would. It wasn't my business. But I was wrong. It was, and is, my business. I've been converted, as I said, and I see things in a different light. Do you know what converted me? It was Mr. Dale's story of Jack this morning. Did you recognize the story, neighbors? Did you know it was my Jack—our Jack," looking down at the woman softly weeping at his side, "that he was talking about? Oh, we have been proud, wife and I; too proud to let you know our trouble. You supposed we knew all about our son—where he was and what he was doing; but we didn't. Mr. Dale brought us the first news we have had for many a long month. And what news it was! Jack's a saved man, friends! And he's coming home—coming home to his mother and me! And home missions has saved him! Do you wonder that I am converted? And now I want to bring forth fruits meet for repentance.

"I have a proposition to make. My boy isn't the only one out there; there are others who need help. I propose that the Madison church take a hand in this 'caring for her own business' by contributing \$600 for the full support of a home mission station for the coming year; and here's my check for half of it."

And he stepped to the platform and laid it on the desk.

A moment's thrilling silence; then Deacon Smiley said, "Put me down for \$100." And Mrs. Tait said, with the tears streaming down her cheeks, "I'll give \$100." "\$50!" "\$50!" "\$25!" No need to urge; the offerings came so fast that the pastor could hardly keep the record of them.

Then John Duncan said: "Friends, this ain't right. You rich folks are robbin' us poor ones. You all know me, an' how hard it is for me to get along; and prob'ly it'll cost me, an' others like me, more to give \$5 than it will the senator to give \$300. All the same, he hasn't any right to keep me from the blessedness of givin' what I can. Now, you want \$600, an' already more'n that amount is promised. Where do we poor people get into this? Senator, you'll have to cut down your figures. Make it \$200 instead of \$300, an' let some of the rest of us have a chance."

"Can't do it," smiled the senator; "not a cent less."

"Then there's just one other way,"

(Continued on page 541.)



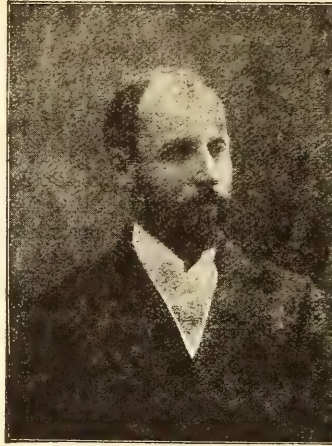
# A Plea For Utah By T. W. Pinkerton

For a number of years the American Christian missionary society has most generously supported the work of the church in Salt Lake City, and everyone connected with that work is most gratefully thankful. Without this help we could not have lived. The time has arrived, however, when the Home Board must undertake greater things for Utah or give up any hope of being reckoned a religious force in this state.

What are the facts? Utah is rich in its minerals. Millions have already been recovered, and there are millions more in sight. Her valleys are as rich as any in the world. The climate is comparatively mild. We have no extreme cold and no sudden changes. From my window I can see snow eleven months in the year; the summers, therefore, are never extremely hot.

The Presbyterians, Methodists and Congregationalists have churches and schools in many of the towns and villages of the state. The Baptists have a number of churches and the Disciples one. The Presbyterians have twenty-seven schools and academies and expend \$40,000 in the state every year in support of their missions and schools. The M. E. church puts \$20,000 into their missions and schools yearly. The Congregationalists have seven schools and their boards expend in Utah \$17,000 every year. The Baptists are behind somewhat, nevertheless they are giving from \$5,000 to \$7,000 to the work here. The Disciples of Christ have one church in the state, no schools, and our board is able to give only a few hundred dollars a year for the work. If this be only a land of sage brush, why is it that the denominations spend so much money here, and have been doing so for years?

I am not making the plea that this



*T. W. Pinkerton, Salt Lake City.*

is the only important field in the world, but I do insist that it receive the attention that its importance demands. If we had the men and money we could establish the cause for which we plead in Ogden and Provo City. We once had an organization in Ogden, but for some reason it failed. I know one man in Provo City who is willing to give five or six hundred dollars in an effort to establish the cause there. The church in Salt Lake City will never be much of a factor in the religious life of the city and state until we have a better house. We are utterly unable to build without aid from without. This is no place for small men. We must have men who are in demand where they are. The church here in the city is doing its best. If you knew all the facts you could not ask it to do more. We have two hundred and forty members, and last year the church gave \$100 to home missions, \$72 to foreign missions, \$10 to church extension and \$9 to ministerial aid, met all

our obligations here at home and paid interest on a \$4,500 debt on the building. The Bible-school gave \$60 to foreign missions and \$21 to home missions. There are not over ten men in the church who own their own home. I am alone in the state, so far as ministerial help is concerned. If the denominations are able to establish and maintain churches in the towns and villages of this state, we can do so. As I said in the beginning, if we are to become a factor in the religious life of this state the time has arrived when we must move forward.

God's seed will come to God's harvest.



## HAS A SAY

**The School Principal Talks About Food.**

The principal of a high school in a flourishing California city says:

"For 23 years I worked in the school with only short summer vacations. I formed the habit of eating rapidly, masticated poorly which, coupled with my sedentary work, led to indigestion, liver trouble, lame back and rheumatism.

"Upon consulting physicians some doped me with drugs, while others prescribed dieting and sometimes I got temporary relief, other times not. For 12 years I struggled along with this handicap to my work, seldom laid up, but often a burden to myself with lameness and rheumatic pains.

"Two years ago I met an old friend, a physician, who noticed at once my out-of-health condition and who prescribed for me an exclusive diet of Grape-Nuts, milk and fruit.

"I followed his instructions and in two months I felt like a new man, with no more headaches, rheumatism or liver trouble, and from that time to this Grape-Nuts has been my main food for morning and evening meals, am stronger and healthier than I have been for years without a trace of the old troubles.

"Judging from my present vigorous physical and mental state, I tell my people Methuselah may yet have to take second place among the old men, for I feel like I will live a great many more years.

"To all this remarkable change in health I am indebted to my wise friend and Grape-Nuts, and I hope the Postum Company will continue to manufacture this life and health giving food for several centuries yet, until I move to a world where indigestion is unknown." Name given by Postum Co., Battle Creek, Mich.

Ask any physician what he knows about Grape-Nuts. Those who have tried it know things.

"There's a reason."

Look in each package for the famous little book, "The Road to Wellville."



*Church at Salt Lake City, Utah.*



## Mormonism and Civil Government.

By Jas. W. Darby.

At this time, when the Smoot investigation is fresh in our minds, and while the index finger of religious sentiment is pointing at polygamy as a cloud hovering over our nation and blackening its otherwise fair escutcheon, it is well to take a glimpse of and learn to estimate the size and danger of a principle underlying Mormonism, wherever you find it. I have before me Orson Pratt's works. He says on page 41: "The kingdom of God is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized. God having made all beings and worlds, has the supreme right to govern them by his own laws and by officers of his own appointment. Any people attempting to govern themselves by laws of their own making, and by officers of their own appointment, are in direct rebellion against the kingdom of God."

Let us not be deceived, as many have been, by supposing that the foregoing has no reference to civil governments.

I quote again from page 50: "Among the vast number of national governments now upon the earth, where is there one that even professes to be the kingdom of God, or that its officers were called of God, as was Aaron? Human authority and human calling are the only powers which any nation professes to have."

Immediately following the above quotation we find the following: "But there are certain petty governments called churches, organized within these national governments, which claim divine authority and consider their officers authorized to act in the name of the Lord. But the great question is, have any of them been called as Aaron was?"

Then comes a strong condemnation of Roman Catholic and Protestant bodies because they are not authorized by new revelations, followed by this language: "Nothing is more certain than that the Church of God ceased to exist on the earth when new revelations ceased to be given. All the modern Christian churches who deny new revelation have no more authority to preach, baptize or administer any other ordinance of the gospel than the idolatrous Hindoos have; indeed all their administrations are worse than in vain—they are a solemn mockery in the sight of God. It is a grievous sin in the sight of God for any man to presume to baptize unless God has authorized him by new revelation to baptize in his name."

The Mormons are the only people receiving new revelation as referred to above. Though believing the Old and the New Testament of divine origin, the Brighamite and Josephite

look upon their books of doctrines and covenants as the New Testament, showing the new revelations down to date. Mormonism, then, is the church or kingdom of God, and as the so-called man-made governments are all illegal, Mormonism should hold universal dominion. Our civil government should be sent to wreck and ruin and Mormonism established in its stead. Officers of Mormonism are the only ones "called as Aaron was."

Such was the theory of Joseph Smith, the prophet, the founder, when in 1843 he received the polygamous revelation to justify his licentiousness, practiced since before he left Kirtland, O., and defied all civil authority, and sent out his emissaries to advocate his claims to be president of the United States. When will we awake to the enormity of the situation? When will we come to know that there is a venomous c'aw in the great velvet paw? I will close by saying that Orson Pratt was an apostle among the Brighamites, perhaps the ablest of their writers, and truly sets forth the position of Mormonism toward civil government. His writings are still actively circulated.

McArthur, Ohio.

## He That Provideth Not For His Own.

(Continued from page 539.)

resumed John; "we'll just have to take two mission stations instead of one, for we little fellows must have some share in the blessing; you can't shut us out!"

Ah, why not? In the enthusiasm of the moment the church leaped at the suggestion. "If you'll do it, I'll make my subscription \$400," said Senator Stanton.

"Stop a minute," said the pastor. "Let us look at this matter seriously. We do not want to do anything on impulse that we shall be sorry for afterwards. Remember that home missions is not all. There are other objects for which we must contribute during the year; we must not become unsymmetrical and deformed givers; we must stand by every interest of the Lord's kingdom. If we take the amount we are promising from our gifts to foreign missions, or our state work, etc., we are making no advance; we are simply robbing one part of the work to support another. Let us act deliberately and thoughtfully; therefore, let it be understood that no other gift is to be lessened in order that this may be increased. Now we will assume that no pledges have been made, as yet. I will ask Brethren Davis, Stanton, Duncan and Brady to take slips of paper, and give each person present the opportunity of stating the amount that he or she feels able to give for home missions the coming year. I trust that we shall be able to reach the amount named. I hope that we shall have some large gifts; but I

shall be disappointed if we do not have many small sums. Let even the children promise their dimes or their pennies. Now let us sing while this work is being done."

When the collectors had footed up their lists it was found that nearly \$1,100 had been pledged.

"That is nearly enough," said the pastor; "the rest will come easily from some who are not here to-night, and who ought to have a share in the blessing with us. Now let us sing 'Praise God from whom all blessings flow.'" And they sang it as that much abused hymn is not often sung.

And so it is that the Madison church stands chargeable on the books of the home mission society with the expenses of two of its frontier mission stations. One church, at least, is trying to "provide for its own"—and for others' own.—*Rev. J. K. Wilson, D.D., in Baptist Home Missionary Monthly.*

## CAME FROM COFFEE

A Case Where the Taking of Morphine Began With Coffee.

"For 15 years," says a young Ohio woman; "I was a great sufferer from stomach, heart and liver trouble. For the last 10 years the suffering was terrible; it would be impossible to describe it. During the last three years I had convulsions from which the only relief was the use of morphine.

"I had several physicians, nearly all of whom advised me to stop drinking tea and coffee, but as I could take only liquid foods I felt I could not live without coffee. I continued drinking it until I became almost insane, my mind was affected, while my whole nervous system was a complete wreck. I suffered day and night from thirst and as water would only make me sick I kept on trying different drinks until a friend asked me to try Postum Food Coffee.

"I did so but it was some time before I was benefited by the change, my system was so filled with coffee poison. It was not long, however, before I could eat all kinds of foods and drink all the cold water I wanted and which my system demands. It is now 8 years I have drank nothing but Postum for breakfast and supper and the result has been that in place of being an invalid with my mind affected I am now strong, sturdy, happy and healthy.

"I have a very delicate daughter who has been greatly benefited by drinking Postum, also a strong boy who would rather go without food for his breakfast than his Postum. So much depends on the proper cooking of Postum, for unless it is boiled the proper length of time people will be disappointed in it. Those in the habit of drinking strong coffee should make the Postum very strong at first in order to get a strong coffee taste." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."



## The Sunday-School.

May 8.

WATCHFULNESS.—  
Luke 12:35-48.

(Temperance Lesson.)

Memory Verses, 1, 2.

GOLDEN TEXT.—Blessed are those servants whom the Lord, when he cometh, shall find watching.

### The Ministry in Perea.

Seven chapters of Luke (11-17) are occupied by a consecutive recita of a series of important discourses and parables which are not paralleled in any of the other gospels. Jesus had said his last farewell to Galilee, had journeyed down to Jerusalem to the Feast of the Dedication, and had then gone over into the country east of the Jordan. There he spent some time before returning to Jerusalem for the tragic events in which his ministry reached its climax and consummation, and in this period were spoken the discourses found in Luke 11-17. For the most part they were warnings against the shallowness and harshness of pharisaism, teachings regarding forgiveness and about faith as the true spring of right living, and warnings of the awful results which would follow from rejection of the truth. Altogether, they were messages in which can be seen already the shadow of the approaching end and the anticipation for the close of the earthly ministry.

### True Treasures.

Jesus has been distinguishing between the things of only temporary worth and the things of real and permanent value (Luke 12: 29-34) and has been saying that the mere physical things are not the highest needs or the greatest values. Our Father knows that we need them, but he does not want us to devote our time to getting them. He wants us to lay up real treasure, spiritual treasure, in the kingdom of God. Those who have a treasure there are the ones whose interest will be there, and these are the ones to whom the exhortation to watchfulness is properly addressed. It is worth while for them to be ready for the coming of the kingdom at any moment, for they really desire its coming.

### Faith and Faithfulness.

It is one thing to have an interest in spiritual and heavenly things; it is another thing to feel the absolute reality of those spiritual values so vividly that the present visible and tangible things are not allowed to obscure them. All Christians, even nominal Christians, believe in God and immortality and the spiritual world. In a vague and general way, even the most lax of them feel that these things give value and direction to life and that it is well worth while to have them in store as a last reliance in that dread day when earthly things shall pass away. But one might have this sort of belief and yet not have that vital and practical belief which means faithfulness day by day to the requirements of the spiritual life. And no faith is adequate which is not so vivid and so directly joined to the conduct of life day by day that the result is a constant readiness for the end and the judgment to come. The physical exigencies of the hour which seem so imperative must not be allowed to usurp an authority which is not theirs—not even for a single hour. Even to the professed Christian, the temptation can come to choose the worse when there is an alternative presented between, let us say, a profit of ten thousand dollars with a stain upon the character, and a loss with the preservation of one's integrity. And if the profitable sin be chosen it is because there was not a proper valuation of the spiritual treasure of character.

If one values spiritual treasures as the miser values gold, he will preserve them hour by hour, and not hold them merely as a ref-

uge in the final day. Christian watchfulness must begin, then, with a sense of the value of the spiritual kingdom for which we are watching, and its practical result must be constant and habitual living in the light of the principles of the kingdom of God.

## Midweek Prayer-Meeting.

May 4, 1904.

A PREOCCUPIED HEART.—

Jer. 17:9.

"The heart is deceitful above all things, and it is desperately sick: who can know it?" The change in the revised rendering by which the word "sick" is substituted for "wicked," while it may seem to soften the indictment against the human heart, carries with it the idea of a constitutional moral infirmity or depravity, which is common to the race. This must be distinguished from sin or guilt, which is never inherited. It is rather the *proneness* to sin, the weakness which yields to temptation, the moral infirmity which has an *affinity* for sin.

*What the Heart Is.* It is the source of conduct and character. "Out of the heart are the issues of life." Jesus taught that "from out of the heart of men evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within and defile the man." In this comprehensive sense the heart is the inner rational and moral nature. It may be a storehouse for all unclean things, or the source of high and noble thoughts, aspirations and desires. Which is yours?

*A Change of Heart.* What is meant by a change of heart? It is the change from the former condition mentioned above to the latter. It is the change from the love of sin and of whatever is impure or unholy, to the love of God and of whatever is true and pure and righteous. It is a change from hatred, envy and malice, to love toward all our fellow men. In its largest sense, it involves a change of thought, of affection, of purpose, and issues in a changed life. The "evil heart of unbelief" must become a loving, trusting, obedient heart.

*How the Change is Effected.* The heart preoccupied by evil thoughts and desires must be led to see the loveliness of Christ's character and the beauty of His life and teaching. He apprehends this by faith when

the gospel is preached, and the vision of the purer and nobler life dries out the impure and ignoble by "the expulsive power of a new affection." As we drive darkness out of a room by bringing in a light, so we drive error out of the heart by bringing in the truth, and hatred by bringing in love. The parable of the sower (Luke 8:4-15) shows the important place which the word of God, the good seed, holds in this process of securing a good harvest from the soil of the human heart. We should seek to remove from the human heart all obstacles to the reception of the word of God and to its growth and development. It is only as the heart is occupied by the good seed, and cultivated, that it can bring forth fruit unto eternal life.

"Blessed are the pure in heart, for they shall see God." To retain Christ in the heart is the only way to retain purity of heart and of life.

Oh for a heart to praise my God,

A heart from sin set free,

A heart that always feels the blood

So freely shed for me.

A heart resigned, submissive, weak,

My great Redeemer's throne.

Where only Christ is heard to speak,

Where Jesus reigns alone.

*Prayer:* Oh, Lord, wilt Thou come into our hearts with all Thy light and love and truth and drive out whatever of evil there may be therein and glorify our lives in Thy service, to the end that we may be transformed into Thine image. For Thy name's sake. Amen.

### A Recommendation.

To Whom It May Concern:

It affords me great pleasure to recommend Miss E. Florence Llewellyn to evangelists needing a singer. She has been teacher of voice culture and choral singing in Texas Christian university, and her work has given good satisfaction.

She desires to assist in evangelistic work, and I believe her to be well equipped for that service. She is a fine soloist and understands well how to organize and conduct a chorus.

Her forte is in Christian songs. She will be ready for work early in June.

Sincerely,

E. V. ZOLLARS,

Pres. Texas Christian University.

North Waco, Tex., April 12.

## Church Supplies

### Church Register and Record

With special rulings, headings and an alphabetical register. Printed on good paper and substantially bound. Size, 9x14 inches; cloth sides with leather back and corners. 160 pages, - \$2.00 300 pages, - \$3.50

### Concise Church Record

A cheap and convenient book in which to record names of members, date of admission, how admitted, and remarks. Space for 960 names. Printed on good paper and strongly bound. Price, - \$1.00

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For use in connection with the envelope system. Designed expressly for keeping systematic account of weekly contributions. The most convenient record published.

Half leather, quarto, 40 pages, - \$1.00  
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Made of good, strong manila paper. Neatly printed; 2 1-2 x 4 1-2 inches; satisfactory in every particular. Per thousand by express, not prepaid, \$1.00 Per thousand by mail, - 1.50

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Bound in book form with stub for memorandum. The neatest and most convenient published.

No. 1, Fifty Letter Blanks, - \$0.50  
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### Baptismal Pants

We handle only the best grade. They are made in regulation sizes, based on the size of the foot. If an exceptional size is needed it can be made to order. In ordering send size of shoe worn. Prices quoted on application.

Christian Publishing Co., St. Louis

## Peculiar To Itself

In what it is and what it does—containing the best blood-purifying, alterative and tonic substances and effecting the most radical and permanent cures of all humors and all eruptions, relieving weak, tired, languid feelings, and building up the whole system—is true only of **Hood's Sarsaparilla**

No other medicine acts like it; no other medicine has done so much real, substantial good, no other medicine has restored health and strength at so little cost.

"I was troubled with scrofula and came near losing my eyesight. For four months I could not see to do anything. After taking two bottles of Hood's Sarsaparilla I could see to walk, and when I had taken eight bottles I could see as well as ever." SUSIE A. HARTSON, Withers, N. C.

**Hood's Sarsaparilla promises to cure and keeps the promise.**



**Christian Endeavor.**By H. A. Denton.  
May 8.**CROWNS TRODDEN UNDER FOOT.—**  
Isa. 28:1-7; Rev. 3:11.*For the Leader.*

The subject, "Crowns trodden under foot," suggests beauties of character degraded; possibilities of the heart blasted; the splendid powers of the individual disregarded, ruined, and trampled into the dust. In the first scripture lesson we have the crown of the drunkard spoken of. It is a crown of pride; a crown of vanity, for pride is a vain thing, and all the hopes and expectations of the drunkard are vain. They never reach realization. Like a far off scene on the horizon of him that travels over a western plain, which vision is always receding, the things that are to be in the drunkard's plans continue to vanish as he approaches. Only the evil, the thing he does not count upon, ever comes to realization. Crowns are made for the head, not for the pathway of the feet. Crowns are to be worn, not trodden upon. Crowns indicate power to be rightly used, and are not symbols to be trampled into the earth.

*For the Members.*

1. Our daily readings furnish quite a course of reading upon the evils resulting from the use of strong drink. Not only does the individual suffer, but the tribe, the province, the state, comes to naught. These readings also make it plain that in a plan such as God gave the people under Moses—and this was not His perfect plan—the people were taught to abhor the use of strong drink. What is more strikingly true to the experiences of the drunkard to-day than the description of the effects of wine upon man as given in the 23rd chapter of Proverbs?

2. It is, then, both revelation and experience that forbid the use of strong drink. Drunkenness has no endorsement in either book. Both the heart and the head condemn it. It is a thing that degrades crowns. Reason advocates when drunkenness enters the temple of the soul. Devotion dies, and the sacred fires go out under the baleful atmosphere of the product of the still. What is this but crown breaking? What is it but tramping upon crowns? It is not hard to show that it is folly. While one might contend that he did not see the folly of drink, yet he would at once admit the folly of him who would throw down the crown of a great kingdom for the temporary pleasures of a sensual and sinful life.

3. The use of strong drink tramples under foot the crown of purity. Purity of character and the constant use of intoxicating beverages are not characteristics of the same person. Liquor is not only the companion of those of lewd character, but it is the influence, the power, the damning thing that makes one impure. Harlots without wine are unknown to history. Prodigal sons who have not looked upon the wine when it was red are also unknown to history. Who would throw away a crown of purity if he were not under the delusive spell and the baneful influence of some evil power? Not one. It is strong drink that causes the young man to take off that crown and trample it into the dust. It is the same thing that will cause the fair girl to do likewise.

4. There are other crowns that this evil thing will cause us to degrade into the dust: (1) There is the crown of pure speech. Who has ever known a drunkard that has not thrown this crown to the earth. Vile language is often the result. Obscene language is another result. Profane language follows most readily. The mouth of him who uses strong drink is polluted. (2) The crown of integrity is broken by drunkenness. That is why the drinker is not wanted in the employ of men who have responsible places in the business world. He cannot be trusted. He has long since trampled upon his crown of integrity. He may still

# ARE YOUR KIDNEYS WEAK?

## Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the great kidney remedy Dr. Kilmer's Swamp Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

I cheerfully recommend and endorse the Great Remedy, Dr. Kilmer's Swamp-Root, for kidney trouble and bad liver. I have used it and derived great benefit from it. I believe it has cured me entirely of kidney and liver trouble, from which I suffered terribly.

Most gratefully yours,  
A. R. Reynolds, Chief of Police,  
Columbus, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous new kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect helper and gentle aid to the kidneys that is known to medical science.

### How to Find Out

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

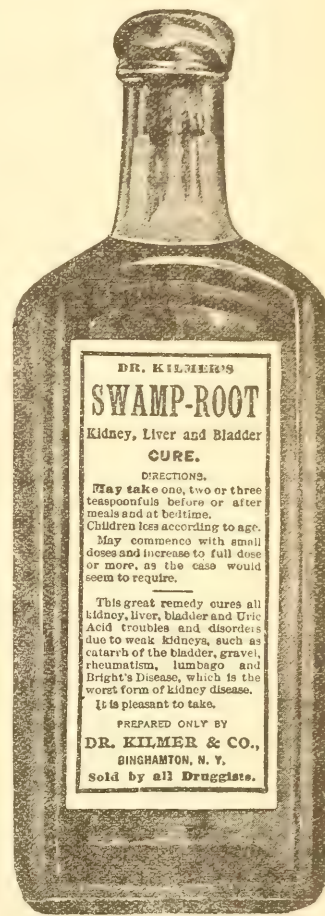
Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

**SPECIAL NOTE.**—So successful is Swamp-Root in promptly curing even the most distressing cases of kidney, liver or bladder troubles, that to prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the St Louis CHRISTIAN-EVANGELIST. The Proprietors of this paper guarantee the genuineness of this offer.

have the desire to do the right thing. He may try at times to be true to his work. But he cannot. All his power is gone. He is uncrowned. By his own consent he is shorn of his strength. (3) There is the crown of the glory of the total abstainer. Who is like him? What is more to be desired than the manly look, the splendid body, the clear complexion of untainted health, the honest countenance, the full, steady eye of him who has his body as God gave it to him, free from strong drink?

### Quiet Hour Thought.

My body is the temple of God. Does He reign therein?



(Swamp-Root is pleasant to take.)

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root—Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

### DAILY READINGS.

M. Abuse of Wine.	Prov. 20:1.
T. Wine and Woe.	Prov. 23:29-32.
W. Wine Excludes the Spirit.	Eph. 5:18.
T. Wine and Wantonness.	Esther 1:1-12.
F. Wine and Folly.	1 Sam. 25:3, 36-38.
S. Wine and Ruin.	Deut. 29:19, 20.
S. Crowns Trodden Under Foot.	Isa. 28:1-7.



'Tis a fair crown which never can grow old,  
A crown of heaven's own everlasting gold,  
Wages of service rendered here below,  
Reward of battle for the conqueror's brow,  
Win thou the crown!

—Horatius Bonar.



## Our Budget

—Now for that \$200,000 for home missions.

—But remember that the money itself is not the largest part, but the sacrifices made in giving it, the prayers that accompany it, the joy it will bring to the workers, and above all, the good it will accomplish, are the chief considerations.

—St. Louis opens her gates to the world this week, and also the gates of the greatest exhibition of the world's progress in all history. The Fair opens April 30 and it will close on November 30. It will not be complete on opening day, of course, Fairs never are, but it will be sufficiently complete to afford abundant material for study and for admiration.

—We have already recommended October as the best month for visiting the Fair for those who can visit it but once. The Fair and the weather will then be at their best, and our great national convention comes in the middle of the month, so that it can be taken in during the same visit.

—Bro. J. M. Philpott has accepted the call to the temporary pastorate of the Union avenue Christian church, this city, and will begin his labors on Sunday, May 22. It is understood that if the relation proves mutually satisfactory, it will be made permanent.

—Finis Idleman has resigned at Dixon, Ill., to accept the work at Paris, Ill.

—The church recently destroyed by fire at Logan, Iowa, will be rebuilt without outside aid.

—J. C. Lemon has engaged to preach for congregations at Eldora and Garwin, Iowa, half time each.

—L. L. Carpenter will dedicate the new church at Byron, Ind., next Lord's day. H. Randall Lookabill is the minister.

—The Christian church, as well as the Methodist church, at Higbee, Mo., was badly damaged by the storm on Saturday night.

—Dr. W. T. Moore preached at Nevada, Mo., on Lord's day and gave his lecture, "John Bull in His Castle," on Monday night.

—The church at Van Wert, O., is now free from debt. H. E. Stevens writes that his flock is rejoicing at the cancellation and burning of the mortgage.

—Daniel Trundle, who has resigned at Springdale, Ark., is to preach at Wellsville, Mo., next Lord's day. Brother Trundle is a Missouri boy.

—N. J. Aylsworth's address is *not* Melrose, N. Y., as given in the present year book, but R. F. D. 9, Auburn, N. Y. Correspondents please notice.

—The women of the West Side Christian church at Springfield, Ill., where J. E. Lynn is pastor, have just installed their gift of a handsome new pipe organ.

—We congratulate Bro. Walter Scott Priest on the jubilee service in honor of the first hundred additions during his seven months' pastorate. That is a fine record.

—The work is progressing on the new Central church of Christ, the largest church edifice in Wichita, Kan., but owing to lack of material, the building will not be dedicated until possibly about July 1.

—The contract for the new building at Higgsville, Mo., where J. H. Coil is pastor, has been let to C. H. Meyer, of Corder, Mo. The building is to cost \$14,000, which is indicative of a very promising field for future work.

—After June 1, Edward Wright, now pastor of the church at Waterloo, Iowa, will be associated with his brother, Lawrence Wright, of Jefferson, Iowa, in the evangelistic work. Bro. Edward Wright is counted a fine singer as well as a strong preacher.

—Our National Benevolent Association has just received \$200 on the annuity plan from a sister who has previously given \$2,500. For particulars relating to the association and the annuity method of giving, address Geo. L. Snively, 903 Aubert Ave., St. Louis.



## Nailed to the Mast

—The Ohio state convention at Cleveland has been granted a one fare for the round trip plus 25 cents. The program for the convention is about complete and will undoubtedly be one of the very best ever presented to an Ohio convention. The time is May 23-26.

—Resolutions of the most cordial character were adopted by the Charleston, S. C., church upon Brother and Sister Fenstermacher's retiring from the admirable work they have done in this field. We hope to give some account of the new building in an early issue.

—T. R. Overton, of Albuquerque, N. M., suggests a territorial convention to be held this summer at some place to be selected. The time has come, he thinks, to make a great forward movement in New Mexico. He calls for organization and a territorial mission board.

—F. M. McHale, pastor of the Christian church at Herington, Kan., has been chosen to preach the baccalaureate sermon for the high school of that city, upon which occasion all the churches will unite. He will also preach the Odd Fellows' anniversary sermon on May 1.

—Chas. S. Medbury, of Des Moines, Iowa, is announced to be the chief speaker at the Peoria church annual banquet, which occurs this year on May 6. His subject will be "Secular Tribute to the Divine." Friends from Eureka, Washburn, Pekin and other suburbs are arranging to attend.

—T. J. Shuey, formerly of Rock Island, has located with the church at Abingdon, Ill. He writes under date of April 19: "We have located here and the work starts off in fine shape. We began by sending \$59 to the benevolent association from the Sunday-school as an Easter offering. We are having large audiences."

—The church just dedicated at Charleston, S. C., where Brother Fenstermacher has been laboring, is the expression of a belief in the future of the city. It is a handsome building of medieval design, measuring 43 by 85 feet, with an adjoining room for use when desired. The new pastor, C. E. Smith, of Pine Flats, Pa., begins work next Lord's day.

—We regret to note that Herbert Yeuell, who has been working so faithfully at Uniontown, Pa., where he has had additions at nearly every service, has been suddenly called to London, England, by the serious illness of his mother. He left New York last Wednesday on the "Cedric." Bro. Garnet Wynne, of Bethany, will supply during his absence.

—A request has come to this office for information as to the probable number of long pastorates among us—say, those 10 years and upward. We could give only a partial list of such pastorates from personal knowledge, and we ask, therefore, for the benefit of this brother and other interested readers, and with a view of increasing the number of such pastorates, that those who know of such will report to us, giving name of preacher, church, where he served and the length of his service. We will ask our readers who may be able to do so to assist us in securing such information as will enable us to make an approximately correct list.

—Bro. W. M. Baker, minister of the Christian church at Meridian, Miss., writes us that there is a fine opening there for a druggist who is a member of the Christian church. The city has a population of 23,000 and is growing rapidly. Business men are needed in the congregation, which is very weak. Application may be made to J. M. McBeath, Ormond Building, Meridian, Miss.

—Edward B. Bagby, of the Ninth street church, Washington, has been unanimously called for another term of three years, and the congregation has decided to employ an assistant pastor. The membership of the church is 1,104 and there have been 19 confessions the past two Sundays, besides other additions. Brother Bagby has been with the church 13 years. It is the long pastorate that tells.

—A new club was recently launched known as the international travelers' club, with 10,000 or more members among litterateurs, publishers, educators, world travelers, and financiers in America, Europe and the Orient. The motto of this club is "No liquor, no gambling." Applications for membership are submitted to a board of approval, and the club is designed to promote the highest social, moral and civic spirit.

—The picture on page 506 of our last week's issue presuming to represent the features of C. B. Osgood was really a good likeness of James R. McIntyre, the living link evangelist of the Guthrie, Oklahoma, church. The cut came to our office direct from the home society, and Brother Osgood's name was written on it. Our printers naturally thought this sufficient verification. They cannot be expected to know personally all the good men in the world.

—Morton H. Pemberton, of Centralia, who is more widely known as "Rube," the lecturer and humorist, is to make the race for representative to the Missouri state legislature from Callaway and Boone counties. Mr. Pemberton is a member of the Christian church and is a son of Dr. Pemberton, of Auxvasse. He is a bright young man and will, we doubt not, be a worthy representative of any district that may choose him for its champion at Jefferson City.

—Bro. G. F. Assiter writes: "The current issue of the CHRISTIAN-EVANGELIST is worth its weight in gold." The particular issue referred to is that of April 21, but after all, there is not much variation in the value of the various numbers. We seek to put into each one the best possible material we can secure. If only readers would *read*, they would understand how much labor and thought are required to provide them their weekly bill of fare.

—Dr. W. E. Garrison, president of Butler college, is having a busy time with public engagements throughout the state where he has just gone into residence. He has been giving a number of public addresses, one of the most important being that at the annual commencement of the medical college of Indianapolis, when his subject was "The Opportunity of the Educated Man." President Garrison has been very cordially received in all circles of the state.

—"The Revelation Rearranged" is the way Bro. J. S. Hughes heads a note to us giving the information that he is rearranging the text of John's revelation, doing away with chapters and verses and putting appropriate headings to the paragraphs, so as to give his class a better understanding and higher enjoyment of the wonderful book. It will be furnished to any who may desire to engage in this study. Brother Hughes' address is 1203 Chamber of Commerce Building, Chicago.

—The Benevolent association of the Christian churches, of which Mrs. H. M. Meier is president, and whose headquarters are in this city, pledges \$200 to the World's Fair pavilion of the Disciples of Christ, and expects to use the building for advertising its work among the tens of thousands of visitors who will call at the building during the progress of the Fair. This is a good investment and will yield rich returns, we have no doubt. See appeal elsewhere for additional funds to complete this building.



—G. W. Coffman writes that the statement in Brother Thompson's letter from Colorado, to the effect that he has withdrawn from the ministry, is not exact. He has merely gone on to a farm temporarily because there was not support for him in the church at Paonia.

—Bro. Baxter Waters, in an article appealing for home missions, received just as we go to press, uses words that many will re-echo: "In behalf," he says, "of our own America, her homes, her churches and schools, jealous for her spiritual welfare, and anxious for her sons and daughters, that they may walk in the truth, that they may all be taught of God; in behalf of her common people, her free institutions; in behalf of America, with all that she needs, and all that she is, I appeal to you."

—We regret very much to hear of the continued illness of Bro. J. V. Updike at Lima, O. Since the middle of February he has been unable to be up or attend to any business whatever. Entire rest has been prescribed for him. Brother Updike has found it expedient and indeed necessary to sever all his relations with the "Chicago, Texas Land & Lumber Co." Many of his warmest friends would have been glad if his name had never been associated with any stock-selling concern, for they feel that this has not helped Brother Updike. The prayers of the brotherhood are desired in his behalf, that his recovery may be speedy and complete.

—E. C. Browning, who has preached extensively in Missouri and Arkansas, and to some extent in Illinois and Kansas, wants to get into correspondence with some of the many people he has brought to the Lord. Many times he has immersed entire families, and now in his 68th year, while preaching as constantly as ever, he realizes that this activity cannot continue very much longer. At present he is working in the Arkansas mission field and has a longing desire to receive a message from those he has baptized, or from a relation in behalf of any who have lived and died in the Lord. Brother Browning may be addressed at 2000 Adams Street, Little Rock.

—H. A. Denton has accepted the call to Maryville, "the garden spot of Missouri." By the terms of his contract he must give three months' notice to the Warrensburg church, but probably the good people there will let him off some time in June. There is a membership of 900 at Maryville, and one of the best houses of worship in the state. The work at Warrensburg is very important and Brother Denton regrets leaving it, but he feels that apart from the promise of usefulness at Maryville, the time has come for him when "books, summer schools and other things that keep us abreast of the times are a necessity." He will leave Warrensburg in splendid condition.

—A local paper at Sloan, Ia., announces:

"With the hearty approval of their congregations, the pastors of the Methodist and Christian churches have arranged an exchange of union services. On the Sundays during Brother Boyden's attendance at conference, Brother Hodgkinson will preach in the Christian church at 11 A. M., and in the Methodist church at 8 P. M. When the Christian minister takes his vacation the Methodist minister will serve the united congregations similarly."

Concerning the above Bro. T. R. Hodgkinson asks, "Will this sort of 'federation' be allowed in this great free brotherhood?" We guarantee him immunity from any heresy trial provided he preaches a sound gospel to his Methodist brethren, as we are sure he will.

—Dr. J. E. Calloway, of Chillicothe, Mo., in renewing his subscription for the CHRISTIAN-EVANGELIST, makes it clear to us that he is one of those readers who have continued taking religious periodicals by reason of heredity. It is a great thing when young people of the household become attached to the paper for which their parents subscribe, and continue to take that paper, and let their children become attached to it. Dr. Calloway is now in his 68th year, and has been a member of the Christian Church since he was twelve years old. His father was Wm. D. Calloway, who became a Christian under the first preaching of Barton W. Stone in the early

30's. This old pioneer was a charter member of the Christian Church organized in 1837 at Versailles, near Eureka, Ill. He subscribed for and took all the leading Christian papers published in Cincinnati, Chicago, Oskaloosa, Indianapolis and St. Louis. We wish for Dr. Calloway that he may yet live long to continue as a stalwart of the Christian Church.

—"April 23 was one of the red-letter days for Sioux Falls, South Dakota, Christianity. We have a custom that would not be a bad thing for other cities. The missionary societies of the different city churches hold an annual union meeting consisting of a program and a social hour. This year it was the privilege of the Christian church to entertain this union missionary meeting. The program was made up of missionary addresses, music and recitations. But the most enjoyable and not the least profitable part is the social hour that follows, during which light refreshments are served. Most Christians are now longing for a larger fellowship, and this annual union meeting with its social hour affords such an opportunity. This social fellowship is one of the forces that is going to bring about the oneness for which we are praying."—E. A. ORR.

—There is a David R. Francis in the ministry who is as fine a looking specimen of physical manhood as he who is president of the World's Fair. Bro. D. R. Francis, of Sullivan, Ind., was a visitor to the CHRISTIAN-EVANGELIST last week. He reports the work in southern Indiana moving along steadily, but says that the "antis" are the strong body in that section and that the Christian church with the broader outlook has to encounter a good deal of opposition both from them and from the denominations. Brother Francis is a Welshman by birth and was formerly a Congregationalist minister. Before that he traveled all through the west, being threatened with consumption. He loves evangelistic work and has a very strong desire to make a tour of his native land preaching and singing the gospel. Some day he thinks he will be drawn to engage in this work.

—The Jacksonville (Fla.) Metropolis says: "The growth of the First Christian church in the last few years, in this city, has been something unusual for religious bodies in Jacksonville. When Rev. J. T. Boone came to this city in December, 1898, there were about 100 members on the church roll of this organization. They were worshipping in a little wooden house, in an auditorium that seated 144 people, with the great mass of Jacksonville not knowing much about them. Since that time their membership has grown to over 500 names on the roll, with a handsome new church, not yet completed but still not far from completion; with a high standing in the community; with the kindest regard and highest respect of the entire city; a large congregation, with a Sunday-school second to none in the state, and in the van of every good work; and we think that we may justly say that this large result has been chiefly due to its pastor, Rev. J. T. Boone."

—"The writer was present at the dedication of the new church at Covina, April 10. The property is worth \$12,000. The building is old mission style and is one of the most artistic buildings in southern California. The indebtedness was all provided for. The church extension loan of \$1,500 was reduced to \$1,000. The church in Covina is one of the best in the state. Only two places in the world ship more oranges than are shipped from Covina. The church is ten years old and has had but one pastor, J. W. Utter. Brother Utter has received frequent calls to other fields, but the people of Covina rise up *en masse* and say he must not leave. He is honored, respected and loved as are but few men. His power for good is felt throughout the state and beyond. The church in Covina observes all the missionary days. This church promises to be one of the great churches of the brotherhood."

Pasadena, Cal. FRANK M. DOWLING.

—G. L. Snively has been at Hot Springs on an inspecting tour with a view to securing a site for one of the homes of the Benevolent Association. Brother Kincaid informs us that the business men of the city have looked upon

## Children's Day

FOR

## HEATHEN MISSIONS

First Sunday in June, 1904.

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Address F. M. RAINS, Cor. Sec., Cincinnati, O.

the project favorably and have appointed a committee to secure from the state or the United States government a suitable location. We need a good church building at this popular resort, and Brother Kincaid is just as eager and persistent in trying to raise the money as he was when he started out on this difficult undertaking. We hope that he may be able to find some of our brethren with means who visit this place for their health, who will give him a large donation toward a work that could be made very useful and blessed. But money will be needed from the outside, too. Other religious bodies are planning great things, for they see the strategic importance of this field.



### Ministerial Exchange.

Joseph Morris, of Highland, Kan., is at Milroy, Ind. He is open for engagements with churches near Indianapolis.

Churches may be put in correspondence with a preacher of experience and rare ability by addressing Box 188, Everest, Kan.

J. L. Fowler, of Greene, Iowa, closed his pastorate at that place on April 24. The church board of that place recommends him to any church in need of a pastor as being a true, loyal and faithful preacher, and capable of doing a great work for any church that may give him a call.

Wanted, a vigorous single preacher who wants to undertake a new, promising city mission at small salary and pursue studies in a leading eastern university. Address S. J. Corey, Cor. Sec., Rochester, N. Y.

I. H. Teel has resigned the pastorate at S. McAlester, I. T., to accept that at Canon City, Colo., same to take effect June 1. Applicants for the pulpit at S. McAlester should address W. S. Ambrose at that place.

L. E. Chase, Waldron, Mich., wishes to rent a good-sized tent for a meeting in June. State terms.

Wanted, a preacher for church at Charlestown, Ind., to begin work June 1. Salary, \$600. Address James L. Cole, Sec.

The church at Roseville, Ill., desires to engage a capable young married minister (25 to 40 years) by May 15. Salary, \$600 and parsonage. Address with references, J. F. Fisher, Clerk, Box 1002, Roseville, Ill.

Lawrence Wright can hold one meeting, either with or without singer, beginning May 1. Address Jefferson, Iowa.

L. D. Sprague, Roslin, N. M., is open May 1 and 7 as soloist or leader of song.

Charles H. Devoe, Rochester, Ind., will spend eight weeks in summer meetings beginning July. Churches desiring his services address him.



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# News From Many Fields

## Kansas Letter.

The first Lord's day in May is the day of days for the great brotherhood to remember our own country, and rally to the support of our home board in evangelizing in the waste places of our great land. We have now attended to the offering for foreign missions, and April and May should be given to the consideration of home missions. Do not allow the preparations for children's day to interfere with the offering, or weaken the interest in home missions. If for any reason your church cannot gather the offering on the first Sunday in May, take it up as soon after as possible. I appeal to the churches of Kansas especially. Brother preacher, lay this matter upon your own heart then upon the hearts of your people. The obligation to bring this subject before the congregation rests with you. No matter if some of the members are a little "touchy" about the matter, bring it up and take the offering anyway. Get what you can, and send it in.

The dedication of the new building at Dwight was on the first Lord's day in April. The house is frame, with entrance through the tower, with inclined floor seated with pews. Total cost complete, \$1,500. Sufficient money raised on dedication day, with a small loan from the church extension board, will enable the brethren to easily take care of the property. The congregation had been meeting for many years in a school-house, so their joy can be imagined when they could truly say that they had a house of their own in which to worship. H. I. Bryant is the pastor. This is his second house this winter. He is doing a splendid work in this section of the country. Has a new church organization and house under way at Sylvan Park, in Morris Co., where we will dedicate before long.

The dedication at Dresden occurred on Lord's day, April 17. Perhaps no building represents a greater amount of hard labor and sacrifice on the part of a faithful few than does this one. The location is in the "short grass" section of the state. But so well was the work carried on, and the money so economically used, that there was an indebtedness of only \$255 when dedication day arrived. This amount, and \$25 more, was easily raised, and the house was set apart to the worship of Jehovah without a dollar resting against it. The building is a frame structure, 28x48 feet. It has inclined floor, and is nicely seated with pews, and cost complete, \$1,908.23. Brother Wenchen is the pastor, and has been for two years. Charles Hoppas deserves honorable mention as one of the most self-sacrificing in constructing the building.

W. S. LOWE.

## Nebraska.

The very first item of news for this week's letter, both in point of time and importance, is the fact that the offering for home missions comes the very first day of May. Every other interest can and should be sidetracked temporarily, while this great interest is given the right of way. Better lay some other train out for a week than to have a collision on the line. This is a big vestibuled train (no sleepers or dining cars) going straight ahead with mighty power, but stopping at every station to unload the bread of life where needed, and to take on supplies where there is abundance. Just now it is loading up, and the whole brotherhood should be at the station with their offerings ready to put them aboard and take the receipt from the general manager, B. L. Smith. From the very beginning, our work in Nebraska has been fostered by the society, and thousands of dollars have been expended here, resulting in the organization of many congregations and the support of many others. Even at this time our workers are helped by this means. Let us pass it on. The great masses in New England should hear the gospel as we are preaching it. The great cities are not half manned as they

should be for our work. The northwest and west is largely virgin soil for our plea. We of Nebraska have been blessed materially; now let us bring in the tithes and an offering into the storehouse, that the land may be fed. Every preacher among us in Nebraska is expected to do his whole duty to this great work early in May.

Austin will be in a meeting at Geneva with Frank McVey as singer, beginning about April 28.—W. C. German and wife are in a meeting at Indianola. He has resigned at McCook. H. L. Denton has been called to the work at Rising City and Summit. Let us hope that this means the permanent growth of this work. Bro. W. S. Hayden is getting the work at Chadron in good order. They report progress and some additions.—Thirty-one additions were reported at Pawnee City where Simpson Ely is in a meeting with T. A. Lindenmeyer. This report was nearly a week ago. Doubtless there are many more. D. M. Sayles has located the half of his time at Shubert. The other half is given to Giltner. Melvin Putman and Emma Egbert have been at Cozad in a meeting. Have no report of results.

Convention of district No. 1 was held at Falls City last week and was a first-class convention. The other districts will have to work to keep even with this initial convention of the year. The program was excellent and the attendance was fine, while the weather was ideal. In addition, the Falls City people treated us with the largest Christian courtesy. Brother Holley, the pastor, is winning his way steadily.

Peru reports that they have money raised for a lot, and the workers are pushing toward a building. District No. 1, in connection with the state, will supply preaching there for the summer once a month. We hope to build a house in the meantime, and then keep a preacher on the ground.

The secretary dedicates the new house at Kingston on April 24. This is a faithful country congregation. Eddyville will be next in order in the matter of dedications. The secretary spent the two Lord's days, April 10 and 17, at Ord and Ansley. One confession at the former place, and one added from the Congregationalists at the latter. Board meeting at Lincoln this week. W. A. BALDWIN.



## Los Angeles Letter.

Los Angeles has recently enjoyed a visit from one of the world's great preachers, Dr. G. Campbell Morgan. He spent two weeks in our city, preaching twice a day to audiences that tested the seating capacity of our largest buildings. He is carrying on in the United States the Northfield extension work as begun by D. L. Moody. He is really a great preacher, great in his gifts as a public speaker, great in his devotion to God's word and will, great in his mastery of audiences, great in his ability as an expositor of the word of God. I have heard no man among the denominations who has so charmed me by his comprehension of biblical knowledge as has Dr. Morgan. With but little instruction he would preach the biblical doctrines as pled for by our Father. If Dr. Morgan comes your way, do not fail to hear him.

The erstwhile famous evangelist, B. Fay Mills, has also been regaling our spirits in Los Angeles recently by dreamy discourses on such vital themes as "Ideals and Idols," "Men and Gods," "Culture and Emerson." His first few services were largely attended by those who heard him in his great meeting here twelve years ago and who were directed thither by curiosity to witness the results of the theological somersault he has performed. His congregations dwindled from the beginning and small buildings could accommodate the people who desired to follow his vagaries. He is a man without a message. He has no mission. He is a fading star. Ten years ago he was a great power. To-day he is a great

failure. The reason is found in the fact that he has no gospel to preach. The world needs the simple plain gospel. It soon tires of negation. The world wants the simple story of the Christ. The presence in Los Angeles at the same time of Morgan and Mills and the audiences that waited upon their ministry is ample proof that it is the message of Christ that is all powerful and that draws people Godward and heavenward.

Southern California is the proud possessor of two more valuable church houses among our brethren. Both have been recently set apart to the service of our Christ. San Bernardino, under the leadership of J. R. Shie, erected a beautiful structure on a choice corner and well suited to their needs. Covina, which has had no pastor in its entire history except J. W. Utter, has set apart to the service of God a beautiful stone and cement building which will defy the wasting tooth of a century and will be a monument to Brother Utter's persistency long after his voice is stilled in death. It is a thing of beauty as well as of stability. As the years go by our churches are being housed in buildings worthy of them. Our cause is rapidly taking its place among the leading religious forces of this coast.

The First church continues to grow. There have been 55 persons added to her membership since Jan. 1, 1904, at her regular services. Many of these have been conversions. On Easter Sunday I preached my eleven hundredth sermon in the pulpit of the First church. This constitutes quite a record. Under these eleven hundred sermons thirteen hundred and thirty-three persons have been added to the membership of the church. I am preaching to larger congregations this winter than at any previous time in my long pastorate here.

During the month of May the general conference of the Methodist church will hold its quadrennial sessions in Los Angeles. Great preparations have been made for its coming. It is expected that this will bring at least 30,000 people to the angel city. The coming of this conference to Los Angeles has filled Los Angeles Methodists with great enthusiasm and there has been a general advance of their interests all along the line. The Methodists are a great people. We could learn many lessons from them, not the least of which is that of the power and effectiveness of organization.

Los Angeles grows most rapidly. The postal authorities report an increase for March, 1904, of 38 per cent in postal receipts over

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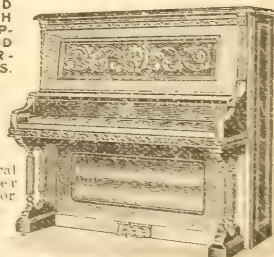
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March, 1903. This indicates the march of our progress. Our churches are growing. It is expected that the new mission on Bayle Heights will soon grow into a church and join the other co-operative forces of this city in an onward and upward growth. Los Angeles is a great and growing mission field. The field is white unto the harvest here. Pray that many may enter upon gathering it while it is yet day, lest the night shall come when no man can work.

A. C. SMITHER.

Los Angeles, Cal.

### The St. Louis Letter.

In the last letter we spoke of the great Fair as a kind of universal university, and that is just what our readers will find it to be when they get here. Hence it is important that each student in this great school shall have some definite plan of study in mind when he enters. This will be found necessary to save both time and muscle.

We must remember that the grounds cover 1,240 acres, and that there are buildings on the grounds that cover more than 25 acres. Think of going into a field of 25 acres filled with interesting objects from all over the world, and attempting to see them all.

There are about sixteen great departments here, besides a great number of special departments for elective study.

As in a great university, each one must understand that it is impossible for him to see and learn it all. Hence, he is compelled to select some special course of investigation as his specialty and pursue that, or he will find when the Fair is over that he has a general smattering of it all, with a definite knowledge of none of it.

The agriculturist will probably be most interested in the palaces of agriculture, horticulture and machinery. The miner will want to go at once to the palace of mines and metallurgy. The artisan will probably head for the palaces of manufactures and varied industries. The artist will think first of the great art galleries. The teacher and the student will feel most at home in the palace of education. The electrician will want to go immediately to the palace of electricity. The scientist will find interest in the departments of anthropology, electricity, forestry, fish and game, indeed in every department.

Thus it must be till every specialist has found the specialty for which he has come. Having done what he desires to do, or what his time will permit him to do, in his special department, each one will want to get a general knowledge of the whole Fair. He will need all of one day to see the grounds without pausing many minutes at any one place.

As all work and no play makes Jack a dull boy, the management has prepared a great many diversions for the recess hour. While the Pike will be looked upon as a place of special amusement, yet it is not without plan. Indeed to the student who attends the Fair to think and learn, the Pike will be a place of more than amusement. It is a general school. There the observer will be permitted to study the life of many nations, and many historical events will be illustrated in a marvelously interesting manner.

All Bible students, Sunday-school teachers and Christians in general will be interested in the Jerusalem exhibit, which claims to be a reproduction of the streets, buildings and customs to be seen in Jerusalem to-day.

It is impossible to mention in this letter all of the interesting things to be seen. We would recommend to those who are planning to attend the Fair, and who desire to get some permanent benefit from it, that they bear in mind that they cannot see it all. Hence they should plan a course of investigation; and when they get inside, go at once to their special department, as the student would go to his class room. When they get tired and want a little recreation, they may take a recess and dip into some of the many diversions at hand, and then back to their study till they have finished their special course.

We desire to suggest two general thoughts that may be helpful in a plan of study. We should keep in mind that this exposition seeks to show the marvelous development in all de-

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partments of life since the days of the Louisiana Purchase. It will be interesting and profitable to constantly contrast the *then and the now*. We shall have every means of seeing how the people lived and labored, and how they were equipped 100 years ago, as compared with how they live and do things to-day.

Another thought that should not be overlooked is the opportunity to compare and contrast the life and progress of other nations with that of America. We shall have their products before us to show wherein they are in advance of us and wherein we may teach them. Their exhibits will be found in the great palaces by the side of ours, so it will be easy to study them together. This study may be called the *there and the here*. With the thought of the *then and the now* and the *there and the here* as the starting point of our investigations, we are prepared to come out of our special departments of this practical university with very definite and useful information.

F. N. CALVIN.

### Texas.

S. T. Shore, pastor at San Angelo, has \$5,000 in good pledges for a \$10,000 church which is to be erected soon.—A new church house will be dedicated at New Hope, Dallas county, on Sunday, May 29.—The church at Como has invited M. M. Smith, Dallas county evangelist, to aid them in opening a new building, May 1.—Carrollton has just completed a pretty new house of worship, which will be dedicated May 8 and followed with a series of meetings.—Lillian, a new town on the I. & G. N. Ry., is rejoicing over a new Christian church, the first in the town.—J. E. Donovan is starting off well with the Dawson avenue mission, Dallas. He and his people are holding a mission meeting at the fair grounds this week.—M. M. Smith is

aiding O. J. Law at Oak Cliff, Dallas, in a good meeting. Eleven confessions in two weeks.—Six new ministers of the Disciples have gone to work in Dallas county within six months. Graham McMurray has been enthusiastically called to the Ross avenue church for his third year with them. He is doing a fine work.

I give a summary of the work done by the 32 men working under the direction of the Texas Christian mission board in the last ten months: Days worked, 6,347; sermons, 2,916; baptisms, 1,084; otherwise, 465; total, 1,549. Received by letter and statement not included in above, 704. Raised in cash for support of missionaries, \$13,959.82. Cash by missionaries for buildings, lots, repairs, etc., for mission points, \$26,115.42. Raised by missionaries for self-sustaining churches, \$9,065. Total cash raised by missionaries, \$35,180.42.

J. C. MASON, Cor. Sec. Tex. Missions.

### The North-Western Line Russia-Japan Atlas.

Send ten cents in stamps for Russo-Japanese War Atlas issued by the Chicago & North-Western R'y. Three fine colored maps, each 14 x 20; bound in convenient form for reference. The Eastern situation shown in detail, with tables showing relative military and naval strength and financial resources of Russia and Japan.

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## Letter from the Maritime Provinces.

A very important gathering took place in the city of Toronto during the first week in March, when representative clerical and lay workers of the Methodist, Presbyterian and Congregational churches met for the purpose of considering the question of an organic union. This is the first time, as far as I know, that the question of Christian union has received serious consideration by representative religious thinkers and workers in this country. In the United States, Australia and Great Britain, tentative and sometimes successful efforts have been made looking toward the union of bodies having generic affinities, but now comes Canada with a bolder proposition contemplating not merely the union of a parent body with its numerous progeny, but the fusion into one organic whole of the parent bodies themselves. The initiative in this matter was taken by the Methodist church at the last general conference in Winnipeg, when a resolution looking to a closer affiliation of the Methodist church with other evangelical denominations was adopted with the unanimous approval of the conference. This tentative expression of Methodist feeling drew from the Presbyterian and Congregational churches at their general assemblies favorable responses, and resulted in the recent gathering in Toronto as before stated.

While I do not think that it is at all probable that any immediate practical results will follow, still this is an event of deep significance and well expresses the trend of religious thought and life in Canada. The remarks of some of the leading speakers on that occasion are worthy of careful thought, notably those of Principal Coven, of Knox college, and Chancellor Burwash, of Queens. Principal Coven, speaking for the Presbyterian church, drew his strongest argument for union from the prayer of our Lord that his disciples might be one. He confessed his adherence to Calvinistic doctrine, but in his opinion the Church of Christ was larger than any denomination and ought to be broad enough to allow scope for individual preference, both in doctrine and worship, sufficient to meet every reasonable need so long as what was fundamental to the Christian life was believed and taught. He distinguished between what may be believed and taught and what must be subscribed. Chancellor Burwash, speaking for the Methodists, said that it was the dream of his life that these three churches become one in organization and spirit. "The barriers," said he, "are breaking down. There is no insurmountable obstacle either in theology or in the organization of the denominations. The things upon which we agree are infinitely more important than those about which we differ. The bonds of our fellowship are stronger and more sacred than the points of our division."

When representative religious leaders, such as Principal Coven and Chancellor Burwash, express themselves in open parliament, we are safe in saying that such a union as contemplated is not an idle dream of idle dreamers or the wild fancy of the overheated imagination of young and inexperienced men, but is the sober thought of veterans in the Lord's army who have passed through many a theological battle and whose experience leads them to see the vanity and sinfulness of parleyism, and to conclude that there is something in religion of more value than opinions, and that there are some fundamentals upon which both Calvinist and Arminian may in harmony build a superstructure for the Lord.

It seems to me, in view of these facts, that the Disciples of Canada will have to look to their laurels lest they be outstripped in the race for Christian union by these older religious bodies whom some of us look upon as lost. However true the ideals of a Christian organization may be, if that organization ceases to develop in thought and practice to meet the ever changing conditions of life; if its leaders become narrow and circumscribed in vision from a continual viewing of one side

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My Index tells what chimney fits your lamp. If you use that chimney, you get perhaps twice as much light, and save a dollar or two a year of chimney-money,

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MACBETH, Pittsburgh.

of truth, it defeats its own end, sounds its own death knell, and becomes in itself an obstacle in the way of accomplishing the very object for which it was created. The Canadian tendency of life is conservative, and it is no surprise to find representative men in our representative churches caring more for the shibboleth of a dead ancestor than for a present revelation of an everflowing spirit. The church that ceases to learn from and profit by the teachings of history and experience, and rejects the accredited results of scientific investigation, becomes as distinctly a sect as any that ever damned an infant or fulminated a bull.

The great Teacher informed the Jews, to whom were given higher conceptions of God and duty than those accorded to other nations, that, if they should become narrow in vision, bigoted in mind, refusing to be guided by the ever-coming spirit through the ever-widening circles of experience to the place of higher duties and greater blessings, these privileges would be taken from them and given to a people who would advance in thought and life, torchlike, to lead a world out of sin to righteousness. This principle has application not only to the Jew, but to every individual or company of individuals who may have some special message from the Lord to deliver. If the Disciples of Christ, to whom has been committed the essential message of Christianity, fail at this juncture to make themselves understood, or, misunderstanding their own message, become a sect among sects, the accomplishment of their high object will be removed from their province, and a people in preparation by the Lord will achieve the results that we vainly may have attempted.

We refer briefly to the work in the maritime provinces.

In Summerside, Prince Edward Island, with the assistance of W. R. Motley, of Montague, A. N. Simpson added seven to the church by baptism last month. No other additions have been reported from the island. There is no pastor at New Glasgow. The church there needs a man.

Coburg St., New Brunswick, reports no additions last month. J. W. Robbins, who supplied during the months of January and February, left for home in Harristown, Ill., March 20. H. Murray is at present supplying. They expect J. F. Floyd May 1. Coburg St. is unfortunate in having so many changes.

Douglas Ave., St. John, N. B., reports three confessions and baptisms during March. J. Chas. B. Appel doing the preaching.

Ralph Gebbie, Deer Island, N. B., reports one baptism last month. He collected \$50 for foreign missions.

The work in Letete and Back Bay is progressing as fast as could be expected. Since my last report I have baptized three at Letete and one at Back Bay. This makes eight baptisms since coming here in January. Masca-

rene raised \$10 45 and Letete \$15 for foreign missions.

The report of the maritime missionary society shows a deficit of \$12.63. Clarence Mitchell has been engaged as evangelist. He will begin at Halifax and Pietow.

There are no reports from Nova Scotia this month.

G. NELSON STEVENSON.

## Indian Territory and Home Missions.

I do not believe our people have ever yet been sufficiently aroused regarding the importance, not to say the necessity, of home mission work. The work that has already been accomplished ought to be sufficient to arouse unbounded enthusiasm. Every year hundreds of churches are being organized and reorganized, and more than ten thousand souls converted by the men out on the "firing line." And these men could not do the work they are doing but for the support of the home board.

I have evangelized in the east, north, south, and am now in the west, and I know from personal observation that the home board has done and is doing a great work, and one that is going to last. And yet we are unable to enter one in twenty of the "open doors," or to answer more than a fractional part of the worthy and pressing calls for the gospel. If we should reach the \$200,000 limit the first Sunday in May and the home board could afford to use half of the amount in the Indian Territory, it would scarcely relieve the strain or meet the demands.

S. R. HAWKINS, Cor. Sec.

South McAlester, Ind. Ter.

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## Illinois Notes.

After seven weeks of sickness the writer is again in the field in the interests of Christian education. The Father is good to raise us up and we thank Him and pray for His blessing upon the work of Eureka College, which has been such a great factor in extending the cause which we love, and upon every one who shall lend a hand to enlarge its usefulness. It seems to me that if the Disciples in Illinois knew what training and culture and strength is constantly going out from Eureka college to bless the world they would soon furnish the money so much needed to extend and enlarge its work.

The cause of Christ in Danville is in a prosperous condition. The First church had many long years of struggle, poverty and hardship, until ten years ago S. S. Jones entered the field and found about 125 members. He cared for its interests about seven years, and left the First church with about 600 or 700 members, and organized a second church. Bro. J. W. Street is just closing a pastorate of two years in order to enter Eureka college. He is doing the wise thing, as many young preachers ought to do. The great demand for preachers makes it difficult to hold young men in college long enough to properly equip them for their most responsible work. He leaves the church united, with a strong membership and the Sunday-school in good order. J. H. Smart, of Waukegan, becomes his efficient successor.

The Second church of Danville was organized on the east side some four years ago. Bro. S. S. Jones, A. R. Spicer and Z. P. Coff have ministered to it; the last named is its present preacher who is carrying on a very successful work in a difficult field. The church has a good house, a membership of 165 and an enrollment of 150 in the Sunday-school.

The Third church is being built up under the care of S. S. Jones. He organized it about two years ago in a splendid part of the city. It has 250 members and a Sunday-school enrolling 200. They are about to dedicate one of the most beautiful and substantial church buildings that I have seen erected for the sum of \$15,000. It is of Greek architecture, faced with fine pressed brick. The interior furnishes a large auditorium and rooms for all needed purposes, even to an elegant study. A bright future seems to be before the church.

A Fourth church, on Vermilion Heights, has just been organized with 57 members. E. M. Norton, who lives in the community, is caring for the young flock. Already plans are being considered for a house of worship. This part of the city is growing rapidly, and with wisdom and piety a strong church will be the result.

Westville, ten miles south of Danville, some years ago had a church of 300 members, but it became a great coal region; miners came in and the members moved out, so our house stands silent and alone.

Georgetown has one of the old congregations, has a beautiful house of worship partly paid for and a good Sunday-school. Bro. J. Z. Stiff, of Danville, is its minister. The town is growing and church work will doubtless prosper.

Fithian, ten miles west of Danville, has a good little church, but has been greatly weakened and discouraged by removals. E. M. Norton preaches for them every Friday evening, so they are living and keeping up the Sunday school. These changes try the faith of many and occasionally an organization is properly dissolved. But while two or three remain the Lord's supper ought to be spread every Lord's day. The few can read, pray, sing and worship the Lord together, and occasionally have the gospel preached, and save themselves, and often many more.

The church at Indianola was organized in 1900. It numbers about 100, has a good Sunday-school of 65 and a good house of worship paid for. It is without a preacher, but has a prospect of locating one soon. A. R. Spicer and E. M. Norton have been their chief ministers.

Sidell is not an old church but has 177 members, with a Sunday-school of 75. Sister Jack-

son, a recent Eureka student, is the energetic superintendent and president of the Junior Christian Endeavor. We are always happy to find our former students busy at the King's work. E. M. Norton is the energetic and capable minister. This is one of our strong churches.

The Oakwood church has had a hard struggle through poverty, deaths and removals, but has preaching when it can, and keeps up the Sunday-school and observes the Lord's supper each Lord's day.

The church at St. Joseph is about to employ a preacher after considerable effort. The removal of so many to the cities is making a hard time for the country and village churches. But if we can pour into our cities enough of godly families we may save them, but the work in the smaller places ought to be pushed. The church is doing a great missionary work that sends its members into the cities. The church in St. Joseph is no exception. It still has some splendid families, and will doubtless maintain the Lord's work as long as any are left.

From here our face was turned to Atlanta to the preachers' institute. It was refreshing and invigorating. The boys who were in college, it seems but yesterday, are now the strong men of the state, such as J. H. Gilliland, Pres. R. E. Hieronymus, S. H. Zandt, W. H. Cannon and Finis Idleman. Other strong preachers on the program were I. J. Spencer, W. R. Lloyd, O. E. Kelley, A. W. Taylor, et al. The institute showed very little of the shoddy, but much of the strong, solid and permanent. We have a company of great preachers in Illinois. J. G. WAGGONER.

## Missouri Bible-school Notes.

Would you believe it? The recruiting campaign has more than tripled some of the Missouri Bible-schools, while others are just awakening to the advantages of the device, so that more than 1,000 buttons have gone out this week to an even dozen schools.

The offerings for our work must come in promptly now or you will receive "duns" beyond your expectations.

The latest statistics of the United States and Canada will be interesting, showing 153,246 in Bible-schools, an average of 85, while the great majority of the schools have less than 50, so that to make the work efficient it is advised: 1. That we encourage the better class of schools in all the states. 2. Lend a hand in increasing the averages, so as to bring up the attendance. 3. Make much more efficient our present study methods in all the schools. 4. Seek to make the entire church a school for teaching the word of God. 5. Make every possible use of all the "union" work, thereby keeping in touch with the very best and most advanced methods of the work over the country.

Higbee is one of the manifestations of what the right man can do, for the church and school had gone to its lowest ebb, with only a handful of ladies and one man in the Bible-school, S. E. Mars. Arthur Lindsay held them a meeting and then gave them regular work, and now they have one of the most interesting and efficient schools in Missouri. 1. There are two classes, large ones, of the older people. 2. The officers of the congregation are at work in the school. 3. Every teacher makes it in the way to be present on time and prepared. 4. The offerings of the school are far beyond the average of the state. 5. The school expenses are more than met by the school offerings, while the offering to our work marks a new record for Higbee, at which I rejoice. 6. The recruiting campaign will increase their numbers 100 per cent, making the outlook for the school very bright and all are to be complimented on it.

Wellsville is now much encouraged, and with the new minister the work will move after the old fashion, pushing to the front in good service for Christ.

R. B. Havener had just gotten the work in shape for the new school at Four Corners, Jasper, when called home by sickness, but Mrs. Etta Beamer does not allow a good thing to go by default, so the school is organized

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and our evangelists will open up another this week.

Armstrong has worked under the hindrance (serious, too,) of a "union" house, all of which will very soon be removed, as the others have built, and we shall soon be the sole occupants, which means a school with Christian literature and the whole truth taught by those anxious to bring light to the children. But the union plea has not hindered the co-operation of the church with us in this good work of Christ, neither has it hindered A. N. Lindsay from giving the people the gospel in plainness, simplicity and power, so that the fellowship has grown right along and the brethren "are talking" a new house.

"What is the special good in the home department?" asks a friend. 1. It materially increases the membership of the school, quite a gain in itself. 2. Increases the home's interest in the school and its work, another good thing. 3. Secures the homes and also home preparation of lessons, a most vital gain. 4. Adds very largely to the offerings of the school, always more than pays its way. 5. Quickens the interest of all the home membership in the general work of the church.



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## South Kentucky Christian Missionary and Sunday-school Association.

The thirtieth annual convention of this association will be held at Corydon from May 23 to 26. All devotional exercises will be under the supervision of R. L. Clark. Leonard Daugherty will conduct the music of the convention. The first three sessions of the convention, namely, Monday evening, Tuesday morning and Tuesday afternoon, will be under the direction of the C. W. B. M., and all who have attended our convention know that the ladies never fail to do their work remarkably well. We have some of the strongest speakers on the program that can be found in the brotherhood. Such men as A. McLean, George Gowen, G. W. Muckley and others of national reputation will deliver addresses. In addition to these some of our leading brethren in south Kentucky will also address the convention. -Corydon is a first-class place for a convention, and the brethren and the community in general are not only willing but anxious to entertain all who may be in attendance.

The usual reduction in railroad fare has been secured. We hope that every preacher in south Kentucky will call the attention of his congregation to the importance of attending this meeting, and endeavor to secure as large a delegation from his field as possible. We are anxious to pay every cent that we owe by the convention, and it will require a united effort upon the part of our preachers to accomplish this end. I know that times are hard in this tobacco district, which has greatly interfered with our receipts, but I also know that by a strong and enthusiastic effort we will be able to pay every cent that we owe by the convention.

Another matter to which I wish to call attention, namely, our books have to be placed in the hands of the auditor by May 15, so all remittances should be made prior to that time if possible. We have but a short time for work, so whatever is done for our association this convention year must be done quickly.

All money for our work should be sent to the undersigned. J. W. GANT.

## The Hot Springs Work.

DEAR BRETHREN:—Brother Snively has been among us on an inspecting tour with a view to securing a site for one of their homes. Our business men have looked upon the project favorably and have appointed a committee to secure from the city or United States government a suitable location. The building of this home will bring happiness to the hearts of many of our people throughout the brotherhood.

Brother Snively is the right man in the right place. There was some opposition to the home's coming here from certain quarters, but his visit here removed this entirely, and now all our business men are greatly in favor of it and will aid in every way possible. A word about our building in a central location here. I fear you are classing this work with that of other places which wish to build. This must not be done. This is a mission field, a feeder of all our churches, and the whole brotherhood should join us in carrying this work forward to success. There were 12 additions last quarter. We paid \$250 more on our lot. T. N. KINCAID.

## Indiana Missionary Convention.

The state convention of the Indiana Christian missionary society will be held with the church at Lebanon May 17 to 19 inclusive. The first session will convene at 2:30 P. M. Tuesday, May 17. Prominent speakers will make the main addresses. The town of Lebanon, with its beautiful new church, bids us welcome. Half rates have been secured on the railroads from May 17 to 21, going and coming. There is interurban from Indianapolis also. No convention is more pleasant or helpful than the Indiana May meetings. Every church in the state should be represented. ALLAN B. PHILPUTT.

Indianapolis, Ind.

## C. W. B. M. in Missouri.

A Texas leaflet, with a picture and description of the proposed school building at Monterey has come from Miss Bertha Mason, Texas secretary. I wish all could see the plain but commodious house as our board will erect it. I know Missouri's special gifts for the support of our missionaries there would roll steadily into the national treasury. Let us send our amounts soon. Cannot some auxiliaries exceed their pledge or apportionment? We shall fall short of our \$2,500 in special work, otherwise; several auxiliaries have failed.

Several have asked when they must begin paying the five cents a month each member, for state work. The sooner the better, my sisters. Start at once.

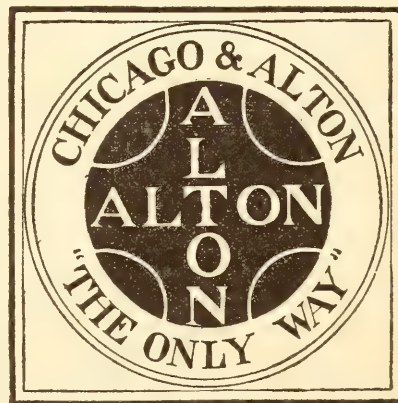
Lebanon auxiliary is making Sister Emma Scott, a charter member of the auxiliary, a life member of the association.

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acter which we have formed here. It may be that we take up our future life very much at the place where we lay down the present." Dr. W. T. Moore's very suggestive treatment of this subject in "Man Preparing for Other Worlds" (500 pages, crown, 8vo, \$2), is but a part of an exhaustive analysis of the spiritual man's career. It is the most original book written on this subject.

Concerts for Children's Day should be ordered *now*. If you begin in time your Sunday-school can have ample time to thoroughly prepare the concert and thus render it in a more acceptable manner. "The Sunlit Way" is our new concert for 1904. It is composed of bright music and attractive recitations, exalting God the Giver of all good. The concert embraces 16 pages, and the price is 5 cents per copy, 55 cents per dozen, \$4.25 per 100, all sent prepaid. Among other of our

Children's Day concerts are "Beautiful Springtime," "The Glad Jubilee," and "Happy Voices." These are all with music, and the price is 5 cents per copy, 50 cents per dozen, \$3.50 per 100.

The Bethany Christian Endeavor Reading Course Books should be read by members of the C. E. Societies. The books are worthy a place in the Sunday-school library, the private library, and in the homes of our church people. There are nine books in the series, and the low price of 35 cents each, postpaid, places them within reach of the many. The titles of the nine books are, "Concerning the Disciples," "Sketches of our Pioneers," "Bible Doctrine for Young Disciples," "A Guide to Bible Study," "Life and Teachings of Jesus," "Prophets of Israel," "Handbook of Missions," "Missionary Fields and Forces of the Disciples," "Heroes of Modern Missions."

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## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

Special dispatch to the CHRISTIAN-EVANGELIST.

BEAUMONT, TEX., April 24.—Fifteenth day of Scoville and Smith at the tabernacle meeting. One hundred and two added; 40 today. Continuing; intense interest; 1,000 at men's meeting.—B. J. WAUGH.

### ARKANSAS.

Springdale, April 18.—One added here last night.—DANIEL TRUNDLE.

### COLORADO.

Boulder.—The Christian church of this city is enjoying a season of spiritual blessings for which all right thinking people will rejoice. S. M. Bernard, the minister, conducts a quiet morning service on Sundays at 11 A. M., the purpose of which is to give the people the in-filling of the Holy Spirit. A sermon is preached on one of the books of the Bible, telling the people what God's word says. This effort for spiritual blessing is not in vain. The prayer-meeting auditorium was crowded last Wednesday night with worshipers. The largest missionary offering in the history of the congregation was taken Sunday. Conversions are being witnessed at regular services. One of Boulder's brightest young ladies was baptized last night, and two middle-aged fathers have been recently converted and are awaiting baptism. Late comers were turned away Sunday night. The officers of this church realize that a great mistake has been made in building a church which holds only six hundred people. Since the above was published, a man sixty-three years old has made the good confession and been baptized, also a woman from Scotland has seen the light and obeyed her Lord in the primitive way.—*Boulder Daily Herald*.

### FLORIDA.

Jacksonville, April 20.—We closed last Lord's day evening with 103 additions—about 80 by primary obedience. It was a glorious meeting throughout. The church is united and a power for good under the leadership of Bro. J. T. Boone. I go next to Orangeburg, S. C., where S. D. Colyer has charge. Bro. A. R. Davis, of Diamond, O., will sing.—JAMES SMALL.

### ILLINOIS.

Greenville, April 21.—Last night Geo. L. Snively concluded a twelve days' meeting here with 38 additions. Fully 25 of these were heads of families, among them some of the most prominent people in the city. The house was crowded at nearly every service. The last two nights standing room was at a premium. A new era of prosperity for our cause has already dawned. Bro. J. F. Story is the faithful and efficient minister.

Mt. Pulaski, April 21.—Meeting starts off with good crowds, but the interest might be better. D. A. Lindsey, pastor, is preaching. He is all right. June of our term is not taken.—GUY B. AND MRS. WILLIAMSON, singers.

Alvin, April 18.—Two confessions at regular services at Bismarck yesterday. Reached our apportionment for foreign missions. Work prosperous.—C. T. GAUMER.

Chicago.—The Irving Park church gave a reception to their new pastor, John R. Ewers, Thursday evening, April 14. It was largely attended. Words of welcome were spoken on the part of the city ministers by Brothers Kindred and Campbell, and by local pastors by Brothers Haskins and Mainwaring of the Methodist and Baptist churches. Brother Ewers will remain in residence at the Chicago University for a time at least. The outlook is bright for the future of the work at this place.

Franklin, April 20.—Our meeting is twenty-six days old; 59 added so far. C. H. Burton is the pastor-evangelist. Fine interest, excellent attendance. We look for big results this week. I invite correspondence concerning future engagements.—JAS. S. HELM, singer.

Fisher, April 20.—Our short meeting following the dedication of our new church home resulted in nine accessions to the work. All were by confession and baptism except one reclaimed. Fifty-eight added in seventeen months.—S. ELWOOD FISHER.

Worden, April 23.—Our foreign missionary offering was \$6.75, and our offering to the Benevolent association was \$12.10. This does not appear to be much on the face of it, but there is a strong anti-missionary spirit to be overcome here.—WILL J. SLATER, minister.

### INDIANA.

Richmond, April 17.—Our meeting with Bro. T. J. Legg as evangelist closed Lord's day, April 10, with packed houses and splendid interest. In all 72 have been added to the church; 34 by primary obedience; 30 by letter and statement; seven from the denominations, and one reclaimed. Since my coming here fifteen months ago to day, there have been in all 106 additions, fourteen confessions and twelve by letter not previously reported, while the Bible-school has increased forty per cent; a large intermediate Christian Endeavor society organized, and all departments have enjoyed a healthy growth.—J. J. WHITE.

Needham, April 19.—Meeting closed last night with 18 additions. Endeavor organized with 25 members. We begin meeting at Odon, to-night. Clarke and Stevens can be had for a few weeks' meeting. Permanent address, James K. Clarke, Kothe Block, Indianapolis, Ind.

Marion, April 21.—Work in the Tabernacle church here is moving nicely, nine in all have been received into the church since the first Sunday in April. This is a great field for young people.—W. S. BUCHANAN.

Hammond, April 18.—Forty-two additions at Hammond recently. Brother Shearer did the preaching. He is the kind of evangelist the churches need. We have had nine additions since, making 51 additions not reported. All departments of the work are in good shape.—C. J. SHARP.

Greencastle, April 22.—Allen Wilson and W. E. M. Hackleman closed a splendid meeting here Sunday, April 17. The reputation of these evangelists was well sustained. Number added, 102; the last Sunday, 23. Greencastle has not had such a meeting for years. The outlook for the future is very bright. There were 250 at prayer-meeting on Thursday night. Ten baptisms.—R. SELLERS, pastor.

### IOWA.

Atlantic, April 18.—Closed a meeting last night in my home church, 52 additions.—W. B. CREWDSON.

Panora, April 19.—Chas. G. Stout has just concluded a four weeks' gospel campaign. There were 26 additions—three by statement, three by letter, one from the Christian connection, and 19 by confession. At the conclusion of the meeting the congregation gave the evangelist a reception.—J. IRVING BROWN, pastor.

Davenport, April 18.—Twelve additions since last report, and outlook promising. I start to-day to Indiana after my family, and soon we will be at home at 414 Kirkwood Boulevard, Davenport.—A. MARTIN.

Shenandoah, April 18.—One added yesterday from the M. E. church—a young man in college.—H. C. LITTLETON.

Keokuk, April 23.—Two added by letter last Sunday. More expected soon. Baptized one at prayer-meeting Wednesday evening.—J. W. KILBORN.

Irwin.—J. C. Jacobs has been here since December. Five additions. Audiences large. Planning to paper and paint church.

Rockwell City.—Nine miles southeast of here a church has been organized by J. O. Snodgrass. A new church house at the new town will doubtless be built ere long.

Des Moines.—Five confessions at Grant

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Park church, this making 12 since R. Tibbs Maxey undertook the ministry Feb. 1.

### KANSAS.

Sutphen, April 18.—Nineteen conversions so far in meeting here, and several otherwise added, with a New Testament reading circle organized. All who will join the N. T. R. C. by promising to read through the New Testament at least one time within one year, please send their names to me. Edward McKinney, of Dorsey, Ill., is singing for me now.—THOS. J. EASTERWOOD.



Lyons, April 18.—Three confessed Christ yesterday at regular service.—GEO. E. LYON. Caldwell, April 18.—One added by statement yesterday.—LEE H. BARNUM.

Wellington, April 20.—Two additions last Sunday—one from the Methodists and one by primary obedience.—H. M. BARNETT.

Council Grove.—The following report from the church and pastor is a summary for the time from Jan. 1 to April 30, 1904: Number of additions by letter, five; No. by baptism, one; dismissed by letter, five; lost by death, two; No. of sermons preached, 27; amount of missionary money, \$25; a three weeks' meeting by Brother Cornelius, of Hoisington, which gave us much encouragement. The work is prosperous and audiences are good.—D. S. DOMER.

#### MINNESOTA.

Eagle Lake, April 22.—One added by letter.—J. P. CHILDS.

#### MISSOURI.

Marceline, April 18.—One confession the second Lord's day in this month and five more last Sunday.—A. MUNYON, pastor.

Boonville, April 18.—Two conversions yesterday.—H. N. MCKEE, pastor.

St. Louis, April 19.—There were four accessions by confession at the Fourth church in this city last Lord's day.—E. T. McFARLAND.

Kirkville, April 19.—The Fair-green, Coffee-grove church is on the boom. Have organized three Sunday-schools and reconstructed one church. We will have children's day exercises at each of the four Sunday-schools. Our time is all taken. Truly the Lord has led us in pleasant places.—WM. MONDY.

Palmyra.—In the Brooks-Jones meeting there were 25 additions to the church. A splendid meeting for an old town like Palmyra. Brother Brooks captivated the town. His fearless preaching and social qualities are largely responsible for the success.—W. HENRY JONES.

#### NEBRASKA.

Red Cloud, April 21.—Work opens up encouragingly here. Have recently had two additions, one by statement and one by baptism.—E. C. DAVIS.

#### NEW MEXICO.

Roswell, April 22.—I am assisting Bro. C. C. Hill in a meeting here as soloist and leader of song. To date there have been five additions. Good crowds and interest. Brother Hill is getting this church in fine shape and is by far the best preacher in Roswell, as many have told me. Brother Hill will not use the "dry stall" baptism formerly used by some of our preachers here. He says, "They both went down into the water."—L. D. SPRAGUE.

#### NEW YORK.

Buffalo, April 18.—Yesterday a day of good audiences and interest. A fine young man confessed Christ in the evening. Z. T. Sweeney was with us April 10 and to a splendid congregation delivered an address that shall not soon be forgotten. Home missions next.—B. S. FERRALL, Jefferson St.

#### OHIO.

Collinwood, April 21.—The annual meeting of the Collinwood church of Christ was held Wednesday evening, April 20. Supper was served from six to seven o'clock. Encouraging reports were read from all the different departments of the church work such as evidenced a healthy condition of the church. The amount raised during the year for all purposes was \$1,846.22. Of this \$173.48 was for missions and church extension; \$210 was raised in a few minutes for the payment on an indebtedness incurred by reason of an unexpected increase in incidental expenses. It was one of the best meetings held by the church in years.—D. R. KING.

Akron.—The Broad street church of Christ observed passion week as decision week in the Sunday-school. A. W. Place, of the Fourth church of Christ, gave a stereopticon lecture each night on the scenes of the corresponding day of our Lord's passion, illustrated by pictures by Tissot and other noted artists, followed by sermons by the pastor. There were

19 confessions and two by letter. One confession since the meeting. M. B. Ryan, of Glennville, was with us in a three weeks' meeting in February and did us great good.—G. W. MOORE.

Columbus, April 18.—Great day yesterday. Jubilee services in honor of the first hundred additions during the present pastorate of seven months. We had received 102, of whom 47 had been baptized. The house was crowded at both services and there were five more additions. The number of men in middle life among the 107 is remarkable. We have a fine start on the second hundred additions, which we hope to reach before the close of my first year. No church ever stood more loyally by a preacher than this excellent Central church. We have also paid off more than \$500 of debts and raised more than \$400 for missions.—WALTER SCOTT PRIEST.

Ravenna, April 18.—Nine received into fellowship since last report: five by confession and four by letter; 185 in Sunday-school last Sunday, being the largest attendance without an extra effort in many years. Twenty additions to the Christian Endeavor society.—M. J. HUBBELL, Sunday-school superintendent.

Mansfield, April 20.—Twenty-four added here since last report.—HOWARD CRAMBLETT.

Martins Ferry, April 20.—The first quarter of this year has shown most encouraging growth. Additions to the church 43; to the young people's mission band 75. The Christian Endeavor has just doubled its membership and the Sunday-school shows an almost equally good record, while attendance at prayer-meeting and Sunday services has multiplied fully threefold. Better still, the spiritual life of the church is showing equal growth.—G. F. ASSITER, minister.

#### OKLAHOMA TERRITORY.

Edmond, April 18.—The Minton-Stanley meeting is booming. Thirteen conversions to date. House crowded to its utmost capacity. Hundreds turned away.—W. M. HUNT.

#### PENNSYLVANIA.

Erie, April 21.—Five additions since last report: three by baptism, one from the Evangelical church and one by letter.—F. A. WIGHT.

Sharon, April 25.—Evangelist Bright's meeting closed with 110 additions, 91 by baptism.—A. A. HONEYWELL.

#### TEXAS.

Austin, April 15.—Since our last report 12 persons more have been added to the Central Christian church: five by confession and baptism and seven by letter and commendation.—J. W. LOWBER.

#### WEST VIRGINIA.

Parkersburg, April 18.—One confession yesterday and one April 10.—J. D. HULL, pastor.

#### WISCONSIN.

Lynxville.—One confession recently. All departments of the church in good condition.—ALLAN M. LAIRD.

#### Changes.

W. B. Harter from Nebraska City, Neb., to Prescott, Iowa.

O. O. Felkner from Wichita Falls to Quanah, Texas.

E. E. Moorman from Waveland to Summitville, Ind.

Chas. Blanchard from Wapello, Iowa, to Carlsbad, N. M.

C. M. Keene from Cascade to Paw Paw, Mich. John Mullady from Bethany to Glen Easton, W. Va.

F. A. Wight from 419 W. 11th St. to 641 W. 9th St., Erie, Pa.

E. W. Bowers, Springfield, Mo., to Jefferson, Iowa.

J. P. Childs, of Eagle Lake, Minn., and H. E. Huntley, of Lewisville and Willard Creek, Minn., have, at the call of the respective congregations, exchanged.

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## People's Forum

### The Natural Man and the Spiritual Man.

In the CHRISTIAN-EVANGELIST of March 24, I notice what Brother Creason and yourself have said in explanation of that somewhat difficult and much misinterpreted Scripture, 1 Cor. 2:14: "But the natural man receiveth not the things of the Spirit of God," etc.

While, with Brother C., I appreciate as true all you have said, I do not think such to be the teaching of the passage in question.

I agree with Brother C. that we must interpret the passage in the light of its context; and I think he has correctly presented its general scope in his article. But, it appears to me, his conclusion fails to present the exact point in Paul's reasoning.

It should be observed that the terms, "natural man" and "spiritual man," stand in exact antithesis in this passage. The things that are affirmed of the "spiritual man" are precisely the things denied of the "natural man." If, therefore, we can definitely fix the import of the term "spiritual man," we shall easily discover the meaning of the term "natural man."

It is pertinent to inquire, first, what are "the things of the Spirit?" and, second, by what means have they been made known to the children of men?

As to "the things of the Spirit," the last clause of verse 9 declares them to be "the things which God hath prepared for them that love him"—things which "eye hath not seen, nor ear heard, neither have entered into the heart of man."

As to the means by which they have been made known to men, Paul continues (v. 10), "But God hath revealed them unto us by his Spirit"; and (v. 13), "Which things, also, we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

Clearly, then, the "spiritual man" is one endowed with the "divine Spirit, that he may know the things of the Spirit of God and make them known to men in the words of the Spirit. Such was Paul and such were all the inspired apostles of Christ.

Follows it not, then, that the "natural man," as contradistinguished from the "spiritual man," is one without such endowment of the divine Spirit, and hence unable by the mere power of reason and the light of nature to discover the scheme of redemption in which the Holy Spirit, through the apostles, has revealed the rich provisions which God has made for those that love him?

The scope of Paul's reasoning, it appears to me, is to show the utter futility of human attainment and human reason to discover the wisdom of God as revealed in the gospel; and thus to demonstrate that our faith stands, not in the wisdom of men, but in the power of God.

J. J. M. MARTIN.

Modesto, Cal.

### Union of Christians—"How?"

The editorial in the CHRISTIAN-EVANGELIST of April 7, under the title "Consolidating the Churches," ought to be printed in tract form. There ought to be enough copies printed to give one to every member of the church of Christ and every member of every denomination.

About seventy-five years ago some true Christians decided, in the interest of peace and union, to make a bold effort to reach the goal toward which the sixteenth century reformers started—an actual return to the New Testament pattern of preaching and church building. They preached the same gospel the apostles preached on the day of pentecost. Such preaching had not been heard on earth for centuries.

There were men and women "not a few" who gladly received this same old gospel and "were obedient to the faith," the same faith which was "once for all delivered to the saints." Did their "obedience of faith" bring

them into some one of the denominations? If so, which one? Which denomination brings in its members that way? These believers could not scripturally call themselves a denomination, not even the Campbellite denomination. Individually they were believers, disciples, brethren, saints, Christians. Collectively they could not scripturally call themselves anything less than the church of Christ.

In this return to the New Testament pattern of preaching and church building we find the scriptural solution of the problem of Christian union.

Keeping ourselves within scripture limits, we see but one plan of Christian union, and that is to gather all believers in Christ into the one body, the church of Christ; to gather converts from the world by preaching the gospel, and to gather from the denominations all Christians who are willing to drop all unscriptural names, doctrines and practices, and be Christians only.

It is not our mission as disciples of Christ to take a place as a denomination among the denominations, nor to pursue a noncommittal course that will lead people to think that we do not disapprove of denominationalism. It is not our duty to devise some plan of Christian union; the Lord himself has given the plan in his word. There are Christians, many Christians, our brethren in Christ, in the denominations; they are Christians, not because of, but in spite of, denominational names and peculiarities. We ask no such brother to give up his faith in Christ; we only ask him to give up the things that are unknown to the scriptures and to add to his faith the scriptural things that are carefully ignored by the denominations. We need more of the love of Christ, the love that will not leave a brother alone while he is in the bondage of denominationalism.

Brethren, is this ground too high and too holy for us to stand upon? The Christian's calling is a high and holy calling. What other position have we a scriptural right to occupy?

ALLEN HICKEY.

### The Natural Man, Who Is He?—1 Cor. 2:14.

To justify Paul's affirmation of his not receiving the things of the Spirit of God, for they are foolishness to him, neither can he know them, for they are spiritually discerned, it must harmonize with Paul's other teachings and the teaching of the apostles. Can it be done? I think it can. Peter declared: "God according to his divine power hath given us all things that are necessary to life and godliness." Paul says: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth." To the Jew first and also to the Greek Jesus said, "Go into all the world and preach the gospel to every creature," that language must include Paul's natural man. But why preach it to a man who cannot know the things taught? And is it just to condemn a man who disbelieves when he cannot know the things of the Spirit or the gospel plan of salvation? The purpose of the gospel is to save men, it is the seed of the kingdom and possessed of divine wisdom, love and power preached or sowed to make believers. Is it a failure? No. "My work shall not return to me void or without results. It shall accomplish that whereunto I sent it." "It is a discernment of the thoughts and intents of the heart." The devil believed there was power sufficient in the word to make men believe or else he would not have snatched it out of the heart to prevent the sinner from believing. These things being true, how shall we explain the "natural man"? He represents the condition of all men before the plan of salvation was revealed to the world by the supernatural or inspired man—or the spiritual man. It, the plan, was yet incomplete when Paul taught this lesson—it had not yet entered into the heart of man, because the Holy Spirit had not shown it to him. And the uninspired man could not receive it or know its plan until revealed. The spiritual man is the "mesotees," the middle man, between God and

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the natural man, who could and did receive the things of the Spirit and preached them to all the world for their acceptance and salvation. There is now that the scheme of salvation is complete, no excuse for disbelief and no natural man, in Paul's sense of the term, except where there is no New Testament.

ELD S. COLLIER.

Sparta, Texas.

### A Lament.

It is not often I find occasion to criticize anything in your truly excellent paper. My debt to the CHRISTIAN-EVANGELIST is very great, notwithstanding my subscription is paid ahead. My way of estimating things is largely due to the influence of your paper, so that as a rule whatever I see therein seems to me to be there almost by right divine. But now I confess I am stumped to know by what manner of means the second of the alleged "Two Poems" upon the front cover of a recent issue contrived to elude the literary sentinel and slip in. "The Philosopher." Gadzooks! The author must have been under the influence of "Science and Health" or had just heard some Campbellite preacher railing against "philosophy and theology" as opposed to primitive and pure Christianity. Surely he is wholly innocent of "logic," though he may have the "wheels" all right. I doubt whether he has the "chance sparks of sense and mother-wit" in sufficient quantities to "kindle the nations" and set the world on fire, though I am prepared to believe that all the wit he has, came from his mother. I can see no evidence that he has acquired any by original research.

Say, what did you print it for? Some preacher going forth from an English Bible course will proceed to annihilate all the philosophies and quote this poem (?) as a literary embellishment of his discourse. You will be to blame for this. If you print any more poems (?) like this, you can stop my paper. I won't stand for it. So there now, it's back up to you again already.

Yours in grief,

Independence, Mo. CHAS. M. SHARPE.

[Brother Sharpe's scintillant and illuminating critique illustrates the truth of the poem against which it is leveled. It is one of those "chance sparks" flung off from the wheel while he polishes his philosophical system. The outstanding truth which the poem embodied, and which was our reason for publishing it, is that the by products of philosophizing are frequently of more general interest and value than those results which the philosopher himself supposed to be of the first importance.—EDITOR]

### BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 183, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.



## Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

**The Edge of Things.** By Elia W. Peattie (Revell).

A story of the far west, the plot concerning itself mostly with the occupants of two lonely sheep ranches in the plains of California. Dilling Brown, just from college and the east, settles in a deserted adobe house with two herders, a Chinese cook and a dog for companions. On inquiry he learns that the former occupants were a young girl and her brother, the latter having gone insane from the loneliness and desolation. How he is saved from a like fate and his quest of the girl, which takes him into the wilds of Alaska, make an interesting tale. Interwoven with this is the heart story of Papin (Brown's nearest neighbor), his adventures with the wily Lee Hung and thieving "greasers." It is, on the whole, well told, and makes a pleasant evening's reading.

**Order No. 11. A Tale of Border Life.** By Caroline Abbot Stanley (Century Co. 1904). That great national upheaval known as our civil war has begun in recent years to yield the best fiction which it has yet produced. "The Crisis," "The Little Shepherd of King-



Caroline Abbot Stanley.

dom Come," and "Order No. 11" are capable and praiseworthy efforts to give the younger readers of to-day a picture of the life and times preceding, during and immediately following the civil war. The last mentioned is fully the equal in literary merit of the two others mentioned, and we predict will prove quite as popular. The scene of the story is laid in Jackson county, near Independence, in the western part of Missouri, and the story is a faithful portraiture of the life in that section, and in many other parts of Missouri, just prior to the civil war, and of the terrible scenes which were enacted there during the war, and of the sad havoc wrought by the desolation of war. The author, Mrs. Caroline Abbot Stanley, whose picture we furnish herewith, possesses peculiar qualifications for such a task as she has undertaken in this book. Her father was a New Englander and her mother was a Virginian, and she is a native of Callaway county and familiar from her childhood with the scenes amid which the plot of her story is laid. She manifests keen insight into the characteristics of the people of the two sections, their faults and their virtues, and has shown the skill of the artist in the way she has grouped her characters, scenes and situations. It is a remarkably

strong story, and those of us who have passed through such experiences as are therein narrated can testify to the truthfulness of the picture she has drawn. There were lights as well as shadows in those trying times, and there were heroes and heroines who deserved to be embalmed in literature for the nobility of their character. Mrs. Stanley has made a valuable contribution to American fiction, and has shown that the historical novel, though subject to abuse, has an important function in making live again, before the eyes of this generation, the stirring scenes and the heroic men and women of the past.

## Marriages.

**DOWNING-CANON.**—Married, John M. Downing and Anna M. Canon, both of Cando, N. D., at the Union Hotel, Cando, on April 12, 1904, K. W. White officiating.

## Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memorials, one cent per word. Send the money with the copy.

**DILLARD.**

Clarice, youngest daughter of Mr. and Mrs. J. D. Dillard, born Jan. 28, 1891, after three months' patient struggle with pneumonia and valvular rupture of the heart, died April 14, 1904, at Mexico, Mo. She was a member of the church, prominent in the Junior Band and Sunday-school work. She was bright, happy, energetic, and a favorite among those of her age and classes. Many floral tributes came to help cheer the sad hearts. Bros. Abbott and Surber, passing from the Missouri Lecture-ship, assisted at the funeral. The many friends of Bro. Dillard all over the state will sympathize with him and his family in their great loss.

A. W. KOKENDOFFER.

**EAST.**

Died at her home in Holliday, Mo., after a lingering illness, Mrs. Mary East, Friday morning, April 15, 1904. The church and community have lost a noble Christian worker, patient, gentle and devoted to the Master. May we emulate her example and meet her in the glorious beyond.

MRS. ELLINGTON,  
MRS. MILLION,  
MRS. MCCREERY,  
Committee.

**McGHEE.**

James McGhee, son of David and Pelena McGhee, was born in Tennessee, 1822, and died near Butler, Mo., March 2, 1904. He became a Christian in middle life, influenced by his wife Eliza, the mother of all his children, and who preceded him to the better home. He leaves a widow (second wife) and four children. The county paper said that "we will venture to say that his life has been such that he had not an enemy in the world." Deceased was the father of M. B. McGhee, a well known brother and minister now residing in Los Angeles, Cal.

L. SWINDLE.

**PEDEN.**

Melvin L. Peden, the estimable young pastor of the church at Gibsonburg, O., died of consumption, April 18. Bro. Peden was a young man of much promise, and much loved by his church and others who knew him. He leaves a wife and one little son. The funeral services were conducted by myself assisted by L. A. Warren, pastor of the Central Christian church of Toledo, and the Methodist Episcopal, United Brethren and Evangelical pastors of Gibsonburg.

JOHN MULLEN,  
Pastor Central Christian Church.

Hubbard, O.

**STEWART.**

William J. Stewart was born in Nashville, Tenn., June 9, 1833. He removed to Madison county, Mo., in 1853, which he made his home until his death, which occurred April 7, 1904. He was married Jan. 10, 1861 to Miss Sarah Counts, who, with three children, survives him. Bro. Stewart became a member of the church of Christ at Higdon Chapel in Madison county, Mo., in the spring of 1865, and when called home and for many years before, was one of the elders of that congregation. Bro. Stewart was one of the oldest residents of this county and was esteemed by all who knew him. He was a very influential and useful citizen, and as a slight token of their estimation of him, his fellow-citizens had honored him with many of the minor public offices. While at the time of his death he was engaged in farming, for many years he was a teacher, both in the public schools and of music. He was an earnest, faithful follower of his Master, and his taking away will leave, in the congregation of which he was an elder, a vacancy that cannot well be filled. It is sweet to be able to pass away as our brother at the end, to be able to face the grim enemy without a fear or a tremor, to look upon death, not as a calamity, but as only an opportunity to pass higher, to meet not the black darkness of night, but the roselate glow of the eternal morning. During the last few months of his life, he was a great sufferer, but in all these months, he never complained, but bore his sufferings patiently, meekly and with the fortitude of a true soldier of the cross. At the funeral services the choir sang, by request of the family, A. J. Buchanan's beautiful

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Y. M. C. A. Bldg., Cincinnati, O.

hymn, "The Beautiful Land." This hymn the deceased often sang during his last illness, and byt was cheered and helped in the bearing of his suffering. The funeral was conducted by the writer from the church of Christ at Higdon, Mo., April 1904.

HORACE SIBERELL.  
Fredericktown, Mo.

## SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

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## Family Circle

### The Legend of the Snowdrop.

By Agnes W. Storer.

A garden lay bare, and brown, and cold,  
One day when the world was not as old  
As the world we know to day.  
Flowers were snug in their warm earth-bed,  
Dreams of summer in each pretty head,  
Sweet dreams of the month of May.  
One stalk was there without a flower,  
Little green leaves its only dower,  
And it sighed for blossoms gay.  
"I will go seek me bright petals fair,  
Brave I will be to do, and to dare,  
Through the earth I'll push my way."  
So up through the earth so hard and brown  
It pushed, to what once was flower-town,  
All on that cold and wintry day.  
Brown ghosts—the flowers bright last year—  
Stood stiff and rustling in ranks so sere,  
No petals to give had they!  
The poor little stalk with bare, green head,  
Almost discouraged, quite faintly said,  
"Oh, where are the flowers gay?  
I'll unfold my leaves and look around,  
Perhaps one sunbeam can yet be found  
To warm me with his bright ray."  
Now the sun that day was not in view,  
But silver-lined clouds of dark gray hue  
Dropped snowflakes to earth away.  
The green little stalk stood brave and straight,  
Wondering what was to be its fate  
If the cold white snow should stay.  
But two soft snowflakes in pity fell  
On its poor bare head, and hid it well,  
As they close together lay.  
"We will take care of you, dear, wee thing,  
Keep you quite safely until the spring!"  
So the snowflakes white did say.  
And while they lay on the small, green stalk,  
Jack Frost passed by, just out for a walk,  
On that cold, late winter's day.  
He saw the snowflakes together lie,  
And, pausing, breathed o'er them—like a sigh—  
"May you thus forever stay!"  
Next morning a wonder did appear,  
The snowflakes were petals white and clear,  
Set in ordered, fair array.  
The little green head was now the heart  
Of a lovely blossom, set apart  
As herald of spring's first day.  
And that is how the first snowdrop came,  
And its namesakes now look just the same,  
Demure and sweet, although not gay,  
As in the garden, bare, brown and cold,  
They grow each spring, if the world is old,  
The world that we know to day.

✽

### The Passion Play of the Ancient Penitentes.

By Henry Greenwood.

In several localities in Colorado and New Mexico it was once the practice to literally nail the hands of the acting Christ to the timbers of the cross, but the Catholic priests of this generation put a stop to that. There is no doubt that people have died from the tortures of the Passion Play. Only two years ago the government Indian agent in the San Rita mountains reported several deaths among the Penitentes, because of poisoning by the cactus thorns and the dreadful lashing the men had endured in the hour of their fanaticism. The Penitentes believe that no death is so exalted as that caused by participation in the acting of the travail of the Lord.

After the first half hour of noise and flagellation about the cross at El Calvario the excitement dies away. The crucified man, whose arms and legs are now black under the bonds, must be suffering indescribable pain, but he only exclaims occasionally in Spanish, "Peace, peace, peace," while the Penitentes who have had no part in the self-abnegation and punishment prostrate themselves silently about the cross. A motion of the hand from the piper, and the spectators bow their bared heads in reverential attitude.



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Save for the hysterical sobbing, moaning and suppressed sobs of the women, there is now not a sound. The weird pathos of the scene is indescribable. The clear, mellow afternoon sun of that region pours down. The picture of that great rude cross, bearing a semi-nude, blood-stained, agonized man stretched upon it; the groups of barefoot, weeping, disheveled men and women all about; the solitude of the rugged, barren hills, backed by mountains towering in untellable sublimity, is one that will long abide with even the most prosaic or hardened onlooker.

As the sun slowly descends behind the loftiest mountain peaks, and the first shadows of twilight are thrown across the valley of El Verde, the piper rises to his feet, and blowing a long, harsh air upon his flute, leads a procession of the people back to the village. Some of the leading Penitentes remain behind, and when the spectators and others have gone away, they lift the cross from the earth and lower its burden. The cords of cowhide are removed, and the pseudo Christ, who is now probably unconscious from long and dreadful bondage, is lifted from the timbers.

Following the biblical narrative of the scenes on Calvary, the body of the actor is wrapped about with a mass of white fabric, and is carried to a dugout cave in the hillside near at hand. Several women in black serapes, with tearful eyes, who have been appointed to impersonate the Marys and Marthas, follow some distance behind, all the time violently weeping and lamenting.

In the cave the bleeding and tortured body of the chief actor is nursed to strength. If the man is of endurance and rugged physical strength he will probably be ready to go home to his family in the evening, conscious of having made ample atonement for long years of sin.—*The Pilgrim*.

## ST. LOUIS IN A BLAZE

of excitement over the arrival of Dr. G. W. Randolph, the noted specialist who cured so many STAMMERERS in this city a few years ago, in three days' time, and many by mail as well. Go to see him or write with stamped envelope, 2710 Washington Ave., St. Louis.

When Miss Edith Wyatt was at Bryn Mawr college she was known as "the girl in the cheering-up business." Homesick girls, discouraged girls, girls who were behind in their studies and tired students went to her for a bit of sunshine and encouragement, and they always found it. She radiated cheerfulness. There is a great opening in the "cheering-up business." There is plenty of room in it for everybody, and it does not interfere with any other vocation. Make it a hobby, if you want to be happy and successful. You may do more good in it than in your regular vocation, and it may be the best investment you ever made. Try it. "Keep the brightest trail," said an Indian, when asked by Bishop Baker, in pioneer days, the best route across the plains to the Rocky mountains. This was good advice before the railroads were built; it is just as good to-day. It may be applied universally. Keep the brightest trail this year. Leave the dark, gloomy, subterranean passages. Leave gloom, anxiety, worry, and discouragement behind. Face the sun.—*Success*.

✽

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**The Child Eternal.****By Irene Fowler Brown.**

I heard their prayers and kissed their sleepy eyes,  
And tucked them in all warm from feet to head,  
To wake again with morning's glad sunrise—  
Then came where he lay dead.  
On cold, still mouth I laid my lips. Asleep  
He lay, to wake the other side God's door,  
My other children mine to love and keep,  
But this one mine no more.

Those other children long to men have grown—  
Strange, hurried men who give me passing thought,  
Then go their ways. No longer now my own,  
Without me they have wrought.  
So when night comes, and seeking mother's knee,  
Tired childish feet turn home at eventide,  
I fold him close—the child that's left to me,  
My little lad who died.

*Harper's Magazine.***Taking Out Christianity.**

Norah had a model village, and she never tired of setting it up. "What kind of a town is that, Norah?" asked her father. "Is it a Christian town or a heathen town?"

"Oh, a Christian town," Norah answered, quickly.

"Suppose we make it a heathen town?" her father suggested. "What must we take out?"

"The church," said Norah, setting it to one side.

"Is that all?"

"I suppose so."

"No, indeed," her father said. "The public school must go. There are no public schools in heathen lands. Take the public library, too," her father directed.

"Anything else?" Norah asked, sadly.

"Isn't there a hospital over there?"

"But, father, don't they have hospitals?"

"Not in heathen countries. It was Christ who taught us to care for the sick and the old."

"Then I must take out the Old Ladies' Home," said Norah, very soberly.

"Yes, and that Orphans' Home at the other end of that town."

"Why, father," Norah exclaimed, "there is not a good thing left! I wouldn't live in such a town for anything! Does knowing about Jesus make all that difference?"—*Selected.*

**A Railroad Ambulance.**

On every large railway system there is a train not scheduled on the time-card, but just as essential to maintaining the service as any of the limiteds or locals. It is a passenger train, but the passengers pay no fare. It consists merely of two or three freight cars and a caboose, yet when it starts over the road everything else on wheels must give it precedence. If the president himself is *en route* in his special of private cars, he must take the side track until it passes by. As Kipling puts it:

Oh, the Empire State must learn to wait,  
And the Cannon-ball go hang,  
When the West-bound's ditched,  
And the tool-car's hitched,  
And it's way for the Breakdown Gang!

This special train has been dubbed the "Wrecker." Really it is a relief

train, ready to respond to any call for aid in case of accident.

The man who would be a wrecker must have what his fellows call "grit," must be quick-witted and quick-motivated, and must be an expert machinist. It is not an easy task for the wreck master to select a force having all these qualities, and his gang are picked men from the best on the company's pay roll. And size counts for much also. Two or three little men are valuable, for there are many nooks and corners in and under the torn and twisted cars where they can work with hammer and wrench, where a big man could not move. For the same reason a few left-handed men are desirable. If a railroader has ever been a sailor, he is given preference in selection, for there are so many ropes and chains to be fastened to the wreck to pull it apart that the seaman's knowledge of knot and splice is of much value.—*Booklovers Magazine.*

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## With the Children

By J. Breckenridge Ellis

### The Green Witch.

CHAPTER VIII.—CONCLUDED.

George got his hat, and without further words followed Spot to the stable. He stood in the street until the son of his employer appeared riding one of the carriage horses at a cautious walk. It was dark, and the barn stood between them and discovery from Mr. Stoner's house. Spot rode up beside the fence, and George mounted behind him. They left town on the road that led in an opposite direction from "Hobbs's Addition." They faced the north, and the frosty air stung their cheeks. After about a mile's progress between well-kept farms, Spot turned the horse west just as the moon rose. They entered an extensive wood. It looked wild and beautiful in its autumn dress, with the moonbeams bordering the crimson mantles with silver. The barbed wire fence on either hand, and the rough, ill-worked road, were the only evidences of the domination of a civilized race. Spot's fancy, fertilized by highly-seasoned fiction, put crouching savages behind the thickets, and charged each sudden sound to a fleeing moccasin.

"If you fall sick," said George, "I shall not ride, for I wouldn't take anyone's horse without his knowledge."

"Oh, very well," said Spot shortly, "this way is about as good as the main road, anyhow."

"You mustn't get sick," George said with decision. "I don't like this business. I don't like mysteries. It isn't that I mind walking so far,—I'd walk twice as far to help you out of difficulty. But not knowing what your trouble is, and what it means when I write your name—"

"We mustn't talk," said Spot. "If we are overheard and it's found out who I am, and that I am riding to the cattle-shed when I was ordered to walk,—it would just end the whole thing, and me with it."

"Then why didn't you walk?"

"Because it's pleasanter to ride. But keep still. And keep your eye open for landmarks so you won't lose your way if you have to come alone in the dark."

The wood was left behind and they entered the open prairie. Then came a second wood, wilder than the first, and in its midst Spot checked the horse and, dismounted. George followed his example. Spot fastened the horse to a tree and said, speaking in a husky whisper, "You stay here. I'm going to the cattle-shed. It's right over yonder on the other side of that tall oak. You mustn't come a step nearer, or you might be seen. The bargain is that I come alone, or anyone I get to come for me, he must come alone. If they find you here with the horse, don't tell that I came with you. But if you'll keep real still, there's no danger of your being caught."

The expression "being caught" affected George as disagreeably as any incident of the night's adventure. He was left alone. The moon seemed to

stare down upon him and wonder what he was doing there. The horse stamped restlessly. The air was filled with a continuous murmur, which came from the right. After waiting a long time, as it appeared to him, he crept to the edge of the thicket and looked in the direction of the melancholy sound. It was caused by a waterfall. Before him stretched an open space, sloping down to a creek. A shelf of rock ran across the stream and over this the water splashed, falling about six feet. In the clearing the autumn leaves lay drifted. Near the margin of the stream a dead sycamore lay prostrate, its bare limbs tortured into strange shapes. George was reminded of the "Green Witch." Was this the waterfall, and this the log where she had sung her incantations? The place was about five miles from town—just the distance at which Bill Klupertack had discovered the girl. George stared as intently at the place as the moon stared at him; but nothing save the splash of waters and the stamping of the horse broke the silence till Spot's return.

"It took you a long time to write your name," muttered George reproachfully.

"But I had to circle about and pretend to be walking from town," whispered Spot. "I hate pretending as much as you do. Oh, if a fellow could only be straightforward and frank and open!"

They mounted the horse and returned home without incident.

(TO BE CONTINUED)

### The Advance Society.

Bertha Beesley, Moselle, Mo.: "My school was to have closed Friday, March 25. On Thursday afternoon I walked home with one of my pupils, intending to spend the evening with her. At 7 P. M. it began to rain, and I had to stay all night. Friday morning it was still raining. There was a creek between me and the school-house, and I couldn't cross it, as it was now a river, swollen by rains, and carrying logs, fencing—everything it found in its course. About 9 A. M. the rain grew lighter, the creek subsided, and about 1 we were able to cross it on horseback. No one had been to school on account of the streams. I had another to cross before my boarding place was reached. My horse did not know the banks very well, and slipped and entangled herself, but I kept my presence of mind and didn't scream; she finally scrambled out. Papa drove 17 miles to reach me that day, but the streams delayed him till 7 in the evening. So I didn't teach the last day—the only day I missed. Our return trip was none too soon, as the river submerged part of the road a few hours later. I like 'The Green Witch,' and wish there were more boys

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like George in reality as well as fiction. But I hope there are few girls like Flora. How shall we wear our colors? As college colors are worn? The colors are old gold and pale blue, are they not? I hope to meet many Av. S. members at the St. Louis Fair, (Yes, old gold and blue. Wear 'em so they can be seen—outside. As to whether there are few or many girls like Flora Stoner, I'd like to have the opinion of our members. As I understand Flora, she had a good heart, but thought more of appearances than she ought. George Clayton was quite a model boy when we last read about him, but perhaps you'll find before we are done with him, that he had some weaknesses like the rest of us. Indeed, if he was *always* good, I'd cut him out of my story; I'd know he wasn't sure enough.) Ada Miller, Rich Hill, Mo., orders a gold Av. S. pin. Please remember it takes some



time for me to get them from New York to you. I don't carry Av. S. pins in my pocket, because I might get robbed, the world is so bad. Vessie Porter, Hiawatha, Kansas—the town, I presume, was named after the song, so it must be a new thing—has 30 little chickens and gets 80 eggs every day, so they must have some old ones about there, too. She says: "I am going to raise some turkeys this summer, so if I do, you" (namely J. B. E. and not the Av. S. members) "must come and see me next fall and we will eat one; but I musn't count my turkeys before they are hatched." If Vessie can't hold a better hand to turkey than I, I'm afraid we two couldn't accomplish a whole one. She bakes bread, pies, cakes, and when she was 11, kept house two weeks while her mamma was away visiting. J. Claude Callaway, Marshfield, Mo., is not a member of the Av. S., but sends 10 cents for Little Joe. He says, "I am nine years old and have a calf, two lambs and some guineas. I hope to be able to do more for Little Joe some time." Well, many a person is nine years old and only has one lamb, to say nothing of a calf. M. J. O'Dell, of Lebanon, Mo., recently visited St. Louis and intended going to see Little Joe, but the death of a relative prevented her visit. Miss O. B. Willan, Sunnyside Farm, Morgantown, Ind., though not a member of the Av. S., sent a dollar as an Easter offering for our little orphan down at St. Louis. What a pleasant name for a home! Helen Ross, Independence, Mo., says they have a debating society at school, which they find very helpful. Different ones debate each time, and they have a nice time in it. She likes "The Green Witch," and is interested in the green witch herself. The gripe has done one good thing. It kept Mary Huffaker at home (Lexington, Mo.), so she was able to write out her Av. S. reports, which school and music had interfered with before. She likes "Green Witch" better than "The Runaways." Donnie Swift, Billings, Mo., asks what has become of Gussie Torren. Has anybody seen her? Jessie V. Underwood, Boyd, Ore., thinks I misunderstood what she said about the new coat with the nine fur tails, but I didn't—I was just joking. When she wrote, she had been having a sleigh-ride. When Edna Bear, Iberia, Mo., wrote, snow covered trees and fences, and she thought it a good time for the great Av. S. sleigh-ride. However, as that was in January, likely enough every flake has melted by this time. By the way, I've just run across a letter by Helen Ross, which hasn't been printed.

Helen Ross: "My first letter in 1904! I am going to write the first to you. I wish the whole Av. S. a happy new year. I wish all of us success in our undertakings, but especially success to Little Joe! I am glad we adopted an American orphan. I hope the Av. S. had as merry a Christmas as I had." (This sounds a little behind the time, but it will do just as well for next Christmas.) "I have read another of your books, 'The Dread and Fear of Kings.' I advise the members, if they want to read a good book, to read this one. I liked it fine. I got it out of our public libra-

ry." (I think the reason this letter wasn't printed sooner, modesty shrank from this mention of my novel. However, there it is, and so you can go and buy it if you want to; it costs \$1.25.) From Nebraska comes a dollar for the Av. S. orphan, signed "A Well-wisher." Edith E. Catlin, Decatur, Ill., writes, "I hasten to send something for the orphan before the fund is all raised. I wish I could send more, but every little helps." She sends a quarter, and is not a member, but always reads our page. From Chicago comes a dollar—no name given. Ruth Sampsel received Christmas "a pair of kid gloves, a big sack of candy and a severe cold." They now have a rural free delivery a mile from the house, "much handier," she says, "than 8 miles to town." Warrensburg, Mo. Manie Bayless, Mulkeytown, Ill., has barely been able to do her Av. S. reading lately. We hope by this time she is strong again. W. G. Mershon writes from Nashville, Tenn.: "When at home I live only three blocks from our Orphan Home, and will go some day and see our orphan. I inclose 25 cents to help take care of the baby. I suppose it will be necessary to raise the \$50 each year, so you can count on me for a small amount." (Good! I wish the members would get to thinking about next year's fund; I don't mean to send the money now, unless you feel like it, but just get to thinking about what you'll send. It comes lots easier when you've thought it over and just let it soak in your mind.) Idelpha A. Peacock, West Sebewa, Mich., is 16, has belonged to the church four years, and teaches the infant Sunday-school class. She would like to correspond with some of the members. She likes Michigan. She says, "It is a pretty good place to live in. Last winter floods from snows were all over the state. In many cities people had to row to their place of business. But this has not happened in many years; don't get a wrong impression of the state." (Certainly not. One could just lay in a skiff with the spring provisions and be ready.) "I send two new names—my friend, Jessie C. — Waring, and my cousin, Clarice I. Goodemoot." I do wish I could print the rest of these letters on my table.

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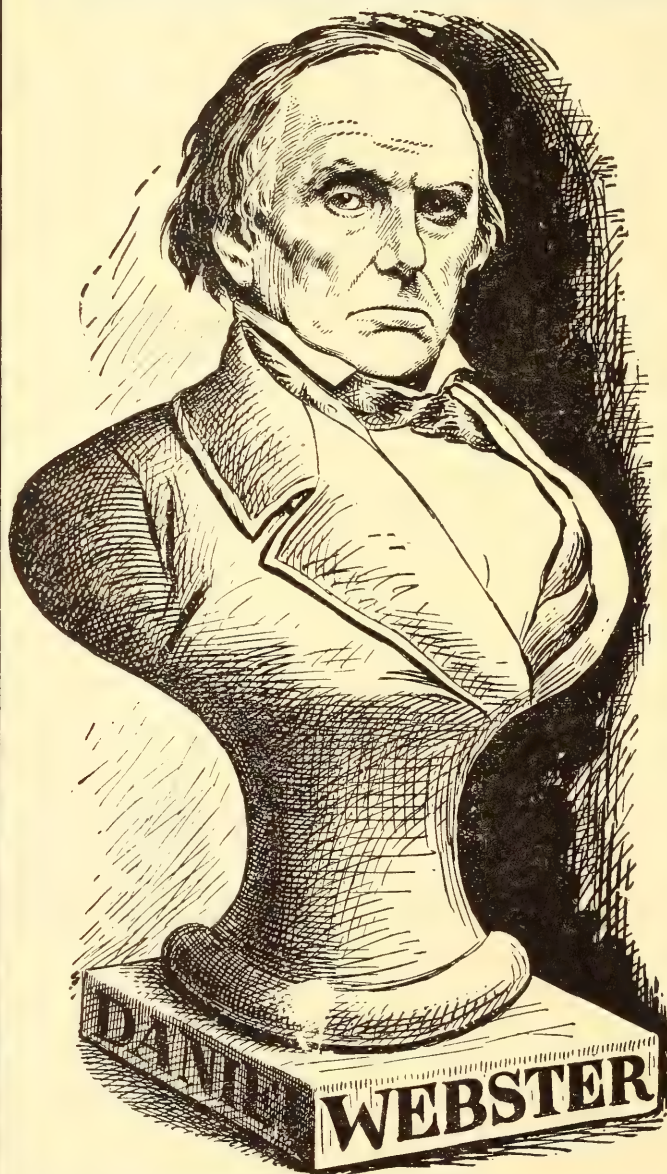
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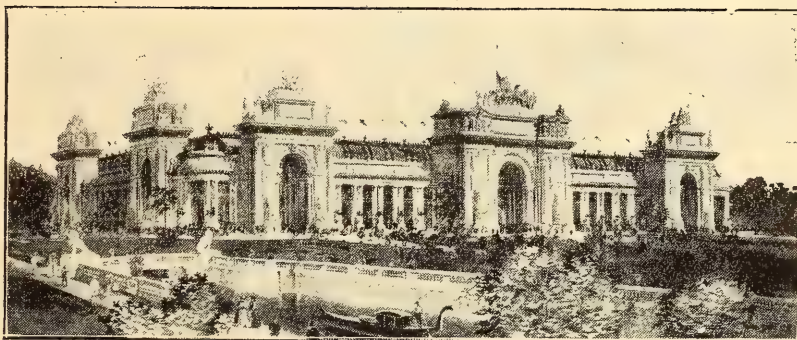
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A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLI. No. 18.

May 5, 1904.

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For the bond of unity  
Which makes God's children one.

For the love which shines in deeds,  
For the life which this world needs,  
For the church whose triumphs speeds  
The prayer: "Thy will be done."

For the right against the wrong,  
For the weak against the strong,  
For the poor who've waited long  
For the brighter age to be.

For the faith against tradition,  
For the truth 'gainst superstition,  
For the hope whose glad fruition  
Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XLI.

May 5, 1904

No. 18

## HYMN OF THE WEST.

By Edmund Clarence Stedman.

[Official hymn of the Louisiana Purchase Exposition, sung for the first time at the opening ceremonies by a chorus of 500 voices.]

O Thou, whose glorious orbs on high  
Engird the earth with splendor  
round,  
From out Thy secret place draw nigh  
The courts and temples of this  
ground;

Eternal Light,

Fill with Thy might

These domes that in Thy purpose  
grew,

And lift a nation's heart anew!

Illumine Thou each pathway here,

To show the marvels God hath  
wrought

Since first Thy people's chief and seer  
Looked up with that prophetic  
thought,

Bade Time unroll

The fateful scroll

And empire unto Freedom gave  
From cloudland height to tropic  
wave.

Poured through the gateways of the  
North

Thy mighty rivers join their tide,  
And on the wings of morn sent forth  
Their mists the far-off peaks divide.

By Thee unsealed

The mountains yield

Ores that the wealth of Ophir shame,  
And gems enwrought of seven-hued  
flame.

Lo, through what years the soil hath  
lain

At thine own time to give increase—  
The greater and the lesser grain,

The ripening boll, the myriad fleece!

Thy creatures graze

Appointed ways;

League after league across the land  
The ceaseless herds obey Thy hand.

Thou, whose high archways shine  
most clear

Above the plenteous Western plain,  
Thine ancient tribes from round the  
sphere

To breathe its quickening air are  
fain;

And smiles the sun

To see made one

Their brood throughout Earth's  
greenest space,

Land of the new and lordlier race!

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## Current Events

The Fifty-eighth Congress will have two claims for remembrance in his-

**Adjournment  
of Congress.**

tory: it enacted the necessary legislation for the isthmian canal, and it succeeded in getting through with its work and adjourning its long session at a remarkably early date. On Thursday, April 28, with none of the rush and flurry which usually characterizes the closing days of congress, the session came to an end. The appropriation bills had been all disposed of. The only matters left unsettled were affairs which both sides were entirely satisfied to leave unsettled for the present, such as the Philippine bond bill and the confirmation of Dr. Crum. Not since the first generation of our government's life has congress reached such an early adjournment. Nearly always the session lasts until it seems fairly dissolved by the heat of tropical midsummer Washington. Not within half a century have both houses failed to be on duty to receive the June brides who flock to the nation's capital. The date of adjournment of recent years has averaged about July 15. In 1888 the session continued until October 20, thus making a record for lateness as the present congress has for earliness of adjournment. The possibility of this early dispersion arose from the unusual promptness with which the committee on appropriations did its work. The motive of the early adjournment was undoubtedly the desire to get in a full season of campaigning before the November election.

Congress is playing hookey. A glance at the achievements of this congress and at the unfinished business on its calendar does not

give the impression that it adjourned because there was nothing else to do. There were never more unsettled questions awaiting the action of congress. If the purpose of that body is deliberative and legislative, it might profitably have spent two months in considering some of these pressing problems. If its function is chiefly political, and the business of its members is to make campaign speeches, the adjournment was timely.

The record of this congress includes some important measures. The

Cuban reciprocity bill, passed at a special session, was both wise and just. The canal legislation is the real monument of this congress. Not much else of real importance has been done. The questions left untouched—matters upon which there was real need, or at least widespread demand, for legislation—include the tariff, the currency, the Philippines, the merchant marine, and various industrial and commercial questions such as the eight-hour bill, and the anti-injunction bill, and the proposed legislation against the paper trust. Even the committees on privileges and elections did not finish their work. Butler's contest in the House, the movement against Smoot in the Senate, and the official fate of Senator Burton, are all unsettled. Congress could not have been sighing, like Alexander, for other worlds to conquer and other fields to explore. But it ran up against some hard problems and shrank from taking them up on the eve of a presidential election. It is another evidence of the disturbing influence of our too frequent elections. The legislative and executive departments are half the time either recovering from a campaign or preparing for one.

\$781,574,629 is the sum appropriated by the session of congress which has just closed. Setting aside \$83,000,000 for interest on the public

debt and sinking fund, there remains about \$698,000,000 to pay the expenses of the general government for the twelve months ending June 30, 1905. Congressman Livingstone (Georgia) characterized it as "a congress that had done nothing but spend money." The appropriations are \$28,000,000 more than those of the previous session, but are less than the estimated revenue for the year by \$40,000,000. Most of the increase is in expenditures for the army and navy, and when compared with the budgets of six or eight years ago, the increase in these items is very striking. Including pensions, the military appropriations amount to \$387,000,000, or nearly half of the total. Whether or not these expenditures are excessive and extravagant is a question with two sides. Mr. Hemenway has pointed out that, vast as are these appropriations, the United States is the most cheaply governed country in the world, the annual per capita cost of the government being only \$7.97, while in New Zealand, which is at the other extreme, the cost is \$30.38.



The sinking of a Japanese transport with the loss of nearly two hundred men by capture and an equal number drowned is a break in the series of Japanese successes. The transport, which was neither a large nor a swift boat, was apparently without escort or protection. Russian torpedo boats of the Vladivostok squadron found and destroyed it. Those who were drowned had refused to surrender, and went down with the ship. The episode shows only that the Japanese had grown somewhat careless in their confidence that they controlled the sea, and that the Vladivostok squadron is not quite a negligible quantity.

It would be a good thing if both Russia and Japan could unite in saying, "Let us have peace." But it is only natural that the war party in Russia will not want to come to any terms until that country has done something to show that it is a great power. All has gone against it in this war and it is humiliated. Now the Japanese have added to their sea renown by making a brilliant advance across the Yalu river. The Japanese preparedness has proven of great value to them; not less valuable, indeed, than their sound strategy. They can fortify the banks of the river and have the co-operation of the navy. Another fierce battle is hourly expected. If anything really decisive happens it may lead to peace, but we are not hopeful that this will come in the near future.

Part of the labor has been crowned with the laurel. There was no hauling down of the Tricolor to be replaced by the Stars and Stripes. Yet there was much about the ceremony on Saturday last when the Louisiana Purchase Exposition was declared open to the wide, wide world to remind one of that day when Napoleon threw away and the United States reluctantly accepted a province which has become of such priceless value that no monetary value would ever give France the right again to unfurl her flag in the old Place d'Armes of New Orleans. About 200,000 people, representing all quarters of the globe, entered the gates of the St. Louis World's Fair to assist in opening the exposition that is to commemorate the ceding of a territory that vies with the Roman Empire in extent and natural capacity. And it is a pleasure to find that the exposition is in grandeur, beauty and comprehensiveness adequate to the great occasion which commands it. Every state and territory in the union is represented, and sixty foreign governments have sent their contributions to complete its perfection. Early on Saturday the crowds began to gather and it soon became apparent that the transit companies were able to handle

them with facility. It was an ideal day. A whole army of men had been working up till the moment of the opening of the gates in clearing away rubbish and putting the finishing touches to the exterior picture. One of the disappointments was that the exhibits were not complete, and though many are in their places, it may be a month yet before everything is finally adjusted. But outwardly the fair is almost perfect. The event that held thousands stationary in the grounds was the waiting for President Roosevelt at Washington to touch the button declaring the exposition open to the world's inspection. It was just one o'clock when the chimes in the German building rang out the joyful news, at the conclusion of a lengthy program in which the exposition officials and various men of eminence had part. Hundreds of flags were unfurled, the water flowed down the cascades and the wheels began to revolve in machinery hall. The World's Fair was open.

Revelations in the Smoot investigation reveal a Mormon solution of the "eternal servant question." It appears from the evidence of one of the witnesses that Apostle Taylor had five wives, four of whom did not assume his name. Two of them acted in the capacity of servants to two of the others. They were the mothers of his children, and while supported by him were presumably not "on wages." This kind of a servant arrangement avoided any "giving notice," too, for the law of his church, as well as the law of the land, gives no encouragement to a quitting at the sweet will of the servant. Unfortunately for the Apostle, however, his "servant" wives are not recognized in this country either by law of the land or of God. That being so, it is very doubtful whether the Mormon solution of the servant question will meet with favor. Especially would it be looked upon with distrust if the apostle got what he richly deserves—a good casting.

The hunt for "easy money" has once more ended in the hanging of the hunters. No murderers ever more richly deserved their fate than the "car barn" trio who have in Chicago paid the penalty for their crimes. It is positively known that they were implicated in eight murders; it is suspected that many more deeds of darkness have been done by them, though the boast of one of them that he had killed twenty-four men may be put down to conceited bravado. But they were brutal, hardened criminals, the product of laziness and the passion for having money to spend without working for it. Having once put lead in a man to get his gold, they never afterward hesitated to kill any man who stood in the way of their desires.

There never was the slightest doubt of their guilt, for they themselves had confessed it. And yet the state was put to great expense and the people to a long delay by the pettifogging methods of our courts. Had these criminals been tried at the Old Bailey in London their sentences would have been determined and executed within a period of three weeks, probably.

"Mamma, do you remember that verse I found last Sunday, 'I will not leave you comfortless, I will come to you'?"  
Such was the remark of one of the children of Mrs. Larabee, to the wife of the murdered missionary after the tragedy became known. When the children have such faith in the loving Father it becomes grown people to hold up their heads and be courageous. And missionary heroism is not on the wane. Set upon and murdered by a band of outlaws on his return from escorting the teacher of his children on a three days' journey from Urumia, the Rev. W. B. Larabee's body was badly mutilated. But hardly is the news of the murder authenticated in this country when a brother of the missionary volunteers to take the vacant place, and the widowed wife says, "God is very close to us, and oh his help is so real and wonderful, and as I realize more and more what he is to me, it makes my whole heart yearn to teach this people of this poor wicked land to know him." Here is true resignation, here great missionary heroism.

St. Louis was treated to a fine display of the red man at the opening of the World's Fair. But "The Indian Business." a matter of far more importance to St. Louis and the other big cities of the state than the Indians who are in evidence in or around the Pike are the political "Indians" who have carried things with such a high hand in past elections. Mr. Folk, it is pleasing to find, in the very midst of his successful canvass, has made an unequivocal pronouncement as to his attitude to these political bullies. To a reporter at Clarksville he said:

"The politicians of our large cities should not wear the uniform of policemen. The cities must be given more home rule and less police rule. The voters of the cities should have the right to correct civic evils by the ballot.

"I propose to put a stop to the 'Indian' business in St. Louis and Kansas City. Every Democrat, whether he be for or against the machine, every Republican, every populist, every man of every party and of no party, shall have the right to go to the polls and vote just as he pleases, without interference and without being slugged by a lot of ruffians.

"I propose to make the ballot in St. Louis and in Missouri honest and fair and free, so that all may vote according to the dictates of their own conscience."

That is the ideal. Is there any man, of whatever political faith, who is not debased, who is not in favor of such a program?



## Was the Ideal of the Fathers Practicable?\*

### II.

But, admitting that this ideal is scriptural, it remains to be asked if it be practicable. If this means whether it be practicable to establish churches to-day on the New Testament basis already mentioned, the question is answered in the thousands of local congregations which have been established and are existing to-day as local, independent but co-operating churches, growing in numbers, in spiritual power and fulfilling the purpose for which the church was established in the world. But if the question as to the practicability of the ideal mean whether we shall be able to make the whole religious world *see* and *approve* that ideal and *conform* to it, so as to actually bring about the unity of the entire church, that is another question, and one which we are not called upon to answer. There enters into such a question the element of the human will, of the voluntary action of free men and women, and no one can dogmatically affirm any event that is dependent upon this uncertain quality. We need not, however, give that broad meaning to the term. We should say that the ideal of our fathers is practicable if, tested by actual experience, it has proved successful, and, if it can be shown that conformity to that ideal involves no surrender of conscience or of truth, and hence that all who believe on Christ *may*, if they so desire, unite and come into practical fellowship on such a basis.

It would be easy to point out some misconceptions of what the ideal of our fathers was, that are wholly impracticable. For instance, the conception of our plea held by some who claim to believe in it, that it allows no room for differences of opinion on controverted Biblical questions, but that there must be unanimity of sentiment on questions of historical criticism, is wholly impracticable. Those who hold that dissent from a certain theory of inspiration once held by most Christian people, is essential to the faith which qualifies for baptism, have wholly departed from the spirit of the movement, as our fathers conceived it, and hold to an impracticable theory.

Again, those who pervert the meaning of the motto adopted by our fathers, "Where the Scriptures speak we speak, and where the Scriptures are silent we are silent," so as to make it teach that we have no liberty in Christ to adopt any means, methods or instrumentalities for the advancement of the kingdom of God not specifically taught in the Bible, hold an utterly impracticable scheme of reformation of which the best that can be said about it is, that it lacks the very

means of self-propagation and is doomed to ultimate sterility. This theory of our plea so confuses matters of opinion and methods of work and worship with things which are vital and fundamental as to make it impracticable both as a basis of union among ourselves and with others. Only division and strife can issue from such a conception of Christianity.

Finally, those who conceive the ideal of our fathers to have been realized, so far as the ascertainment of truth is concerned, and who regard any further advancement in the knowledge of God's revelation or in the application of its truths to present-day conditions as disloyalty to our plea and a departure from the teaching of the fathers, hold an impracticable and untenable ideal, as history abundantly proves.

These misconceptions have led to such divisions among ourselves as to cause many onlookers to doubt the practicability of the ideal we have in view. But as long as the great majority of our brethren are true to the principles of unity we have mentioned, and the tendency is toward a more general recognition of such principles, it is unfair to charge the ideal with being impracticable. Reasoning in that way, we might say that the decalogue itself is impracticable, as it has been and is ignored and violated by many. Christianity is not impracticable because impracticable men have misconceived and misrepresented it. Nor is the ideal which our fathers had in view proven to be impracticable, because impracticable men have loaded it down with impracticable theories and faulty practices. It can only be proven impracticable by showing either that it cannot be *practiced* or that when it is practiced it works disastrous results.

But there is one essential condition without which the ideal of our fathers cannot prove permanently practicable. The unity enjoined in the New Testament is "the unity of the Spirit." There can be no vital union, no union that will be able to stand the test of conflicting opinions and interests, that is not produced by the Holy Spirit. Any decadence of the spirit of unity will be sure to be followed by division and strife. One of the great dangers which confronts us is that while maintaining the external *ideal* of unity, we shall lose the *spirit* of unity and so fail to make practical the ideal of our fathers. No one can read "The Declaration and Address" of Thomas Campbell, and the earlier documents of the reformation, without feeling the throbbing pulsations of the spirit and desire for unity, and peace among the churches. They were weary of party strife and controversy, and longed for the unity and peace and brotherhood of the primitive church. We cannot be loyal to the ideal of our fathers unless we maintain the same spirit of

unity, and seek to deepen continually the spiritual life of our members. It is only as we rise above the carnal and fleshly, into the region of the spiritual, that we can maintain "the unity of the spirit" and make vital and practical our plea for the unity of a divided church.



## Belated Baptist Criticism.

A friend sends us a copy of the Baptist Record of Pella, Iowa, containing an article by Rev. D. M. Stiles entitled, "Sound Without Substance." This title expresses the writer's estimate of our editorial in the anniversary number of the CHRISTIAN-EVANGELIST, on "The Religious Reformation We Have Advocated." The chief grievance which our Brother Stiles seems to feel is that a large number of the truths and principles stated are those which Baptists endorse and advocate. Our brother seems to think we are claiming a monopoly of these truths; but bless his dear soul, nothing could please us better than to know that the whole religious world endorsed them and were zealously advocating them. We have never felt the slightest desire to minimize the great work wrought by our Baptist brethren, and their splendid fidelity to many of the great cardinal truths of the New Testament through centuries of misrepresentation and often of persecution. We gladly bear witness to the work they have done and are doing in behalf of our common Christianity. We only regret that so splendid a body of Christian people should be so misrepresented in their spirit by such criticism as this article contains.

Among other statements is the following, which indicates sufficiently the spirit of the writer:

But where can there be found a body of Christians that have so persistently labored for *division* as have these Campbellites? The Campbellite movement was a *division* to begin with; and ever since, the churches that claim to be its followers have continually sown the seeds of discord. The Campbells *split off* from the Baptists, who, if this editorial is correct, have always taught, in the main, exactly the doctrines so strenuously advocated by this journal for forty years. How, then, has it striven for "union"?

Not to refer to the discourteous use of nicknames, which cultivated Christian people have long since abandoned, why should our brother be willing to make a public statement that so contravenes the facts of history? Why the Campbells and their brethren "split off from the Baptists," ought to be known by our critic, if he has ever read the history of the case. The particular Baptist Association with which the Campbells were connected in the beginning of their reformatory work, was unprepared to accept some of the leading principles of reformation which they taught, and it was in the interest of peace and unity that they separated from that association and united with another where their principles were accepted. Baptists ought to be able to

\*A part of the address delivered at the Missouri Christian Lectureship, continued from last week, and to be concluded next week.



appreciate this fidelity to honest convictions, as most of them do. The truths which made the Campbells unwelcome among the Baptists, then, would be readily tolerated to-day in any enlightened Baptist community. We are not criticising the Baptists of to-day for the fact that their brethren nearly a century ago were unprepared to accept principles of reform which subsequent experience and testing in the crucible of controversy have demonstrated to be true. But on the other hand, the Disciples ought not to be reproached for a division which was not of their seeking and which they could not avoid.

Quoting our statement that the Old Testament "contains much that is helpful and instructive to-day, but that we must look to the New Testament to know what is required of us under the reign of Christ," our critic remarks: "The statement as printed looks quite harmless, and would scarcely arouse suspicion, but the Campbellite ministers and teachers frankly state that the Old Testament has served its purpose. It is, therefore, useless to present day believers, and in consequence is practically discarded." It is wholly unnecessary that we should point out how unjust and untrue this statement is, and we only refer to it to again express our regret that this sort of spirit should have outlived its day and should manifest itself in any part of the great Baptist family. It is not in this spirit that we are to promote the unity of those who hold to the "one Lord, one faith, and one baptism." We sincerely hope our brother will grow in breadth of vision and in catholicity of spirit until he shall be able to rejoice that others not of the Baptist fold hold and teach so much in common with them.

### World's Fair Tract Distribution.

One of the chief purposes to be subserved by the erection of our World's Fair building is to make it the center for the free distribution of such tracts or booklets as will set forth clearly, courteously and forcibly the principles and objects of the current reformation. The committee having this matter in charge feel deeply the importance of this feature of the work. They are selecting a number of tracts suitable for such use, are preparing some, and solicit suggestions from brethren as to what tracts they would recommend. Of course they must be brief, not only for the sake of economy, but for the sake of having them read. There must, of course, be wise discrimination, not only in selecting tracts to be circulated, but in the manner of their distribution. These points guarded it would be difficult to exaggerate the possibility of good from this sort of missionary work.

We should have a tract fund at once to supply this demand. We are sure our publishing houses will co-operate

in furnishing such tracts as may be selected at cost for this purpose, but they cannot be expected to bear the entire burden of such free tract distribution. No doubt the missionary societies will set apart such sums as they may feel able to appropriate for this work, but in addition to this there should be a general fund to be used by the committee for this purpose, and we earnestly solicit donations from liberal-hearted brethren who realize the magnitude of this opportunity and who believe that we should make the best possible use of it. We should be glad to receive cash or pledges for this purpose from such brethren, and due acknowledgment for same will be made in our columns.

### Questions and Answers.

A believer in modern miracles relies upon John 14:12 where, Christ declares that he that believeth on him should do greater works than he had done. What did Christ mean when he employed this language? Did he not refer to moral and spiritual achievements, rather than to miracles in the physical realm?  
Jos. Lowe.

Our querist has indicated the true explanation of the passage. The apostles did no greater physical miracle than the raising of the dead or opening the eyes of the blind, but, armed with the gospel which Christ's death and triumphant resurrection enabled them to preach, they were to accomplish, and did accomplish, works far greater in the sight of God, in the way of moral and spiritual transformation, than all miracles performed by Christ. Those who claim to work modern miracles, and base their claim on this passage, should be able to actually perform greater physical miracles than those wrought by Christ. Such men exalt the physical above the spiritual, which Christ never did.

What do you understand to be the plan of salvation as revealed in the Bible?

A DISCIPLE.

The Bible discloses what it calls the "eternal purpose" of God, which was to bring all men to the knowledge of himself and of salvation, and to free them from the dominion of sin and bring them under the dominion of truth and love. His method of realizing this purpose seems to have been his self-revelation through holy men of old who spake as the Spirit gave them utterance, but especially in Jesus Christ in whom the fullness of the Godhead dwelt bodily. This revelation of God in Christ, who, by his incarnation and life, and especially by his death, revealed the Father and his infinite love for men, was designed to awaken a response in the human heart that would bring men to repentance and faith and obedience. The divine method also involved the preaching of this gospel to all men in order to the obedience of faith among all nations. Those who hear and heed this gospel and yield to its tender appeals, accepting Jesus, the Son of God, as their

Savior and Lord, are promised salvation from both the guilt and power of sin, and redemption from the power of death to an endless life.

EDITOR CHRISTIAN-EVANGELIST, DEAR BROTHER:—Upon reading your reply to my query concerning Brother Ames and miracles, in the CHRISTIAN-EVANGELIST of April 28, I perceive that I did not make myself clear in my question. Will you pardon me and let me try again?

1. In your opinion, can one be a true preacher of the gospel and not only *not deny*, but *not affirm* the miraculous as it relates to Jesus, both as to the miracles Jesus himself did, and his advent and resurrection also?

Of course "it is hardly possible" (quoting your words) "for one to believe in Jesus as he is presented in the New Testament and *deny* his miracles. His whole life, including his advent, his sinlessness, his mighty works, his teaching, his triumph over death and the resurrection, is all pitched on the plane of the superhuman and the supernatural." My question is, is it essential in the gospel ministry to *affirm* the superhuman and the supernatural?

2. You say, "It is one thing to feel that we might believe in Christ without his miracles . . . and quite another thing to deny the credibility or reality of such miracles." Did not Paine, Renan, Ingersoll et al. believe in Christ *without* the miracles? Let us not forget this difference and distinction: Brother Ames does not deny miracles, Renan et al. do deny miracles. The question in my mind is, are not Renan and Ames alike in their faith, although not in their denial?

E. H. KELLAR.

Carrollton, Mo., April 28.

1. We cannot better answer this question than by quoting from our editorial paragraph, on this subject, in our "Easy Chair" of April 21: "Any preaching that omits or minimizes the presentation of the facts of Christ's miracles, of his unique advent into the world and his pre-existence 'in the form of God' before he 'emptied himself' and 'was found in fashion as a man' must be only a partial gospel, lacking some of the essential elements which have made the gospel of Christ a conquering power in the world." One may preach much that is true and beautiful and helpful and omit these supernatural facts, but he cannot preach the gospel of Christ in its fullness and original power and omit these facts. Of course to omit the resurrection of Christ is to nullify the whole gospel.

2. No; the men mentioned did not believe in Christ *at all* in any true or New Testament sense. They denied the miraculous because they denied the supernatural or superhuman in Christ. They did not believe in the possibility of miracles. Brother Ames has positive faith in Jesus as the Son of God and the Savior of the world, and believes in his divine mission and in his power to transcend human limitations in his works and his teaching, and this faith is such as to have led him not only to acknowledge him as Savior and Lord, but to dedicate his life to the ministry of his word. It is very great injustice to compare the faith of such an one with the infidelity or rationalism of such men as "Paine, Renan, Ingersoll et al."



## Editor's Easy Chair.

April 30. A glorious day—cloudless skies, vernal breeze and a bath of welcome sunshine. A city of ivory palaces crowning the timbered hills and far stretching glades of Forest Park. Immense throngs of humanity out of every kindred, tribe and tongue, thronging the newly-made thoroughfares of the Ivory City. A vast concourse of people gathered in St. Louis Plaza fronting the great Louisiana monument, listening to the strains of patriotic music and waiting for the procession of dignitaries to arrive. Oratory, music, the pressing of the magic button by the chief executive at Washington, the unfurling of flags, the outpouring of the water down the cascades and into the lagoons, the whirl and roar of machinery, and resounding cheers from the multitudinous throngs, and the Louisiana Purchase Exposition was open to the world! And these were the impressive words with which President Francis, after the pressing of the button, formally opened to the public the greatest universal exposition in the history of the world:

"Open ye gates. Swing wide ye portals. Enter herein ye sons of men and behold the achievements of your race. Learn the lessons taught and gather from it inspiration for still greater achievements."

What a transformation a century has wrought! If it had been given to one of the principal actors in that historic scene of a century ago in which the sovereignty of this vast territory was transferred from France to the young republic of the West, to have had a vision of this opening day, what must have been his unbounded wonder and admiration! Instead of the small trading village he would have seen here on the banks of the Mississippi the magnificent metropolis toward which the eyes of the world are turned. Instead of the wild, virgin and unknown wilderness stretching from the Mississippi westward, he would have beheld a vast domain of fertile soil, of cultivated farms, of beautiful homes, of flourishing towns and cities, dotted with school houses and church buildings, the abode of a fair civilization, forming a mighty galaxy of free commonwealths, sharing in the freedom, protection and honor of a common flag. He would have beheld here, on the outskirts of the city, these mammoth palaces filled with the products, inventions, with the arts and sciences and other evidences of the marvelous progress of the race. He would have seen here, where was then but the savage wilderness, the representatives of all the civilized nations of the world, bringing hither their best products in every department of human activity in friendly rivalry and helpful competition. But when he had seen all that splendid vision, enraptured as his soul must have been, how little of all of it could he have told to the people of his time,

in any language then known to men! And how little the people would have believed it, even if he had been able to tell them what were to be the achievements of a century!

But if it were utterly impossible for the people of a century ago to foretell or even imagine the developments of a century of progress, is it not equally impossible for us of to-day to foresee, even in dimmest outline, what are to be the developments of the coming century? No one supposes that humanity has reached the goal of its progress. Not only is civilization to advance, but there is every reason to believe that it is to advance with accelerated motion. Just as the last century has witnessed greater progress than perhaps all the preceding centuries, so it is reasonable to infer that the twentieth century is to witness a correspondingly greater development along all the lines of human advancement. Nor can the wisest tell just in what direction there will be the greatest development, nor along what lines of investigation there will come the greatest light. No doubt the most astonishing discoveries, inventions and improvements will be made not only in the material realm, but also in the moral and religious life of mankind. How foolish it is, then, for men to say that this or that reform is impossible! Impossible *to-day*, perhaps, but probable enough *to-morrow*. Men say Christian union is impossible. Yes, perhaps it is in our present state of mental and spiritual progress; but it does not follow that it will be impossible or impracticable a few years hence, when we shall have advanced to a higher stage of religious development and have learned to "put away childish things." With God all right things are possible.

If such be our ignorance concerning the developments of a century, is it strange that we do not know all about the future life, and just what heaven is to be? Is it not evident that, not only is man unable to foresee the conditions of the future life, but it would be impossible for God to reveal to men, in the language of earth, the real glories and splendors of "the new heaven and the new earth wherein dwelleth righteousness"? Men often wonder why God has not told us more about our future abode. But we could not understand it, if He should describe it to us. Our earthly vocabulary contains no words adequate to describe the spiritual universe, nor are we sufficiently developed, as yet, to comprehend or appreciate the indescribable beauties and unimagined splendors of that perfected City of God, whose fair outlines are only dimly foreshadowed by symbols in God's revelation. Into that glorious city the nations of the earth will bring their choicest treasures, their noblest productions, and we shall have, in deed

and in truth, a universal exposition of all that God has wrought through the agonizing centuries of human conflict in a redeemed world and in a glorified humanity. But as to the precise nature of that spiritual transformation which man shall undergo in being fitted for that spiritual home, we are compelled to say with the beloved John, "it is not yet made manifest what we shall be." Nor do we know the exact nature of the employments and enjoyments of that future state, but we believe they will be just such as will accord with our renewed nature and spiritual capacity.

## Notes and Comments.

In a recent address Lyman Abbott said:

There is a spirit in man which sees the spiritual. I see, said Paul; come, you can see. God in the souls of men enables them to see. The old prophets had the power to perceive the vision, and power to awaken others to see it. As cog to cog so truth fits to the human soul, and the soul sees the truth because it is made for it and needs it.

It is this fact, and this alone, that makes preaching worth while. The truth of God finds men in their deepest consciousness and vindicates its claim to men's faith and obedience. And then, the more spiritually-minded men become the better able they are to discern and appreciate spiritual realities.

Minor questions must be held in abeyance to more vital ones. Many years ago when there was a desire and effort on the part of some to declare Bro. M. E. Lard an alien because of the pamphlet he published giving an interpretation to the word "aionios" which was not generally accepted among us, instead of devoting our attention to the error of his exegesis, we made it the occasion rather of emphasizing Christian liberty as a condition of maintaining our plea for Christian unity. "Aionios" could wait until this vital principle was emphasized. So now the question of the correctness or incorrectness of certain views which Dr. Ames has expressed, is not so vital to the integrity of our plea as this principle of Christian liberty. We do not need, we trust, to say that no "modern view of the world" or of the Bible that lowers Christ one whit from His exalted position or that detracts from His imperial authority, can have our sympathy or approval. The miracles, the supernatural birth, and the pre-existence of Christ constitute, in our judgment, a part of the New Testament record of Christ, and neither of them offers any difficulty to our faith. But we can conceive that men equally loyal to Christ may hold a different estimate as to the place which these events occupy in Christian evidence. But these differences in opinion as to the evidential value of these facts as producing faith in Christ, must not be exalted on either side to a question of fellowship.



# The Duty of the Church In an Age of Reaction\*

By F. B. Meyer

The churches of this country are called upon to-day to face issues as momentous and urgent as any that presented themselves to our forefathers. The crisis is urgent because of the many and unmistakable signs that the Christian church is on her trial. A revolution is in the air, and is slowly, inevitably, mightily affecting all human societies; and the question of questions for us all is how far we can allow that revolution to work itself out independently of us, or whether we can supply the key to its solution, give it a Christian interpretation, and meet it with enlarged and truer conceptions of Jesus Christ.

What are the main duties to which we must address ourselves during this age of reaction?

In the first place our churches must give more attention to the religious training of the young, whether in homes, Sunday-schools or elementary schools. There is abundant need for the pastor's Bible class. The most cultured and efficient workers among us must be told off to provide for the careful instruction of the young in the formularies, principles and histories of our churches. The tendency, which is too rife in certain localities, to attract numbers and raise funds by objectionable methods should be rigorously repressed. At any cost we must increase the efficiency of our Sunday-schools and heighten the standard of teaching.

We must not be afraid of politics. We use that word, not in the party sense, but as including those great general questions which concern the health and well being of the people. How can we deal effectually with the evils of drunkenness, iniquity, gambling, overcrowding and the shameful monopolies which overshadow the lives of millions, if we only alleviate individual cases and forbear to touch the dark and putrid sources of these polluted streams? It is only through corporate action that the citizens of any locality can combine for dealing with the abuses that haunt our streets and lurk in the very structure of our homes, and it is in my judgment an enormous wrong to our neighbors and an act of treachery to God to withhold ourselves from public service.

We must keep the spiritual aspects of our work well to the front. Great and absorbing as our interest in public questions may be, we must never allow them to divert us from the main object of our existence—ingathering the lost to Christ. Nothing would more quickly save our country from

low ideals and miserable compromises with wrong than a genuine revival of religion induced by the preaching of the gospel of God's grace. Every great revival of religion has issued in social and political reconstruction. On the authority of history and economics we base our contention that society can only be saved through a great revival of the religion of Jesus Christ. We must endeavor to secure a higher standard of Christian living among the members of our churches. Some weeks ago I was speaking with one of the leaders of the working classes—a man universally respected for his honesty of purpose and straightness of speech. We were speaking of the alienation, be it less or more, of the working classes from our churches, and he said: "Your power with working men depends on whether you are prepared to put in practice the Sermon on the Mount." I think that there is much to ponder in those words. It is not enough that beautiful churches should arise in city and village, that mighty conventions should assemble and disperse, that vast sums should be contributed for missionary purposes. In spite of all this, if we are not breathing and reproducing the spirit of Christ we may be cast aside, as Judaism was, to make way for a religion of sacrifice, of the Cross, and of redeeming pity.

No quarter must be given in our churches to the covetousness which fattens on the proceeds of the sweater's den or draws rents from unsanitary property, or builds up fortunes at the cost of purity and sobriety. We must have no complicity with the proceeds of the liquor trade, as though its enormous wrongs on human society could be condoned by its liberal gifts to our coffers.

A new hope is beginning to stir the world. Men are coming to feel that rivalry and mistrust, competition and covetousness, are not the natural but the unnatural conditions of society. Men are groping, often blindly enough, after the brotherhood which will make the good of each the good of all. It is becoming apparent that the true law of society is not competition but co-operation, not individualism but altruism, not in rivalry but in combination, not in seeking one's own but each other's good. The watchword of the coming age will be not the old cry of rights, but the new one of duties—not the rights of capital or the rights of labor, but the duty of every man to minister to his brother.

The question is whether the

churches appreciate this spirit and are prepared to make the sacrifices necessary to lead men forward into the new age of which the dawn is already on the sky. Will they go on preaching a theology, or preaching a living Christ? Will they quote the past or make the present Pentecostal? Will they profess the teachings of Jesus or live them?

It is my fervent belief that if all Christian employers would deal with their employes not as hands but as souls; if all Christian households lived strictly within their means—where possible paying cash; if all Christian purchasers would pay a fair price, such as would admit of the payment of a fair living wage; if all endeavored to obey the apostolic injunction, "owe no man anything"; if the churches as a whole took the right attitude to great public human questions, such as war, the liquor trade, the housing of the poor and the destruction of slums; if the law of love were in all our lives and on all our lips; if covetousness and uncharitableness were deemed deserving of severe measures of church discipline; if we were our brothers' helpers, of whatever race; if the strong helped the weak, the wise the foolish, the healthy the infirm—then would break out, in our time and land, one of the mightiest revivals of religion the world has ever witnessed.

Why can we not inaugurate such a movement here and now? We have preached Christ long enough; let us begin to live him down to the jots and tittles of his demands. The resolve might cost much, but it would awaken the profoundest enthusiasm. In all this, lastly, we must seek and obtain for ourselves and our churches a closer fellowship with the spirit of Jesus Christ. In the meanwhile nothing can rob us of our hopes. If there is an appearance of retrogression, it is only as when, in the advancing tide, a wave retreats for a moment, to return with added velocity and force. The commotions and upheavals of our times resemble those of geology, each of which introduces some higher stage of being. These are the throes of travail that usher in the reign of the Son of God. He is leading on the ages and He cannot fail nor be discouraged. He has staked too much on the redemption of this world to draw back. How long the process of redemption will take we cannot tell, but in the golden future, and that, perhaps, not very far away, the listening earth shall again hear the angels' song of "Glory to God in the Highest," as they go on to announce that the kingdoms of this world have become the kingdoms of our God and of His Christ, and that He shall reign forever.

\*A portion of the presidential address just delivered at the National Free Church Council meeting, England.



# As Seen from the Dome

By F. D. Power

This time the vision takes in the Daughters of the American Revolution. Molly Stark and Molly Pitcher would have enjoyed the scene could they have looked in upon this handsomely gowned gathering in their thirteenth continental congress. The Maharajah of Cawnpore or even General Miles would have grown green with envy at the sight of the gorgeous apparel and splendid decorations of some of the fair women. Martha Washington, Abigail Adams, Dolly Madison and the rest would have been bewildered indeed amid the flash of electric lights, the glitter of diamonds, the wealth of silks and ancestral laces, the fluttering of many flags, the riot of roses and ferns and carnations, and all the brilliancy and beauty, and parliamentary and political performances of their posterity. It is just too lovely for anything to watch the doings of the Daughters.

Mrs. Fairbanks presided, and did it well. It is not an easy contract by any means to direct in good order an assembly of one thousand patriotic women, all of whom are bent upon saying something and doing something. The time of meeting was the anniversary of the battle of Lexington, April 19, and the president-general recalled that action and the discomfiture of "the erstwhile proud grenadiers" by the embattled farmers. The membership in good standing was reported as 40,264. There are 687 chapters, 30 national officers, 47 state regents, and 687 chapter regents. These with 273 delegates form the voting membership of the congress. Since the last congress, 4,747 members have been added, 39 of whom "real daughters" of soldiers who served in the war for independence, venerable women, to each of whom is "presented a souvenir spoon ornamented with the insignia of the society." Four hundred and thirty Daughters married during the year. The leading feature of the congress was the laying of the corner stone of the new continental memorial hall. This has been the dream of the Daughters since their beginning. It was to be a monument to the men who made the republic. During all these years money has been coming in, and nearly \$100,000 is now in sight. Not far from the white house, in full view of historic Arlington and the Virginia hills and the Potomac, as it winds its way toward Mt. Vernon, a lot has been purchased for \$50,000, and \$350,000 is to be put in the hall. It is to be of marble, with a reception hall for the Daughters that will accommodate 5,000, and an assembly room for 2,000. Even now no theater in the city will meet the wants of the congress and their receptions go away beyond the capacity of the Corcoran art gallery. And as the social functions are the great feature of the D. A. R., they

must provide sufficient room for themselves. The United States congress will be allowed to make an appropriation. In a bleak March atmosphere which tried these good women almost as much as Valley Forge tried their forefathers, the corner stone, with song and prayer and oratory and music and masonic ceremonies, was safely laid. Their annual reception followed, and they got down to business.

One of the chief purposes of the Daughters is to mark historic places. The question of demolishing certain houses on Lafayette square in this city, was up, and it was said it involved the destruction of a house in which Dolly Madison once lived. A member from New York grew very emotional, and cried with outstretched arms of appeal, "Destroy the home of Dolly Madison? No!" Another proposition was to bring the remains of John Paul Jones from France to this country, and congress was urged to make the necessary appropriation. A fair daughter from this city made the point that Jones was buried under a block of buildings in the city of Paris and wanted to know how it would be possible to reach him. Nothing however is impossible to the Daughters, and it was decided to make the effort to return the hero's bones to America. Jones, it will be remembered, went into the American navy from Virginia, and after the revolution was made rear-admiral in the Russian navy and died in Paris. He was really a Scotchman and his name was John Paul.

Another feature of the D. A. R. is its annual election. In this, the women are an objectlesson to the men folks. Fourteen general officers were chosen. The ballots were carefully folded, and the Daughters in Indian fashion filed up the center aisle to the stage, and deposited them in a big box which was jealously guarded by four women. Then twenty-two tellers took them in charge, and sat up all night to count them. The purity of the ballot-box was never more certainly secured.

Still another matter of vital moment with the congress, was the manner of wearing the badges. This came up in the form of an amendment to the constitution. The ladies did not seem satisfied with this instrument, and all sorts of changes were proposed, most of which, after endless discussion, were defeated.

The regulation touching the wearing of the badge, however, was too important to be disposed of after that fashion, and it was finally decided that the emblem of the society "shall be carried on the left breast, except by members who are or have been national officers or state regents, who may wear it suspended from the ribbon around the neck." It was explained that some sacrilegious mem-

bers of the society have been in the habit of using the emblem as a belt pin, others as a hair ornament, and still others on their backs as a skirt-fastener, all of which was out of keeping with the honorable esteem in which such a badge should be regarded. One Daughter thought it humiliating that the members of so great a body must be told where to wear their badges. Another suggested it would require some courage to walk up to a member of the D. A. R. and correct her for not having her badge in the proper place. A Massachusetts sister said less than a year ago she had done exactly that thing, and she "wasn't so very bold at that." The vote was taken in great good feeling, and now the Daughters are taught how to bear their badges in an orthodox and daughtery way.

Of course the Daughters called on the president. To the number of nearly 1,500 they invaded the White House. The chief magistrate did not appear at the great reception given the Daughters at the art gallery nor at the corner stone laying and a New Jersey delegate wanted to know why. This inquisitive sister went along with the rest to the White House, and ventured to ask: "Mr. President, why didn't you come down to see us lay the corner stone of our memorial hall?" "It was impossible for me to come," said the commander of the rough riders, showing his teeth. "Why, don't you know, Mr. President," said the lady from darkest New Jersey, "that you would not have been here if it had not been for the heroes who fought and died to establish this government and in whose memory the hall is being erected?" The hero of San Juan hill remarked he would like to present her to Mrs. Roosevelt. "Do you know," said our New Jerseyite afterward, gravely, "I believe he did that just to get out of answering my question."

I was in to hear the decision of the Roberts-Huey case. It is the *cause celebre* of the D. A. R. The women were voting, and the so-called administrative factions led by Mrs. Donald McLean and Mrs. Fairbanks were struggling for the mastery, and the vote was 176 to 171. There was a buzz, buzz, buzz over the whole house. Finally the decks were cleared for action, and Mrs. Coleman of Chicago as the Togo in command led the attack. It was still, absolutely still, in the room for the first time since the congress had been in session. "Shee-shee-shee!" could be heard all over the hall, and then a painful silence, and the history of Mrs. Thomas Roberts and Miss Harriet Baird-Huey of the Quaker City came to the front with the committee's finding of law and fact and its recommendations. It was an awful mix-up—this Roberts-  
(Continued on page 575.)



# "The Dangerous Cronje"

An Interview by  
"Our Special Commissioner"

"Victoria was the best queen that ever was on earth."

So spoke the hero of Paardeberg as I talked over with him the situation in South Africa. For General Cronje, one of the most distinguished of Boer leaders, has put real war behind him and come to the World's Fair city to play at war. And this fine testimony to the greatness of the queen against whom he fought with all the resource and determination that has been characteristic of those in whom the old Dutch blood flows is but an evidence of a change of heart that promises much for the future of the country that has been devastated by war as few countries have been. It was to determine, if possible, the Dutch feeling with regard to the future of South Africa that I sought an interview with General Cronje. And it was a great pleasure to find that, although he is possessed of much of the sternness and immobility that one might expect from his upbringing, he at the same time is fully aware of the importance of the "reconstruction" and the necessity of all races in South Africa working as harmoniously as possible to the one end. When I asked him what the Dutch opinion was regarding the present king, he shook his head and replied very briefly: "The people don't say anything about the king." But he made it very emphatic that they loved the late Queen. Personality has, no doubt, counted very much in this war. Many people believe that, had the negotiations been carried on by any other persons than Paul Kruger and Joseph Chamberlain, the ultimate resort to arms might have been avoided, for both men were of the most determined type and believed their own way was the only way to solve a difficulty.

General Cronje is not a man of large frame; rather is he under the medium size. A straggling, dark gray beard, rather shallow complexion, but an eye that is full of fire when he is interested in his subject—in outward appearance there is little about him that one would associate with a leader of people. Yet Cronje has been a marked man for many years in the Transvaal. He was born in Cape Colony in 1836, but it was not until 1881 that he first came into contact with the British. That was the time of Majuba, the great event which many people think was responsible for this last war; for there it was that Great Britain found a terrible defeat at the hands of the rude farmers, to avenge which was the watchword of a certain jingo element in the British army ever afterward. In 1896 again Cronje came before the notice of the world when he caught Jameson in his raid. "Minister of death, the dangerous Cronje" Sir Arthur Conan Doyle has called him.

"Was there any real hatred of the English people?" I asked the general,

through Mr. van Pittius, his adjutant, who courteously acted as interpreter, Transvaal Dutch being a little beyond me.

"No," he replied, "we lived with the English as best we could. There was no real antagonistic feeling, at least in the government. Of course on the part of certain individuals there may have been."

"Then what was the real cause, in your judgment, of the war?"

"The real trouble was the question of the Outlanders' vote. Some of the Johannesburg people were not satisfied with the government and did not



GENERAL PIET CRONJE.

want to keep to the law. They insisted on a three years' residential qualification, while the Dutch wanted no man to vote who had not been in the country for fifteen years and held property."

"But was it not a fact that there was a large element of the Dutch who were opposed to President Kruger's views on this subject?"

"Not a very large element. Transvaalers were very united on this question."

"Was it not true that in the recent elections there had been a large vote cast against President Kruger?"

"That did not mean that the people were opposed to him. It was our method. There must be several candidates, and Kruger had, roughly speaking, half as much more support than any other candidate."

"But there was a feeling in America and in England that war was brought about by the officials."

"That was not the case. The old people did not want war. It was forced rather by the young people, so far as the Dutch were concerned. They felt that they had given way to the English every time and that there was no use in doing it again; that the time had come to make a stand."

From this brief expression of his views it would seem that the old Transvaaler thoroughly believed in the justice of his cause and was still convinced that the Dutch were hardly

treated by their British foes.

Cronje will live in history for his great running fight which culminated in his surrender at Paardeberg and his removal, like Napoleon, to the island of St. Helena. Those who recollect the vivid newspaper accounts of that terrible bombardment can readily picture the scene through a phrase recently used of a big American city when criticised by a certain divine as "hell with the lid off." Lord Roberts, with all the skill of a born strategist, and with nearly seventy thousand men under his command, had brought the Boers to a halt in their desperate effort to escape from the English lines. One hundred British cannon were turned upon the Boer laager and shell after shell of the deadly lyddite was hurled at the Dutch. When I asked General Cronje how he felt amid this rain of deadly explosives, he shrugged his shoulders and smiled and met me with the very pertinent question as to how I thought I would feel. It was not very pleasant, he admitted, especially as he had women, children and wounded with him in the encampment. He confessed that he had no personal hope that he would be able to get through, but he did expect that he might get some assistance from the outside such as would enable him and his followers to break through the British lines at some one point; but the firing of his wagons and equipment, the concentration of the English batteries on any gun which he dared to fight, showed him that he was hopelessly outnumbered and that the chances in his favor were almost nil. He readily gave a fine testimony to the bravery of the English soldiers and to other admirable qualities. One thing he emphasized which may minimize some criticisms of the Boer troops. The British, he said, were "under orders." When they were told to do a thing they did it or would make an effort, but the Boers were not so much "under orders"—a man felt more freedom to do as he pleased.

"Have you any complaint to make of the way the Boer prisoners were treated by the British?"

"No," he said, "generally speaking they were treated very well, except under some special circumstances."

But I was more interested in the general's view of the present situation in South Africa than in things that have transpired. The war is over, and we have to deal now with the results of the war. When I asked him what was the present situation he replied that the greatest part of the burghers are glad to go back to the country and have been doing their best to start anew. "They are all right now," he said. "Some, of course, will never be thoroughly satisfied, but most of the people want to get back to the farms



and go on with the old life as nearly as they may."

"Will the two peoples weld?" I asked.

"That I can't say. All I know is that the Dutch do not speak now about the vote. They do not trouble themselves as to the governmental aspect. They are an agricultural people, and if they can resuscitate the farm life and the British will keep their promises, I do not anticipate any trouble."

"Is there any probability?" I asked, "that there may be formed in some separate portion a Dutch state of 'disgruntled people'?"

"No, I do not think so. Every man will want to stay on his own farm."

"Then they are satisfied to be under the British flag?"

"I will not say that they are satisfied, but they do not hate the flag. There is no animosity, but the British must fulfill their promises made at the time of subjugation. This they have not done as yet. They have not paid out the money that is needed to put the people in a position to become self-sustaining and satisfied again. I have nothing special to say against the laws that the British are enacting."

"It is the common belief, Gen. Cronje, that the Boers are a very religious people. About what percentage of them would you say are really religious?"

"Oh, about one-half, more or less," replied the general. "But at Johannesburg there were thousands of strangers who knew nothing about God and his law."

"What was the effect of the defeat upon the religious convictions of your people who used to go into battle with prayers on their lips, according to the reports we have received?"

"They never believed in any such thing as 'the God of battles' in the sense that some people have credited them. They prayed, but whenever they were defeated they felt that they were being punished for their sins. The people are just as religious as ever, and the war has not made them lose their convictions in this regard."

"Did the Dutch ministers take any prominent part either for or against the war at its outbreak?"

"Yes, they were all against it, but when the war was on they did all they could to encourage a good fight."

As to the present proposals of mine owners to introduce Chinese labor, General Cronje said that this is entirely unnecessary, for there are more laborers now than are needed, and it is merely the companies' ruse to get cheap labor and to increase their mining profits.

General Cronje met Mr. Chamberlain in January, 1903, when there was a conference between the colonial secretary and some of the Boer leaders. He expressed to me the opinion that Mr. Chamberlain seemed a good

man, yet he has not fulfilled his word given to the generals, or at least the orders he was supposed to have given had not been fulfilled when Gen. Cronje left South Africa, and the general expressed himself as being very sorry that Mr. Chamberlain had not kept his word, for he believed this would do much to pacify the country.

Every foreigner who comes to America has to answer the question how he likes this country and its people. I could not avoid the reporter's usual question. The general, as might be expected, expressed his appreciation of very much that he had seen. "It is," he said, "a very nice country, and pretty, too, and so are its people."

"What, more than anything else, impresses you in America?" I asked.

The answer was worth our pondering. "Most of the people seem to be more for the world than anything else," he replied, emphatically. The thing that seemed to impress him most after this was the street railway system. "The cars are always full of ladies and gentlemen and are brilliantly illuminated at night." We are not surprised that one who has lived in the veldt the greater part of his life, where pleasure of travel is measured by the gait of a pony or a trek of oxen, should be impressed by transit that some of us think is neither speedy nor luxurious enough.

As for opportunities in South Africa for young Americans, the general believes these are good. They will be more welcome among the Dutch than young Englishmen, and yet, "It depends altogether," he said, "how a man behaves himself. We do not care particularly what his nationality is."



### Something Lacking.

By F. M. Wiley.

A great many members of Protestant churches, and especially of those of our own "faith and order," seem to be sadly lacking in reverence for the church and its services. On Sunday they come into what they should regard as the house of God and talk, laugh and visit as if it were an ordinary secular place and occasion. In many of our churches there is a surprising amount of noise and confusion until the service actually begins. And after the communion which, if properly observed, is a solemn and impressive service, bringing vividly to mind that awful tragedy, the frightful death of our Lord and Savior on a Roman cross, the benediction and— presto, change, the organ strikes up something lively and loud, and every one is talking and laughing, as at the close of a concert or lecture!

We have ridiculed the staid and solemn demeanor of the Puritan and the Quaker, and have laughed at their worship as gloomy and depressing. But have we not gone to the opposite extreme of levity and lack of reverence? In most of our churches the pastors and elders make little, if any,

effort to educate their people in this matter, to impress on their congregations, and the children of their Sunday-schools, that the church house is a sacred place, solemnly dedicated to the worship of God, the preaching of the gospel of Christ and the observance of his ordinances, and is to be treated always with reverence and respect; that nothing is to be allowed therein that is not in harmony with these objects.

In many of our churches the service is not what it should be, and does not, as it should, reach the heart, the emotions of the worshiper. Our early leaders—great men though they were—in trying to get away from the "sects" made the mistake of the Puritan who stripped his religion of all beauty because beauty was entwined with the ritual against which he had revolted. In our anxiety to be "ferocious" anything which the "denominations" did we have made the mistake of rejecting much that was good and helpful, beautiful and inspiring. In the matter of a service that has dignity and beauty, the power to touch the imagination, kindle the faith, cause us to "lift the heart and bend the knee," we can learn very much from the great historic churches.

We are continually urged to be "sociable," and so we should be. But the Lord's day, and the meeting for public worship and the communion is not the proper time and place, though after the service a kindly greeting and a cordial invitation to strangers to come again is, of course, to be commended. For the morning worship at least, we should try earnestly to leave the world and its affairs outside the church doors, go quietly to our seats, and try to put ourselves into a devotional state of mind, and become worshipers indeed and in truth.

Reverence is not characteristic of our time. The iconoclast is abroad. As between the scientist, the joke-writer and the cartoonist there is not much left that is regarded as sacred. So the need is urgent that we teach with all the emphasis we can, and especially by example, that the church house is something more than the school house or the public hall; that its services are not for the entertainment or information of the people, but to give new strength and courage to those who are trying to live the Christian life and to induce others to accept the gospel of Christ.

The greatest danger to the church and its services is from indifference. Few people are hostile to Christianity, but millions are indifferent. Let us earnestly "think on these things" and urge them upon the attention of all. Let us go into the house of the Lord with joy, but not with hilarity. Let us enter into his courts with gladness, but with reverence, and so learn to worship the Lord in the beauty of holiness, in spirit and in truth.

*Indianapolis, Ind.*



# Degraded Criticism

By William Durban

Before plunging into the momentous new topic on which I am about to write as my theme in this article, I must say a little concerning a painful personal matter. Several times in treating things English, I have described the work and career of Pastor George Rapkin, minister of our church of Christ at Alvanley Place, Birkenhead. This highly esteemed preacher is at this moment the subject of profound anxiety in our whole brotherhood, especially in his own congregation and his family. He last year organized a party of about fifty excursionists, whom he personally conducted up the Rhine and into Germany. His management of the delightful tour gave such satisfaction to the party, consisting chiefly of friends in Birkenhead and Liverpool, that he was arranging a similar scheme for this season. With the view of making certain preliminary conditions, he went across to the continent during the last week in March, but after landing at Antwerp sent word to Mrs. Rapkin that he was unwell and depressed. He complained that his head "was on fire," and that he had lost his bag. His wife, anxious and alarmed, hurried over to Antwerp. He had mentioned in his letter that, though ill, he was going on to Cologne. But neither at Antwerp nor at Cologne could she find any trace of him. Mrs. Rapkin is a German, and as her home is at Wesel, near Cologne, she naturally supposed that her husband might have taken refuge there, with her family, in his indisposition. All search was vain. The English and continental police are endeavoring to track our brother, but we have no news whatever up to this moment.

Brother Rapkin is a man of versatile ability. He is a powerful speaker and a very effective preacher. Born in the west of London, he was a member of a Roman Catholic family, but early in his youth came over to Protestantism. He was for several years a noted worker in the Salvation Army, in which he was appointed statistician. In this capacity he travelled all over the country, and he also was for a time stationed in Holland. Our own work attracted his open and unprejudiced mind and captivated him. He was baptized at West London Tabernacle by G. T. Walden, now of Sydney, Australia. George Rapkin came into our ministry in a romantic manner. He was very familiar with the beautiful seaside town of Margate, and undertook to raise a cause there, in the first instance, at his own charges, gaining his subsistence as best he could. But this undertaking soon developed into a success which needed that the Christian Association should take up and consolidate the results. In the preliminary struggle, Mr. and Mrs. Rapkin and their children endured great privation

and literally lived by faith alone. Their heroism attracted sympathy and brought adherents to our cause who would probably never have joined us otherwise. The chapel at Margate was built, the cause established, and after a time George Rapkin was invited to remove to Birkenhead. He is an enthusiastic Bible student, and as he has travelled much in Bible lands, he is especially a most enlightening lecturer. We had little expected that amongst the mysterious disappearances chronicled from time to time would be that of our Birkenhead pastor. He has been singularly successful in that town in gaining the confidence of the young people, as I myself have proved by observation on my visits. His Bible class for young men and women last year was quite a little college, and the papers sent me by a number of them in connection with my own Bible correspondence work, under the auspices of the Christian Association, have given me constant satisfaction. George Rapkin has made for us a splendid cluster of Bible students, some of whom are likely to be heard of in our work in the near future.

## A Canon's Vagaries.

I now turn to the wider national field. The sensation of the hour in the religious world is the extraordinary escapade of Canon Henson, of Westminster. This broad-minded and highly esteemed dignitary of the Church of England has created great difficulties for his own communion by his persistent fraternization with Non-conformists, his advocacy of Christian union, and his opposition to the schemes of both the high churchmen and the government for the enforcement of the obnoxious Education acts. His sympathies are entirely, for instance, with the "passive resisters." This attitude in one whose voice is frequently heard in Westminster Abbey, and who is vicar of St. Margaret's, the church attended by members of the House of Commons and for a long period the scene of the ministry of the late Dean Farrar, is peculiarly embarrassing to the great majority of what are called "churchmen." But for a full century Westminster Abbey has been the head-center of the Broad Church, through the influence of Stanley, Kingsley, Alford and Farrar, and now Canons Wilberforce and Henson are the two leading spirits there. Canon Gore, now bishop of Worcester, was when in power at the abbey a "high broad." He was "high" in ritual, but "broad" in doctrine, as he still is. St. Paul's Cathedral is the traditional high church shrine. Thus the two metropolitan cathedrals represent two different schools. Where then does evangelicalism come in? Where indeed? It has no august head-

quarters in London, but is represented simply by certain vicars and rectors in their own parishes. High church and broad church are met together, and attitudinarianism and latitudinarianism have kissed each other. Low church is "low down."

Canon Henson has astonished the churches and the nation by a sudden new departure. He lately opened fire on his old friend and colleague, Bishop Gore, because that prelate had rebuked a certain obscure vicar for the crude expression of certain views on the subject of the virgin birth. But last week there appeared in a magazine article from Canon Hensley Henson's pen a most terrific onslaught on the Old Testament. The canon is this week being discussed in newspapers all over Britain. He has perpetrated an outrage. That is my own verdict, so far as I have any right to any individual opinion. Even the secular journals of all shades of opinion express astonishment. Because Canon Henson never allows himself to be interviewed, all sorts of representative men are being asked for their sentiments in reference to his latest performance.

## A Pulpit Revolutionist.

In his startling article on the "Future of the Bible," in the April number of the Contemporary Review, Canon Henson says: "The Christian church has definitely entered on one of those recurrent times of transition in which the Christian religion is correlated with accumulations of new knowledge and qualified for a new lease of beneficent activity in the world. . . . The present indiscriminate reading of the Bible in public is an extremely perilous proceeding." What Canon Henson roundly asserts is that many of the narratives of the Old Testament are "incredible, puerile and demoralizing myths and fables." He considers that the church should not be rigidly restricted to the public reading of lessons from the Bible alone. Why should not other literature be used for reading in churches?

It is singular that this attack on the Bible should be made, in one of the most influential of all quarters, just after the jubilant celebration of the British and foreign Bible society, and the publication of the two magnificent volumes commemorating its work done in all parts of the world during the century of its existence. But the canon is exciting a storm of derision. The daily papers are girding at him sarcastically, while shoals of letters in protest are being sent to the various editors. His inconsistency is glaring. For instance, he draws diametrically opposite pictures of a laity accepting what is read from the lectern "as in some way divinely true," and of a congregation moved either to trouble or



to contempt by the "absurdities and the moral crudities of the older books of the Bible." In a splendid leading article the Pall Mall Gazette takes the canon severely to task. It reminds him of a fact of which he seems to be strangely oblivious for a man in his position, that the lectionary of the Anglican church consists of carefully selected chapters, instead of being "dangerously indiscriminate," as he describes it. The editor of this influential London evening journal says: "We are not of those who believe in treating the B'ble as though it were a self-appointed instrument of conversion, on the medieval principle of 'opus operatum.' But we do believe

that the work accomplished by the Bible in the history of the Christian church is incalculable. The Bible is the book of the church, the handbook of Christian people." And the editor goes on to upbraid Henson for "deserting the outposts of the citadel of Christian truth because enemies have attacked it."

It is saddening to note that Christianity is being betrayed in the house of Christ's friends, and that it needs to be defended by those whose proper business is with other concerns. Truly the signs of the times are such as to produce a sensation of bewilderment in many earnest souls.

*London, April 7, 1904.*

## The Christ Motive

BY CHARLES LOUIS LOOS

The supreme motive of Jesus in this world was, and ever will be while the present order of things endures, "to seek and save that which was lost." The salvation of the human race, temporal and eternal, with all that this involves; the rescuing of the souls and lives of men from sin; the regeneration and elevation of humanity to a life of purity, holiness and happiness—this is the purpose of God in Christ here on this earth.

And the church is the embodiment of Christ, "his body, the fulness of him that filleth all in all." So also is the individual Christian man the disciple, i. e., the follower, the imitator, in the great object of his life, of our Lord. His work must be continued by us, in us, and through us, to the end of time. This impulse must fill all our minds and hearts, must be the sovereign inspiration of our lives. To this end we must live and labor. Until we have realized in our convictions, our deepest consciousness, and our actions this sublime truth, we have not yet learned to know what it means, what it is, in its full reality, to be a Christian.

That the world immediately around us, our own land, our homes, our kindred, our friends, our neighbors, our fellow-citizens, should most directly and most powerfully attract our attention and excite our interest and activity, must at once win the full conviction of every thoughtful Christian man. We must feel the deepest concern for those who were born with us, who are living immediately with us, whose graves will be by the side of our own, and who in the last day will rise from the dead and stand in the great judgment with us. No argument is needed to enforce this with intelligent men.

And what wonderful opportunities our country affords for the preaching of the gospel successfully to the world!

Here is the assembling of the nations of the earth; not only of the enlightened and civilized of all Christian peoples, but here are also the numerous

representatives of the most powerful heathen nations—the Chinese, the Japanese, the Hindoos are not absent, and the numbers of these are increasing every year. In the United States we can preach to multitudes of all the nations of Europe.

And from these "strangers within our gates" a constant tide of communication is going forth with their fatherlands. The Catholic and the wide-awake strong Protestant churches are preaching in many languages, and often with great effect, to the populations of the United States.

And this is the freest country on the earth. We can without let or hindrance preach the word of life to all; nothing in our laws or institutions prevents this. And then the immigrants from other lands soon learn here the principles and habits of freedom of thought and speech in religion as in other things; they will in time, in spite often of early prepossessions, become accustomed to hear with good will the voice of a free gospel. There is growing up in the bosom of the Roman church an American catholicism, which is daily gaining strength in liberal thought, and is filling with dismay the Jesuitic and Dominican parties.

And let us never for a moment or anywhere forget in our home missions that a special and great task and a task that should ever fill our souls with the holiest enthusiasm and zeal, has in the providence of the Most High been placed in our hearts and hands: the striving for the restoration of primitive Christianity.

That our exalted plea for the apostolic doctrine and practice in the church will be heard by Americans—but also by others here—is historically demonstrated. More than a million stand to-day in this land as the enlightened, convinced, earnest adherents, representatives and advocates of primitive New Testament Christianity.

It is evident that the United States, because of its general enlightenment, its freedom of thought and action, its

great example of unrestrained religious liberty, and its marvelous power of religious growth, is in the providence of God the land above all others for the victorious preaching of primitive Christianity. Not to see this is to shut our eyes to the most obvious historical facts; not promptly and joyfully, in all devotion and zeal, to lay hold of this opportunity which God himself has so manifestly offered to us, is to reject the proffered hand of God, and to sin grievously against him.

And America, the United States, has become the pathway to the nations of the farthest east. China, Japan, the Oceanic Archipelago, will hereafter best be reached from our western shores; they are daily coming more and more under the influence of this land of God's providential great purposes.

Let our American missionary society, therefore, be clothed with mighty power to do effectually its share in executing God's great purpose in this land of the greatest religious opportunities on the earth.

### NOT ON MEAT

Man Couldn't Regain Strength Until He Changed to Grape-Nuts.

It's a common joke to say, "He eats so much it makes him poor to carry it around," when speaking of some thin, scrawny fellow who eats as much as a horse, but it is frequently true if the food is not the kind the body calls for.

A person might eat a ton of improper food and never get an ounce of nourishment from it but put them on a Grape-Nuts diet and four teaspoonfuls of this food (which is all nourishment) quickly brings pounds in weight and a fortune in health and strength. This has been proved over and over.

A German woman of Chicago gives an instance in her own family. It's briefly told but the truth is there: "My husband lost his left hand in an accident and lost a terrible amount of blood, kept getting weaker for five months and finally got a terrific cough. He would eat big meals of meat and potatoes to get well, but didn't get any good from them. Finally I persuaded him to try Grape-Nuts food and from a skeleton of 83 pounds he soon regained his normal weight of 207 pounds and is strong and well and declares he wants no other food for the main part of his meals.

"As for myself my flesh was flabby, I tired so easily and my memory was so poor I could keep nothing in my head, but after three months of the Grape-Nuts diet I gained 12 pounds, my flesh is hard and firm, I am stronger and my memory has improved wonderfully. I keep a candy store, but I sell Grape-Nuts, too, for I think it is the best thing to give the children." Name given by Postum Co., Battle Creek, Mich.

Look for "The Road to Wellville" in each package.



# Room for Both

By S. W. Traum

Conservatism assails progressiveness because it sacrifices safety to swiftness. Progressiveness grows impatient at conservatism's torpidity and immobility. The one wants to make men safe and strong; the other wants to keep them moving. The one says, "You are a bigot"; the other says, "You are a skeptic." Each thinks his own position right and consequently looks upon the other's condition as distressing. Says one: "See, every step you take is beset with danger! Leaving our old landmarks we are sure that you are wrong and ere long you will be lost." And the other replies: "We have no disposition to be merely safe; there is yet more land to be possessed. It is true that possibility of mistakes threatens—this is inevitable to enterprise—but even mistakes are preferable to *doing nothing*."

This much in general. Comparison might be almost indefinitely prolonged. The one says: "You are a Jew afraid to leave your place of safety in Egypt and brave the desert for Canaan." The other replies: "You are a Jew who, being so desirous of getting to Canaan, will push out into that trackless desert without a guide. If your bones finally bleach on the desert's sands, it will but serve you right for such reckless abandon." They look at each other in amazement—the one surprised at the other's recklessness and the other amazed at the strange paralysis that has seized his brother. The one shuts himself in his little circle and says, "Let me be safe," and the other, unbridled, is willing to descend to the bottomless pit, if need be, to bring truth from thence.

And so the war wages. If the battle affected only those whose names now appear on the roster of war, then we might pass it by as an innocent game of logomachy, but with increasing emphasis is the call to take sides with one or the other. Our missionary secretaries in open letters, and possibly in private letters, have been asked for their position on the questions under discussion. So to speak, they have been drafted to fall into line. And volunteers have appeared at the recruiting offices of the opposing parties and have signified the side they take in the issue. Then the effort has been made to locate the field of battle geographically. This, in our judgment, is without success, for even in Sardis—whichever place this is—there are a few who have not denied the faith that the other side (or city) professes. Nor is it simply a question of *men*, for in all the unkind things that have been said about doctrine, but few personalities have entered, and the fact remains that in the controversy both disputants are our brethren. When the smoke of battle clears away it will be found that the "brotherhood" will not

have "disappeared."

The present scribe does not want to appear presumptuous in speaking for this brotherhood that they want still to retain these brethren as *brethren*. If in any way they represent for us the two ideas of safety and progress, the brotherhood wants both. But it does not want either alone. They have an intense desire to be *safe* and they have an intense desire to *grow* into all the demands that this or any other age may require, but in leaving Egypt they insist upon a Moses appointed to the task to lead them across the trackless desert. It may be that after a while they will harden their hearts through unbelief and refuse to enter when the way is pointed out, but for the present they are honestly disposed to follow a wise leader who will lead them into a better land. And if in transit Moses dies, they will gladly march under the man next in command. This, at any rate, is our faith in the brotherhood. There will come no great division out of this discussion.

Undue importance is frequently given to announcements of new "epochs." With a monotony that is almost painful, we have a characterization of the age offered us. One man proclaims the coming of a new age, forgetting that an age worth having stands in little need of his proclamation. An age, like the sun, announces itself. An opposing brother can, with greatest ease, deny the name of the age that has been announced. They are both right. The one really sees and the other really does not see. But what we plead for is this: that a brotherhood with eyes wide open is able to see for itself and should not be concerned seriously with the discussions of brethren as to what they see and what they do not see. Herein is the inconsistency of asking our missionary secretaries to define their attitude toward either of these disputants, or indeed to coerce them into a confession of their faith. These men are brethren in Christ and while they, like ourselves, frequently find their plans defeated and someone going wrong, they are not at liberty to require from us a new statement of our faith concerning any incidental matters, nor are we under the necessity of so declaring ourselves. The same liberty is theirs. The heresy of a small missionary offering is their greatest worry and they sensibly meet the need by increasing the amount of literature and judiciously distributing same. By these means they hope to render obsolete the heresy of anti-missions.

This is not a peculiar age, in the sense that it is absolutely different from any and all ages that have preceded it. Ideas once considered vital and immortal have with the changing years been rendered obsolete. Any

growing man is compelled to confess "that I verily thought within myself to do many things contrary to what I now think is right." Why should it be thought incredible that these same conditions are with us now? Men are yet struggling to expand the bounds of the finite. And in all this it is inevitable that in that widening process some scout should get out to where there is danger of being lost. That Edenic ambition to become as gods is with us yet. But whatever progress we can make consistent with safety is open to us. Instead of spending time in the affirmation and denial of questions speculative, it behooves us to return to the necessity of making the Christ central in all our studies. In his leadership there is safety, and under his leadership there is progress. There is room for the devout conservative and for the reverent progressive. If there is any article of faith that is utterly subversive to the true faith, the defenders of it will ultimately go each to his own place. We must, however, still insist that a brotherhood is capable of deciding for itself.

Madison, Ind.

## SOAKED IN COFFEE

Until too Stiff to Bend Over.

"When I drank coffee I often had sick headaches, nervousness and biliousness much of the time, but about 2 years ago I went to visit a friend and got in the habit of drinking Postum.

"I have never touched coffee since and the result has been that I have been entirely cured of all my stomach and nervous trouble.

"My mother was just the same way, we all drink Postum now and have never had any other coffee in the house for 2 years and we are all well.

"A neighbor of mine, a great coffee drinker, was troubled with pains in her side for years and was an invalid. She was not able to do her work and could not even mend clothes or do anything at all where she would have to bend forward. If she tried to do a little hard work she would get such pains that she would have to lie down for the rest of the day.

"I persuaded her at last to stop drinking coffee and try Postum Food Coffee and she did so and she has used Postum ever since; the result has been that she can now do her work, can sit for a whole day and mend and can sew on the machine and she never feels the least bit of pain in her side, in fact she has got well and it shows coffee was the cause of the whole trouble.

"I could also tell you about several other neighbors who have been cured by quitting coffee and using Postum in its place." Name given by Postum Co., Battle Creek, Mich.

Look in each pkg. for the famous little book, "The Road to Wellville."



## COLLEGE TOPICS.—I.

### College Popularity.

By Burriss A. Jenkins.

College popularity is a very changeable thing. I have seen a man borne on the wings of it one day, lose it the next. So slight an action—a hasty word, an unjust attitude, a foolish position, or, it may be, a determined stand for the right, will lose it. It is not often that the latter is the case; but any injustice, any selfish or egotistic attitude is sure to destroy the growth of popularity as a blasting wind burns up the green crop.

Popularity in college life, like happiness, does not come to him who seeks it as the chief end. Nobody but would be pleased to possess it. But like the will-o'-the-wisp, or the gold of the rainbow, it flees from him who seeks, and comes to him who may care nothing about it.

Therefore one should never seek for college preferment. A man in politics may ask for others' votes; a man in college, never. A man in the big world may seek place and honors; a man in college may not. The great world is nothing like so rigid and severe in its tests and ideals as is the college world. It tolerates much self-seeking that academic life will never bear. I would therefore advise every college student never to seek a place on public occasions, an office or an elective honor. Let place come knocking at your door, and not you at its door. Your deepest heart-burning in college life, and your bitterest memories, I take it, will come from your own self-assertions, few or many.

Nowhere do Shakespeare's words have so true an application as in college:

"Young man, I charge thee, fling away ambition;  
By that sin fell the angels."

This is not to say that one should not duly estimate himself, believe in himself, healthily find outlet for his powers. Not at all. It is not that he should not enter every square and open contest for which he thinks himself fitted; but I am talking now rather of places and honors which depend upon the votes of your fellows—the public suffrage, the public choice. Time and again the public choice errs, in college and out of it; and yet, for all in all, it is more nearly infallible than any other agency of choice. Therefore, let it choose. In college and out of college it is a very safe rule, with due limitations: "Let the place seek the man, and not the man the place." Fit yourself for the place as best you can, and use every legitimate and modest way to let it be known that you are fitted for the place, and then let the place choose you. Do not break your own heart seeking the place. The place you deserve will come.

I am not at all sure but that one firm friendship formed in college life is

worth more to you than all the popularity possible. A single friendship is a priceless boon. Yet be sure of this, that to limit yourself to one intimacy will destroy all popularity, all other friendships.

Do not understand me as saying that the college community, either student body or faculty, is infallible in its estimate of men. I think it is far more unerring than the big world outside. It usually takes pretty fairly well the measure of a man, and the big world very often misses that measure by whole yards and miles. But there are many men whom the college thought to be budding great ones, who afterward proved to be mediocre; and many a man is set down in college for the dead level of the average who afterward proves a giant. Gunsaulus and John Fiske took no college honors, but were reclusive browsers in the university libraries. Nobody ever supposed they would be national or international in size.

What is the value of college popularity after all, then? Much the same as in the big world outside. It helps a man to do his work. It multiplies his impression. It is a measurably true index to his powers and personal charm. But when all is said, it comes to none so surely as to the man of character. Not to genius, not to brilliance, not to self-assertion, but to modest, whole-souled, determined, honest manhood—manhood willing to serve—serve without reward, it comes in greater or in less degree, invariably comes. The path of popularity is the path of duty.



### As Seen from the Dome.

(Continued from page 569.)

Baird-Huey case, and one could see the fine attorney hand of my friend Mrs. Judith Foster in the report. As soon as the doors were opened, however, the Daughters told all about it, and the next morning it was fully reported in all the newspapers. Miss Baird-Huey is vindicated, and peace reigns in Warsaw.

Altogether, to the onlooker from the dome, the ladies had a good time. If they will drop the "personal privilege" business, under which all manner of questions creep in, and stop such feminine announcements as, "Two and a half pairs of gloves have been found in the hall and left at the secretary's desk," and leave their parlor voices and holy tone at home, and keep their factions and wire-pulling and personal infelicities out of view, and teach women how to wear their skirts without sweeping the streets and harvesting the microbes, and their hats without shutting out the horizon, as well as how to wear badges, and cultivate patriotism, revive revolutionary memories, and restore the old ideals of the republic, they will convince the most skeptical that they have a purpose.

## The Blight of Unbelief.

By Simpson Ely.

"Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God."—Heb. 3:12.

Unbelief is heart disease. It is spiritual apoplexy. It paralyzes the soul even as disease deadens the body. Faith is normal. Unbelief is abnormal. It is a toadstool on the tree of humanity. It is a carbuncle on the neck of the world. Man is normally a religious animal. He who gave us hunger for food, thirst for drink, a social nature and the love of the beautiful also implanted the God-idea in the soul. He who uproots it is found fighting against God.

Infidelity stifles all benevolence and all philanthropic feelings. It lives for self and self alone. Like the rich fool in our Savior's parable it says, "Soul, take thine ease. Eat and drink, for to-morrow you shall die." The great American agnostic said, "I believe in the gospel of plenty to eat, plenty to drink and plenty of sleep." So also does the hog, or any other animal. I challenge the infidel world to point to one benevolent institution that was founded and sustained by any school of unbelief. It has never provided a life-saving service on the seas; it has built no schools for the blind or institutes for deaf and dumb; it has provided no asylums for the insane or hospitals for the feeble-minded; it has no benevolent associations to care for homeless children and indigent old age.

Unbelief is the poison of the soul. A Russian nihilist wrote this creed upon the stone wall of his prison cell: "No God, no Christ, no Bible inspired, no life after death, no soul, no heaven, no hell. Grab all you can get; but be careful you do not get grabbed! Amen."

It is said that the Spaniards hundreds of years ago navigated the Mediterranean sea. When they would come to the Straits of Gibraltar and look out upon the great ocean they thought it an infinite stretch of water with no boundary line. They thought there was nothing beyond. Spain stamped upon her coin the pillars of Hercules and across them the Latin legend, *Ne plus ultra*, No more beyond! But in 1492 Columbus gave the lie to that statement. He sailed westward across that ocean and discovered land. There was more beyond, vastly more beyond. Spain was compelled to change the legend from *ne plus ultra* to *plus ultra*—from "No more beyond," to "More beyond."

So unbelief would say to us when bereft by death of a beloved child or Christian parent, *Ne plus ultra*. It would cloud the soul with the blackness of despair. Jesus comes to us, dispels the darkness and the gloom and stamps upon the tablet of the heart, *Plus ultra*.

Blessed be his holy name!

Joplin, Mo.



## The Sunday-School.

May 15.

### THE PRODIGAL SON.— Luke 15:11-24.

Memory Verses 17-19.

GOLDEN TEXT.—Come and let us return unto the Lord.—Hosea 6:1.

#### The Use of Parables.

Knowing how all mankind loves a story, and how truth in concrete form may win a hearing even from reluctant ears, Jesus put into the form of stories some of the greatest truths which he wished to proclaim. In interpreting the parables it is of the first importance to remember that Jesus did not try to put all truth into any one parable and that not every detail of the story corresponds to some spiritual fact. For example, compare the various parables which represent the return of the sinner to God. In the parables of the lost coin and the lost sheep the lost one is wholly passive in the process of return; it is simply found and brought back. But in the parable of the prodigal son the lost one returns without suggestion or assistance, and the father simply stands ready to receive him. To press the details would result in confusion and contradiction. The true interpretation consists simply in grasping the positive teaching of each: in the first, that God is eagerly seeking the lost and using all means to bring them back; the second, that sinners are free, that they are not compelled to come back, and that God is willing to receive and forgive them when they come.

#### Sick of Home.

The first stage in the moral degeneration of the prodigal was his rebellion against the restraints of his own home. Perhaps even back of that was the fact that he came to feel that home was a place of restraint rather than a place of privilege. The revolt against God is essentially a departure from home, a wandering from the rightful and normal place where a man ought to be, and it begins in a failure to realize that nearness to God and obedience to God really give the largest liberty and the truest blessedness. The glitter of distant and forbidden things catches the eye. The imagination is enthralled by the thought of the delights which lie beyond the pale. The daily routine, the humble duties, the plain prose of righteousness and everyday goodness seem very dull. He is already a prodigal at heart because he is sick of home, and only waits an opportunity to leave it behind.

#### Sick Away from Home.

If the inception of sin is to be sick of home, and the act of sin is departure from home, the consummation and fruit of sin is to be sick away from home. The vision of the bliss of sin has faded. The glitter and the tinsel are gone, and there remain but dust and ashes. Instead of joy there is bitterness. Instead of delightful liberty, there is but the mockery of freedom and the most cruel slavery. And home is a long way off. To every sinner, soon or late, will come this experience, this realization that sin is a bad bargain, that it is a fool's quest for treasure in a region where there is nothing of abiding value to be found. It was not necessary for the father to impose an arbitrary penalty. The punishment for going away from home is in being away from home and in those pains and sorrows that inevitably come when one is friendless and forsaken.

#### Homesick.

At last, when hunger and want have done their chastening and beneficent work, the prodigal comes to himself. He not only knows that he is miserable; he also knows why. He realizes that he made his great mistake in leaving home. His present surroundings are loathsome to him. Perhaps they are no worse in reality than in the days when he took pleasure in sin but, whether through

## Spring Medicine

There is no other season when good medicine is so much needed as in the Spring.

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satiety or want, the end of sin is disgust. Fortunate is the man if it be a disgust for sin and not for life itself. From the depth of this misery his mind wanders back to his father's house, and now he sees its joys as he could not when he was there. He values the quiet and normal pleasures of home as it was impossible for him to do when the glamour of the strange lands was in his eyes. He has reached the keenest stage of his misery, and in his suffering, which comes from the realization of his true condition, there is the promise of better things.

#### The Return Home.

The yearning for home was the first step toward the return. But it left much yet to be done. For centuries sin had been bringing forth its proper fruit in sorrow and hunger and loathing. For centuries prodigals had been going from the passing delights to the enduring torments of sin, and had been catching, too late, some glimpse of the real joys which they had left behind. But how to get back home—that was the question. The old systems of religion had tried with little avail to provide for this need. They had established schemes of sacrifice by which the forgiveness of an angry god could be purchased. They had tried to devise plans by which one could continue in the life of sin, and yet escape the condemnation of sin. Jesus said, it is simpler and yet deeper than that. Just leave the husks and hogs and come home. Never mind about the propitiation for your past sins. The Father will take care of that. What He wants is for you to leave your present sins and come home, and He is ready to receive you when you do come. That was the great revelation through Jesus, that God as a loving Father is willing to receive the wanderer when he returns and give him free forgiveness. And in this great parable of the Prodigal Son he has embodied the history of a soul, sinning but at last saved.

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## Christian Endeavor.

By H. A. Denton,  
May 15.

**WHAT JOSEPH AND BENJAMIN TEACH  
ABOUT BROTHERLY CARE.—Gen.  
43:29-31, 34; 45:14-22.**

(A union meeting with the Intermediates and the Juniors.)

### For the Leader.

The case of Joseph and Benjamin stands out in bold relief in the Bible account of the sons of Jacob as an instance of unusual brotherly love. Jacob had a large family of boys. As we often see to-day, they were not all the sons of the same wife, but were divided into four groups corresponding to the four mothers of that family. While these boys got along fairly well, they were like boys of this day, and the sons of the same mother were drawn closer to each other. They formed little circles within the larger family circle. One of these circles was composed of Joseph and Benjamin, the sons of Rachel, the beloved wife of Jacob. A great sorrow befell the family in the death of Rachel after the birth of Benjamin. She lived long enough to name her son, and she called him Benoni, "son of my sorrow." Neither Jacob nor Joseph could ever forget her sad death, and, no doubt, this accounts for the tenderness between them.

### For the Members.

1. When the sons of Jacob came into Egypt long after the disappearance of Joseph from Canaan and his elevation to the high place in the trust of the Pharaoh of that land, they had left Benjamin behind. Joseph inquires after him, and he makes them promise to bring him the next trip. This they did, and, upon beholding him for the first time in many years, Joseph could only with difficulty keep himself from tears until the meal was over. After the repast, he retired to his room and burst into tears. How he loved him! And how the thoughts of their dear mother, passed to heaven long since out of her sorrow, made the love more sacred!

2. It was the thought of his only full brother that made Joseph put "five times as much" upon Benjamin's plate as upon the plates of any of the others, though he loved them all. Nothing was so close as his love for that brother. What a beautiful sight it was! See those tender glances toward Benjamin during the dining! There need be no fear that such a love will ever be long disturbed by anything that might come up in the experiences of men. It is blind to faults. It can forgive everything. It is bountiful in its bestowals of favor. Fail? Never. As well think of the failing of the ocean. How strong and tender and beautiful is the love of brothers!

3. Let no one get the thought of any neglect of the other brothers upon the part of Joseph. They all had enough. Their plates were helped bountifully. They "were merry with him." The thought is not that he was selfishly devoted to Benjamin and neglectful of the rest; but that his love for Benjamin was "five times" as great as it was for his half brothers whom he lavishly loved; Benjamin more, and not the others less. It is the wonder of the love of this story that it could love all so well, and yet have in it left infinite possibilities of extension toward Benjamin. It is in this that we see how we are to enjoy the sweet fellowship of family and brotherly love without a selfishly cold indifference to the rest of mankind. And it is here that we get the lesson of how we can love our brethren in the Lord without limit, and yet care for the welfare of those who are still out of the kingdom, care for even the vicious and sinful. It is a great and beautiful lesson.

4. The 133rd Psalm says, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that de-

scended upon the mountains of Zion; for there the Lord commanded a blessing, even life for evermore." We are brethren in the Lord. We are fellow-Christians in the Endeavor society. Our law is Christian love. That is the new commandment that our Lord gave His disciples, and it is the commandment that He has given us. Dare we speak evil of one another? Is it not His will that we speak well of our brethren, and that we do good, and enjoy that love which gives "five times" more instead of "five times" less? Let us care for one another, for He careth for us.

### Quiet Hour Thought.

Have I that love which passeth understanding, and do I love my brethren in the Lord as He would have me do?

### DAILY READINGS.

M. Moses and Aaron.	Ex. 4:27-31.
T. Esau and Jacob.	Gen. 27:34-45.
W. John and James.	Matt. 4:21, 22.
T. Philip and Nathanael.	John 1:43-51.
F. Andrew and Peter.	John 1:40-42.
S. Christ's brethren.	Matt. 12:46-50.
S. What Joseph and Benjamin teach us about brotherly care.	Gen. 43:29-31, 34; 45:14-22.

## Midweek Prayer-Meeting.

May 11, 1904.

### SONS OF GOD.

"And because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father" (Galatians 4:6).

What a transcendent truth is this—our kinship to God! We are His children by creation in His image and likeness, having the capacity for God, and a nature that cannot be satisfied without Him. But this lesson teaches us that we are to become sons of God in an *ethical* and *spiritual* sense through the renewal of our moral nature. It is this spiritual sonship based, however, on our moral and spiritual nature as derived from God, that is meant in this lesson.

*The Spirit of Adoption.* Paul presents this moral and spiritual transformation under the figure of an adoption. It is a legal term signifying the process by which parents often receive and treat as a child one who is not such by natural law. But of course the apostle lifts the word out of its legal limitations and gives it a spiritual significance, making it stand here for that change which one undergoes in the process otherwise known as conversion or justification. Because of this "adoption of sons" Paul declares that: "God sent forth the Spirit of His Son into our hearts, crying, Abba!" which means father. This is the spirit of sonship by which we recognize God as our Father and feel toward Him the love and reverence and trustfulness which the child feels toward his father. It is a great moment in the soul's experience when it can look upward to the great good God and call Him "Father," feeling all the tenderness and love and confiding trust which the name inspires. This gives new meaning and zest to prayer. If God be our Father, why should we not ask Him for whatever we feel that we need?

*The Dignity of Sonship.* No one can consider thoughtfully what it means to be sons of God without being amazed at the honor and dignity which have been conferred upon us in being brought into this relation.

When the apostle John considered it he exclaimed with rapture, "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God; and such we are" (1 John 3:1). It impressed the apostle as a unique kind of love that would lift up erring, sinful beings, such as we are, to such heights of honor and clothe us with such dignity. Men seek to trace their genealogy back to some great name in history, and feel honored if they can trace connection with one whose name is cherished for his ability or service to mankind. But infinitely greater is the honor of being sons and daughters of the Lord Almighty.

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One in each town to ride and exhibit a sample Bicycle. Write for special offer. Highest grade. **1904 Models \$8.75 to \$17**. Coaster Brakes, Hedgethorn Furniture, Proof Tires and best equipment. **1902 & '03 Models \$7 to \$12**. Best Makes. **500 Second-Hand Wheels \$3 to \$8**. All makes and Models good as new. Great factory clearing sale at half factory cost. We Ship on Approval without a cent deposit and allow **10 DAYS FREE TRIAL** on every bicycle. Any wheel not satisfactory returned at our expense.

**EARN A BICYCLE** taking orders from a sample wheel furnished by us. Our agents make large profits. Write at once for catalogues and our special offer. **AUTOMOBILES, sewing machines, tires, sundries, etc., half usual prices.** **MEAD CYCLE CO., Dept. 207 C Chicago**

## For Over 60 Years

### Mrs. Winslow's Soothing Syrup

has been used for over SIXTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. **25 Cents a Bottle.**

## An Old and Well-tried Remedy

*How we become children of God.* "He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believed on his name" (John 1:12). It is, then, by receiving Christ, through faith, that we become children of God. And this receiving of Christ by faith means opening our heart to Him, and allowing Him to enter therein and to control our lives. To receive Christ by faith is to receive Him as Saviour and Lord, bowing to His authority, imbibing His spirit and walking in His footsteps. God does not send forth the Spirit of His Son into our hearts until we accept His Son according to the full measure of our knowledge of His will.

*Our destiny as children of God.* Again quoting from our apostle of love: "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him as he is. And every one that hath this hope set on him purifieth himself even as he is pure" (1 John 3:2,3). To see Christ, not as He *was*, but as He *is*, and to be like Him—that is enough! There is a glory and a dignity in that, that far surpasses anything we can now even imagine. And it is this hope of seeing Christ and being like Him that is to purify us and make us meet for such a destiny.

*Prayer:* Our Father, we thank Thee that we may call Thee by that endearing name. May the Spirit of Thy Son be shed forth abundantly in all our hearts, and may we live as becometh those who are Thy children, until we shall come at last into the full likeness of Thy Son, through the riches of Thy grace toward us in Him. Amen.

## It Costs You Nothing

to make a trial of the most marvelous remedy ever prepared for the cure of indigestion, constipation, dyspepsia and all forms of kidney and liver trouble. Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine), is the name of this ideal remedy, and any reader of the CHRISTIAN-EVANGELIST is entitled to a trial bottle absolutely free of all cost. If you are ever sick with any of these troubles you should not delay but write at once to The Vernal Remedy Co., 506 Seneca Building, Buffalo, N. Y., and the remedy will be sent you by return mail.



## Our Budget

—The greatest World's Fair in history has opened in a blaze of glory and is now in full blast.

—The world is now within our gates, and not without a liberal representation of the other two members of the evil trinity.

—But the church of Christ is here also with its saving influences and agencies, and feels the magnitude of the task that is upon it during the present year.

—We trust the May offering has made a good start and that there will be no let up on the part of the churches until they have all joined in this holy crusade for the evangelization of America.

—President McLean, of the foreign society, glided into our office like a ray of sunshine last week, on his way to visit the Texas Christian university and some missionary meetings in that state. Brother McLean is growing handsomer as he grows older and as the missionary fund increases. When we get to raising a million a year for foreign missions, he will be perfectly irresistible!

—J. J. Haley has been holding a meeting at Wilson, N. C.

—Bethany college has enrolled sixty-six ministerial students this year.

—Dowieites have been forbidden to visit the Louisiana Purchase Exposition.

—J. E. Lynn, of Springfield, Ill., has accepted a call to Warren, O., to take effect June 1.

—Ella P. McConnell, Youngstown, O., gave the baccalaureate address April 24 for the Gustavus high school.

—We hear that the University Place church, Seattle, is very much pleased with the ministry of Wister C. Williams.

—The church at Narka, Kan., has employed Albert Young as pastor. The new building will be finished some time in June.

—L. L. Carpenter is to dedicate the Bethany church of Christ at Elizabethton, Tenn., of which E. C. Buck is pastor, on May 29.

—We regret to learn that Brother Frank has resigned at Lebanon, Ind., on account of bad health. He has been seriously sick for four weeks.

—J. W. Lowber, of Austin, Texas, has been delivering a series of chapel addresses at the state university on "The Seven Sayings of Christ on the Cross."

—"Bro. Ed. Briscoe has been making a noble sacrifice in keeping the babies and allowing his wife to attend the meetings."—*Christian Visitor, Arkansas.*

—One of the visitors to the World's Fair opening was James Fillmore, of Cincinnati, O. Brother Fillmore's firm is making an exhibit in the musical department.

—There are but four more Sundays between now and children's day—the first Lord's day in June. All necessary supplies may be ordered from the foreign society, Box 884, Cincinnati, Ohio.

—Last week the Foreign Christian Missionary Society received another gift of \$500 on the annuity plan from a sister in Georgia. The society hopes to receive many such gifts in the next few months.

—Bro. W. R. Jinnett began his labors as pastor of the Central church, Columbus, Ind., last Lord's day. He was greeted by enthusiastic audiences at both services, and the church hopes for the best success under his leadership.

—Clariss Yeuell has been giving his lecture "On the Summits of the Sunny South" at William Woods college. Brother Yeuell, after seven years' labor in Dixie, has just spent four months in Missouri and will make his home at Shelbyville.

—Clarksville, Pa., is rejoicing in the return of Bro. A. A. Doak as pastor, after an absence of six months. He has been pastor during this time of the Monongahela church, which had many additions to its membership during his period of oversight.

—Our cause has prospered in many places in the northwest during the past year. We are glad to hear that the church of Christ at Pendleton, Oregon, will "soon take the town if it keeps on." That is the way to talk. Bro. N. H. Brooks and his helpers are to be congratulated.

—G. P. Rutledge, pastor of the Third Christian church in Philadelphia, writes: "The work in Philadelphia is doing nicely. There have been additions to the Third church every Lord's day for six or eight weeks." Brother Rutledge is a Milligan boy and shows the good training he received from President Hopwood.

—As May 1 was a day of sunshine in most parts of the country, it may be concluded that the home mission offering did not suffer because of lack of occupants of the pews. Wherever, however, the offering has not been taken, any other Lord's day during this month may be chosen for the receipt of the brotherhood's gifts. Read the article by Brother Loos.

—Our readers will be interested in the interview with General Cronje, the veteran hero of the Boer war, secured by a member of our editorial staff. This will be one of the features of the CHRISTIAN-EVANGELIST during the progress of the World's Fair. General Cronje is now a close neighbor of the editor of this paper, and will be for several months.

—A writer in Atlanta describing Brother Cree's family concludes: "Baby Cree is the greatest of the three. She has already been dubbed 'the church baby.' She at once claimed her regency in our hearts by her quaint, dainty winsomeness and apparent spontaneous affection for us, and we readily acknowledge our allegiance to Queen Martha Elizabeth Cree."

—Plans and estimate for a building at Wenatchee, Wash., are being prepared. There are about fifty brethren in and around this town, and while the task will be hard financially, it is felt that a house of worship is needed to do the work that ought to be and it is believed can be done, and the brethren, being determined to try, have bought a lot in the best location in town.

—A. W. Kokendoffer reports that his brother-in-law, Frank W. Allen, son of F. G. Allen, late of Kentucky, passed through Mexico, Mo., to begin the pastorate of the Christian church at Odessa, Mo. Brother Allen was at one time on the reportorial force of the Kansas City Times, but two years ago entered the College of the Bible, Lexington, Ky., to fit himself for the ministry.

—And now Germany sends in an order for "Helps to Faith." We have been convinced for some time that Germany needs to have its faith helped, and we rejoice at this substantial evidence that it is awaking to the consciousness of its needs. The head of our book department said to us the other day, " 'Helps to Faith' is the best selling book we have in stock." It is one of the encouraging signs that books of this character are in demand.

—A big show has been in Philadelphia. One of our brethren thinks that this may have accounted to some extent for the small attendance of non-Christians at one of the churches, and he adds that he knows of a brother, an elder in the church too, in western New York who took his boy to a show, and when asked about it by his pastor, replied, "I took my boy William that he might have a lesson in natural history." The comment is "Yes, but the elder went along, you notice."

—After two and a half years of successful ministry, in which time he saw the congregation at La Junta, Colo., move out of a hall and into a modern and commodious brick structure, R. H. Lampkin has resigned his ministry there to take effect on or before the middle of August. In the meantime he is expected to hold a meeting for the congregation at Las Animas, Colo. His future work is undecided, but he is busy upon a work on "The Scriptural Foundation for Christian Liberty," which the Christian Publishing Company is to bring out for him soon.

—Sister Euphrama Conklin, of Pennsylvania, has just given our National Benevolent Association \$100 on the annuity plan. Geo. L. Snively, 903 Aubert Ave., St. Louis, will explain the annuity plan system and the work of the association to all inquirers.

—The West Side Christian church, San Francisco, has just secured an assistant pastor in the person of Wm. F. Stafford, who has had considerable experience in preaching and pastoral work. The dedication of the new building has been postponed owing to the fact that pews and carpets which were ordered from the east have been unavoidably delayed.

—The Church Herald, of Philadelphia, rejoices that "the holy men at the head of the First, Third and Kensington churches of Philadelphia; Ninth Street, Washington, and those at Reading and Plymouth—Batman, Rutledge, Garrigues, Bagby, Weaver and Knipp, are live men and always at work to push the glorious cause." It says this because it believes they "must be thriving, from the reports of the things being accomplished among them."

—Bro. D. B. Titus has been compelled to leave Carlsbad, N. M., for a lower altitude on account of his wife's health. So they have gone to Deweese, Neb. Brother Titus regrets especially having to go away from the work when the new church building has just started. It will probably be two months before he can determine whether it will be wise for them to return to this sphere of work. In the meantime Bro. Charles Blanchard, of Wapello, Ia., is supplying the pulpit.

—The pledge of \$200 from the Benevolent Association, and a draft of \$5 from Bro. M. T. Reeves, of Columbus, Ind., and \$5.00 from Prof. C. B. Newcomer, Drury College, Springfield, Mo., we believe are the only additions to our World's Fair Pavilion fund which have not previously been acknowledged. A few of the pledges previously made have also been paid. Every one of our members who visits the fair will be sure to use that building as a convenience. You will enjoy it more if you help pay for it. Now is the time to help.

—Among the other good meetings which we report this week, is a unique one held by Brother Harlow which will be found on our second budget page. It demonstrates what we have long believed, that it is possible for our evangelists to lead in union evangelistic services, not in every place, perhaps, but in many places, with the most gracious results. A people pleading for Christian union ought to be leaders in union evangelistic meetings, and in all union efforts that look to the extension of the kingdom of God. We hope this is only the beginning of many such meetings.

—L. G. Batman, pastor of the First Christian church, Philadelphia, has been preaching a series of sermons that may be suggestive to other preachers. There were four on "The Elements of Strength in the Early Church." They were upon the following subjects: "The Creed," "The Purpose," "The Conditions of Membership," and "The Lord's Supper." Brother Batman is continuing the series with sermons on "The Personnel of the Early Church," "The Preparation of the Disciples," "The Democracy of the Church," "The Supremacy of the Church," and the "Finance of the Early Church."

—With the clearing of the skies, the gradual subsidence of the high waters and the growth of the folk boom in Missouri, there is every reason for encouragement and for increased activity along all the lines of religious work and of civic righteousness. The nomination and election of Joseph W. Folk as governor of Missouri and the carrying out of his program of reform in the purification of our state and city politics, will do more to advertise Missouri favorably to the world than all the exhibits of iron, zinc, copper, stone, lead, fruit, farm products or manufactures that may be crowded into the largest building on the Fair grounds. It is conscience and righteousness that make a great state—not cattle, corn, minerals, nor manufactures, though the latter help where the former exist.



—A paper from a southern city contains a communication from an excluded member of a Christian church who is serving as editor of a small schismatic sheet, in which he sits in judgment on a local congregation, summoning its elder to appear before him as a self-appointed "evangelist," that he and his church may be set in order! The elder replies to him in proper fashion, if indeed such unwarranted assumption of authority needed any reply whatever. These recent attempts to override the authority of the local congregation indicate the need of a reassertion of our congregationalism.

—Writing from Virginia Christian college, Lynchburg, Va., Pres. J. Hopwood says: "Our college work here has been well blessed this year. The enrollment is 157 and our young people average over 18 years of age. Bro. J. J. Haley will deliver the sermon for us at 10 A. M., May 22, and Dr. Kent, from the University of Virginia, gives an address Wednesday, May 25, 8 P. M. Our senior program will come Thursday, 10 A. M., May 26. There are eight members in the class." This is a fine showing for the first year of this college, and we congratulate President Hopwood on the encouraging outlook.

—John G. Woolley gave an address at the Central church, Lexington, Ky., recently. Bro. I. J. Spencer reports him as having in conversation asked a Presbyterian the secret of the rapid growth of the Disciples of Christ. The latter answered: "I think it is the flexibility of their position." Mr. Woolley then said: "I think it is their logical consistency." Brother Spencer being asked his view, replied: "I think it is the scriptural simplicity of their plea." Mr. Woolley then said: "That is what I mean," and added, "The preachers among the Disciples know just what they ought to do and do it." Shall we live up to this reputation?

—Secretaries B. L. Smith and F. M. Rains, of the home and foreign societies, spent Monday in the city, consulting with the ministers in the Monday ministers' meeting and with the general local committee preparing for our international convention in October in the evening, concerning the details of preparation for that great convocation. They were present at the invitation of the local committee, through its general chairman, W. H. Mc Clain, and all the details were gone over very carefully. The secretaries and the committee are preparing for a convention which shall exceed in magnitude all previous conventions as far as our World's Fair exceeds all its predecessors.

—We regret exceedingly to learn of the death of the wife of Prof. J. D. Forrest, of Butler college, who died at Daytona, Fla., on Wednesday, April 27, of tumor on the brain. She had not been very well for some time, but the cause and gravity of the trouble were not suspected until recently and the end came very suddenly. Professor Forrest went to Florida about a week before she died. The body was taken to Indianapolis where the funeral services and burial took place on Saturday, April 30. Sister Forrest was a woman of brilliant mind and a most devoted Christian. We sympathize deeply with our bereaved brother in the unspeakable loss which he has sustained.

—We acknowledge the receipt of a good, racy speech by Hon. Champ Clark, delivered in the house of representatives recently on "Tariff Reduction and Genuine Reciprocity." A congressional speech now is a good example of running the gauntlet, and a man must be prepared for all sorts of interruptions from the opposite side. Referring to President Roosevelt as "no idiot" who would send a treaty to congress [he did not approve, he says: "He knows something about more things than any other human being I ever clapped my eyes on." Mr. Clark was chastising the opposite party for not carrying out the reciprocity program of President McKinley, endorsed by President Roosevelt.

—Before any other Disciple school had reached that mark, Disciples all over the country admired the unfailling \$500 children's day offering from the First church, Allegheny. Back of it stood Wm. H. Graham, for twenty

years its superintendent. Brother Graham is the subject of a biographical article in the Christian Worker. He has long been a trustee of, and also is a deacon in, the First church. When days were darkest for Bethany college, some funeral remarks were made in the presence of one who knew, and his verbatim answer was, "Graham and Oliver and Cochran never say die." Mr. Graham has been president of the executive committee since its headquarters were moved to Pittsburgh. His youngest son is now at school at Bethany.

—Bro. J. M. Springer sends us a few words from Los Angeles in the nature of news. He says that Bro. Eugene Burr having prepared a model camping outfit, departed with his amiable wife for a recruiting trip up the coast, leaving a warm place in the hearts of numerous friends at the East Side Christian church, Los Angeles, where the twain have labored and planted well for many months. Brother Crabtree, of San Diego, delighted the congregation on a recent Sunday with a splendid sermon and a lecture on the following evening. Brother Philputt, who is soon to come to St. Louis, was to preach morning and evening last Lord's day in order that Brother Shie might have further needed rest. Bro. J. P. McKnight is doing a grand work for the "south side" mission church. A lot has been secured and an effort will be made to build a church this fall.

—W. W. Burks, pastor of the Christian church at Mason City, Ia., calls attention to the eighth annual convention of "the young men's Baraca Bible class movement," which meets in St. Louis, Aug. 11, 12. "The Main street Christian church of Mason City organized the first class of this kind in Iowa, and, under the wise leadership of Bro. H. I. Prusia, a consecrated business man, the class now has a membership of about fifty bright, enthusiastic young men working under the motto, 'Young men at work for young men, all standing by the Bible and the Bible-school.' There are at present 75,000 young men enrolled. As a successful method in Bible-school work it should appeal to our people. The writer has been selected to represent the classes of Iowa on the program at the St. Louis convention. We are expecting a large and enthusiastic gathering of the choicest young men in our country."

—Hon. Hugh T. Miller, one of the elders of the Christian church at Columbus, Ind., son-in-law of Bro. Z. T. Sweeney and son of the late Bro. John C. Miller, was nominated lieutenant governor on the Republican ticket at Indianapolis last Wednesday, after one of the hottest political battles that has been fought out in that state for many years. There were three candidates for the position and they all started nearly even, but on the third ballot Brother Miller was nominated by about two-thirds of the votes of the delegates. His great capability and his absolutely clean record were powerfully in his favor, but it was an open secret among the politicians that the members of the Christian church were "solid" for Brother Miller. With such veterans as L. L. Carpenter, D. R. Lucas, H. C. Cassell, Z. T. Sweeney and others to aid him, Brother Miller won a brilliant victory and we extend him our heartiest congratulations, from a religious standpoint at least.

—Brookfield, Mo., has a paper that gives local news, yet is published primarily in the interests of "education, morals, Christianity, and business." Would that all papers would raise that flag. In making a plea for church attendance the editor of the "Brookfield Messenger," says he would go to church even if he were a heathen. He says: "The pulpit of today covers a wider range of literature than ever before; is better equipped with a working knowledge of the useful sciences and arts than ever before. It has a firmer grasp of political ethics, as applied to administrative affairs than ever before; has a deeper penetration into the heretofore hidden meaning of public affairs than ever before. The pulpit of this day differs materially from the pulpit of the past, in that while it maintains its former purity and its old time devotion to the truth, it has laid under tribute every source of infor-

## Children's Day

FOR

## HEATHEN MISSIONS

First Sunday in June, 1904.

The Foreign Christian Missionary Society furnishes supplies, free of charge, to Sunday-schools observing the day for Heathen Missions. Order at once. State number in school.

Address F. M. RAINS, Cor. Sec., Cincinnati, O.

mation, that in the presentation and application of truth it may be able to reach every class and condition of men and women."

—We regret that Bro. L. E. Brown, who has done such an admirable work at First Christian church, Colorado Springs, Col., recently found it necessary to present to his church board his resignation. The announcement was received with such general regret that the following resolution was unanimously passed:

*Resolved*, That it being the unanimous opinion of the board that the severance of relations between the church and Bro. L. E. Brown at this time would work a great injury to the cause in this city, we therefore ask Brother Brown to hold his resignation in abeyance for six months, and that we assist him in the expense of sending and maintaining his family in a lower altitude and allow him a vacation, to be taken at such time as he may desire, until we are satisfied as to the result of the change in climate, and if he thinks best at that time to go, that we promise to regretfully accept his resignation.

Brother Brown's salary is to be advanced \$500 a year so that he can take the needed vacation and send his family east. Telegrams have been sent to the church authorities in Lebanon, Ind., stating that Brother Brown has decided to stay in Colorado Springs for the present. His daughter will go to a lower altitude very soon, and Brother Brown hopes to be able to get some vacation. All who know of his work at the Springs will pray that he may be able to continue it.

### A Union Meeting.

DEAR BROTHER GARRISON.—We closed the union meeting at Galena, Kan., last Sunday night, and as this is our first experiment in this line, and so far as I know the first by any of our preachers, I know you and many of your readers will be anxious to know the outcome. There were four churches, Baptist, Methodist Episcopal, Presbyterian and Christian represented, and a Quaker preacher who acted (he said) as a balance wheel. We had a splendid hearing of from 600 to 1,000 every night, and 80 persons confessed Christ on an invitation just as we always give it, 50 of whom went to the Christian church. The preachers were loyal to a man from first to last. I preached a full gospel, and they sanctioned it, both in prayer and testimony. If like conditions can be had, and all our best evangelists could hold union meetings and preach the whole truth in love, I believe the Saviour's prayer could be answered a hundred years sooner than any other way. I preached on such subjects as "Rightly Dividing the Word" with chart; "The Church of the Twentieth Century," "Christian Unity," "Moral and Positive Law," etc., all of which were well received. We begin with Bro. M. M. Davis at Dallas, Tex., May 15. Springfield, Mo. W. E. HARLOW.

### The Jerusalem Exhibit Tickets.

All who have taken stock in the Jerusalem Exhibit and who have orders for tickets to this exhibit, should write at once to the Jerusalem Exhibit Company, World's Fair, St. Louis Mo. The tickets are ready, and will be sent to all to whom they have been promised.



# News From Many Fields

## Florida.

Sister Cox, wife of Bro. T. A. Cox, one of our state evangelists, recently passed away. Brother Cox came to Florida partly on account of his wife's health, but only the Great Physician could heal her. Sister Cox was a true Christian, and the devoted wife of one of our most consecrated preachers.—Beginning with the first of July Florida will have three state evangelists, Samuel J. White, of Lake Butler, having been added to the list.—Tampa is the second largest town in the state. If Brother Rawlinson continues as he has begun it will soon have one of the best churches in the state.—The Riverside Sunday-school contributed eight additions in our meeting with Bro. Jas. Small, evangelist. This is not the first fruits from this school. It is about two years old and has for its superintendent and teachers some of the best members of the First church, Jacksonville.—The home school contributed twenty-two to the meeting. In all, there were sixty-seven baptisms, twenty-two by letter and statement, five from the Baptists and one immersed Presbyterian, making ninety-five additions to the church.—Brother Small goes to Orangeburg, S. C., to assist Brother Colyer. J. T. BOONE.

## Fifteen Months in Oklahoma.

About fifteen months ago, after I had first visited the field and thought I knew the situation and the obstructions which were liable to retard our progress, I rejected a most urgent call from Kingfisher, O. T., also a call from Knightstown, Ind., and accepted the work at Lawton, O. T., under the A. C. M. S.

The Lawton congregation was and had been for some time in a chaotic state, no church roll, no systematic plan of work, no knowledge to a certainty of their indebtedness or finance, and divided into factions. The first thing they did was to unite in calling me. The next thing was to arrange our indebtedness. \$1,000 was borrowed from the church extension, and \$500 from one of the banks which enabled us to pay off mortgages amounting in all to \$1,462.50. The next thing we created a church roll and located the members. This roll gave a bona fide membership of seventy-five. We also systematized so that we were enabled to know what we were doing financially.

We paid off the bank's note of \$500 and had some money on hand to be applied on the first church extension note, which fell due last January. We also added sixty-nine to the membership and lost by letter six, making a total gain of sixty-three.

After resigning at Lawton I signed a contract with the A. C. M. S. which made me "missionary pastor" at Walters, O. T. (a good town twenty miles below Lawton), and "evangelist of Oklahoma." While thus engaged I preach twice a month at Walters (to which place I moved), once a month at Temple and Hastings. I visited Snyder where I instituted a church of twenty-five names. I did the same at Cache and Hastings, and instituted and re-organized churches at Temple and Mt. View. These are good points and need a good man, a strong man, no others will do.

I quit the A. C. M. S. March 31, 1904, and began the pastorate here April 1. In many respects I liked Oklahoma, but the work done there does not tell as the same work would elsewhere. The people are liberal. While my salary at Lawton was \$75 and they paid it every cent, it was many times hard to meet, and it meant a sacrifice on the part of many.

My salary in the evangelistic field was larger than while at Lawton. I say these things so that if any preacher may think of going to Oklahoma he may know that he will be supported to the fullest extent of the churches' ability. But I would also have him to know that the expense of living in Oklahoma is greater than in many places, especially is this true in the "new" country.

We are well pleased with this "old" congrega-

tion which was organized in the "40s." The church, while up to date, is "still" apostolic in all things. My predecessor, while a business man in Burlington, is an all round preacher and pastor. During his four years here he paid off a large debt and made some repairs on the church and added seventy-five to the membership. The people here love him and I love him. He is a "John the Baptist" in many respects. He has this cause at heart and will help us from time to time. If we had more such men the church would be in far better condition, for business must be mixed with Christianity.

Fraternally, O. D. MAPLE.  
302 E. Warren St., Mt. Pleasant, Ia.

## Northern California.

W. T. Hunt, of Fortuna, goes to Illinois for a year's rest and recuperation with friends instead of going to Madison. Not but what he would be among friends at Madison, but it would be work and he needs rest. He will be back in California though, for no one, or to be correct, not one person in one hundred who comes to California and stays three months will ever live anywhere else.

Frank W. Barber, of What Cheer, Iowa, has accepted a call to the Lodi church, and will be with them May 1. We rejoice in this for we think from all we can learn that in Brother Barber we have secured a strong man, and in Sister Barber a splendid helper.

Frank E. Jones, of Palouse, Washington, has been called to Selma, and will be on hand May 1 to succeed A. L. Platt who becomes state evangelist. This is as it should be. Arrangements should always be made when at all possible to have an incoming man on the field the very day the outgoing man retires. It is an exceedingly false and unbusinesslike policy to take a rest between pastors. Keep the battle going.

I understand A. C. Smither is to hold a meeting at Woodland shortly. May it be in keeping with the men who will be at the helm. Shrout and Smither ought to make something give way.

Mrs. Clara H. Hazelrigg is in a meeting at Los Gatos and is getting a taste of California work. We look for good results. She always gets them.

Real California weather is upon us once more. Here and there "haying" has commenced. Vegetation seems to grow two inches per day.

Bro. J. S. Pierce, of St. Helena, has openings for a few good Christian families about Rutherford, in the Napa valley, where he labors. That vicinity has been settled fifty years, and a crop failure is unknown to the oldest settler. No need of irrigation either. A few good families there would bring our church to self-support

Healdsburg. J. P. DARGITZ, Cor. Sec.

## The Central Illinois Ministerial Institute.

The ministerial institute of Central Illinois was held at Atlanta, April 14-16. This church has entertained the institute five times. Bro. S. S. Lappin, the pastor, and his people helped to make the occasion one of the most successful and enjoyable in the history of these gatherings.

G. B. VanArsdale, of Peoria, was the efficient and genial president. To him is due the happy arrangement of the program. The sessions were on "The Minister," "The Congregation" and "Doctrine." The papers were well prepared, and the institute is approaching a small congress, on more conservative lines, however.

The institute was most materially benefited by the presence of A. P. Cobb, formerly one of Illinois' best pastors, now of Waynesburg, Pa. J. W. Kilborn came back from Iowa to close his year's work as secretary. J. H. Gil-

iland, W. H. Cannon, S. H. Zendt, Alva W. Taylor and others gave excellent addresses. But Kentucky contributed the larger share of the institute in the person of I. J. Spencer, of Lexington. His sermons were heard by large audiences and as deeply appreciated by the humblest layman as by the ablest minister. They were great in their simplicity. And he was of incalculable helpfulness to the younger ministry. For he is not to be imitated except as one imitates his Christ.

The institute will meet at Arcola next year with Brother Faulders and his church. The following officers were elected: president, Alva W. Taylor; vice-president, Silas Jones; secretary and treasurer, Finis Idleman.

Dixon, Ill.

FINIS IDLEMAN.

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## "Christian Union" in Philadelphia.

Recently Dr. Fulton, editor of the Church Standard (Episcopal), read a paper on "Christian Union" before the ministerial union of Philadelphia. The audience of fully 500 ministers manifested a keen interest in the subject. Taking the Savior's prayer, recorded in the 17th chapter of John, as a text, Dr. Fulton made an ardent appeal for organic union. He compared the twentieth century church with that of the first century, referred to the havoc wrought by existing divisions, and declared that nothing short of union in doctrine and concerted action would suffice.

For thirty minutes he stood squarely with the Disciples; it would have filled the bill on "union night" at our national convention. But the conclusion of his splendid address was an abrupt divergence. As a basis of union he suggested and insisted upon the Nicene creed.

In the general discussion which followed G. P. Rutledge asked why we should try to effect a union upon the Nicene creed and recommended the New Testament creed instead. This was replied to by Bishop Coadjutor Mackay Smith, of the Episcopal church. He began by saying it would be impossible to go back to the New Testament for a creed; then emphasized the spirit of union which already exists.

The following Monday Mr. Rutledge met Dr. Kerr Boyce Tupper on the street. During a brief conversation Dr. Tupper said: "I was sorry I could not attend the ministerial meeting. But I read about it and was much interested in the discussion and especially the position you took. You were right, and had I been there I should have stood squarely with you."

Dr. Tupper is pastor of the First Baptist church, the wealthiest and most influential church of that denomination in Philadelphia. In a sermon in his own church, some time ago, he condemned the name "Baptist," and insisted that every congregation should be called the church of God.

The Disciples do not stand alone. Others, of every denomination, are helping to blaze the way back to Christ. REPORTER.



## Kansas Ministerial Institute.

The Kansas state ministerial institute held a most profitable convention at Hutchinson. The only fact to be regretted was that every minister of the state was not able to be present and to gain the inspiration which is of inestimable value to his work. Only about seventy-five ministers were in attendance, but the influence of the institute cannot be restricted to that number for they undoubtedly carried to their homes many ideas which will serve to enthuse and inspire many Christian workers.

The principal speakers or teachers of the institute were T. P. Haley, of Kansas City, and H. O. Breeden, of Des Moines.

Brother Haley's talks were along the practical lines of which he is so fitted by experience to treat. Seated in a large arm chair, his face beaming with the cheer and good will which he has practiced these many years, his very presence was an inspiration, and not a young man present could return to his home without a determination to place so much of love and cheer in his own life that he might learn the great lesson of which Brother Haley is a remarkable example—of "growing old sweet." The thing which most impresses one in Brother Haley's talks is the fact that although he has labored for many years in the service of our Master and one would naturally expect him to have many old fashioned and strict ideas, he has that breadth of love which finds something good in everything, and he can recognize the good in the views of all men whether or not they are in exact harmony with his own. He lives the charity which he professes toward all men. His thoughts at this time were principally along the line of the practical, everyday work of the minister, his personal habits, the manner for preparation of a sermon, his relation to the official board and to the church in general. He gave to those younger in

years the lessons which he had gained by years of experience. His attitude toward the institute may perhaps be best expressed by his closing remarks when, as he looked about over the audience, he said, "Boys, I love you, and I wish I were where I could tell you of it every day." May our Father spare Brother Haley to us for many more useful and helpful years is the prayer of the Kansas ministers.

Brother Breeden conducted what might be called the more formal part of the program, presenting some of the problems which are now burdening the minds of the thinking ministers, and he brought out many propositions which will be used to ponder over for many weeks. His addresses on higher criticism and on evangelization were scholarly efforts. While all cannot agree with these subjects as they were propounded it is oftentimes these things upon which we differ that cause us to grow most vigorously, and there was much food for thought in each of Dr. Breeden's discourses. His evening addresses were designed more for the popular audiences and were such as would draw all men to a higher sphere. His subjects were, "The Gospel for this Age," showing that dogma and creed have passed away and that the gospel of love predominates, "The Pre-eminence of Christ," portraying Christ as a master in all spheres of life, and "A Vision of the Christ" which pictured in beautiful terms the glory, the majesty and the beauty of Christ.

In listening to Brother Breeden one is most impressed by his depth of thought and breadth of reading, by his dignity of manner and firmness of purpose and by his stalwart physique which adds not a little to the force of his personality. If Brother Breeden visits our state again the people of Kansas will anticipate his coming with great pleasure.

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### A New Church in Syracuse.

On April 24 a second church of Christ was organized in Syracuse, N. Y., which will be known as the Rowland street church of Christ. About ten months ago the use of a building, which had been erected for church purposes, was obtained by members of the Central church and a mission Sunday-school organized. The movement proved so successful that a few months later the mission chapel was purchased by the trustees of the Central church. Four weeks ago State Evangelist Stephen J. Corey began the revival meetings which have resulted in the organization of the new church with 26 charter members. Brother Corey continues the meetings for another week, and the membership will doubtless be greatly increased before he leaves, as great interest is manifest and many are inquiring the way. The new church is situated in the midst of a well-populated district, two miles from the Central church. The field about it is white unto the harvest, and the outlook is full of promise. A very efficient board of officers has been elected, and a competent pastor will soon be installed. The Central church continues to prosper. For many weeks not a Lord's day has passed without confessions and baptisms.

WM. D. RYAN, pastor Central church.



### State Mission Notes.

The whole brotherhood of the state will sympathize with Bro. W. H. Jones, pastor at Palmyra, in the death of his sweet young wife. Beautiful as a dream, fair as the morning, as good and true as she was beautiful and fair, her early taking away is sad.

So also, we are sure, will we all sorrow with Brother and Sister J. D. Dillard in the death of their youngest daughter. Just past her thirteenth birthday, full of life and vivacity, one of the sweet home children we so often find, the family feel keenly this awful bereavement. Let us all pray for all of these.

W. M. Thomas, the young minister who preached so acceptably at Maysville, has accepted a call to Monroe, Wis., and realizing that it is not good for man to be alone, he has taken to himself a life partner. May their path be lighted with ever increasing sunshine till it merges into the full glory of the never ending day of God.

The topic of conversation now, of course, is our forthcoming state convention. It was felt for a while by many that the combination was an experiment, but we fully believe that it is past that stage now. From the expressions of many we are led to believe that it is going to be a great success. Why not? With Sister Bantz, H. A. Denton, H. F. Davis and T. A. Abbott all pulling and working together for it, surely we can make it a success.

The program, soon to be published, will be found to be one of the best ever prepared for a Missouri convention. The invitation from the Carrollton church is pressing and the hosts are coming, even if it is the World's Fair year. By the way, so many have prophesied that this will hurt us. Is it so? Are we then so very worldly minded a people as that? We do not believe it; our people love the cause of the dear Christ too well for that. Let us have the greatest gathering Missouri has ever had.

What do you think of a chorus of 1,000 voices? Great? Well, that is the size of the one W. Daviess Pittman, of St. Louis, has in hand for the next national convention. Our conventions are noted for their music, but we predict the St. Louis gathering will be a record breaker in this line.

As I write this I am thinking of the very many churches that have not yet taken the state mission offering. Many of them have promised to do this within the next four weeks. Remember that unless your church sends an offering by the time of the state convention it will be delinquent on our books this year; that is, if it has not sent an offering since last September. This ought to be a matter for avoidance by all the churches; but above all that stands the need, the imperative, vital need of funds. It is utterly im-

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possible to do the needed work with the force we have; more men are demanded, but we must have more money to pay those we have. We plead for immediate, energetic action on the part of every church which has not yet taken the offering.

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### Program for the Annual State Convention of the Missionary Society of the Churches of Christ in Indiana.

To be held at Lebanon, Tuesday, Wednesday, Thursday, May 17-19, 1904.

TUESDAY, MAY 17.

Afternoon Session, A. L. Crim, Ladoga, Presiding.

2:30. Bible Study. Prof. Jabez Hall, Indianapolis.

3:00. Address, "On the Firing Line," Earl Wilfey, Crawfordsville.

3:30. Sermon, E. R. Edwards, Bedford.

Evening Session, E. L. Day, Brazil, Presiding.

7:30. Praise Service conducted by A. B. Houze, New Salem.

8:00. Address, "The Child and the Kingdom," T. W. Grafton, Anderson.

WEDNESDAY, MAY 18.

Forenoon Session, A. B. Philputt, President, Presiding.

9:00. Bible Study, Prof. Jabez Hall, Indianapolis.

9:30. Address, "The Relation of State to National Missions," Benj. L. Smith, Cincinnati.

10:00. Business Session: Report of Secretary, W. E. M. Hackleman; Report of Treasurer, W. S. Moffett; Report of Evangelist, T. J. Legg; Appointment of Committees.

11:00. President's Address, A. B. Philputt, Indianapolis.

Afternoon Session, E. B. Barnes, Noblesville, Presiding.

2:00. Bible Study, Prof. Jabez Hall, Indianapolis.

2:30. Address, "Our State Sunday-School Work; Things Gained by It," E. R. Scofield, Indianapolis.

3:00. Symposium, "State Missions," conducted by P. J. Rice, South Bend.

Evening Session, L. L. Carpenter, Wabash, Presiding.

7:30. Praise Service, conducted by L. C. Howe, Elwood.

8:00. Address, "The Mission of the Church," Wm. Oeschger, Vincennes.

THURSDAY, MAY 19.

Forenoon Session, A. B. Philputt, President, Presiding.

9:00. Bible Study, Prof. C. B. Coleman, Indianapolis.

9:30. Business Session.

10:45. Address, "Christian Endeavor and Crime Extermination," Edward Owens, Wolcott.

11:15. Sermon, T. H. Kuhn, Frankfort.

Afternoon Session, C. H. Trout, Lafayette, Presiding.

2:00. Bible Study, Prof. C. B. Coleman, Indianapolis.

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2:30. Address, "The Place of the Christian Woman's Board of Missions in the Development of Indiana," W. W. Sniff, Rushville.

2:55. Remarks by State Officers.  
3:15. Conference, "Business Methods in Church Management," led by E. R. Black, New Castle.

Evening Session, A. B. Philputt, President, Presiding.

7:30. Praise Service conducted by Robt. Sellers, Greencastle.

8:00. "The Discovery of Man," President W. E. Garrison, Indianapolis.

A great convention is expected. The church at Lebanon extends a cordial welcome and will entertain all on the usual plan—lodging and breakfast free.



## Evangelists and Evangelism.

By J. M. Rudy.

The First Christian church of Sedalia, Mo., has just closed a good revival meeting. The meeting continued through five weeks, with many interruptions by bad weather. The visible results of the meeting are about ninety additions to the church. Fifty-two of these were by conversion, and the remainder by letter and statement. The preaching was done by Bro. H. A. Northcutt. This was my first experience with this evangelist, and it is a real pleasure to commend him most heartily for his work's sake. I have never worked with a man whose purity and godliness were more deeply impressed upon my mind as well as upon the mind and heart of the entire community.

There are a few things that ought to be impressed upon the mind and heart of every man and every woman who loves this reformation and appreciates its intrinsic merit. It ought to be keenly and deeply realized that our cause and the character of our work as a people are gauged very much by the work of our evangelists. The increased machinery set in motion by a protracted meeting; the larger amount of personal work; the advertising of special services and the calling of the people together daily have the effect of bringing many strangers to the church. These strangers receive impressions in these special meetings which furnish the data for judgments upon us and that for which we stand. These judgments will be favorable or unfavorable, according as the evangelist is real and consecrated, or mechanical and silly (as some are); according as he impresses men that he loves and believes in God and men, or is just working at the "trade" of "evangelism." If his vision is not clear, if he is not "filled with the Holy Spirit," if his soul is not in his work, if he falls in with "fads," if he begins to play "tricks" through the newspaper and the "question box," if he becomes sensational in the bad sense, if he spends much time trying to convince the people that all the denominations are mere sects, and that they are wrong and should do at once what he says they should do, if the evangelist cannot weep over the lost and rejoice over the saved, then the church has lost much of respect in the community as a direct result of the work of the evangelist. The pastor who is left on the field will either resign soon or demonstrate to the community that he, the pastor, is no ordinary man. How? By setting about heroically to correct the errors, to modify the wild, extravagant statements and spiritualize the mechanical work of the evangelist. Alas, how many pastors can accomplish such a task? They have one alternative—move on. But this does not give us back the confidence of the community.

Mr. Moody once said: "He who preaches on hell should have a very tender heart." Should we as a people not realize our need of a class of evangelists more tender, more earnest, more deeply consecrated, and more thoroughly equipped with a knowledge of God's word than any other people on earth? We claim to have taken a higher position—a position above denominational distinctions and party differences. If the position is higher, and it is in theory, then let us be holier. We may cry, "Come to the word of God and unite upon it," but the people interpret this as meaning "come to us." Since this is the fact, why should we not rise in deed and practice, in hard, solid work, in enthusiasm, in inspiration, in such joy and love of holy service that others can say: "Judged by their fruits, they are in advance." The only plea for Christian union which will move this world will be one with more God in it than any other but God's inheritance is in his people.

Our people must rise in their deed to the high level of their creed before this poor ridden world will look longingly toward them. The type and kind of evangelists which our movement is producing ought to cause us serious thought and deep reflection. We cannot allow our cause to be represented by those whose ambition "to count noses" is holding them captive. We cannot afford to turn the

sacred interests that we represent over to those to whom "evangelism" has become a sort of get-rich-quick business and who, when work becomes slack, turn "promoters" with "Rev." before their names. It is time somebody is sounding an alarm. The work of an evangelist in a community should be such that he could return and do a still greater work. This is the second meeting which Brother Northcutt has held in this church. He came before our city ministerial union and gave them a talk on "Modern Evangelism and its Methods" and all the ministers present were delighted. Brother Northcutt is at present arranging to hold a union meeting in a certain Missouri town next summer. Will it not be a step forward for us as a people when some of our evangelists are chosen to lead in great union revivals? Why not? Can it be possible that our central and fundamental position as regards doctrine—the union basis upon which we claim to rest—gives us no great advantage in spiritual power and evangelistic leadership? I am sure we do not care to acknowledge any such thing.

In another article, by the grace of the CHRISTIAN-EVANGELIST, we shall have a word

to say upon the preaching needed in an evangelistic meeting.

Sedalia, Mo.

9

## To the Preachers of Illinois.

I wish to call the attention of the brethren of Illinois to our spring convention for the third district which will be held with the church at Cuba, May 24-26. The church at Cuba extends a cordial invitation to every minister of the district to attend and every church is asked to send as many delegates as can be induced to come. An excellent program has been prepared, and besides there are a number of very important matters pertaining to the interests of the kingdom for which we will need your presence and advice. Brother Marion Stevenson will be in the midst of a Bible institute at Cuba that week and the delegates will have the benefit of an address by him each evening without cost. It will be worth the while that you attend for these Bible studies besides the many other good things of the meeting. Let each church send its minister and delegates.

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## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

### Additions Reported Last Two Weeks.

	April 20.	April 27.
Baptisms.....	822	738
Letters and statements.....	311	304
Denominations.....	51	46

Totals.....1,184 1,088

M. L. BUCKLEY.

Harrison, O., April 27.

### ARKANSAS.

Bald Knob, April 27.—Two baptized at Arkadelphia recently; one at Caldwell last Sunday. Am preaching this week at Wynne, in the Methodist church. Have found 131 members here.—JAMES H. BROOKS.

### CALIFORNIA.

Los Angeles, April 21.—Our work at the East Eighth street church goes forward in good spirit. Five additions recently. One of these, a Catholic young man, confessed Christ last Sunday evening. Foreign mission offering was the largest in the history of this congregation.—E. S. CONNER.

Watsonville, April 26.—Our meeting with home forces, assisted by D. W. Stoner as leader of song, is one week old. Eighteen additions to date. Will report later.—M. D. CLUBE.

### DISTRICT OF COLUMBIA.

Washington, April 30.—Washington churches reported 16 additions—10 by baptism—for the past two weeks. Brother Bagby's Sunday-school has run up to over 500 in attendance. All churches at the capital are on the up grade. The writer recently organized a good Sunday-school and Christian Endeavor in Alexandria. A large hall, centrally located, has been secured and services will be held regularly every Lord's day afternoon. The writer will hold them a meeting some time in May, looking to the organizing of a church. Alexandria now has 20,000 inhabitants and no Christian church. One from Methodists at H street at prayer-meeting Thursday evening.—J. MURRAY TAYLOR, Sec. Wash. Min. Assn.

### ILLINOIS.

El Dara, April 25.—The ladies of the Christian church at El Dara raised \$57 recently by a sale.—J. W. BOLTON.

Dorchester.—I have begun work with the Marine church for half time. Next Sunday I will visit the brethren at Old Union, Green Co.—J. E. MASTERS.

Jerseyville, April 27.—J. W. Larimore, of Loami, held a one week's meeting at the court house here. The audiences were large and the interest intense; three were added. When the meeting began we were scattered and discouraged, now we are encouraged and full of hope, and we feel that Brother Larimore is the man who can lead us on to victory if we can keep him here. Ours is a beautiful city of about 4,500 inhabitants. Our plea was unknown here 'till about three years ago; now the field is white unto the harvest. We need help to build a tabernacle. Are there not a large number of brethren in the state who will help this needy field by giving us from five to one hundred dollars each?

Chicago Heights, April 30.—We have just given a bazaar that has netted \$120; we have a noble band. The Christian Endeavor society pledged \$46.50 to missions, and in all our missions this year will be over \$100. Considering that our organization is only one year old it will be hard to find another as loyal and true to duty as this one. We are very hopeful.—HARRY E. TUCKER, minister.

Quincy, April 29.—Four more additions to

the First church here—two by statement, one by letter and one by confession and baptism; the latter was our leading soprano and one of the best soloists in Quincy.—WALTER M. JORDAN, minister.

### INDIANA.

Odon, April 25.—Great interest in meeting at Odon. Two additions last night. Large building with standing room only could not accommodate large crowds.—CLARKE AND STEVENS.

Anderson, April 27.—I closed my first year with the Central Christian church of this place last Sunday. There have been 86 accessions during that period and 40 dismissed by letter, giving us a present membership of 950. The church has raised during the year for all purposes \$9,000. Of this \$3,200 was paid on the church debt and \$1,000 for missions and benevolences. The church is well organized and all departments are prosperous.—T. W. GRAFTON.

Indianapolis, April 25.—Six added at North Park church yesterday.—AUSTIN HUNTER.

### IOWA.

Webster City, April 25.—I preached the anniversary sermon to the Odd Fellows and Rebekahs yesterday morning. The church, which seats seven to eight hundred, was filled. Christ was preached as the only way. The church exalted as the divine institution which is to absorb and unite into one kingdom all the kingdoms of earth and to make of the families of the earth one great universal brotherhood. Two more by letter a week ago. Quarterly report showed a net gain of 36 April 1. Forty young people in my Bible class yesterday.—J. WILL WALTERS.

Keosauqua.—We are now comfortably located. The work is moving along very satisfactorily. There have been 17 additions since I came. Under Bro. J. W. Rowley as superintendent, the Bible-school has nearly trebled in number, and under Mrs. Floe Starr the Christian Endeavor is growing in interest and membership. Our congregations are gradually increasing in attendance. I delivered the memorial address for the Odd Fellows in the M. E. church last Lord's day to a splendid gathering. Will Sister Clara Hazelrigg please let me know at what time this she will be available for work with this church, as I do not know her address?—W. L. EVERETT.

### KANSAS.

North Topeka, April 25.—Two more, a husband and wife, were added to our number yesterday by letter.—F. H. BENTLEY.

Herington, April 24.—Organized a Junior Endeavor society with 24 members. It was a rainy day and many could not come. We expect to have a society of 75 by next meeting. Miss Fannie McHale was elected superintendent.—\*\*

Wichita, April 29.—Our fifteen days' meeting with Brother Chamberlin, the pastor at Payne school house, resulted in twenty-four confessions. I go to Coldwater to day. Churches and scattered Disciples wanting a meeting write me. Permanent address, 1117 S. Main, Wichita, Kan.—E. A. NEWBY.

### MICHIGAN.

Detroit, April 25.—Yesterday closed my first year's work with the Central church of this city. Results have been most gratifying. Until last October we put our energies into preparations for the great national convention. It was a success and did us much good. After the fire our church had to be repaired within and without, from foundation to roof. We took the opportunity to make some needed changes. A larger and better pipe organ now stands where the old one burned on August 5 last. The church had carried a mortgage of nearly five thousand dollars for thirteen years. It was in some respects the "old man of the sea." In December we raised in cash seven thousand two hundred dollars and paid off this mortgage and every other claim against the church. For missions the church, auxiliaries and individuals have given about two thousand dollars. For all purposes we have raised and paid out \$14,200. Ninety-two have

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been added to the church, mostly at the regular services. Our prayer-meetings are the largest in the history of the congregation. We praise God for making us willing to do this portion of our duty.—C. J. TANNAR.

St. Louis, April 28.—Meeting of 18 days; 27 added. J. C. Meese is a splendid pastor and co-worker. We continue.—J. S. RAUM.

## MISSOURI.

Lamar, April 26.—One confession last Lord's day. Just closing a series of sermons on the ten commandments to full house of appreciative hearers. Have honor to become president of ministers' alliance. We meet every Monday morning.—S. W. CRUTCHER.

Kansas City.—Two confessions at the Sheffield church since last report. Took offering for state missions April 1, which amounted to \$30. All departments prosperous.—G. E. JONES.

Kansas City, April 23.—Our Sharon Springs, Kansas, revival closed April 16 with 29 from the world, four reclaimed and two by letter, total, 35. Population about 150. Invited to return. Baptized two at Grinnell April 17. These places need a pastor. Our next meeting is at Tyler, Texas, May 8.—FREDERICK F. WYATT AND WIFE, evangelists, Kansas City, Mo.

Doniphan, April 25.—Dedicated here yesterday. Needed \$600 and raised \$1,531. Had five additions last night; 22 to date.—J. M. HOFFMANN.

Memphis, April 25.—Everything moving nicely. We continue Bible-school contest another three months with change in working.—M. T. NICOSON.

Moberly, April 30.—One addition by letter and one confession last Sunday. We are getting ready for Scoville and De Loss Smith. They come May 8. We are working for a great meeting. Our meetings at Dexter continued eleven days; seven confessions and seven otherwise.—JAMES N. CRUTCHER.

Sedalia, April 25.—We closed our meeting here last night. There were 94 additions. I will go at once to Whitesboro, Texas, to begin a meeting.—H. A. NORTHCUTT.

Doniphan, April 30.—J. M. Hoffman, of Goldfield, Iowa, closed a glorious meeting of three and a half weeks, in this city last night. He raised sufficient money to pay off the church indebtedness and secure new seats for the church, and dedicated the building on last Lord's day. A big congregation was present at the dedicatory service, notwithstanding the rain was heavy all forenoon. During the meeting there were 30 additions to the church, 15 of them being by confession and baptism. It was intended that the meeting should continue over to-morrow, but Brother Hoffman received news that his wife was sick, and left for home to-day.—J. P. CAMPBELL.

## NEBRASKA.

Pawnee City, April 25.—We closed a 29 days' meeting at Pawnee City yesterday. There were 65 additions. Much the greater number were by confession and baptism. A few united by commendation and a number came from Baptist, Methodist and Presbyterian families. I held a 23 days' meeting with the Pawnee church 20 years ago with 59 additions. In the late meeting we had 59 additions up to the twenty-third day. Theodore A. Lyndenmeyer is the godly preacher now.—SIMPSON ELY, Joplin, Mo.

Geneva, April 28.—Recently closed a meeting at Beaver City church, A. C. Corbin pastor, with twenty five added in about three weeks. This is the fifth day of our meeting here. Crowded house every night. Large numbers turned away unable to get into the building. We commence the "old time religion" Sunday.—DE FOREST AUSTIN AND FRANK McVEY, evangelists.

## NEW MEXICO.

Albuquerque, April 25.—Commenced work in this city March 15 with 27 members. We

now number 45. Two added yesterday. This church is a noble band of Christian workers. With strong faith in Christ they can and will, in his name, go on to victory. I should be glad to hear from scattered brethren in New Mexico who have a will to work.—H. M. BANDY.

## OHIO.

Bellaire, April 24.—Two young married women made the "good confession" last night. Four men have been baptized since last report. Geo. E. Hopkins and others are maintaining a mission Sunday-school on Indian Run near the city. Benj. L. Smith gave us a great address on home missions yesterday morning. We are hoping to reach a sum in our offering for home missions to continue the support of our own missionary.—SUMNER T. MARTIN.

Dayton, April 26.—Closed a two weeks' meeting at West Side church last Sunday with home forces; 92 accessions, 10 by confession and two from denominational churches. Three confessions and one from the Methodists not reported before.—G. B. STEWART.

Painesville, April 25.—The church is in a prosperous condition. There have been over 50 additions in the last six months. All our missionary offerings have increased and all have gone beyond our apportionment. Our Sunday school is by far the largest in the place and doing a good work. All departments are quite active. Prospects are good for a growing work in this old "western reserve" town.—J. P. MYERS, pastor.

Youngstown.—Four additions the past two weeks at the Third church: one by letter, one from the M. E.'s and two by baptism.—L. J. MCCONNELL, pastor.

## OKLAHOMA TERRITORY.

Cherokee, April 30.—Two added to the church at Ingersoll, since last report by statement.—M. B. INGLE.

## PENNSYLVANIA.

Sharon, April 25.—Closed a four weeks' meeting with the church here last night, Bro. A. A. Honeywell pastor. It has been a fine meeting; 110 added—91 by baptism.—F. A. BRIGHT, evangelist.

## SOUTH DAKOTA.

Presho, April 29.—Fifteen came forward at the invitation Sunday. We will continue the meeting two weeks.—W. J. DODGE.

## TENNESSEE.

Highland Park, April 29.—My work here began last January. Up to date we have had eight additions, three from the Methodists, one from the Baptists, three from other congregations, and one from the world. The church is in a fine condition. A large and growing Sunday-school is under the superintendency of Bro. Wm. Cosby. Our Christian Endeavor is full of life and vim with Brother Cothey as president, and our devoted Sister Mathuse to assist in the work. Our congregation has almost doubled in number. We have here some of the best and brightest people in the brotherhood.—RUFUS ROWLAND, minister.

## TEXAS.

Collinsville, April 25.—After finishing the work of organizing and housing the Second Christian church at New Orleans, La., I returned to Dallas, and ran up to Collinsville and preached one week and baptized five persons and organized a church yesterday.—JOHN A. STEVENS.

Garland, April 24.—Six additions to the church to-day; three by letter and three by statement.—CHAS. CHASTEEN, pastor.

## WASHINGTON.

Cheney, April 25.—One addition by statement on yesterday and one good confession April 17 by a young woman, a student of our state normal. Church is much encouraged.—R. M. MESSICK.

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### Changes.

A. P. Aten from Roseville, Ill., to Van Buren, Ark.

Geo. Gowen from Louisville, Ky., to 140 N. Vine St., Nashville, Tenn.

Edwin C. Boynton from Whitewright, Texas, to Hobart, Okla.

F. L. Moore from Republic, Mo., to Galena, Kan.

E. W. Brickert from Houston, Texas, to San Antonio, Texas.

W. Worsdell from Cameron to Vermont, Ill.

W. W. Pew from Oroville to Concord, Cal.

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## People's Forum

### Lectureship Notes Noticed.

The venerable W. T. Moore, in the CHRISTIAN-EVANGELIST of the date of April 21, writes under the caption, "Lectureship Notes." It is the last paragraph of this contribution that I wish to notice. Brother Moore says, "Brother Denton, of Warrensburg, entered his protest against the teaching of the book," meaning, of course, Clarke's "Outlines of Theology," which was most ably reviewed by Brothers Calvin and Cupp. Brother Moore will, I know, stand corrected when I say it was not the teaching of the book as a whole, but certain parts of the book, viz., the latter portions of the book on the questions of the resurrection, the second coming and the judgment against which I raised my voice. The editorial report of the Lectureship, same issue, page 501, gives this as the part which "aroused the criticism."

Again, Brother Moore says: "According to Brother Denton's view, it seems to us, progress is simply impossible, for the reason that we must not read anything that conflicts with our present knowledge and present convictions. It seems to us that preachers, at least, ought to be trusted to do what the apostle Paul urges all to do, viz., 'Prove all things; hold fast that which is good.'" No such position was taken. I do not care to go before the readers of the CHRISTIAN-EVANGELIST as opposing the widest reading upon the part of the preacher. This was so stated in answer to one brother at the Lectureship who, in the discussion, undertook to give my remarks that turn. It is not reading that was opposed, but it is the reading that does not "prove all things" read; a reading that accepts without question, that takes in the whole statement seemingly because it is new, modern, up-to-date; a disposition to fall into line, without reservation, with whatever is new; a disposition to take up with the fad of the "new," the "modern," the "critical"; a reading of the class of books that treats philosophical and religious subjects as a preparation for pulpit work, to the neglect of the reading and the study of the scriptures. I said this was making dry baptisteries in Missouri. And I am constrained to believe that Brother Moore believes this as strongly as anyone.

The resurrection, the second coming, the judgment are subjects that lie, for the present, outside the field of human experience. They can only be consistently treated, as they are in the New Testament, from the viewpoint of revelation, not philosophy. I do not believe—and I so stated—that Dr. Clarke treats them from that view-point. That is, he fails to show how his conclusions can be reconciled with those of the inspired writers. I am standing upon revelation, not philosophy. I am opposed to throwing away what have come to be the most cherished hopes of a vast majority of the followers of the Lord, which hopes have been built upon a plain man's understanding of the promises of the New Testament, for no better reason than that some man, however learned, by what he calls reason has reached some other conclusion. To me it is not reason; it is folly.

If anyone says, "Why, the New Testament writers were mistaken as to the time of the second coming," and thus places himself upon the platform of an insufficient inspiration, coming back to the old doctrine of reason, not revelation, as the seat of authority in religion, it is of no consequence to me in my contention, for I simply do not stand upon that platform. There may be some difficulties of interpretation in the apostolic statements about the end of the world, but, in my opinion, they have been greatly overworked. But the time was a question about which Jesus seems to have intentionally left them in suspense. It is not to be classed with the fundamental questions of the resurrection, the second coming, the judgment. When Jesus promised his apostles the Holy Spirit

as one who would lead them into all truth, he was certainly meaning to cover these great subjects. I do not put my knowledge up as authority on these subjects. I have none on them. My contention is that neither does Dr. Clarke. I am simply holding to what I think the book tells me.

Brother Moore says, "Notwithstanding Dr. Clarke is well known to be one of the most orthodox of modern writers on theology." This is begging the question. Dr. Clarke's statements must stand the test upon their merits separately. He cannot plead for any one of them, "It must be true, for Dr. Clarke is the most orthodox of modern writers on theological subjects." That is the very thing in reading that I was trying to correct. You cannot "lump" a man. Nor can you "lump" a book. Suppose, for an example, one should try it on our venerable brother, for whom I have a very high personal regard. Why, he would, on the one hand, out Nashville Nashville, and, on the other, out-Chicago Chicago. In some instances men are better than their theology, as was stated at the Lectureship; and in some not so good. Even Dr. Clarke, I fancy, would not claim this shelter for himself.

Let us have the widest possible reading upon the part of the minister, consistent with the time he should give to the book that contains the message he is to proclaim. But let it be a discriminating reading. Let things that are sacred to the people alone until there is something more definite than a "think-so" that they are out of date. Deal with the message. That is my contention. I simply wanted to make these corrections, and to state my own grounds. Now that I have done so, as I did at the Lectureship, let Brother Moore meet me here, and not upon some imaginary ground I never dreamed of taking.

H. A. DENTON.

Warrensburg, Mo., April 25, 1904.

### Leave Them Alone.

Brother Editor, I wish you had not published my article on, "Do We Need It?" or that I had said nothing about preachers' going into "get-rich-quick" schemes. Letters! letters! If you could only see them! Can't you stop them? If you will not let me answer them through your paper, I shall have to sell the best cow on the farm to pay postage. Let me speak this once. I will plead your cause, for the burden of these letters is: "Why do not our papers warn the preachers and expose the schemes?" Here is my answer:

Be reasonable, brethren. Let us not blame our editors for all our ills. Often, when I read the papers, I am grateful beyond expression for what they do not publish. Have you forgotten the burden of the song your mothers sang to you, when first your attention was called to wandering sheep—"Leave 'em alone"? This instruction lacketh not wisdom for age as well as youth.

When a man spends a lifetime in getting up a "smooth-self-heating flat-iron," "self-jerking-sucker-hook," "snipe-trap" or what-not, the trap has to be set or money will be lost. The trap set, game should be forthcoming, driven or led. Preachers ought to be good leaders. Leading is their God-given business. "Fishers of men," they. Suckers are fish. Fish are game. Who could not preach a sermon with such connected food for thought?

Promoters of "unique plans" for putting goods on the market are not slow in following "leads." "Go to now," say they. "Let us get to ourselves wisdom. Our goods are marketable, our business honorable, our propositions clean and our agents trustworthy. Eureka! Who is more to be trusted than the self-sacrificing preacher? He needs money and we need him; at least we need the men whom he can influence. He will not think of selling our goods. This will we do: we will sell him a county right for \$1,000 and make him a partner agent. That is to say, for every person whom he may commend, lead or direct to us and who gives us \$1,000 for a county right, we will give the preacher \$500—half a year's salary for most preachers. Now! Who dares say that our proposition is not

clean, our dealings not honest and our business not honorable? No one!"

True! Very true! All too true! It would be a foolish editor who would make himself the conspicuous "defense" in a damage suit; all for the sake of keeping a few Balaam spirited preachers out of such "unique" schemes of placing honest goods on the market. It would be a dumb ass, indeed, that would bray for such provender. There is but one thing that our editors can do—"Leave 'em alone."

With a similar scheme one preacher made \$500 in one week; another \$7,000 in less than two months; while another wrote 20 letters to personal friends commending the "unique" enterprise and later received a \$2,000 check for his labor. All possible, and possibly all true. But what of it?

Here are some suggestive facts:

Fact No. 1. Pastor A. within one year came to be worth \$30,000. He listened not to counsel of brethren, "grew fat and kicked"; today he is all but a friendless, second-rate book agent; while others, to save themselves, pay life insurance premiums on a fellow that just will not die.

Fact No. 2. Pastor B. married a wife who received as a wedding gift from her father a little home worth \$2,000. Pastor worked hard. God blessed him and his labors. By a certain investment in a day, as it were, pastor became able to write his check for \$50,000. Time moved on and pastor knew troubles such as try men's souls. He might fall, but he would fall alone. So he did. Blessed memory his. Such be mine, oh Lord! When he died, however, he had no other earthly possessions than his faithful wife's wedding gift.

Fact No. 3. Pastor C's salary \$1,000. Work prosperous, home happy, sermons powerful. Land boom. Pastor in it. New ideas, new prospects, pastor's check honored for \$70,000 at any bank. New perils. Boom again! Gun burst! Pastor's health failed, wife and children take in washing.

I read all this to my wife and she said: "Filander, you write with a full heart and an empty head. Your correspondents want to keep our preachers from getting into such pitfalls. Think of what Brother Split-throat is doing. Gave up a pastorate with a \$1,400 salary to go into the oil business. Think of the young men who followed. Then it was a pickle plantation, and now it is one of those 'unique propositions.'"

"Yes, Percila," I said. "Brother Split-throat makes me think of Jim Watson's parrot. Jim sold tickets for a circus and always kept Polly hanging above his head, while he sold the tickets. Jim's speech was short but full of wisdom when a rush of business was on. 'Stand back, gentlemen,' he would say. 'Take it one by one. There is plenty for all.' One day when the rush was over Polly was not to be found. After much search Jim saw a flock of crows having a jubilee in a strip of woods outside of town. He hastened to the spot. There was Polly, clinging to a limb of an oak tree, screaming: 'Stand back, gentlemen. Take it one by one. There is plenty for all.' Polly had just three feathers left when Jim got her home."

Percila sighed and said: "Filander, you don't know."

Perhaps I do not, Brother Editor; but when you don't know is a good time to—

"Leave them alone,  
And they'll come home,  
Leaving their fleeces  
Behind them"

Sympathetically yours,  
FILANDER FUSOME.

P. S. There may be some comfort in the sentiment, "The Lord tempers the wind to the shorn lamb."

"Bah!" I hear them.

"Bah! bad!" Poor little lambies!

Don't worry, children. "Leave them alone," and they will be wise sheep some day.

F. F.

### A Fine Kidney Remedy.

MR. A. S. HITCHCOCK, East Hampton, Conn., (The Clodier), says if he suffer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.



## Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

**Man Preparing for Other Worlds, or The Spiritual Man's Conflicts and Final Victory.** By William Thomas Moore, M. A., LL. D., St. Louis. Christian Publishing Company, 1904. Price \$2.

The author of this book has reached that point in life where one who has been devoting himself to the study of religious subjects for his whole lifetime desires to put in permanent literary form some of the chief results of his thinking. This work by Dr. Moore may be said to embody the best thought of his life on a wide range of religious and theological subjects. It is impossible in a brief notice to give the reader any adequate idea of the contents of this volume. It consists of fourteen chapters, and after the introduction deals with such topics as: "The Old Spiritual Man—His Creation;" "The Old Spiritual Man—His Degeneration;" "The New Spiritual Man—His Birth and Growth;" "The New Spiritual Man's Character and Influence;" followed by other chapters on "The Spiritual Man's Ethical Standard;" "His Great Teacher;" "His Rest in the Rest-Giver," and "In the Church;" "The History of the Departure from the Ideal Church and the Return to It;" "The Spiritual Man's Symbol of Power;" his "Equipment for Service;" and his "Assurance of Victory." Perhaps the chapter that will attract most attention, because of its novelty, is the last one, entitled, "Death and the Other Side," in which the author speculates as to the future abode of the redeemed. He argues the theory that the earth is the center, not of the solar system, but of the universe; that it is the "incubating planet" where rational beings are born and trained for other worlds, and that the starry universe above us is to be the abode of the saints in the future.

Among the theological problems discussed is that of the spiritual birth, and his exegesis of John 3:8 departs so widely from the usual interpretation that it is certain to awaken considerable discussion. One thing can be said of his exegesis, and indeed of the whole book, and that is that it lays supreme emphasis upon the spiritual side of Christianity. The book is gotten out in the best style of modern book-making. As to matter, it would appear to admit of some condensation, though the repetition of ideas in different forms will serve all the better to impress its points upon the average reader. If the work is lacking in that concentration and argumentative cogency which characterizes the author's previous work, "The Fundamental Error of Christendom," it covers a wider range of topics and addresses a larger class of readers. It is a noteworthy book and deserves to be carefully read by all who are interested in the vital problems with which it deals. Few men among us now living have occupied a more prominent place in the brotherhood for more than a whole generation than has the author of this volume, and the fact that he is an independent thinker, and has the courage of his convictions, entitles his writings to the greater consideration.

## Marriages.

**BRAWNER—BRAZELTON.**—Married, at Converse, Mo., April 28, 1904, by J. W. Perkins, Birch Brawler, of Monument, Colo., and Miss Stella K. Brazelton, of Converse, Mo.

**SULLENGER—MOONEY.**—Married, at the new home of the happy couple, Oakton, Ind., at 8:45 P. M., April 24, 1904, George T. Sullenger and Mary L. Mooney; Willis M. Cunningham officiating.

**WILLIAMS—FERGUSON.**—Married, at Hope, Kas., April 27, 1904, Charles E. Williams and Julia A. Ferguson; F. M. McHale officiating.  
Herington, Kas., April 29, 1904.

## Obituaries.

Notices of deaths (not more than four lines) inserted free. Obityuary memoirs, one cent per word. Send the money with the copy.

### COX.

On April 15, 1904, Sister Cox, wife of Thomas A. Cox, state evangelist of Florida, fell asleep in Jesus at McIntosh, Fla. She had been in ill health for years but patiently bore her suffering. She was born in Monroe county, Ky., Feb. 22, 1850. In early years Sister Cox confessed her Saviour and was baptized by the father of her then future husband. She was married to Thomas A. Cox, Aug. 25, 1870. The Lord blessed them with two sons and one daughter all of whom still live. The remains were brought to this place for interment. Brother Cox served the church here as its pastor at two different times—in all about six years, and desiring that the ashes of his beloved companion might rest among friends, brought her body here for burial. The funeral services were conducted by F. C. Cauble, of Vincennes, assisted by the writer. May the Lord gently lead our brother and his children through this dark hour to the brighter day when they may join again their beloved in their Father's house, never more to be separated. L. F. DRASH.  
Bloomfield, Ind.

### DAVIDSON.

Claude Verner Davidson, age 20 years, 5 months and 14 days, departed this life April 21, 1904. He was a young man of exceptional character, well-beloved by all who knew him. He made his confession in Christ at the close of a meeting held at Isadora in September, 1903. The funeral sermon was preached in the Isadora Christian church and his remains were laid to rest in the Isadora cemetery.  
Grant City, April 25, 1904. J. A. MCKENZIE.

### EMERSON.

Pearl Dooley was born Dec. 29, 1880; died at Asherville, Kas., April 10, 1904. She was married to F. A. Emerson, April 9, 1902. To them was born a son, Ralph Waldo, Feb. 19, 1904. They came to Asherville in March of 1903 at which time Mr. Emerson became pastor of the Christian church here. Her life was godly and exemplary. She was beloved far and wide for her meek yet cheerful spirit. A great circle of friends mourn her loss and extend to her bereaved husband their earnest sympathy. The funeral was held in the Baptist church in Asherville, L. O. Hudson preaching the sermon. A great congregation assembled to honor her memory. The body was interred in beautiful Green Mound cemetery there to await the resurrection morn.  
A. ROSALEA PENDLETON.

### HENDERSON.

Sister Ella E. Henderson, wife of Dr. M. D. Henderson, died at their home in Pleasant Plains, Ill., on April 24, age 37. She leaves to mourn her death

a husband, a son four years old, an infant of seven weeks, an aged mother, two brothers and numerous other friends. Bro. J. H. Henderson, the doctor's brother, being pastor of Pleasant Plains church, called the writer, a former pastor at Waverly, was called to take charge of the service. She was a loving wife, a devoted mother and a faithful Christian.  
W. C. BATTENFIELD, pastor.

Tullula, Ill., April 14, 1904.

### LEGG.

Judge S. H. Legg died at Sheldon, Mo., the home of his son-in-law, Elder Joe E. De Jarnett, April 26, in his 74th year. He presided as county judge, both in Cole and in Morgan counties, Mo. Became a Disciple in early life and lived a consistent Christian ever after. Of nine children five survive. A large company attended the funeral services conducted by the writer. He was honored by family, by church and state.  
S. W. CRUTCHER.

## Statement From Judge Scofield.

TO ALL WHOM IT MAY CONCERN:—In the early part of this month I learned, for the first time, through a friend, that my name was being used as counsel for the Chicago-Texas land and lumber company. Upon obtaining this information, on April 8, I wrote to the president of the said company, advising him that my name had been used as counsel for the said company without authority, and insisting that the company desist from further use of my name in that connection. I desire to say now that I know nothing about the business or affairs of the company; I have never been in its office at Chicago,—in fact, I have not been in Chicago at all since last August; I have not met any of the officers of the company for years; I have not seen the books of the company; I know nothing about its lands; I know nothing about the management of its affairs; I am not a stockholder in the company, and never have been; I have never received, or become entitled to, any compensation whatever from the company, as counsel or otherwise; I have never been called upon by the company to give advice as to its business, and I have never given advice concerning the same.

CHARLES J. SCOFIELD.

Carthage, Ill., April 30.

# The Round Table

A NEW WEEKLY FOR GIRLS AND BOYS

\*\*\*

EDITORS {W. W. DOWLING, Editor *Our Young Folks*.  
METTA A. DOWLING, Editor *The Young Evangelist*.

\*\*\*

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## Family Circle

### My World.

I see him reading with earnest face  
Of the lands beyond the sea;  
His knowledge is growing from day to day,  
And the sad thought will not flee  
That the world to him is so wide, so wide,  
And the world is so narrow to me.

I see him walking the city streets,  
Where the men that labor be;  
I see him helping the poor and weak,  
The light of God's love to see.  
Ah, the world to him is so deep, so deep,  
And the world is so shallow to me.

For the daily duties press me so  
And the children fret and call,  
And the days go by, and the moments fly,  
And I do not live at all;  
For I am too tired to think and read,  
When the evening shadows fall.

But listen! I hear the baby's voice  
In a plaintive little cry;  
But as I hasten to where she lies,  
I see her laughing eye,  
As she clasps my neck with the trusting love  
That in baby hearts doth lie.

The door swings back and a laughing boy  
Is standing here at my side:  
"I just came in to give you a kiss,"  
He says with his arms spread wide—  
Ah, did I complain of this world of mine?  
Has aught to me been denied?

Oh, dear little lives that cling to mine,  
With a trust so precious to me,  
If I can fathom in all my life  
One half of your mystery,  
What a great, wide world, what a beautiful  
world,  
What a wonderful world 'twill be.  
Toledo, O. M. G. V.

### Queer Things in Nature.

Whatever opens up new doors or windows for us into the world about us, whatever widens the field of our interests and sympathies, has some sort of value, says John Burroughs in *Country Life in America*. But much of the so-called nature-study opens no new doors or windows; it affords no mental satisfaction, or illumination, or esthetic pleasure; it is mainly pottering with dry, unimportant facts and details. Do you know the edelweiss flowers or our own matchless arbutus after you have merely analyzed and classified them? No more than you know a man after having weighed and measured him. The function of things is always interesting. What do they do? How do they pay their way in the rigid economy of nature? How do they survive? How does the bulb of the common lawn-lily get deeper and deeper into the ground each year? Why does the ginger-root hide its blossoms when nearly all other plants flaunt theirs? Why do the roots of trees flow through the ground like "runnels of molten metal," often separating and uniting again, while the branches are thrust out in right lines or curves? Why is our common yellow birch more often than any other tree planted upon a rock? Why do oaks or chestnuts so often spring up where a pine or hemlock forest has been cleared away? Why does lightning so commonly strike a hemlock tree or a pine or an oak, and rarely or never a beech? Why does the bolt sometimes scatter the tree about, and at others only plow a channel down its trunk? Why does the bumblebee complain so loudly when working upon

certain flowers? Why does the honey-bee lose the sting when it stings a person, while the wasp, the hornet, and the bumblebee do not? How does the chimney swallow get the twigs it builds its nests with? From what does the hornet make its paper?

I have never been greatly interested in spiders, but I have always wanted to know how a certain spider managed to stretch her cable squarely across the road in the woods, about my height from the ground.

### Earthquakes and Microbes.

Do earthquakes set microbes in motion or do they only affect the nerves? is a question which has been raised recently. From early times pestilence has been regarded as one of the accompaniments of earthquakes. Nor is this perhaps a mere figure of superstition. Many instances of epidemics following upon earthquakes are on record, says the *Lancet*. Thus, in 557-60 A. D., earthquake years, Constantinople was visited by a pestilence, and in 615 A. D., after more than a decade of seismic disturbances, which extended from Japan to the Mediterranean, the whole of Italy was visited, according to Sigonius, by a fearful epidemic, of which the nature is not recorded. Old writers, such as von Pienciz, an authority on the Lisbon earthquake of 1775, were wont to attribute the proneness to disease exhibited by whole populations during earthquake seasons to shaken nerves begotten of prolonged suspense and broken rest at night.—*Leslie's Weekly*.

### Don't Marry This Man.

To reform him.  
Who is a pessimist.  
Who is a spendthrift.  
Who is erratic or ill balanced.  
Who is fickle in his affections.  
Who is shiftless in everything.  
Who is selfish, mean, and stingy.  
Who never works unless he has to.  
Whose word you cannot rely on.  
Who is an inveterate cigarette smoker.  
Whose highest ambition is to become rich.  
Who is namby-pamby, weak, and effeminate.  
Who associates with women of low character.  
Who is a bully at home and a coward abroad.  
Who is not particular about his intimate associates.  
Who is jealous of every man who looks at his fiancée.  
Who thinks woman was created for his convenience.  
Who thinks it cowardly to refuse to drink and gamble.  
Who has no sympathy with your ideals and aspirations.  
Who believes that all courting should be done before marriage.  
Who is always making excuses for not meeting engagements.  
Who sneers at religion, woman's virtue, and everything sacred.  
Who thinks that a woman should have no interests outside her home.  
Who has one standard of morality for men and another for women.  
Who does not respect you enough

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not to presume to be over-familiar.

Who loses his temper and indulges in profanity on the slightest provocation.

Who brags about how much he can drink and dissipate and not show any signs.

Who claims all the prerogatives of a lord of creation, but tries to shirk all his duties.

Who forgets his betrothed as soon as he meets somebody who can interest him more.

Who is vulgar and gruff, and brutal in his speech and manner, and whose tastes are coarse and low.

Who is secretive and constantly covering up his tracks, and on his guard lest he betray his real self.—*Orison Swett Marden, in May Success*.

### A NOTRE DAME LADY'S APPEAL

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### Dreams.

By Eugene Clay Ferguson.

I've heard the shimmering aspen leaves  
A melody declare,  
When wintry winds were howling round,  
And branches all were bare;  
And I have smelled the clover bloom,  
The weary winter through—  
These were but dreams that I have had,  
But waking never knew.

The mocking bird has trilled his note  
To my too eager ear,  
And I have heard the matin song  
Of meadow lark full clear;  
And waving fields full oft I've seen  
All clothed in emerald hue—  
These were but dreams that hope has brought,  
That waking proved untrue.

But from the south land far away,  
The wind a message brings  
Of faint perfume, and I can hear  
The sound of rustling wings;  
And when I wake at dawn of day,  
From dreams so oft untrue,  
The lark has come and I can hear  
His song from out the blue.  
*Bloomington, Ill.*

### Layers From the National Onion.

Each nation has its own set of pre-conceptions. We must take them altogether, or not at all. They are as compact and as natural a growth as the concentric layers of an onion. Here is a sentence from Max Muller's autobiography, thrown out quite incidentally. He has been telling how strange it seemed, when first coming to Oxford, to find that the students got along without dueling. Fighting with swords seemed to him the normal method of developing manliness, though he adds that in the German university "pistol duels are generally preferred by theological students because they cannot easily get a living if the face is scarred all over."

This remark must be taken as one would take a slice of the national onion. One assumption fits into another. To an Englishman or American there is an incongruity that approaches the grotesque—because our prejudices are different. It all becomes a matter-of-fact statement when we make the proper assumptions in regard to dueling in general and theological students in particular. Assuming that it is necessary for theological students to fight duels, and that the congregations are prejudiced against ministers whose faces have been slashed by swords, what is left for the poor theologues but pistols? Their method may seem more dangerous than that adopted by laymen, but Max Muller explains that the danger is chiefly to the seconds.—*Samuel M. Crothers in the May Atlantic.*

### No Third Load.

A negro of my acquaintance, says U. B. Phillips in the May World's Work, had agreed to pay a third of his cotton and corn crops to his landlord. When the season had passed and inquiry was made why he had brought no corn for rent, he explained: "Well, you see, boss," said he, "'twuz dis way. I tuk'n heaped all dat cawn crap on de groun', an' I wuz gwine tuh haul two loads to my crib an' den one load to youn, an' two loads to my crib agin an' one to youn. I hauled dem fust two loads all right, but dey wuzn't no third one fo' yo' rent."

## Dyspepsia Cannot Exist

where the stomach is entirely relieved of its work of digestion. When the stomach has nothing to do but rest, it gets well and



strong in a natural way. The perfect dyspepsia cure, therefore, is one that will digest the food and permit Nature to restore the stomach.

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do just this thing. No matter how much you eat or what the condition of your stomach is, your food is properly and perfectly digested and your stomach regains its strength and gets sound and well.

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### The Bloody Wars of the Ancients.

In ancient times, when men fought with battle-axes, swords and spears, and with bows and arrows, it was necessary that armies should come to very close quarters in order to get within range. An open field was usually chosen, within which both armies lined up in mass form to oppose each other. Then men entered the fray like a lot of ravenous wolves. The battle was decided less by skill than by sheer brute force and the power of numbers. Defeat then meant annihilation. There was no means for covering retreat. When the battle began to turn, the enemy was already at the heels of the vanquished and in a position to cut them down without mercy, while yet frenzied with the fury of the fight. It was not infrequent then that half the numbers engaged were killed. One hundred thousand Persians fell in a day before Alexander. Hannibal slew at Cannæ, 216 B. C., forty-eight thousand Romans out of sixty thousand. In the great battle in the Valley of the Marne, in October, 451 A. D., between the combined Romans and Goths, and the Huns under Attila, the allies slew the invading barbarians at the rate of one hundred thousand a day for three days. That was the bloodiest battle in history. That bloody job stands pre-eminent as an instance of justifiable homicide. It saved Europe from savagery, and rescued civilization. It is estimated that Cæsar's wars

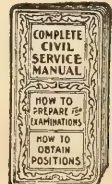
cost more than two million lives. His war bulletins did not report a long list of wounded and a short list of slain. They were death-lists—so many killed. The number of wounded was insignificant.

When firearms were introduced tactics were changed, and armies were no longer hurled bodily upon each other, staking everything upon the issue; but for a long time the firearms were primitive and would not shoot very far, and the tactics were but a modification of the older and simpler methods of hand-to-hand fighting.—*Hudson Maxim, in the May Woman's Home Companion.*

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## With the Children

By J. Breckenridge Ellis

### The Green Witch.

#### CHAPTER IX.

"I guess I have it, George," said Spot a few days later, in the privacy of their bedroom. "I've been making inquiries, and some say that typhoid fever isn't contagious. But I heard to-day that Linnie Greer has it, and if she didn't get it from her brother, it'll do her just as much good! I've been feeling weak and queer for some time."

He sank upon the edge of the bed and looked about helplessly. There was a bright red spot in each cheek that enhanced the beauty of his face; and his eyes, large and glowing, were very attractive. "I hope," said the other, laying aside his book, "that you are only just a little under the weather."

"I don't know. I have hot flashes. And when I try to read—I'm in the middle of a prime novel, 'Bloody Bolt'—I can't go on, for my eyes burn and fill with tears. And I can't smoke; the very sight of a cig excites me."

"Well, that's *one* good thing," remarked George unsympathetically. "These symptoms are interesting and profitable."

"You are a prig," said Spot, looking at him with the air of a connoisseur. "I have classified you at last. The sight of other people's failings makes you exult in your own virtues."

George felt a shock of displeasure and then of self-distrust. Perhaps he *did* glory too much in his plucky fight for an education. Perhaps he *did* treat himself to a dessert of self-complacency when viewing Spot's aimless life. Was there really something of the prig in his attitude toward those with no serious purpose before them, no ambition for culture and refinement? There was silence in the room, which he at last broke. "Spot, if my resolution not to throw myself away, but to make the world know that I have lived in it, and if my seeing that your dime novels and your cigarettes and your wild companions are undermining your manhood—if by this you mean prig, I suppose I must own up."

"Yes," said Spot, rising, "you are a prig, George, but I'm a sick man, or I'd never have told you so. I beg your pardon. Give us your hand."

George rose and grasped his hand, and answered, half laughing, "I acknowledge it, and that's one step toward a cure, isn't it? I hate that kind of a person, and I'll quit being one just as soon as I can."

"Never mind, old man," cried Spot, "if I pull through the fever, I'll give up a lot of things and come and be a prig with you. Look a-here! You're going to that cattle-shed for me if I can't go, aren't you?"

"That was agreed," George replied, suddenly becoming serious.

"Yes. Well, I want to feel that your promise is iron-clad. I'm afraid if I have any doubts about it, I may say all sorts of queer things if I get delirious. Oh, boy, what a time there will be if I speak out some things!

I'm afraid of myself. At this moment I feel as light-headed as a—state senator. You won't have to go till next week. I went night before last and last night; I bunched 'em, to be sure of obeying orders. It didn't do me any good, either, riding so late at night. I was as weak as a popular novel when I dropped off the horse last night."

"Don't feel uneasy about me," said George. "I am acting in the dark and I hate mysteries; but you have assured me upon your honor that it will keep you from disgrace; and if I didn't care so much for you, I'd do it for Flora's sake. So never let your brains get to working over that trouble. Twice a week I'll sign your name in the book, and I shall feel very foolish while doing so!"

"All right—every man is free to have what feelings he will. You have strengthened me by your promise. I'm going to bed. I think I'm in for it."

He was. The next morning George was obliged to inform the family that Spot was unable to rise, and that his exposure to the fever led him to believe he had contracted the disease. The doctor confirmed the fear. Spot was removed to another part of the house, where the room could be heated, and neither Flora nor George was allowed access to the patient. Mrs. Stoner gave up her visits to Kansas City, where she found life more enjoyable than in Burr City, and devoted herself to nursing her son. He was as much a stranger to her as one's son can well be who lives in the same house. But his suffering, his thin cheeks and delicate form brought back in a measure the days when he was her little one, the pride of her life. The mother-heart broke through the cold, bright mask of society veneer.

It was the second week of Spot's illness, and George resolved to imitate his friend's example and visit the cattle-barn on Monday and Tuesday nights, thus relieving his mind of that burden for a week. Accordingly, when the house sank into repose, he slipped down the back stairs and left the house, using the latch-key which George habitually carried. Indian summer had come, and though it was past the middle of October, the air was as warm as on many a summer night. The moon was a little past her full, and did not rise till he had traversed the first wood and reached the open prairie. The burnished disc came quickly into view as if to make up for lost time, then paused to balance itself upon the edge of the world. The solitary traveler felt that the moon had but come to show him how lonely was his road. When he at last reached the thicket where Spot had fastened the horse, he was weary. His five-mile walk after a busy day was an unwonted exertion, and the thought that he must soon return, made his mind heavy like his feet. Not liking the prospect of entering the solitary cattle-barn, he paused to recover his breath, at the same time tightly grasping the heavy oak stick with which he had entered the wood.

It was while he stood thus, to regain his usual calm, that he became aware of a human voice. At first he had at-

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tributed the sound to the waterfall. Now, however, he was thrilled by distinguishing words which mingled magically with the musical splash and hurry of the stream. It was as if the waterfall were singing with a woman's voice. As the stream rolled over the stone ledge, its tones changed, sometimes becoming deep and sombre, sometimes growing light and almost gay. The changes were rapid and incessant. And as the stream thundered and chattered, boomed and frothed, a voice mingled with it, chanting to suit its moods; now tragic and full, now light, yet sad. Filled with wonder and awe, George crept to the margin of the thicket and looked out into the open space, which was flooded with moonlight. His first quick suspicion was confirmed. Upon the fallen sycamore sat Marget Hootin—the "Green Witch." Her appearance so surprised George that for a time he was only dimly conscious of her singing. The light was full upon her face, which was turned in his direction. Each feature was clearly defined. He was thrilled by the wild and beautiful picture, and it needed not her voice to touch him with a sense of profound pathos. Her dress was entirely concealed by green leaves. That she wore the rags of poverty, he did not doubt; but nature had provided a mantle of rustling beauty. Her neck was encircled with autumn leaves of various hues and tints, strung upon thread as a necklace. Her long, glossy black hair was spread out over her back and shoulders in rich profusion. As usual, her feet were bare, but, spotlessly clean, they gleamed under the moonlight like exquisite pieces of ivory. A great mass of variegated leaves had been heaped against the fallen trunk, and her feet rested upon this cushion of gold and silver. Her hand-made robe reached her ankles, but here and there the green folds parted, showing the gleam of her limbs. There was a crown of yellow leaves upon her head, and under its mellow framing the face showed strange and beautiful. The thinness of the cheeks, the length of the face, the prominence of the cheekbones, lent a dignity and charm which seemed to belong to the breath of the October night. In every particular she appeared scrupulously neat. For the first time George saw her unsoiled



by dust or mud. The heavy, black eyebrows, the autumn-brown eyes, the full, red mouth, the rounded chin, were all touched by a grace, a sadness, an elusive charm which made his heart throb with pain.

As the stream frothed white upon the ledge and blackened at its base, she continued to sing, suiting her voice to its changing stress with such sympathy and art that one might easily imagine her a witch, learning an incantation from the mystery of the waters. She sang the air of "Home, Sweet Home," but, as usual, ignorant of the words, she had invented others to suit her mood. George listened, and presently his eyes filled with tears:

"I wander in the forest by waters cold and drear,  
By all the world forsaken, my happiness is here,  
No hand of love to cherish, no smile of one held dear,  
No voice to call me Marget in tones I long to hear.  
Home, home, sad, sad home,  
There's no place so dreary as the place that I call home.

"I dream of lovely pictures, of carpets warm and bright,  
Of walls that ring with laughter, of halls all bathed in light.  
In vain are all my longings, and sad, oh sad it seems,  
There is no place for Marget, no home but in her dreams!  
Home, home, sad, sad home,  
There's no place so dreary as the place that I call home."

She did not sing as one who employs her words as a means to carry forward a pleasing melody. The words were with her the principal part of the song; she felt them; and as her voice uttered them with intense significance, she made the listener feel, also. Her voice was so sure of itself, so unafraid of the heights to which it was cast, so certain of its ability to hold a note and relinquish it at will, that George felt an exquisite delight, while at the same time the tears came. He who appreciates genius, for the time borrows of its power. He is borne beyond himself out upon a sea of emotion which he, alone, could neither navigate nor fathom, but upon whose bosom, sustained by a master hand, he breathes the freedom and the wild delight of untrammelled thought. So it is for him who loves music, while in the presence of a great singer. He is thrilled inexpressibly, while there come to him haunting dreams, vague aspirations like etchings of passions and a power to be great, which alas, dies with the voice that gives it birth. As Marget's voice ceased the liquid music of the plashing waters, weird and melancholy, came as a fitting finale. George, as if drawn by an invisible hand, issued from the thicket and approached the motionless form of the singer.

At sight of him she uttered a cry, and, leaping from the prostrate trunk of the sycamore, sending the autumn leaves flying, she fled in confusion.

"Marget!" cried George, advancing, "don't be frightened. I am alone."

"Why did you come here?" demanded the girl, standing still in the heap of leaves, her eyes opened wide in startled alarm.

"I never once imagined I should meet you here," said George. "I came for something else."

"You mustn't be here," said the other, excitedly. "You must go at once."

There was terror in her voice, but the other stood still, watching her. "You should not be alone in the woods so far from home, at such an hour," he said. "It is very wrong. But are you alone?"

"Yes, that is why I came—to be alone. Go back, and don't spoil the little pleasure in my life. And don't come again—leave me my waterfall, will you not, George?" Her voice changed from command to soft entreaty.

"It is very wrong for you to come here alone," he persisted. "I can't leave you out here in the woods where something horrible may happen to you. Don't you know there is danger from gypsies and hunters and tramps happening along at any time? I must go home with you."

"No," she said, abruptly, "I will not stay with you nor go with you. I am not afraid of anything. But you are in danger right now. I want you to hurry away; I want you to be safe. You were kind to me, and I like you. You are not safe here."

"I don't understand you," said George, quietly. "If I am not safe—are you?"

"Nobody will harm me," said Marget, shaking her head impatiently. Then her flexible voice sought its tones of sweet entreaty. "George, please go from my waterfall, please leave me. Oh, don't break my heart by staying here when at any moment you may be injured! I don't think you are the kind of person to stay where you are not wanted, even if the one who begs you to go away is only Marget."

A sudden suspicion entered his mind, causing him to turn white. He bent fierce, accusing eyes upon her as he cried, "Yes, I understand why you are so anxious for me to go away! You are waiting here to meet somebody. I know who. But he won't come. He is sick in bed, and he has sent me in his place."

"I am not here to meet anyone!" she cried, defiantly, her eyes suddenly blazing.

"I suppose that's why he came before, and why he kept me waiting so long," continued George, still white from fierce anger. "And that's why you dress yourself in beautiful colors, till you are beautiful, too. It is for him. But don't be uneasy, Marget. He won't come to you to-night, nor for many more nights. He has typhoid fever. You may as well go home, now."

"Every word you speak is untrue," cried Marget, vehemently. "I don't know what you mean, unless you imagine I am here to meet a sweetheart."

"I know you are here for that very purpose," cried George. "I see into it all now. He deceived me, and you deceive me. You have a wonderful voice, Marget, and you have dressed yourself in a wonderful manner. Both are for him, but he can't come to you."

With fierce hands Marget began to tear the leaves from her garments. They fluttered upon the ground in little green heaps about her bare feet. A frenzied wrench tore the crown of

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yellow from her head. Presently the poor soiled dress, ragged and patched, came into view. George stood watching her with the stern face of a judge witnessing the execution of the sentence he has pronounced. In a short time the green mantle was all destroyed—the "Green Witch" had vanished, leaving a daughter of the poor, somewhat bowed, as if her shoulders felt the sudden burden of her life.

Then he said, "Yes, I will go." He spoke abruptly, and turning about, strode toward the thicket.

"Stop!" cried Marget, hoarsely. She came toward him in leaps, like a wild creature of the woods. Her face was distorted by wrath. The other did not heed her. Marget rushed to his side and seized his arm in a grasp that gave him pain. "You shall not go with such a lie between us!" she gasped.

George turned and shook himself free. He shuddered at her touch. He did not look at her. Marget stood suddenly still, watching his averted face, her lips pressed tight together. He entered the thicket, then paused. Why should he go near the cattle-shed? Was not the "Green Witch" the cause of Spot's troubles? His mind was too excited to think connectedly. The fact remained that he had given his solemn promise to enter Spot's name in the blank book under the barrel. The promise must be fulfilled.

He found the shed without difficulty, —a low, ill-smelling building with its southern wall fallen into decay. There was no floor, and the roof of thatch sagged low in the middle. Where once had stood a door was now a wide open space. Here and there boards had fallen away from the sides, and the moonlight streamed across the damp ground through these crevices. Under the barrel he found the lantern and the blank book. He lit the lantern and set it near an opening, then carried the book to it, and examined the page where Spot had written his name six times. With a hand still trembling from his recent unwonted excitement, he felt for the long lead pencil with which he had armed himself for his night's adventure. It was gone! With the painful shock of this discovery came the thought that he must have shaken it from his vest-pocket when tearing his arm loose from Marget's powerful grip. It would be necessary to return and hunt for it; he could not let his long walk go for nothing.

(TO BE CONTINUED.)



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# THE CHRISTIAN- EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLI. No. 19

May 12, 1904.

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For the faith against tradition,  
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For the hope whose glad fruition  
Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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### A Duel Between Shott and Nott.

A duel was recently fought in Cumminsville by Alexander Shott and John S. Nott. Nott was shot, Shott was not. In this case it was better to be Shott than Nott. There is a rumor that Nott was not shot, and Shott avows that he shot Nott, which proves either that the shot Shott shot at Nott was not shot, or that Nott was shot notwithstanding. Circumstantial evidence is not always good. It may be made to appear on trial that the shot Shott shot shot Nott, or as accidents with fire arms are frequent, it may be possible that the shot Shott shot shot Shott himself; when the whole affair was resolved into its original elements, and Shott would be shot and Nott would be not. We think, however, that the shot

Shott shot shot not Shott but Nott; anyway it is hard to tell who was shot.

### He "Took" Them.

"During the Spanish war," a young man had said in the presence of General Miles, "I took five Spanish officers without any assistance from the army or navy." "What's that?" asked General Miles, turning upon him abruptly. "You say you took five Spanish officers without the assistance of the army or navy!" "That's exactly what I said, sir," replied the young man. "By myself, and without any loss of blood. It happened at Boston. Here is my card. I am Smallsmith, the photographer. Now if you will allow me to pose you, general—" But the general had fled.



# THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

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## Current Events

After the close of the Boer war, when the South African mines attempted to resume operations they were suddenly confronted by the difficulty, almost the impossibility, of securing labor. The war had made many changes and white labor could not be had. Permanent ruin of the mining companies seemed imminent, and in that event the industrial and economic development of the country would have been indefinitely postponed. Lord Milner's government in the Transvaal has solved the problem—perhaps at the cost of creating others—by the unpopular plan of admitting Chinese coolies for a term of years under conditions which are described as establishing a system of virtual Chinese serfdom for a limited period. Protests against this step have been neither few nor feeble. They have the combined intensity of our anti-Chinese propaganda, especially on the Pacific coast, and the feeling, particularly in protectionist circles, against competition with European cheap labor. The voice of Australia has also been raised in unison with that of the anti-government sentiment in the Transvaal. In Australia, the paradise of trades-unionism, the fight has been constant and strenuous for a "white man's country," and rigorous exclusion laws have been enforced. Such a wide departure from this traditional policy in South Africa is naturally viewed with apprehension.

An official circular put forth by the Russian minister of foreign affairs makes a point-blank denial of the rumors that friendly intervention has been offered by the kings of England and Denmark, and asserts in the most positive terms that intervention will not be permitted under any circumstances, and that, when the war is over, Russia and Japan will settle the terms of peace between themselves without outside interference. This may be merely patriotic bunkum, intended solely for home consumption and to fire the enthusiasm and martial ardor of the people. It is plausibly conjectured that King Edward and King Christian would not have gone so far as they did in proposing intervention if they had not received en-

couragement from the czar. If, however, the announcement is meant in good faith as a warning to the powers, it is not unlikely that Russia is thus early preparing to forestall the very policy which she and the other powers combined to follow after the Chinese-Japanese war of 1894. At that time, the contestants were not left to agree upon terms of peace between themselves, for Russia stepped in to prevent the cession of the Liao-tung peninsula (Port Arthur) to Japan, although China would have preferred that course to the extra cash indemnity which she was compelled to pay. Will Russia yield if the powers interfere similarly in the final negotiations—assuming now that Russia is victor in the contest and is making rather than accepting terms? The text of this circular indicates that she will not tamely endure interference. Yet the settlement between Russia and Japan is a matter in which all the civilized powers are interested. It is no private quarrel between the two, but a matter of common interest. Whichever way the tide of battle turns, it may be necessary for the powers to take a hand in the settlement to prevent the conqueror from imposing conditions which are inconsistent with the general welfare.

Perhaps we should rather say, "What women do not want," for the words are intended as the title of a paragraph and not of a volume.

At considerable expense, Mr. Alfred Harmsworth, the proprietor of a number of English newspapers and magazines, has discovered that women do not want a daily paper edited exclusively for women. He says: "I had for many years a theory that a daily newspaper for women was in urgent request, and I started one. The belief cost me one hundred thousand pounds. I found out that I was beaten. Women don't want a daily paper of their own." This is only another step in the great discovery, which is being progressively made and has not yet been made completely, that women are an integral part of the human race and that a vast number of interests which used to be considered essentially masculine are broadly human. A weekly paper or a magazine may represent a certain small section of one's interests, but it is almost essential that a daily should be comprehensive and made up largely of the things of world-wide human interest. In such

matters there is no distinction of sex. Because a fashion magazine for the special patronage of women can succeed, it does not follow that a women's daily paper can do the same. In learning this lesson at a cost of half a million dollars, Mr. Harmsworth has gained a piece of information which is worth the price, but which might have been more cheaply obtained.

The great Methodist General Conference is now in session at Los Angeles, Cal. Its program provides for the discussion and possibly the settlement for the time being of a number of questions that have been much debated in minor conferences. Most prominent perhaps are the questions of the time-limit and amusements. Apparently there is some division of opinion between the east and the west on the subject of the time-limit. Several conferences have instructed their delegates to secure, if possible, the revocation of the policy adopted four years ago, when the five-year limit was abolished. Methodist ministers, as the law now is, may be appointed for a year at a time, with the possibility of reappointment year after year to the same pulpit, should that be deemed advisable. In the west this policy has not occasioned much restiveness, but in the crowded eastern conferences there has been considerable friction.

Another subject that will probably give the conference much thought is the attitude the denomination as a body should take to what have been known as "questionable amusements." It seems to be generally conceded that some of the older and many of the young people are being lost to the Methodist denomination by reason of the stringency of the rules governing such things as card-playing, dancing and attendance at the theatre. Shall the church continue to be as positive in its ruling as heretofore, or shall more scope be allowed to the individual to act in regard to these questions as his individual conscience shall dictate? The subject is one of gravity and the outcome, as well as the manner of the discussion, will be watched with much concern. The board of foreign missions of the Methodist Episcopal church has just declined the bequest of \$80,000 made in the will of the late W. W. Cooper.



This gentleman was a leader in the church and one of the founders of the Epworth League; but he lost his life in the Iroquois theatre fire disaster. No reason for the refusal of the bequest, which was unanimous, is given, but it is understood it was because Mr. Cooper, against whom nothing else has ever been charged, met his death in a place "not countenanced by the church." And no one knows why Mr. Cooper was present at the theater. This but shows the very strong feeling on the subject.



A moralist of the old school and a fore-runner of the new school of "success" writers passed away last month with the death of Dr. Samuel Smiles, at the age of ninety-two years. His famous book, "Self-Help," with Illustrations of Character and Conduct," published fifty years ago, attained an immense circulation for a book of its class. In a style marked by neither subtlety nor great brilliance, the old-fashioned virtues were championed and a wholesome morality was inculcated, and it was redeemed from the commonplace and the platitudinous by a strain of sound sense and transparent sincerity. In holding up with new emphasis the ideal of "getting on in the world," he became the precursor of a class of contemporary writers who dispense through the current magazines and otherwise their sage advice as to the way to "succeed." Mr. Schwab, it will be remembered—or has it been entirely forgotten, as it deserves to be?—filled this role for a brief period, and there are magazines almost wholly devoted to this type of literature. It would be well if the "success" writers had perpetuated Dr. Smiles's idea of what constitutes success.



One of the world's noted men died at his home in London, England, on Monday. Sir Henry M. Stanley, the explorer, who went after and found Livingstone, the missionary, had been in ill health for several months, but two weeks ago pleurisy with complications set in. Stanley was not his real name, for when but three years of age little John Rowlands was an inmate of the poor house at St. Asaph, not far from where he was born in the neighborhood of Denbigh, Wales, in 1840. There he received his first schooling, and when only thirteen years of age he was teaching smaller children. Two years later he came to the United States as a cabin boy on a vessel bound for New Orleans, and in that city he was befriended by a merchant whose name he assumed. On the death of this friend Stanley went to California and worked in the gold-mines. When the civil war broke out, he entered the Confederate service, but on being captured by the Union troops he

enlisted in the United States navy and attained the rank of ensign. At the close of the war he took up a journalistic career and at one time was a reporter in St. Louis. But it was as correspondent of the New York Herald that he won fame. He was in Crete and Asia Minor for that paper and accompanied the British expedition to Abyssinia in 1867. In 1868 he was assigned to report on the Carlist war in Spain, and in the following year received a laconic order from the late James Gordon Bennett to "find" Dr. Livingstone, from whom nothing had been heard for more than two years. Stopping just long enough to report the opening of the Suez Canal he hastened to Zanzibar where he organized his expedition, with which he started into the interior of Africa in March, 1871, and succeeded in meeting Livingstone at Ujiji, Nov. 10. He placed himself in the front rank of African travelers by this feat, and the exploration of the lake region of equatorial Africa and of the Lualaba-Congo. In 1887 he commanded an expedition for the relief of Emin Pacha. When he returned to London in 1890, he received the highest honors, and deciding to make London his home, he married and entered Parliament, where he accomplished nothing. His success was the explorer's, not the politician's.



Some indiscreet friend of Mr. Andrew Lang, renowned for his devotion to ghost stories and philology, recently presented to him a copy of George Ade's "Fables in Slang," in the hope that the careful study of it might give completeness to his already wide knowledge of the world's speech. Mr. Lang complains that the work in question contains words which are not intelligible to him. When such words as "cinch" and "graft" move him only to wonder, how can he be expected to interpret correctly the more recondite idioms of Mr. Ade's picturesque and original style? So Mr. Lang finds himself only annoyed by this new dialect and not in the least instructed by it, for he cannot translate it into English any more than he can decipher Hittite, the difficulty in both cases arising from the impossibility of securing a reliable lexicon. Even more painful than Mr. Lang's failure to find in the "Fables in Slang" an inviting field for philological research, is his point-blank refusal to be amused by them. He finds them "incomparably tedious." Of course, anything is which one cannot understand. And he asks: "Is humor, like morals, an affair of climate and environment? Are things funny in Chicago which are saddening in Great Britain and Ireland?" What an absurd question for a well informed man to ask, as if everyone did not know that humor is a product of the soil and can never endure transportation, especially across

salt water, without losing its savor. Take the melancholy "Punch" for example, with its diagrammed jokes and its parenthetical marks of interrogation and surprise to guide the reader, to the end that the wayfaring man, though a fool, cannot miss the point. Serious-minded Britons, who cannot possibly be suspected of joking with us, assure us on their national honor that Punch is excruciatingly funny. But we can assert with equal solemnity that its humor is of a doleful quality on this continent. And now we see the converse of the proposition in Mr. Lang's failure to enjoy the humor of Mr. Ade as couched in most modern dialect of Chicagoese.



An appeal to the public, calling attention to several aspects of the divorce question, has been issued by the inter-church conference, representing officially fourteen denominations. This is but the beginning of an effort to secure legislation on this question of grave import. After a plea for the cultivation of the grace of purity and the guarding of the children it is recognized that there can be little betterment of present tendencies "until and unless the conscience of Christian humanity is reached." The low ideal of marriage is responsible for polygamy and the divorce courts.

"The hope of curing and crushing the horrible tendencies to facile and frequent divorce rests, we believe, upon impressing and inculcating such an intense conviction of what marriage is, and of what marriage means, that it will cease to be entered into 'unadvisedly or lightly'; that the festivity which accompanies it shall be sobered and consecrated by the conscious presence of him 'who adorned and beautified the marriage at Cana in Galilee, by his presence and first miracle that he wrought'; that neither man nor woman shall dare to enter the precincts of betrothal without the tested certainty of love; without the full recognition of the mutual duty of service, forbearance and faithfulness which it involves. . . . This appeal is to the conscience of Christian people to cleanse and purify the atmosphere of public opinion and social recognition. The fear of legalized polygamy in one state is enhanced by the fact of unholy divorce in many states. The faces of Christian people must be set against this. The voices of Christian people must be lifted against this, not only to secure civil legislation, not only to enforce church discipline, but to correct the tendency to control the inclination and to condemn the fact."



A member of the legislature was robbed of \$500 by a highwayman. This disposes of the theory that th is honor among thieves.



## Was the Ideal of Our Fathers Practicable?\*

### III.

The religious movement, concerning whose practicability we are now speaking, was conceived and presented to the world by men of large intellectual mould and of profound faith and piety. They were men of spiritual vision who recognized the magnitude of their undertaking and sought constantly divine wisdom and strength to fit them for their work. Is it too much to say that their ideal is only practicable when it is under the direction and control of men of similar intellectual breadth and spiritual insight? Such is the catholicity of the ideal and so vitally is it linked to the wider interests of the kingdom of God, that only broad-minded, large-hearted and deeply spiritual men and women can fully appreciate it, or adequately represent it. That is where many of our local failures come in. The ideal is too high and too broad for many of us and we fall short of it. In such cases it is we that are impracticable and not the ideal. If any cause ever demanded for its success the highest educational equipment, the most daring faith and the profoundest religious experience in its leaders in order to its ultimate success, it is the cause that seeks to lift the Christianity of to-day out of its sectarianism, out of the limitations of human creeds, into the larger freedom and life of the Spirit, and into the unity of the faith where all who believe in Christ may be one.

This ideal of our fathers has attracted many men of large mould, and it has helped to develop others both mentally and spiritually. But it has also been hindered and restricted in its power, and brought into disrepute, here and there, by men of intellectual narrowness and of inadequate spiritual training who have been utterly incapable of wise leadership, but who have, nevertheless, aspired to be leaders. The problem of the permanent retention of our ideal and of its ultimate realization is the problem, very largely, of securing proper leadership for our churches in a well-trained and thoroughly consecrated ministry. We must have leaders who will lead the churches forward in scriptural knowledge and piety. It is only in the region of the spiritual, above the narrowness and bigotry of the carnal, that the ideal of our fathers can be incarnated in a reunited and revitalized church.

Who but men of educated minds and Christ-filled spirits can deal wisely with the problem of harmonizing the right of private judgment with the plea we make for Christian union? This is perhaps the most acute phase of the union problem to-day. What solution did our fathers propose for this problem? They had before them

two courses, either one of which they might have adopted. The first was to seek for a basis of union that would be flexible enough to adapt itself to the differing convictions of men as respects conditions of membership in the church. The second was to ascertain from a careful, inductive study of the New Testament, what was the minimum requirement for discipleship to Jesus Christ and membership in his church, and adhere to that as an authoritative basis of fellowship and membership in the body of Christ. They chose the latter course, as alone in harmony with their advocacy of a return to original New Testament Christianity. If this latter course presents difficulties, the former still more and greater. To have waived, for instance, the baptism of the New Testament as a condition of membership, might have placated some, but it would have made an impassable barrier between them and the great Baptist family, whose consciences could not have accepted such a basis of union. But what is even more serious, the application of that principle to other subjects than baptism, would have raised difficulties involving the very foundation of the church itself.

But how about the right of private judgment? The man whose training and education have been such as to give him conscientious scruples against accepting the New Testament basis of union as we interpret and present it, has the same right of private judgment that we have, and exercises that right in going elsewhere, with none to molest him or make him afraid. But does not that destroy the practicability of our ideal of Christian union? Not any more than it destroys the practicability of any conceivable basis of union, for no matter what that basis may be, there will always be some who cannot conscientiously unite upon it, until they are convinced of its complete harmony with the will of God. It must be remembered too, that in entering into any organization, or body, where there is a community of interests to be subserved, there must be, in the nature of things, the surrender; not of conscience,<sup>3</sup> but of certain individual preferences and opinions which are inconsistent with the collective unity and harmony of the whole body of believers. Unwillingness to do this bars one not only from the church, but from all social life whatever.

In conclusion, we need scarcely say that none of the misconceptions which we have hitherto mentioned entered into the ideal of our fathers. Their ideal of union was the largest liberty in Christ, consistent with loyalty to Christ, and open-mindedness for truth, which would accept it from every source, and follow it whithersoever it would lead. Whether this ideal, which has already demonstrated its practicability in the marvelous conquests it has gained, and in the wide

influence it has exerted upon the religious thought of the world, is to actualize itself in a completely reunited church, is not given for us to know. Enough for us to know that we are working with God and along the lines of His providential purpose, and that all the signs of the times prophesy the fulfillment, sooner or later, of our Lord's prayer when all who love Him, and call Him Lord, shall be one, even as He and His Father are one. What mean all these interdenominational movements of late but that the growing unity of believers must have some more adequate expression than is afforded by denominational organizations? When the fig tree putteth forth its leaves, know ye that the summer is nigh.



## Unity Like Charity Should Begin at Home.

At the banquet of the Presbyterian union of Chicago, held in the Auditorium hotel on May third, eight branches of the Presbyterian church were represented. The speaker of the evening, Rev. Robert F. Coyle, of Denver, moderator of the Presbyterian church of the United States, made the following deliverance on the subject of Presbyterian union:

"What is the use of talking to the world of Christian union unless we begin that Christian unification at home? What I want to see, first of all, is not federation, but a reunion of the great Presbyterian family. We talk of such things as Christian unity and brotherhood for others, when our own family is torn apart. The time has come for us to confess that the Calvinistic system is not synonymous with Christianity; that the Westminster confession of faith is not equal to the Bible; that John Calvin is not to be compared to Jesus. And, therefore, we should put an end to metaphysical hair splitting on theological questions and unite as one family under the blue banner of Christianity."

The principle emphasized in these plain words we believe to be a true one. It applies to other religious bodies as well as to Presbyterians. What is the use of any religious body talking about Christian unity on a broad scale for the whole religious world, while it is divided on questions of tweedledee and tweedledum? We are just in receipt of a letter from a member of one of our local churches in the south, saying that the congregation is divided on the subject of instrumental music in the church. And this congregation claims to be a part of a great religious movement pleading for Christian unity on the principle that we must be one in matters of faith, with liberty in all matters of opinion! True, we have no separate denomination as yet based on that view of Christianity, but no doubt a few misguided brethren are drifting that way.

We hope that Dr. Coyle's advice will be heeded and that all religious bodies, having a common root and origin, will seek to heal their family divisions, and put themselves on a platform where they can with consistency plead for a larger unity of the people of God.

\*This article embraces a statement, in substance, made by the writer in the discussion which followed the two papers.



### Unauthorized Barriers.

At a recent conference of ministers of different denominations in the city of New York, Dr. McConnell, of the Episcopal church, discussing the question of Christian union, is reported as saying:

I believe that the churches are at fault. I believe that the churches have, consciously or unconsciously, erected barriers in the way of admission which make it unduly difficult for Christian people to get in. I believe that secondary and unimportant in effectual contentions have been made things to be swallowed whole. I experience it in trying to influence Christian men to enter my own church. They say to me: "Must I subscribe to all your articles of faith?"

And so with my Methodist brother on my right. I have no doubt men and women say to him: "Must I be conscious of a distinct religious experience?" and to my Presbyterian brother on my left, "Must I agree to all the articles in the Westminster confession?"

If the churches are to draw to their membership all, or a majority, of the Christian people in this or any other community, they must get on common ground, so that all good men can stand by them and not be shut out. And every time we emphasize the fundamental Christian unity to which the preceding speaker alluded, we condemn ourselves in the sight of God that we have any denominations at all.

I can see no reason why there should be Presbyterian and Episcopal and Methodist and Congregational churches in this city of New York, and I look forward to the day when men of power in the community will have effected a union of the churches with that wonderful skill of combination which to-day is so apparent everywhere but in church life.

Very good, except, it is not "skill of combination" that is going to effect vital Christian union, but the faith and loyalty that will enable us to see what is the New Testament basis of union and to unite on that. Allegiance to a common Lord, and not assent to a common formulation of doctrines, is the bond of union.



### A Plan for Uniting Baptists and Congregationalists.

The Independent of April 21 contains an interesting article by Norman Fox, D. D., entitled "The Baptists and Christian Union," in which he replies to an article by Dr. A. H. Bradford in an earlier number of the same publication. Dr. Fox argues that since infant baptism is going out of practice so rapidly, the Congregationalists are not, strictly speaking, making any concession in proposing to surrender that practice. He adds:

Nor is there any more of a concession in the suggestion, "let Congregationalists be willing to immerse those who prefer immersion."

Immersion was the act of baptism in the apostolic churches, as any Congregational professor of church history will admit. It has been the baptism of the Greek church through all the centuries. It was the standard baptism of the church of Rome for more than a thousand years, and of the church of England down to the reign of Elizabeth. It was the baptism of Jesus and Paul, of Tertullian and Cyprian, of Augustine and Chrysostom, of Anselm and Wicliffe, of Cranmer and John Knox. It is sanctioned by the Episcopal "Prayer Book," and the Methodist Discipline. It was practiced by Mr. Beecher

fifty years ago and has been by other Congregational leaders. It is no great yielding to recognize as valid baptism what no church in all the ages ever denied to be such.

Dr. Fox does not believe, therefore, that union is practicable between the two bodies mentioned on the basis of mutual concessions, but he states what he deems to be "a practicable scheme for such a union." This scheme is as follows:

If Congregationalists and Baptists could all be brought to see that water baptism is not made by the New Testament an essential to church membership, that the church of Christ should be open to all the disciples of Christ irrespective of baptism, then, though each retained its own beliefs as to what constitutes true baptism, these two great bodies could become one.

There is a very important "if" at the beginning of this sentence. What are we going to do with the Acts of Apostles, and many passages in the Epistles, if we separate baptism from the confession of faith in Jesus Christ, as the condition of admission into the fellowship of the church? This attempt to reduce baptism—an ordinance of Jesus Christ—to "a question of private duty, like the giving of a tenth of one's income in benevolence," is to treat with disrespect a divine institution, upon which is written the sacred name of Father, Son and Holy Spirit. Churches may federate or cooperate, as far as practicable, on this basis of each granting full liberty to the others to follow their own convictions and practices, but Christian union in its fullest meaning cannot come until the churches uniting adopt the same terms of fellowship, having "one Lord, one faith and one baptism."



### Editor's Easy Chair.

Here is a sample letter which describes a condition and states a problem which thousands of our members are compelled to face: "Since removing to this city, where we have no church, my husband and I have been in a strait to know what our duty is. We do not wish to be unfaithful to our cause, to which my own father devoted so many years of his life, nor can we conscientiously become members of any church in ——. But neither can we afford to allow our children to grow up without the religious influence of the church and Sunday-school. There is a great deal of wickedness and religious indifference in this place, and we both feel that we ought to cast our lot with the religious rather than with the irreligious class of people, who do not go to church. We have been attending the —— church of late, and the pastor urges us to unite with them, but as I have said we do not see our way open to do so, although the members treat us very cordially and we enjoy much of the services. It is a real problem which causes us much anxious thought. After a while, when there has been some seed-sowing here, I

believe one of our good evangelists could establish a church here, but meanwhile—what? Can you help us to a solution of our problem?"



In view of the large number of similar cases, we feel justified in answering this sister's letter in this public way. The following is, in substance, what we have written to her personally, and to scores of others in like situation, within the last few years. Do not identify yourself with any church whose position you cannot conscientiously endorse. You are identified with a religious reformation that is seeking to correct certain evils in the religious world. Do not hide your light under a bushel, but let it shine for the benefit of others who may come within the reach of your influence. You cannot do this to the best advantage by identifying yourself with any religious body where the name you wear, the creed you profess, and the distinctive principles for which you stand, would be eclipsed. But on the other hand, you cannot let your light shine by staying away from the church and the meetings of religious people who in that community stand for God and righteousness, for Christ and Christianity. We advise that you continue to meet and worship with the church which comes nearest to the church of your choice until such time as a congregation of our own can be established there, or until you remove elsewhere. Meanwhile you will not wish to receive something for nothing and should bear such part as you may feel able to do in meeting the current expenses of the church, and should take such part in its services and in its work as you can consistently.



But there is one point in your letter which you and your husband may well feel has not been fully covered. You wish to be known to the church with which you meet and to the community, as Christian people—as on the Lord's side. You may even think it well that it be known with what religious people you are identified. The church with which you worship has a right to know that. Let the pastor or elder of the church where your membership is, send you a letter of commendation, stating that you are members in good standing in that church, and let the pastor of the church with which you are worshipping read this letter to his congregation, stating that while your religious convictions prevent you from becoming members with them, you desire to worship with them and to render what service you can. That would be certain to raise questions in the church as to what your religious principles are, and of course you must be prepared to answer such questions intelligently. It will not be long until it will be known throughout the church that there is a Christian family meeting with them that believes in



Christian union, and that is opposed to all party names and human creeds, and thinks that the Bible alone is a sufficient rule of faith and practice. That would be the very kind of "seed-sowing" which will prepare the way for some future meeting.

It will be observed that the course herein advised does not affect the membership of the parties concerned. They remain members of the church from which they came, and when they return to it or to any other church of their own, a letter from the pastor with whose church they have found temporary hospitality, would be evidence of their Christian fidelity while absent from the immediate supervision of their own church. This course would save thousands to our cause who are swallowed up in the denominations or in the world every year. It honors conscientious convictions and secures religious privileges at the same time. It applies to members of other religious bodies as well as to our own. Many of them live contiguous to our churches and would meet with us and make themselves at home, with an arrangement of this kind. By so doing many would come to an understanding of our position and would heartily unite with us. Without this change of mind and conviction, it is better that they remain members of their own churches. This attitude toward our isolated religious neighbors is one our churches have always recognized and maintained, without, however, the letter suggested or the public recognition. Some one has recently called those sustaining this relation to the church "Fraternal Associates," to distinguish the relation from membership; but the name makes it neither better nor worse. We are not sure that any name is needed. To confuse this practice, which looks to the saving of our members from drifting away from us, and to furnishing religious hospitality to our religious neighbors who may be deprived of church privileges, is careless and inaccurate thinking and speaking.

### Notes and Comments.

Some of our scribes are getting a great deal of fun out of the phrase "the immanence of God." The humorous phase of the matter, as they see it, is that the phrase, though often occurring in modern literature, conveys no intelligible thought to their minds, and, therefore, it is of course entirely meaningless—mere high-sounding nonsense! But after all is not that pathetic rather than humorous? Here are teachers of the public speaking to the people of this twentieth century, and acknowledging that they have not caught even a *glimpse* of this most fundamental and fruitful idea of modern times—which is an ancient idea restored to power—and one that is doing more perhaps

than any other one single conception to mold the scientific, philosophic and religious thought of to-day. And they make merry over their agnosticism, which they evidently mistake for superior knowledge. This is pathetic in the extreme.

Prof. Borden Bowne, head of the department of philosophy in Boston university, who was recently charged with heresy, has been tried by the ecclesiastical court of the M. E. church, having jurisdiction, and has been vindicated. It is altogether proper that our Methodist brethren and others having formulas of doctrine, a departure from which constitutes heresy and ground of disfellowship, should have tribunals for the trial of those charged with such offenses. In our own practice, having no other test of fellowship than faith in Christ and obedience to Him, we have not felt the need of such tribunals other than the local congregation and that quiet but effective power, the consensus of public sentiment in the churches interested.

No principle is more clearly settled among us than that faith in Jesus Christ is the essential faith of the New Testament, and that he who possesses this faith and maintains his Christian character, is not to be disturbed in his fellowship. As Isaac Errett expresses it: "There should be the largest liberty of opinion, of investigation, and of utterance on all questions arising out of the study of the scriptures, and no one who holds to Jesus as 'God manifest in the flesh,' and who keeps His commandments, should be disturbed in his church relations on account of his opinions, *provided* he does not attempt to force his opinions upon others or to make an acceptance of them a test of fellowship." We cannot depart from that basis of fellowship and maintain unity among ourselves or succeed in promoting the unity of Christendom.

Dr. Torrey has been having some great meetings in England. J. H. Jowett, the successor of Dr. Dale, and one of the sanest and most brilliant of the younger generation of British preachers, has just summed up what he regards as the elements of success attending Dr. Torrey's preaching. These are a calm confidence in the ministry of prayer, assurance of constant fellowship with God, preaching of definite doctrines, and the steady purpose to save souls. The doctrines most frequently proclaimed by Dr. Torrey are given as follows: the necessity of the atonement, the efficacy of redeeming grace, the personality of the Holy Spirit, the terrible perils of sin, the sure degeneracy and ruin apart from Christ, and the certainty of judgment. We are profoundly convinced that no theology of negation can get rid of these fundamentals in preaching. And admitting the

great fact of sin neither "soup, soap nor salve" are solvents for it; Christ, and not methods, is what men must have.

One more step towards union has been taken in the foreign field. Japanese missionaries—Congregationalists, Methodists, Presbyterians, Baptists and Disciples—have all taken part in the compilation of a union hymn-book.

In an address at Cooper Union, New York, recently, Andrew Carnegie said: "Peter Cooper announced the eternal doctrine that only the trusteeship of surplus wealth, with its onerous duties—not the ownership of it, with its selfish rights—is conveyed under the moral law."

That is the kind of preaching concerning wealth of which there is not likely to be too much in this country. And men of wealth are the most effective preachers of the doctrine—when they practice it. It would be interesting to know how many Christian men of wealth accept the "eternal doctrine" announced by Peter Cooper, and endorsed by Mr. Carnegie, "that only the trusteeship of surplus wealth, with its onerous duties—not the ownership of it, with its selfish rights—is conveyed under the moral law." But whether accepted or not, it is the law by which men will be judged, both by God and their fellowmen.

Dr. W. W. Boyd, pastor of the Second Baptist church in St. Louis, in an article in the Central Baptist, on "The Extension of our Cause," having stated that "there is a church fellowship and a Christian," adds:

"But when I unite with a church I am bound conscientiously to choose that body of believers which, in my judgment, most nearly expresses in its creed and polity a New Testament church. And when I become a member of such an apostolic church I am a Christian plus something; a Christian and a Baptist is something more, and, I believe, larger and fuller than before."

No doubt Dr. Boyd has stated very clearly and candidly his view and that of other Baptists, as well as the view of many others, in the above extract. There are some of us, however, who do not see why, if one be a Christian, and joins a New Testament or apostolic church, he, by that act, becomes anything less or more than a Christian. He may be, and doubtless is, a growing Christian, a more active Christian, but still just a Christian, going forward in the line of Christian duty. This seems to have been the idea that prevailed in New Testament times, for we do not read of any who became Christians and afterwards joined a church and became Christians "plus something." Isn't it this "plus something" that makes the mischief, that creates our divisions and perpetuates them? Would it not tend mightily to restore the unity of the primitive church if we should drop off the "plus something" and be content to be simply Christians or disciples of Christ and members of Christ's church? So it seems to us.



# A Settled Pastorate

By W. J. Burner

Six of our preachers move each day. We spend more money in moving preachers than we do in home missions. I am informed that the average length of a preacher's sojourn with one congregation is eighteen months. We are told that a settled pastorate is a desirable thing, and that preachers and churches are to be educated into a new conception of their relation to one another so that pastors will not be like "the Methodist itinerant, who is forever moving."

1. We have inherited bad traditions. Our early preachers were not pastors. There was a vicious theory of a revealed form of government with no pastor in it. There were to be "elders" to care for the flock. The care of the church was a work to be performed by men who were always without any special training, and often without any special aptitude for the work. A preacher was an "evangelist." His business was chiefly to preach the gospel to the unconverted. The highest talent, the special training and sustained effort were devoted to adding to the number of Christians, and the care of Christians was made secondary. Our pioneer preachers, who captivated the imagination and determined the ideal, were great evangelists, not great pastors.

2. Our people sprang out of revivalism. A new period in the history of Protestantism begins with John Wesley. There were revivalists before Wesley, but he organized revivalism and made it the main object of the church. His own thought was that the ordinary ministration of the church would proceed in harmony with revivalism, but his preachers broke from his control even in his own lifetime, and Methodism gave birth to denominations. Revivalism promptly took possession of the Baptists, and has been dominant in every denomination formed since Methodism became a power.

Because of this fact, these denominations do not maintain an educated ministry and a settled pastorate. A relatively small amount of education is required for an effective evangelist. A relatively brief time is required for him to finish his work in any place. In common with other bodies formed since Wesley did his work, we have revivalism for the main object of the church, no high educational standard for the ministry and no settled pastorate.

3. The older Protestant theory, inherited by the Lutherans, Episcopalians and Presbyterians, and to some extent by the Congregationalists, was that conversion is of less importance than culture. Christianity was to grow through the increasing spirituality of Christians, through the home as a religious institution, through the care of the children. Luther never conducted

a revival, Knox never heard of one. One broke out in the parish of Jonathan Edwards, and the great theologian let it grow and took good care of the results. History does not record that he made any attempt to promote a second revival. When the object of the church was Christian culture, an educated ministry and a settled pastorate went with it, as indispensable means to that end. The older Protestant theory was Christian culture, an educated ministry and a settled pastorate; the newer Protestant theory is revivalism, a low educational standard and an itinerant ministry.

4. Do we really desire a settled pastorate? I think not. We wish to reap some of its advantages, but we do not wish to comply with the conditions. A preacher is judged by the size of his congregation and the rapidity of its increase in numbers. So we are all pushing toward the top. The number of additions in the country and the smaller towns is limited by the population and by close competition with other bodies. A man cannot hope to build a \$20,000 church and gather a congregation of 600 members, and get on convention programs, and be known as one of our leading preachers in a village of 1,000 people. Whatever the difficulties in the city, there are people and there is money, so the preacher exhibits a very natural desire to move up.

To get additions by the revival process one must narrow down his preaching. The revival interest does not permit an exposition of Job or Isaiah. It hardly permits an exposition of Romans. It forces conversion into a position of exaggerated importance. Among us the teaching of Jesus has been subordinated to Acts for no other reason than that Acts is more available for making converts. Our conceit of a superior knowledge of the Scripture springs from the same source. We know all we have use for.

5. Is it not possible to combine both theories? We are at least moving a little in that direction. Revivalism by itself is a complete failure. Revivalism as at present modified is largely a failure. The work of the church is done by half of our nominal membership. *The fault is not with the evangelist, it is with the church.* The church does not expect or desire to grow like a living thing, but like a heap of stones. In the revival religious thinking and feeling were forced on a large number of people by the extraordinary amount of preaching, singing and religious conversation. When the pressure of religious influence dropped to the ordinary, the convert dropped also. Besides, his soul was saved, in his own estimation and that of the church. He had complied with the conditions necessary for entrance into the kingdom. The fact that he had a new as-

piration, but not a new character, was not apparent to himself or the church. The result of the revivalist's work is raw material, not finished product. By directing the energies of the church to the development of Christian character we will make greater meetings possible and we will make small meetings more profitable.

6. A settled pastorate requires a cultured ministry. Biblical education may be ancient or modern. Each does the work best in its own environment. As the world moves, whether we like it or not, the thought of the church must move. It is quite comforting, no doubt, to dwell in a little green oasis of orthodoxy in a vast Sahara of heresy, but a body that refuses to move soon loses all value save as a "missing link" in the development of doctrine. It is quite comforting to imitate the mule, whose method of criticism is "to shut both eyes and let fly with his two behind legs," but this is to shirk the function of self-criticism and the duty of giving the world a religion to live by. A church whose creative thinkers are all dead, is in a bad condition.

We must preach a gospel that will live in the atmosphere of state universities. Therefore, we must not get our theological works in second-hand book stores.

The most pitiful thing in the struggle against modern biblical scholarship is that the ultra-conservatives have utterly failed to grasp the problem. Here it is: Given, the Bible and the educated man, to find a means by which the educated man may so believe in Christ that sin will no longer have dominion over him. The church that solves this problem will incorporate the brains of the present and the masses of the future.

Those who consider thought, a disease would do well to remember that it is frightfully contagious. The culture of the ministry should be thoroughly religious. It must believe tremendously. It must have a living Christ, a genuine redemption, a real heaven and a living God. It must live by the grace of God. It must see that which is invisible. It must be trained in heart to ethical sensitiveness and sympathy. It must have a great capacity for understanding why people sin. It must know that there is salvation in Christ Jesus. It must deal with sin. The world may need lectures on spiritual medicine, but practitioners in spiritual medicine it must have.

*Benton, Ill.*

Anything which makes religion its second object makes religion no object. God will put up with a great many things in the human heart, but there is one thing he will not put up with in it—a second place. He who offers God a second place offers him no place.—*Ruskin.*



# As Seen from the Dome

By F. D. Power

All is still under the Dome. Congress has departed. Seven hundred millions and over were appropriated for Uncle Sam's housekeeping expenses for the coming year, and then the people's servants went home to look after their fences, make their defenses and explain their offenses. Soon the campaign will be on, and the man behind the gun will give place to the man behind the jaw, and the voice of the spell-binder will be heard in the land.

We have had two sessions of the fifty-eighth, and they have had just two subjects as far as important legislation is concerned—Cuba and Panama. The reciprocity treaty between the new island republic and the United States was made operative, and the ratification of a treaty and initiation of legislation for the canal zone commit us to the construction of the canal connecting the waters of the Atlantic and Pacific. The annual supply bills were passed in a hurry, and will take all the estimated revenues, less about \$20,000,000. The whole cost of running the government in the year 1804 was \$12,624,646, and as late as 1854 it was but \$75,473,119. How we have grown! Over 1,400 bills became laws during the two sessions, though 21,043 were introduced in the house and senate, besides resolutions by hundreds. The tomb of the Capulets calls for constant enlargement.

For the peace of the world this congress has done something. An American group affiliated with the inter-parliamentary union for international arbitration was formed, and a joint resolution passed extending an invitation to the union to hold its next annual meeting at St. Louis, and appropriating \$50,000 for its expenses. So while our war budget is \$310,000,000, about, including all items, we are willing to put \$50,000 into an effort at arbitration and so hasten a "world peace"; meanwhile the Japs turn the flank of the Russians on the Yalu, and blow up Verestchagin and Makaroff at Port Arthur, and capture such important centers as Chintien Cheng, and get after Skrydloff, and Sassulitch, and Kuropatkin and the rest of them with a sharp stick, and we cannot repress ~~himself~~. What consistent folks we are!

We did some other things in this congress in the interest of civilization: provided for the transportation of 600 of the public school teachers of Porto Rico to the United States during the coming summer for purposes of education; also for the protection of fur seals in the northern Pacific and Bering sea; also for a superintendent of public instruction and the gathering of statistics in Hawaii; also for a loan to the Louisiana Exposition Company of \$4,600,000, \$100,000 of which is for "the lady managers"; also for the extension of the capitol building and

the erection of other much needed structures in Washington. We had the Smoot investigation as far as it went, and made Doctor Wood a brigadier, and had a stir over certain postal scandals, and at the last played politics in a rather disgraceful fashion. The District of Columbia gets over ten millions out of the grab bag, and is wearing a satisfied smile. One senator, Hanna, and seven members of the house, Tongue, Boreing, Foerderer, Burk, Skiles, Croft, and Thompson, have died. Bourke Cockran came in the place of George B. McClellan and Charles Dick in the place of Hanna, and one man, Shafroth of Colorado, did a marvelous thing, acknowledged there was fraud in his election, and resigned in favor of the other man.

Altogether the folks under the Dome are an interesting collection. A member of the house tells this story. As he was on his way to the capitol recently a gentleman was on the same car accompanied by his little son. Both were evidently strangers. The fond parent was pointing out the sights. "See, son," he exclaimed, as they neared the Peace Monument and the Goddess of Liberty loomed up high on the Dome, "there is the capitol." "No, papa, that is the zoo," shouted the irreverent young American, no doubt misled by the broad capitol grounds well adorned with trees and shrubbery. "My son, that is the capitol," said the father, firmly. "Papa, I am sure it is the zoo," insisted the lad. The boy at least had the authority of a distinguished Democrat who on one occasion compared the house to a bear garden. Ben Harrison called congress "a team of wild horses," and Reed retorted by calling the Harrison regime "the ice wagon." Two statesmen in the closing hours of the session locked horns very much after the zoo fashion. Mr. Cockran stirred up the animals or the animals Mr. Cockran, and here is what they said of each other:

Mr. Dalzell.—Mr. Cockran made a mean and contemptible attack upon me. I would have been a coward, worse than a poltroon, had I done less than make the retort I did. If there be hoodlums among us, they are to be found among those adventurers who, having left their country for their country's good, find in American politics prolific source of notoriety and pelf and a market for their peculiar wares, among which is not respectability.

Mr. Cockran.—I can protect myself—and the gentleman from Pennsylvania—by choosing my own side of the street. If what the gentleman has said is true, I am unworthy of membership; if what he has said is false, he is unworthy of membership. That represents my attitude, and the attitude of the honest man in the face of—one that cannot be described in parliamentary language.

Our solons are having a time with the new words necessarily introduced into the vocabulary with our new possessions. See the tongue twisters in this paragraph from the biography of a territorial delegate:

"Jonah Kuhio Kalanianaʻole, Republican, of Waikiki, district of Honolulu, Island of Oahu,

was born March 26, 1871, at Koloa, Island of Kauai, Hawaii."

The delegate's biography is entirely modest and in good taste, but, brief as it is, it includes quite a lexicon of strange sounding names to a mainland. These are: Kalakaua, Liliuokalani, Kapiolani, Kahanu, Kaaui and Maui.

Senator Hoar is one of the ablest scholars in congress, but he has a serious time with "Panama." With him it invariably rhymes with "pajama." In a late speech he apologized to the learned senate for pronouncing it thus by saying that used to be the way when he went to school. Senator Daniel, the eloquent Virginian, had occasion to speak of the treaty of New Granada and pronounced it as if it rhymed with Canada. Senator Spooner, in one of his vigorous colloquies with Senator Tillman, added to the examples of original orthoepy in that council of learned Thebans by speaking of "dinnymite." Senator Teller buckled on his armor in the same debate and stood up for "Cubey," and discoursed about "Korey-ee" and "Columbee." No less a man than John Sherman, when senator from Ohio, talking on the Samoan question, invariably referred to the far off island as "Sammy-on." Senator Carmack has a way of saying "reciprocity" as if it were ree-see-proz-i-tee, and rolls it as a choice morsel on his tongue as Sunset Cox used to use "Kiss-kiminetas." One school at the capitol insists upon "Cubey" and "Filli-pines." A new word by Senator Hale baffled the stenographers—"Come-up-ance." "They will get their come-up-ance when the matter reaches the comptroller," said the senator. What did he mean?

Henry H. Smith, a member of the Vermont avenue church and the ablest parliamentarian in America, died April 17. He was for many years connected with the house of representatives as journal clerk and was a recognized authority on legislative rules, and the author of many important measures. He wrote the rules of the house under Speakers Randall, Keifer, Carlisle and Reed, and also "Parliamentary History of the Congress of the United States," and "Parliamentary, Political and Legislative Leaders of the American Congress."

Two others have recently been called from the Vermont avenue fellowship. Mrs. John F. Fisk, mother of our sister, Mrs. Byron Andrews, and widow of the late Governor Fisk, of Covington, Ky., died here. Her husband was a member of the General Missionary Board and a great friend of our work here when the new house of worship was erected. She was a beautiful Christian.

Mrs. Elizabeth M. Hutchins, another choice spirit, fell asleep in Christ here. She was from Warren, Ohio., wife of Judge F. E. Hutchins, assistant attorney-general.



# College Topics — II.

BY BURRIS A. JENKINS.

## Moral Influences in College.

Many a conscientious father or mother says to himself, "I do not wish to send my son away to college; I want to keep him at home under good influences and under my own eye. He is too young yet to go to college."

Well, how old is he? Sixteen? Seventeen? Eighteen? Then, the safest place in the world for him, morally as well as intellectually, is in a college community.

"But so many college boys go to the bad."

Do no other kinds of boys go to the bad? Are there no boys in your cities, towns, and yes, country cross-roads, who are going to the bad? You may take 500 young college men and women out of almost any college community in the land and compare them with 500 young men and women of any other social circle in the country, whether metropolitan, rural, or village, and the young college people will not suffer in the comparison.

It stands to reason that a company of young people whose minds are engaged upon the great movements of history, who have constantly held up before them the heroic lives of the best among the race, who have always in view the ideals of cultivated men and women, and whose very recreations are of cultivated character, shall be safer than the young men and women in the ordinary atmospheres of social life.

Their amusements consist of literary societies, college magazines, Greek letter fraternities, athletics, and the like; all of which are intimately related to the intellectual spirit of the institution.

"Ah," but some one declares, "how about your athletics? These surely are detrimental to good morals."

Undoubtedly athletics in some institutions are pressed to an extreme, and have certain objectionable features. But even those objectionable features are preferable to loafing about billiard halls, hotels and bar-rooms as the young men of town and country and city are too much given to doing. Suppose a young man or two is injured in the course of a foot-ball season, or even killed; that is better than a dozen gone to the dogs. There are some things worse than death. If, therefore, athletics can be held within reasonable bounds, and can serve as a clean, wholesome, and vigorous stuff with which to fill a young man's mind so as to push out pruriency, effeminacy, or indulgence of appetite, they are certainly to be fostered and controlled. And as to casualties, they are not after all so numerous. More men are killed quail shooting, or drowned in fishing, or slip upon banana peelings on the street and

break their thigh bones, than are injured in any foot-ball season.

So long, therefore, as college athletics take young men away from the slot-machines, and the race pool-rooms and other places that we would rather our sons should have mill-stones hanged about their necks and be cast into the depths of the sea, than to frequent, so long will college authorities tolerate, if not encourage, athletic sports.

Another influence which makes for righteousness in college life is the constant friendship and supervision of professors for their students. College students think far more of their professors than they think they do. They have a far deeper respect for them than they themselves know, and are more easily and permanently influenced by them than the big world outside realizes. These professors are, or should be, men of high ideals and sterling character. Most of them, indeed, are such, else they would not turn to the comparatively poverty stricken life of a professor when they might put their splendid talents to the accumulation of fortunes in the world of trade.

The closer, therefore, the intimacy between the college professor and his students the better for the latter. Here the small college has a great advantage over the large university, for the very reason that this intimacy may be so much closer. In the great universities, like those at the east and at the great centres, as well as in some of the great state institutions of the country, the student is lost in numbers. He has no close contact with his professors until the last year of his college life, if then. In the college of two to four hundred students, on the other hand, he is brought into relations of close friendship, and sometimes of close intimacy, with his instructors. This is a great moral preservative. It is often the saving salt in a young man's career. Consequently the small college and the denominational college at that, for most of the small colleges are denominational colleges, will continue in the future as in the past, to turn out a large majority of the men of sterling worth, who shall take places of leadership in the nation.

The safest place in the world for a growing young man or woman is in a college community.



The sinner's task is to master his mind. Here, in a few pounds of flesh, intricately folded, lies your battle-field of the brain, a battle-field some seven hundred square inches in area! Conquer here, and you shall conquer everywhere else. Play the craven here, and demons shall mock you to the pit.

## Falling Into the Hands of God.

By R. J. Campbell.

"I remember one day a man came to speak to me whom I had never seen before and have never seen since. He had a shy, half shame-faced way that often men have in exposing a weak side to another man. He said to me, "You were speaking this morning in a figure thus: You described a man hanging from a prison wall all night, dreading to drop into safety. I have been hanging on for a year or two, dreading to let go, because I feared it would not be safety; it would be a precipice over which I should fall. Pardon me for saying it, sir. I am sorely tempted to put myself right in a way that once upon a time I should never have dreamed I could even entertain in thought. What am I to do?" At first I thought he had come, as so many do, to ask that I should put him right. I was thankful I did not say so, for in another moment he said, "Mind you, neither you nor any other man can save me; if ruin comes it will be on too big a scale for you or anyone else to avert the catastrophe. What I want to know is this: Knowing as I do that my little ones are sleeping at home, and that this harassment is hanging over me, and that if I fail they suffer too, what am I to do?" I said, "Do you really need to ask a preacher?" His reply was, "I think not; but if I refuse to do what I am sorely tempted to do, what then? Ruin—failure." I said, "Perhaps so. Go back to your business, and fail; and when your life story comes to be told—and it may be a long while yet—praise God for the success. You have not done; it seems to you so simple to take the selfish wrong road, to go down because the hill is so steep to climb." "No," he said, "not that. What I am afraid of is, I am going down." I said, "If you go, underneath are the everlasting arms. A man falls into the hands of God—the safest place, be he sinner or be he saint. Go there." I have never heard from him what happened; I sometimes feel I should like to know. For I can parallel that story. I could show men who do not stand so high up in the world as they used to do; but they are thankful that conscience is clean. They know it was worth while to take the straight road; they know it was the wisest plan to do the right thing; they know it were better to bequeath to their children a father's noble character than to sin for the sake of temporary deliverance. They know that in the den of lions there was no evil, for the Lord of Hosts was there. The God of heaven has his own way of delivering those that put their trust in him. The eternal God is our refuge, and underneath are the everlasting arms. Brother men, keep your hearts pure and sweet and clean. Keep your soul open towards God. Live your life with the windows open toward Jerusalem. Trust in God and do the right.



# The Triumph Road

By Stephen J. Corey

God thinks in action, speaks in events. The half of the wonders of this age are yet untold, and their full meaning still awaits an interpreter. Behind the developments of to-day is the mighty hand of God. Just as at the coming of Christ the world was prepared for a rapid introduction of the new faith, so now the fullness of time has come for the conquest of the nations by that new faith. Hand in hand Christianity and civilization have hammered at the gates of the forbidden nations until the portals have swung wide. Even hermit Thibet is now unlocked to the heralds of the cross. In the east now a great war is being waged. Who knows but that God in this will make the wrath of man to praise him? It may be that through a sturdy island empire, still heathen, but writhing in the throes of a new birth, he will bring the Orient to the foot of the cross. The times are big with wholesome prophecy.

The wonderful advancements of this last century have opened marvelous opportunities for the spread of the gospel. We grow eloquent over this age and are proud—and well we may be. But let our pride be turned to shame if these great advancements are not used for the spread of the gospel. The past century is the marvel of the ages. No other century has ever witnessed the power of steam or electricity. No other century ever saw a steamboat or a railway. No other century ever saw an electric car or listened at a telephone. No other century ever pedaled a bicycle or dodged an automobile. No other century ever ran a sewing machine or scratched a match. If one had told George Washington that within a century men would chain the lightning and hang it in the streets, would run a carriage with an unseen force, talk to a comrade across half a continent, or send a message across the Atlantic with nothing but the clouds to send it on, the "Father of his Country" would have locked him in a mad house. These are wonderful times! But how futile are these things unless they be vehicles for the truth. The arc light is not the light of the world. Wireless telegraphy brings us into no closer connection with God. A flying automobile enables no man to run with any more patience the race which is set before him. The power of steam is not the power of God unto salvation. Yes, these are wonderful times! The swift heralds of Discovery trumpet its triumphs from the rising to the setting sun. Invention harnesses its magic power to cars and ships and speeds us on the wings of the morning to the uttermost parts of the earth. The heralds of civilization go everywhere. No heat or cold, no forest or desert, no sea or frost, no famine or pestilence, can stay their ubiquitous flight. And for what? To

preach the gospel of the sewing machine and the Elgin watch. To tell the world of canned beef and flour. To sell jackknives and collars, tobacco and rum. To dispose of gingham and soap to the inhabitants of the earth. There are no avenues too dangerous for the messiah of merchandise. Yes, and these are the avenues of the gospel, the companions of the cross. These are the vehicles of the kingdom. These are opportunity, and opportunity is claim and responsibility. Opportunity calls with the trump of an archangel: "Come over—come over into the world's Macedonia and help us!" Progress cannot redeem—invention cannot save. If so, the electric dynamo would be a better signboard to heaven than the cross. But all these give opportunity and responsibility, and God's people cannot shift responsibility. If "Go into all the world and preach the gospel to every creature" was binding upon the apostles in their days of meager world development, how much more so upon us at the gateway of the twentieth century!

I verily believe the Disciples of Christ stand at the parting of the ways. One way leads to triumph, the other to oblivion. The triumph road is the missionary road. Every great religious movement has had its supreme test; this is ours. If we plead for the restoration of New Testament Christianity and are not filled with the passion for the world's evangelization, we "strain out a gnat and swallow a camel," hump and all. I believe in the great plea of the Disciples of Christ. I believe it is divine. I believe that in its fulfillment lies the future hope of Christianity and the world. But I also believe that this God-given plea places upon our shoulders the most tremendous responsibility of the ages, and that if the Disciples of Christ fail in this supreme test God will raise up another people to bring about his purposes,

and we will be rejected. The true missionary spirit is the heart of New Testament Christianity, and without it our plea is a poor, crippled imbecile. Doctrine without life is a rope of sand. You can no more divorce doctrine and life than you can untwist the sunbeam and say, "This strand is gold, and this silver." Brethren, it is not infidelity of mind we need to fear, it is infidelity of heart; not heresy against the church, that is insignificant, but heresy against Christ. The most dangerous doctrines in all the world are the truths of God's word taken carnally.

The fullness of time has come—the fullness of time for the evangelization of the world for Christ. Every discovery and invention is a clarion call to missionary enterprise. We stand at our Kadesh Barnea. Our Canaan is the world. To falter means the wilderness with its despair and oblivion. To burn all bridges and advance means victory—glorious victory and the blessing of God. Which is our direction? I verily believe it is forward, onward, ever onward. America is our Jericho. Let us take it and thus take the world.

Rochester, N. Y.



## IN AN OLD TRUNK

Baby Finds a Bottle of Carbolio Acid and Drinks it.

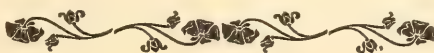
While the mother was unpacking an old trunk a little 18-months'-old baby got hold of a bottle of carbolio acid while playing on the floor and his stomach was so badly burned it was feared he would not live, for he could not eat ordinary foods. The mother says in telling of the case:

"It was all two doctors could do to save him, as it burnt his throat and stomach so bad that for two months after he took the poison nothing would lay on his stomach. Finally I took him into the country and tried new milk, and that was no better for him. His grandma finally suggested Grape-Nuts, and I am thankful I adopted the food, for he commenced to get better right away and would not eat anything else. He commenced to get fleshy and his cheeks like red roses, and now he is entirely well.

"I took him to Matamoras on a visit, and every place we went to stay to eat he called for Grape-Nuts, and I would have to explain how he came to call for it as it was his main food.

"The names of the physicians who attended the baby are Dr. Eddy, of this town, and Dr. George Gale, of Newport, O., and anyone can write to me or to them and learn what Grape-Nuts food will do for children and grown-ups too." Name given by Postum Co., Battle Creek, Mich.

Look in each pkg. for the famous little book, "The Road to Wellville."

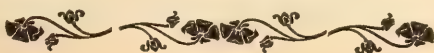


## The Conflict Irrepressible.

By Thomas J. Clark.

Selfish greed hath her own way, dark.  
Torture, violence, rack and stake,  
Prison, thorn-crown, cross and death.  
Thus her victory she doth take.

Grateful love hath her own way, sweet.  
Tells her story in accents bold.  
Kind and gentle, just and true;  
Waits and suffers till truth unfold.





# What Heaven Is By E. L. Powell

There are gradations of experience, gradations of happiness and gradations of reward. We shall be just as happy as our experience makes it possible to be, and that means attainment. And because the heavenly life represents attainment, very many, yea, all of the disciplinary measures of this life shall cease to be. We are told that there shall be no death or sorrow or crying, not because these things are bad, not because they are out of harmony with the divine love, not because God has made a mistake in permitting them, but they shall cease to be because they shall have served their ministry. We thank God for the ministry of death here, even though our heart is wrung and the hot tears' course their way down our cheeks. But there shall be no death there, because the development of character, in so far as this ministry could effect it, has been accomplished; for the very same reason there shall be no temple there. It is a city without a church. We need the ministry of the church here. We need its songs of praise and its prayers, but there we shall have no church, for all men shall know Him from the least unto the greatest. There shall be no sea, not because the sea has not been in this natural world a beneficent ministry, but because there shall be no longer need of it for purposes of commerce, since there shall be only spiritual communion and heart shall answer unto heart and soul shall answer unto soul, as deep shall answer unto deep, or as octave shall answer unto octave. This is the best possible world for its purpose. Its purpose is disciplinary, and when that purpose has been achieved the perfect world will burst upon our vision.

Furthermore, friends, heaven is the attainment of all that the prophets have foretold, all that reformers have prayed for and worked for. There is a splendid passage—I know not all of the meaning that is involved—in which is brought before us some far off goal when Jesus Christ himself shall lay aside his authority and God shall be all and in all. His mediation is necessary now and will continue to be necessary until every enemy shall be conquered and until the purpose of God concerning creation shall be fulfilled, until that far off goal shall be reached towards which the whole creation moves.

To my mind the thought of heaven as service is a most satisfactory conception. When the great violinist, Remenyi, was about to die, he hugged his violin to his bosom and we are told that he made the remark, "I shall take this violin with me to heaven." The earthly instrument unquestionably

shall be laid aside, but there shall be some medium for the expression of melody of the soul. We shall continue to serve each in harmony with his own peculiar fitness, each in harmony with his own capacity. One note that strikes me as differentiating the service of heaven from the service of earth is that it is pitched on such a large scale, the soul shall be freed from all its limitations, and, therefore, its work shall be vast, it shall move along great lines. I wish I could quote to you the splendid poem of Kipling, but I can only call to mind a few lines in which this conception is brought out:

"And each in his separate star  
Shall draw the thing as he sees it,  
For the God of things as they are."

Here is tremendous imagination, a man having a star for his world, a man occupying a world itself as his residence in which to do the work of eternity. Can you conceive of anything more splendid in its reach and in its sweep and in its magnificent freedom? Let us not suppose that heaven is the land of the lotus-eaters. Let us not imagine that we shall sit down never more to rise up. Let us understand that heaven is activity, that heaven is service, that heaven has its task no less than earth.

The martial note is struck when heaven is presented to us as victory. "To him that overcometh will I give to eat of the tree of life." One thing is certain, there is no room in heaven for the sluggard. Do you believe that the crown of righteousness spoken of by the inspired apostle is plaited in some idyllic retreat where one is listening to the murmuring brook or gazing upon scenes that suggest no strife and no conflict? That crown of righteousness, believe me, is woven of fiery experience, of the trials of life, of its heartaches, of burdens that we bear by the grace of God. Who are these arrayed in white? They are those who have come up out of great tribulation, and washed their robes and made them white in the blood of the lamb. It seems to me that in the mighty procession moving heavenward there is none to be found with the nerveless step of the indolent or indifferent, but only those who are longing for the battle, in order that they might win the victory and claim the crown.

I have been seeking in this sermon, and I come now to conclude, to put before you the spiritual conception of the heavenly world, as contradistinguished from the gross and materialistic conception. The aborigines, for instance, of our country believed that heaven lies beyond the great mountains; that beyond the great mountains there is a great river and beyond the river is a wide expanse of country and beyond that wide expanse of country is a world of water and in that world

of water there are a thousand isles in which there shall be unlimited fishing and hunting throughout the unending ages. The Mohammedan believes that in the heavenly world there is a river of honey and wine flowing over beds of musk between banks of camphor; each spirit who goes into that world has numerous attendants with baskets and chalices of gold. All those who enter sit down at a splendid banquet and refresh themselves for one hundred years and at the end of one hundred years the appetite is unimpaired. Who cares for a heaven which means gratification of the appetite? Who cares for a heaven that simply means the gratification of animal instincts and desires?

Over against this conception I place the spiritual side with its notes of fellowship and splendid companionship; the house not made with hands; the Father's house of many mansions; the inheritance, the wreath of glory, the crown of righteousness. Do you want a guide as you move thitherward? I point you to Jesus Christ. Do you want to know the way? I point you to his life. Do you want to get ready for entrance? Then begin the heavenly life here now and breathe something of the atmosphere that comes from the eternal hills. You can catch something of its fragrance now, if you choose. You can hear something of its melody now if you are only sufficiently developed spiritually. Oh, the bliss of over there. Oh, the rapture of a soul redeemed. Oh, the blessedness of service, of praise, of attainment in the glory-land.

Old Bishop Wilberforce represents one as asking, "Can you tell a plain man the plain way to heaven?"

"Surely," is the answer, "turn to the right and keep straight ahead."

And no man has ever turned to the right, no man has ever dared to espouse the cause of truth and righteousness and given himself to it with his whole heart and soul and strength, no man has ever lived the Christ life who has not gone straight ahead, and for him the gates will be opened and the welcome plaudit will sound in his ears, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

May I conclude with these lines?

"I know not where his islands lift their fronded palms in air,  
I only know I cannot drift beyond his love and care."

And under the mighty spell of that love and care is heaven. May God help us to reach it,

Those who are bound for heaven must be willing to swim against the stream.—*Matthew Henry.*

Heaven must be in thee ere thou canst be in heaven.

\*Being a part of a sermon delivered at Macauley's theatre, Louisville, Ky.



# A Verse In Luke \*

Betty came over, after Mrs. Van Cortright's grand musical morning. "I guess it's settled," says she. "There's been a lawyer drawing up a deed about a place down there in the Felonies. And I guess it came about this way," says she. "You see Mrs. Van told me I might hear the music, and I was down, and behind the curtain, and I thought I'd lose my breath with the violets festooned in great bunches there, till Thomas let down a window. And there was a settling of silks and chiffons, for the singer was coming, and just before the silence I heard Mr. Brinckerhoff's voice close by. He was standing, tall and grave and handsome, with that spark he has in his eye, leaning over Miss Frances—and there's nothing you can compare her to but just a great, blooming rose—and he was holding her fan, and 'twas plain in his eyes, his smile, his voice, that after his way he worshipped her. 'Never!' he was saying. He was speaking low. 'Let my wife waste herself on the creatures of the slums? Never!' And just then the singer began to sing; and let me tell you I never heard music before! Sweet, sweet, clear as flutes, voices falling out of the sky, far, far off! And I saw the face of Miss Frances where she stood, and it seemed as if it must be the face of one of those singing voices. And I says to myself, Larks, says I! And you'll see!" says that Betty.

I did. It was a clear, blithe morning, with scents of the earth blowing over the city from I don't know where; and I'd have known it was the Easter, even hadn't the streets been so still and the bells swimming on the air, by the high, white light and the sweet fresh smell of the weather. They say, with all the rest that they say, that the sun gives three leaps for joy when he rises on Easter morning. It's my opinion he leaps for joy every morning, except when he looks into the court of the Three Deepes. He couldn't leap for joy looking in there. But, to be sure, he never does! I'd gone down there on the errand of the mistress again. And saving for one broken lily in the hand of a little brown ragamuffin there was no sign of the day down there, and, Sunday or Easter, all the same to them, there was the low thunder of the sewing machine in this room, and the tapping of the last in that, and the scrubbing of the board in the other, as I went by, and all the vile smells were coming out strong, and there was the roar of a fight in the alley, and a dead man—oh, well, there's

some of us too delicate to hear about the way others have to live—and die.

And I can't say but it hurt me, it hurt me hard, to think of this pretty creature who had every joy there is in life for her own if she chose, coming down here to live in the reek and the filth, and only going about from one fever bed to another the day long and the night long. A costly sacrifice it was. But, oh, they needed her, the poor wretches, they needed her! And all at once something filled my eyes, and I longed and ached for a moment, not for the poor wretches, but for myself, that I had no such mighty love as that for which I might joy to make sacrifice. "Yes," said my mistress, when I told her once, "it was the Easter time, and the Lord was rising in your heart, I think."

However, that's neither here nor there. But I toiled up those tilting, shaking stairs in the dark and the dirt, and I came to that upper room where the woman sewed and the little girl threaded the needles and the old grandmother mumbled, and Miss Frances was there before me, in the dark room, binding the last cool bandage about the poor creature there who was to hold out but a day or two longer. The boy Billy was standing on his head. "Easter's here, an' we'se blowin' of it in!" says he. "We'se got her—de loidy! She's come to stay, see? Say, dere ain't no stringin' in it! Hope I may never kick a copper if she ain't a-takin' me wid her ter mind de crack!"

The place was clean, the mother was sober, the boy's face was shining. "Easter," mumbled the old grandmother, some chord touched in her memory of a better day, it may be, "the Lord has risen."

Well, some say God made the world in six days, and some say He made it in a thousand ages, and I say anyway God made it. And perhaps the Lord would have risen down here in the Felonies if Miss Frances hadn't come. But anyway Miss Frances came, and the day of the Lord came with her. The Lord had risen.

Miss Frances stepped softly out of the dark room, folding off the apron she wore over the gown that was the color of a plum—she always wore down there the colors to take the eye. Small blame to her if she knew that beauty makes its way—and she looking like a flower! And after a little we went down the stairs, where I always felt to take my life in my hands, and which she was to climb so many a hot day and black night! And we came out on the street, where the sun and the blue sky and the smell of the grass in the air from far-away fields made it seem, beside the place we left, like the forecourt of heaven. And I saw her face white with the light behind it. "There is so much suffering in the world," she

said. "And to be set apart to relieve any portion of it, what a fellowship is that!"

"Then you've settled to it, Miss Frances?" I asked.

"Oh, yes," she said.

"And if you find yourself regretting when the dour days and nights come, with the pain, the poverty, the tiring of it, the unlovely folk?"

"No," she said, "no. They are our Lord's, the poor. He must feel more tenderly to them than to the fortunate, the happy—as a mother feels to her lame child. When I go through the dark streets at night I often feel a great, sweet presence walking with me."

"There's a grand verse in Luke, Miss Frances," whispered I, "that says when you have left home for the kingdom of God's sake, you——"

"Oh, it is true!" she cried. "Shall receive manifold more in the present time."

"And in the world to come life everlasting," said I.



## NECESSARY

People May Go Without Food for Days  
but Not Without Sleep.

Fasters have gone without food for many days at a time, but no one can go without sleep. "For a long time I have not been sleeping well, often lying awake for two or three hours during the night up to three weeks ago, but now I sleep sound every night and wake up refreshed and vigorous," says a California woman.

"Do you know why? It's because I used to drink coffee, but three weeks ago I cut off the coffee and began using Postum. Twice since then I have drank coffee and both times I passed a sleepless night, and so I am doubly convinced coffee caused the trouble and Postum removed it.

"My brother has been in the habit of drinking coffee three times a day. He has been troubled with sour stomach and I often would notice him getting soda from the can to relieve the distress in his stomach; lately hardly a day passed without a dose of soda for relief.

"About two weeks ago he asked me for a cup of Postum—said he liked it well enough to give up coffee, and since then has been drinking Postum three times a day and says he has not once been troubled with sour stomach." Name given by Postum Co., Battle Creek, Mich.

Even after this lady's experience with coffee her brother did not suspect coffee was causing his sour stomach, but easily proved it.

Coffee is not suspected in thousands of cases just like this, but it's easily proved. A 10 days' trial works wonders, and of course "there's a reason."

Look in each pkg. for the famous little book, "The Road to Wellville."

\* A delightful novelette, from which we extract the above short chapter, is "That Betty," by Harriet Prescott Spofford, published by the Fleming H. Revell Co. It has the flavor of true literature, and its peculiar quaintness is not less charming than is the climax satisfactory. It is a book we can cordially commend.



## The Sunday-School.

May 22.

JESUS TEACHES HUMILITY.—  
Mark 10:35-45.

Memory Verses 43-45.

GOLDEN TEXT:—For even the Son of man came not to be ministered unto, but to minister.—Mark 10:45.

### A Discordant Note.

The public ministry of Jesus is drawing to a close. The time of the sacrifice is almost at hand, but his hour is not yet quite come, for he has some things yet to say to his disciples. So he withdraws with them to Ephraim, and after a time spent in that comparatively remote region he begins for the last time the journey to Jerusalem. How rich was that journey in episode and teaching! The healing of the ten lepers (Luke 17:11-19); the discourse on the nearness of the kingdom of God (Luke 17:20; 18:8); the parable of the proud Pharisee and the contrite publican (Luke 18:9-14); the teaching about divorce (Matt. 19:3-12); the blessing of the children (Mark 10:13-16); the question of the rich young ruler and the teaching about riches (Mark 10:17-31). Then, as they were approaching nearer to the end of the journey, Jesus again gave warning of his approaching death, and this time in unmistakable terms, including some of the details of his suffering and the fact of the resurrection. And now, in the very shadow of the cross, while the heart of the Master was already burdened with the impending passion for the world's redemption, his most trusted disciples fall into a disgraceful squabble about the distribution of the honors in the new kingdom. Nothing could have been more jarring, more discordant—or more human.

### A Selfish Faith.

Even in the affairs of the heavenly kingdom there are those who think first of the spoils of office. John and Peter had advanced far enough in faith to feel confident that the new kingdom would be established. They were convinced that Jesus was a person of power, and that it was better to be on his side. Such a faith at this time was in itself no mean achievement. It is something for one to be willing to cast in his lot unreservedly with the forces of righteousness and stake his future welfare on the triumph of the good.

But it was, after all, a selfish faith, seeking its reward in private gain, and thinking of the kingdom as a means of attaining personal blessedness and glorification, and not as a means of saving the world. It is easy to feel the inappropriateness of John and Peter's request—the almost incredible stupidity of it at such a moment. But it is not wholly unlike the attitude habitually maintained by many Christians who, with the air of all piety, treat the kingdom of God as though it were intended solely for their individual salvation.

### Honor and Service.

The reply which Jesus gave to this presumptuous request was not a rebuke, but the declaration of a principle. The principle which he laid down was that his followers must seek service and sacrifice, not honor, not even spiritual blessedness in any selfish way; that honor must come as a mere incident and not as the main object of endeavor; and that the best thing which he promises to his disciples is not glory or power or any sort of personal aggrandizement, but an opportunity to "drink of the cup that I drink and be baptized with the baptism that I am baptized with."

The indignant ten needed the lesson as well as the presumptuous two. It is a lesson perpetually needed, especially among the professed followers of Christ. Faith in him must be more than a willingness to attach our personal fortunes to his cause in the belief that

## That Tired Feeling

Is a Common Spring Trouble.

It's a sign that the blood is deficient in vitality, just as pimples and other eruptions are signs that the blood is impure.

It's a warning, too, which only the hazardous fail to heed.

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They cleanse the blood and clear the complexion.

Accept no substitute.

"I felt tired all the time and could not sleep. After taking Hood's Sarsaparilla a while I could sleep well and the tired feeling had gone. This great medicine has also cured me of scrofula." Mrs. C. M. Root, Gilead, Conn.

Hood's Sarsaparilla promises to cure and keeps the promise.

in the long run it will pay. It must include also the absorption of his Spirit until one is not only confident that his cause will succeed, but is even willing to endure personal failure that it may succeed.



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CHRISTIAN PUBLISHING COMPANY, St. Louis, Mo.



**Midweek Prayer-Meeting.**

May 18, 1904.

**ENCOURAGEMENT FOR THE  
DISCOURAGED.**

"Wait on the Lord:  
Be strong, and let thy heart take courage:  
Yea, wait thou on the Lord." (Psalm 27:14)

Perhaps we little dream how many discouraged hearts there are in the world. Frustrated plans, disappointed hopes, dreams unrealized, unexpected weaknesses within and opposition from without, with the demoralizing influence of sin—these are the causes of many sad and disheartened souls. Many of those thus cast down in spirit need encouragement more than reproof, and kindly guidance more than the cold neglect of those more strong.

*Source of Encouragement.* The Psalmist had learned, in his own experience, no doubt, where to go for comfort in time of discouragement: "Wait on the Lord." He "knoweth our frame, that we are dust." He is acquainted with the inward struggles and the evils that have been resisted as well as those to which we have yielded.

"The Lord is full of compassion and gracious. Slow to anger, and plenteous in mercy." (Psalm 103:8.)

To whom then should we go in time of trouble but to Him who both knows our needs and has compassion for our weaknesses, and who delights to show mercy? In the presence of such an One it is possible to "be strong, and let thy heart take courage." Not only is our God an *ultimate* source of help, but He is "a *present* help in time of trouble" (Psalm 46:1). It is *present* help that we need in our times of discouragement.

*Reasons for Encouragement.* Have we had trials, temptations, losses and sorrows? Yet "we know that to them that love God all things work together for good, even to them that are called according to His purpose" (Rom. 8:28). This truth is verified by the statement of the apostle which follows: that God has always taken care of those who committed themselves to Him, even justifying and glorifying them. Another reason for encouragement is that, "our light affliction, which is for a moment, worketh for us more and more exceedingly an eternal weight of glory" (2 Cor. 4:17). Surely if our present sufferings are working out for us a more exceeding weight of glory, we ought to be encouraged to bear these afflictions with patience and resignation. But, after all, the chief ground for encouragement is the fact that, if God loved us well enough while we were yet sinners, to give up His only begotten Son for us, He will not withhold from us anything needful for our salvation (Rom. 8:32). Jesus Christ is able to "save unto the uttermost" all who come to God through Him (Hebrew 7:25).

*What is it to "wait upon the Lord"?* It is to come to Him in faith, committing ourselves and our ways unto Him, seeking His guidance and walking in His counsel. If things do not turn out as we had hoped, as speedily as we had expected, let us *wait* on the Lord. In due time He will bring it to pass. God works in infinite duration in which Alps and Andes come and go like fleeting rainbows across the sky. "Yea, wait thou on the Lord."

*Prayer.* Oh, Thou who art from everlasting unto everlasting, the same yesterday, to-day, and forever, infinite in holiness and plenteous in mercy, to whom but unto Thee can we come for encouragement, consolation and strength, when all our earthly hopes lie broken, and when the future seems dark and dreary? We come to Thee and ask that Thy light and life and joy and peace may be given unto us, and that we may walk all our days in the light of Thy countenance, until we shall see Thee and be transformed into Thy likeness, through Jesus Christ the Lord. Amen.

**Christian Endeavor.**

By H. A. Denton.

May 21.

**FALSE AND TRUE AMBITIONS.—**

Matt. 20:20-28.

*For the Leader.*

We come to-night to study ambition. In the first place, let us note that no tirade upon true ambition is necessary, and none is desired by those who had to do with the selecting of the topics we study from Sunday to Sunday. What is the life of one if he has not that laudible desire to accomplish something in the world? It is nothing. The sluggard of the Proverbs is a case of a lack of ambition. The lazy man is one who lacks the spur and fire of ambition to make him go forward in the work of life. The slothful servant gets no praise or comfort in the Scripture. Nor does the Master, as some infidels once tried to show, teach a lack of thrift and reasonable effort and desire in the affairs of this world. He was of all men the most active. He planned the largest things of all the ages. He undertook, with full faith in its accomplishment, the great work of redeeming and saving all the nations of the world. But the true ambition of the Christian is one thing, and the false ambition of the world is quite another. Let us see about this in our study.

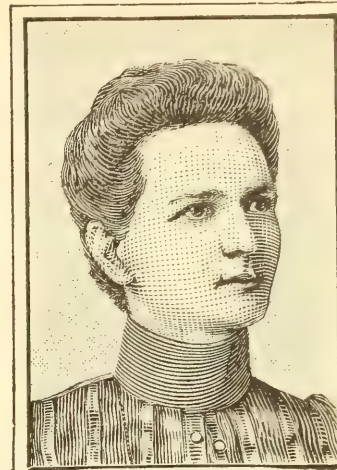
*For the Members.*

It is not to be assumed that all false ambitions are out in the worldly life. The false ambition has quite as much scope within the church as without. Here in the Scripture of the lesson for this evening is a woman coming with her two boys, wanting for them the best places in the kingdom which she expected Jesus was about to set up. Yes, she wanted one of them on the right and the other on the left. She wanted enough. She certainly cannot be accused of a lack of desire for her boys. It is not difficult to want enough. Every animal is supplied from beneath with that incentive to want much.

2. Nor is the chief evil in this woman's desire in the thing wanted. Nor would it have been a great evil—supposing her boys to be capable—for them to have been the chief men in a new kingdom. That is not the point, as I look at this incident. The alarming feature of her condition is that, in her morbid ambition, she lost sight altogether of the true work of the Master. She saw not the spiritual side, but only the material side. Only a crumbling throne of perishable things did she see in the growing fame and increasing power of Jesus. If anyone should say to this that her mistake was the common one of the day, what then? Why, grant it, and show that the same mistake was common to all. They all fell short for the same reason that she fell short in her estimate of the Savior's mission—they were taking only a material and short-sighted view of things. And therein is just the alarming thing to us in a false ambition.

3. False ambition is a false estimate. It is a failure to see what is in an issue. It is the most narrow attitude thinkable. The good man has a moral guide. It is the unseen connection of the soul with the powers of the Infinite. It sees far as well as near. It can be cast down to-day, for it knows the eternal years are with the right for its triumph.

4. One sad thing in connection with the thought of a false ambition is that it wastes the time that might have been used in pursuit of the true. Here is one who has a false ambition in life. He is spurred on to its expected accomplishment. When the true nature of the false ambition is laid bare, it is late in the day to begin life over. The day is far spent. The sun is sinking. The sense of old age and wasted opportunities begins to haunt one. He can begin over, but how much better to have started right. He is already distanced in the race by those who began right. Those who made the good start are far on the day's journey of a prosperous undertaking. They are within sight of the

**THOUSANDS HAVE KIDNEY TROUBLE  
AND NEVER SUSPECT IT.**

MRS. E. AUSTIN.

An interesting letter to our readers from Mrs. E. Austin, of New York City.

Brooklyn, N. Y., Nov. 9th, 1902.  
A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months and I suffered untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish.

Gratefully yours,

Mrs. E. Austin.  
19 Nassau St.

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If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

city. They already hear the music upon the harps of those who are waiting and watching over there. They mount up as upon eagle's wings. They run and are not weary. And, yet, I, who started with a false ambition, am struggling with the preliminaries of starting when I should be rejoicing in a race almost run and a crown in sight.

*Quiet Hour Thought.*

Oh, Lord, help me to know if I have started right.

## DAILY READINGS.

M. The Babel Builders. Gen. 11:1-9.  
T. Abimelech Rebuked. Judges 9:1-21.  
W. David's Ambition. Ps. 131:1-3.  
T. Amaziah Reproved. 2 Kings 14:3-14.  
F. The Disciples Corrected. Mark 9:33-37.  
S. The Pharisee Condemned. Luke 20:45-47.  
S. False and True Ambition. Matt. 20:20-28.



## Our Budget

—How about the May offering—did you take it?

—These are glorious spring days we have been having, and compensate largely for the cold, backward spring.

—The World's Fair is now in progress, and the attendance is said to be record breaking. Our streets, hotels and street cars are full of all kinds of foreigners, jabbering all kinds of languages.

—Our World's Fair pavilion; our architect tells us, will be practically completed by the middle of this month and ready for exhibits. The indications from reports coming from our missionary societies, colleges, etc., are that we are to have an exhibit that will be worth seeing by all our members who attend the Fair, and by many others.

—It will be pertinent, in this connection, to remind our readers that we are still short several hundred dollars of the necessary amount of funds to pay the bills for our World's Fair building. We urge not only the prompt payment of all who have made personal pledges or who have agreed to solicit certain amounts, but that new contributions be sent in to assist in paying for the building, and to provide an adequate supply of literature for free distribution.

—Many strangers from the country are visiting the city, and we venture, for the benefit of our readers and their friends, the following cautions: Beware of cheap boarding houses, in the down town district, of which you have no knowledge. Beware of leaning or thrusting the arm out of the windows of street cars; for serious accidents have occurred in that way. Also in alighting from cars beware of the car coming from the opposite direction, and beware of being caught between car tracks when cars are passing. Serious accidents have happened from all these causes. It is hardly necessary to warn any of our readers against the friendly stranger that may greet them cordially and desire to show them about town.

—A new house is being built at Fate, Rock-wall Co., Texas.

—Charles Foster, of West Paulet, Vt., will go abroad this summer.

—A new house will be dedicated at Cygnet, O., by S. H. Bartlett, May 29.

—The church at Durant, I. T., has decided to employ a regular pastor.

—Jas. T. Nichols, of Vinton, Ia., is to visit the Holy Land, starting June 21.

—R. E. McKnight has resigned at Cisco, Texas, and will return to California.

—J. H. Hardin is to make his home headquarters at Liberty, Mo., for the present.

—S. M. Martin, after a fine meeting at Sioux City, Iowa, is now attacking Cedar Rapids.

—A. W. Fortune, 71st street church, Rochester, N. Y., will take up study at Chicago university.

—W. Walter Mauer is the general evangelist for Wyoming. His headquarters are at Newcastle.

—The new church at Fair Oaks, Ind., will be dedicated on Sunday by J. M. Elam, of Rensselaer, Ind.

—Brother Cronenberger has organized a First Christian church in the good old country of Habersham, Ga.

—Roy Linton Porter has resigned at Vanceburg, Ky., and will begin work at Lake Charles, La., about June 1.

—The fifth Illinois district missionary convention will be held at Springfield May 31 to June 1 at the West Side church.

—To "Inquirer": No, we do not know of "five" nor of one church in our brotherhood that receives unbaptized members.

—"All who expect to attend the Illinois Christian missionary convention at Cuba, Ill., on May 24 should send intimation to that effect if they expect entertainment."—A. L. FERGUSON.

—The East Dallas church, Texas,—a five and a half months' old congregation—is going to support its "own home missionary." Isn't this a record?

—The Third church of Christ, Danville Ill., will dedicate its new house Sunday morning, May 15, J. H. Gilliland, of Bloomington, officiating on the occasion.

—L. O. Knipp has entered upon his third year as pastor of the Christian church, Plymouth, Pa. "Our defeats and sorrows have spurred us on to larger things," he writes, optimistically.

—The Sunday schools are making active preparations for children's day, the first Sunday in June. They seem determined to raise \$60,000 on that day. Every school in line is the word to emphasize now.

—Margate, England, where our work was started by Brother Rapkin, of whose sad disappearance Brother Durban wrote last week, is to be supplied by Francis Foster, who has been studying in this country.

—"It isn't the large audiences that count, but a willingness to work upon the part of the members and the gradual growth of the church." That is a very true remark made by one of our successful preachers.

—Last week representatives of the various Baptist churches of this city held a meeting and voted to invite the Southern Baptist convention and the Anniversaries to hold their meetings in this city in 1904.—*Central Baptist*.

It is a good idea to have the northern and southern Baptists meet together in this gathering place of the nations. The editor of the Central Baptist is quite right in saying "the differences will certainly be emphasized and increased by a continuation of the two sets of missionary organizations now in existence."

—The Third Christian church at Philadelphia is looking forward to its new organ, which it is hoped will be ready by Sept. 1. It will cost \$2,150, toward which Mr. Carnegie has offered \$750. All the money is now in hand and the organ is being constructed.

—A. M. Growden, on the eve of his departure for Hamilton, Ohio, to which place he has accepted a call, was tendered a handsome souvenir gift at a reception given by the members of his church at Scranton, Pa. Brother Growden has been very popular there.

—The opportunities for work in the north and northwest are great and the call for help urgent, as our reports indicate. Brother Wetzel who, we regret, is leaving this field, says we need one hundred preachers speaking German or Scandinavian in Wisconsin alone.

—In our obituary column will be found a notice of the death of one of our pioneer preachers in Missouri, Bro. Preston Akers. Our older Missouri brethren will recall his early labors and his presence in our conventions. The ranks of the old guard grow thinner every year.

—The revival meeting that was to have commenced Sunday at the Christian church, Moberly, Mo., has been postponed until next Sunday. Evangelist Scoville telegraphed from Beaumont, Tex., that up to Friday 240 additions to the church had been made, and he could not leave as soon as contemplated.

—Already the Sunday-schools are falling into line for children's day. Bro. D. M. Lawson, of Bowling Green, Ky., writes: "We had a very pleasant and profitable children's day exercise on last Sunday night. Brother Wells spoke of the origin of our children's day and our local paper gave an item in regard to it."

—It is now said that Governor Dockery, of Missouri, is going to take the stump soon to defend his administration and to strengthen his chances for being elected a delegate-at-large to the national Democratic convention. What the people of Missouri would like for the governor to explain, is why he has remained silent all the time that Mr. Folk has been prosecuting criminals and seeking to purify our city and state politics, and has not lent his influence to the cleansing of our Missouri politics.

—J. P. Lichtenberger, of the Lenox Avenue Union church, 41 West 119th street, New York city, is having a series of sermons on "The Christian Life," in which the pastor is assisted by Bro. B. Q. Denham, of the 56th street church, and M. E. Harlan, of Brooklyn church; each of these brethren delivering a sermon on one phase of the topic.

—D. S. Domer has resigned his work at Council Grove, Kan., and will close in a short time. It is with reluctance that he closes the work which has been very successful all along the line during the past year and a half, but he feels that there are reasons which make it necessary. He is open for engagements elsewhere and may be addressed as above.

—Dr. J. W. Ellis, of Plattsburg, Mo., dropped in on our ministers' meeting last week, but as it was "busy Monday" we did not have much opportunity to speak with him. It is his brilliant son Breckenridge that is delighting the young readers of the CHRISTIAN-EVANGELIST, and many older ones as well, with his "Advance Society" and his continued story.

—The very latest thing is a "rubber social." Just what takes place at such an assembly we are at a loss to know, though "rubbering" has come to have a certain significance. All we have been able to discover is that the price of admission is as much old rubber as you can bring. What is done with it we have not yet ascertained. Perhaps some one can enlighten us.

—A determined effort is being made to free the Central church, Des Moines, of debt. The mortgage incumbrance is \$10,000, one-half of which is provided in good notes. The remaining \$5,000 is almost in sight. This debt has been a millstone about the neck of the Central church for a long time, and it is hoped that there will be a glorious "bond fire" some time this month.

—We regret to announce that in the destructive fire at Clinton, Ala., the Christian church was burned. This is a great loss to our people in that county. Several young ladies broke into the church and saved the organ and some of the music and a few portable things. At present the brethren do not know what steps to take toward rebuilding, and would appreciate any suggestion or assistance.

—T. D. Butler, late of California, and long known as a contributor to our religious journals, has been called to the associate editorship of the Christian Century. We congratulate our esteemed contemporary on this valuable accession to its editorial staff, and our brother on his entrance into the editorial fraternity. In this connection we congratulate the Century on the fine appearance of its magazine number, as well as on its contents.

—Bro. L. L. Carpenter has been dedicating a church at Byron, Ind. It is a new organization with only ten members, four brethren and six sisters, but their house is worth \$2,500. Most of the money having to be provided by people who are not members of the church, these nobly responded to the appeals of Brother Carpenter, nearly \$1,200 being raised in this way. Considering the conditions this was most generous. H. Randall Lookabill is to minister to the little flock.

—We are informed that the contract has been let for the large new mission building at Monterey, Mexico, a view and description of which is found in this issue. The young people's department of the C. W. B. M. is trying this year not only to put up this building, but also to establish a boys' orphanage and industrial school in Porto Rico, furnishing it with the necessary buildings and equipment, and to do something toward replacing the mission buildings in Jamaica that were destroyed by the hurricane last August. This work, besides the necessary outlay for the support of the 500 children in the girls' orphanages in mission lands, calls for more money than the children's missionary organizations can raise, hence the Christian Woman's Board of Missions will be glad to receive gifts upon the annuity plan for these buildings. Address all communications concerning this work to Miss Mattie Pounds, 152 East Market Street, Indianapolis, Ind.



—There will be a banquet at the Christian Endeavor hotel, south of the World's Fair grounds, on Tuesday evening, May 24, for the members of the Christian churches of St. Louis. It is hoped that there may be 500, at least, present, and matters of general interest to our cause in the state will be discussed. The plates will be 50 cents only. St. Louis Disciples will please plan to be present.

—The program for the annual convention of the seventh missionary district of Kentucky, embracing the counties of Grant, Boone, Kenton, Pendleton, and Campbell, has been received. The convention will be held at Erlanger on Wednesday and Thursday, May 18 and 19, 1904. The program, we notice, embraces a number of able speakers from within and without the state, and deals with questions of great practical value.

—The C. W. B. M. has joined the other two national missionary organizations in making an exhibit at the World's Fair, and will pay an equal amount with them (\$300) for the expense of the building. Nearly all the colleges are falling into line, but we are still short of funds to complete the building by \$2,000, and need \$1,000 additional pledges. Shall we leave the building unfinished? That is for the brotherhood to say—and they should say it quickly.

—As we go to press we have received the following telegram:

ORANGEBURG, S. C., May 2.—Tabernacle meeting talk of town ten miles around. Built tabernacle to hold 600; enlarged to hold 1,000. Brother Small's sermon last night was on "the church that Jesus built and how it can be reunited." Opened 1,600 eyes. Additions beginning to come now at nearly every service; nothing like tabernacle meetings to reach the masses.—S. D. COLLIER, pastor.

—One of our best known and most successful evangelists in enclosing his money writes: "Please 'shove' my subscription up a couple of years. If I do not get all my subscriptions paid up before this World's Fair makes me a bankrupt, you newspaper men might lose some money." That is a good suggestion. We pass it on to others. Newspaper men do not want to lose any money, they do not want to keep anybody from seeing the World's Fair, and above everything they do not want to cripple the work of any of the evangelists.

—West Side Christian church, Springfield, Ill., has just completed new rooms in the church for the kindergarten department of their excellent Bible-school which had outgrown its former quarters. The rooms are furnished with kindergarten tables and materials of all kinds for modern methods of teaching children. It is in charge of a trained kindergarten instructor with a number of assistants under her. The rooms are used for day kindergarten during the week. This school also has a boys' department with thirty-five to forty boys from ten to twelve years of age.

—It is announced that "not a man among the pastors of the Methodist Episcopal churches in St. Louis will take a vacation this summer." A minister of that church is quoted as saying: "All are going to stand strictly to their posts, for we believe that the very best way to evangelize the masses who need to be evangelized in the World's Fair year, will be to run every one of our churches at high pressure. The people are going to be scattered pretty well over the city and they will probably go to the church at the place that is nearest." There is good practical wisdom in this by which all the churches might profit.

—We are glad to hear that under the wise leadership of R. F. Thrapp, our church at Jacksonville, Ill., is entering upon a new era of prosperity. Bro. Wallace Brockman writes: "The congregation has long since outgrown the present building. What is known as the Elliott property on West College avenue, has been purchased at a cost of \$7,750 and a modern building will be built as soon as the plans and specifications are submitted. It is expected that not less than \$45,000 will be the cost. Meantime our beloved pastor has the prayers and hearty co-operation of the entire congregation in this arduous undertaking."

—A local paper announces that pledges amounting to \$10,000 have been made by members of the five branches of Presbyterians in St. Louis for the support of the evangelistic campaign during the World's Fair period. This looks as if one religious body at least was awake to the needs and opportunities of the situation in St. Louis. Other churches will no doubt do something in the same direction, so that we may anticipate a very active evangelistic campaign throughout the summer in the city of St. Louis, and especially in the neighborhood of the Fair grounds.

—Dr. Broughton, a southern preacher, speaking of a recent union revival in Athens, says:

"The churches need to do what Athens has done, forget their differences and unite on the basis of the cross of Christ and go in for business. These business men that made up the Athens committee can do anything from a human point of view. We want such a union in Atlanta. The business men need to rally and take hold of a revival campaign. May God grant it so."

If the churches can unite for a short period, why not try to extend it "on the basis of the cross of Christ" and all that implies?

—The San Diego, Cal., Union of April 29 contains the following paragraph:

Rev. Dr. J. M. Philpott, of New York, filled the pulpit of the Central Christian church both morning and evening last Sunday. In the morning he delivered an address on "The Church and the Young Man," in line with the Y. M. C. A. character of the service. It was very much enjoyed by the congregation. In the evening a company of young men, who formed a line across the auditorium, came to hear the doctor. They showed their appreciation of both sermons, particularly that of the morning, by filing up to him after the service and, introducing themselves by name, shaking hands with him.

—B. B. Tyler is holding a meeting at the Central Christian church, Dallas, Tex. Doubtless we shall have a more detailed report from him of the situation there, but in the meantime we may say that he is giving great satisfaction. The church paper, for which Bro. M. M. Davis is responsible, says: "Brother Tyler's sermons, as we expected, are of a high order. The evening sermons of the first week on The Christ deserve to be preserved in book form." But Brother Davis adds, "There is one sad thing about this, and it is that most of the people do not appreciate such preaching; they want the sensational and the superficial."

—The church at Warren, Ohio, to which J. E. Lynn goes next month, is one of the historic churches of Ohio, as well as one of the very best among our people to day in that state. It has a membership of over a thousand, one of the largest Bible-schools in the state and supports a missionary in each of the three societies and employs a pastoral assistant. Brother Lynn has been at Springfield for six years and has found there a most loyal people. There are almost 400 in the membership of the West Side church, although it has been established but two and a half years. No doubt under proper pastoral guidance it will be one of the coming churches of the state.

—According to the Kansas City Journal Bro. R. H. Fife, pastor of the Hyde Park church, is doing some excellent service from his pulpit on the evils of divorce. The Journal says:

"The Rev. Dr. R. H. Fife has got some remarkable statistics relating to divorce and marriage from the official records of Jackson county. He has found, by careful investigation, that 1,075 divorces were petitioned for in the circuit court of this county in the year 1903, and that in that year 3,076 marriage licenses were issued. In other words, about one couple tried legally to break the bonds of matrimony last year in this county for every three couples that got legal permission to enter into them."

These are indeed startling statistics and should arouse the pulpit of the country to deal with this growing evil. The recent interdenominational gathering in the east has put forth a deliverance on this subject that is likely to arouse the attention of the country.

## Children's Day

FOR

## HEATHEN MISSIONS

First Sunday in June, 1904.

The Foreign Christian Missionary Society furnishes supplies, free of charge, to Sunday-schools observing the day for Heathen Missions. Order at once. State number in school.

Address F. M. RAINS, Cor. Sec., Cincinnati, O.

—J. M. Van Horn has been asked by the Sunday-School Times to tell the readers of that paper what methods he has pursued in creating one of the largest and most aggressive home department classes in Worcester, Mass. Brother Van Horn's class is one of the youngest.

—We are in receipt of a communication from Geo. F. Hall representing the Chicago-Texas Land & Lumber Co., containing rather an extended explanation of its affairs, but as the company has not been mentioned in our columns except in the statement of Judge Scofield, we need only to quote the paragraph referring to that matter. Concerning that he says: "Last fall I wrote my old friend, Judge Chas. J. Scofield, that it might be possible we should need his services as counsel from time to time in the conduct of the business of the Chicago-Texas Land & Lumber Co. I told him that at that moment we had one or two suits in prospect, and in case they came off, we should desire his assistance. He replied very kindly, stating that he would be glad to serve us. Upon the strength of his letter, our board of directors, at its next meeting, authorized me to employ him as our head counsel and Major J. H. Southworth as our office attorney, but the suits never came off and we never had any legal troubles with anybody, hence, I did not write any further to Judge Scofield at the time and overlooked the matter. In preparing our stationery, I put his name on our letterhead and on our prospectuses, as I felt we had a perfect right to do. Thousands of copies of these documents were sent to all parts of the country, but a few days ago the judge wrote me expressing surprise that we had used his name as above and forbidding us to continue so to do. It is true that he has never been in our office, as he has never been in Chicago since the organization of this company. We have had no occasion to send for him."



### A Question of Honor.

We refer to the enterprise of our World's Fair pavilion. There is yet due about \$1,300 on pledges made, and bills are pressing for payment. At least \$1,000 additional to the pledges made is needed to complete the building as it should be. The building stands there unpainted and otherwise unfinished, and our funds are exhausted. The workmen can have it ready by May 15, if we can pay them. Shall we be like the man in scripture who began to build a house and was not able to finish it? Not when that building stands in the gathering place of the nations. Is it too much to ask our ministers and others of public spirit to agitate this matter, and urge a more general participation in this public enterprise that means so much to our cause? We think not, and therefore make bold to ask it. We also ask prompt payment from everyone who has an unpaid pledge. The need is urgent. Send all contributions to this office or direct to the treasurer, J. H. Allen, 104 S. Main St., St. Louis.

In behalf of the committee,  
J. H. GARRISON, chairman



# News From Many Fields

## Ohio Letter.

The last Ohio letter expressed a somewhat hilarious sentiment regarding the passing of the Brannock district option bill by the Ohio legislature. It passed the house 72 to 36, and the senate 27 to 6. Last fall the people of Ohio voted to give the governor veto power. To the utter astonishment of everybody Governor Herrick threatened to veto the Brannock bill unless certain changes were made. The reason given was that it would hurt the Republican party as it was. Groups of men from the house were brought into conference with the governor, and when the speaker was absent and also many of the friends of the bill, it was rushed through with the governor's changes, and no man, not even Mr. Brannock, was allowed by the temporary speaker to say a word. The measure is a fairly good one but shorn of much of its power by the meddling of the governor. No governor for years has been so great a disappointment to the people of the state as the present incumbent. The people of the whole state are aroused with righteous indignation. They are just now anxious for Myron T. Herrick to be put up for governor again, just for the fun of extending to him the veto power of the ballot box. Please do not forget this incident by the time he comes up for re-election. He has vetoed the Chrischalm race track gambling bill, but because it was unconstitutional rather than on any moral grounds.

We are about to bid farewell to two of our Ohio preachers that we are loth to have leave us. These men are Bro. A. W. Place of the Fourth church, Akron, and Vernon Stauffer of Richmond Street, Cincinnati. Brother Place goes, May 8, to Bellevue church, Allegheny, Pa. He has done heroic service at Akron, and the people of Pennsylvania will find him a tried and true man. Brother Stauffer goes to Angola, Ind., to succeed C. S. Medbury. If any man can do that it is Vernon Stauffer. He is every inch a man and a thoroughly good preacher and pastor. We don't want to lose him but congratulate Angola and Indiana. We wish to serve notice, however, now that he is only loaned for a time. Every up hill has a down hill, however. Ohio not only gives but gets. She is to get, so the daily press says, J. E. Lynn, of Springfield, Ill., who will come to the church in Warren, recently vacated by M. L. Bates. This is another homecoming, as Brother Lynn is a Buckeye and was reared near Warren. We extend both hands and a hearty welcome.

I. J. Cahill has been given a leave of absence from the Central church, Dayton, for two or three months and is in Wartburg, Tenn., to take a greatly needed rest. By overwork and an attack of the grippe Brother Cahill has almost broken completely down. This will be the first real vacation he has taken for ten years. Mrs. Cahill is also at the same place seeking a restoration of health.

W. B. Slater has offered his resignation at Kipton. As to his future plans this scribe is in ignorance at this time.

D. P. Shaffer has folded his tent and stolen away from Barberton and is located with the church at Sullivan. The last pastor at Sullivan stayed fourteen years, so Brother Shaffer has a good precedent.

A. Skidmore is now preaching half time at Mill Creek church in Union Co. This church has a sad and prolonged case of Sommers, but has finally, to its delight, been forsaken by the following of said Sommers and is now ready for a good, healthy growth, having taken both the foreign and home missionary offerings. Brother Skidmore would be glad to preach for some other church within reasonable distance. His address is East Liberty.

Chas. C. Smith has moved from Greenfield to Blanchester where the brethren will build a new house this summer. Brother S. will still preach for Greenfield half time, but goes to Blanchester to superintend the building enterprise.

There are several good men who want to come to Ohio to preach. We should be glad to

have them all, but there are not enough churches to go round. Will all churches wanting preachers write this scribe?

Eri M. Dille was, up to the time of his death, April 20, the oldest man in Cuyahoga county. He was born in 1812. At the age of 18 he obeyed the Christ. He lived on one farm, that is now mostly the village of Nottingham, nearly ninety years. He was baptized by Sidney Rigdon. Brother Dille was a man who abounded in the work of the Lord. He and his good wife walked together sixty-two years. He was largely responsible for the beginning of the church in Collinwood and gave largely of time and means for its establishment. His funeral was largely attended and was conducted by his lifelong friend and brother, Lathrop Cooley, assisted by J. C. B. Stivers and C. A. Freer.

All things are now pointing to Cleveland for the state convention which will begin Monday afternoon, May 23. The women will have the first night and day. The railroads have granted one fare plus 25 cents from all points in Ohio. Preachers, don't use your clerical book for this trip, as a round trip ticket will help to get rates next year. The Netz sisters will sing. That is worth a trip across the state. Such men as Lord, Lowe, Wakefield, Baker, Cross Shelburn, Harvuot, Priest, Webber and Ranshaw from Ohio will speak. Then we will have the privilege of hearing Denny, Darsie, Bentley and Muckley from without Ohio. Professor Thomas, of Hiram, will wield the baton. Come to Cleveland. You can't afford to stay away.

Did you take the offering in your synagogue last Lord's day for American missions? If not, there is yet time. Don't neglect it.

Collinwood, Ohio.

C. A. FREER.

## Empire State Notes.

The River street church of Troy, Geo. B. Townsend pastor, has established a Chinese Sunday-school. At last reports they had 12 Chinamen in attendance.

The recent meeting held by F. O. Fannon at the Central church, Syracuse, was a great spiritual uplift to the church. Brother Ryan, the pastor, expressed it when he said: "Fannon somehow gets all the people to loving each other." At the close of Brother Fannon's meeting at North Tonawanda over \$5,000 was raised to cancel the entire church indebtedness.

We are glad to welcome R. Perry McPherson to our empire state brotherhood. He has become the pastor of the new congregation at Dunkirk. He has given up a prosperous church to undertake this pioneer work, and he will be successful, we are sure. Dunkirk is a flourishing little city, the home of the great Brooks locomotive works, and, like a dozen other cities of our state, a rare opening for the Disciples of Christ. We will begin an evangelistic campaign there as soon as possible.

The church at Williamsville, under the leadership of D. C. Tremaine, is taking on new life. This is one of the oldest congregations in the state.

Joseph Keevil, of Greenpoint, Brooklyn, is in a meeting with the pastors of the Greater New York churches, preaching alternating evenings. Following this your correspondent will continue the meetings, beginning May 8.

We have just established a new church at Syracuse, N. Y., which is an object lesson for every city church in the whole brotherhood. I believe that only in this way can the problem of city evangelization be solved. Wm. D. Ryan, since he became the pastor of the Central church here, has been preaching and teaching missions; not simply missionary giving, which is comparatively easy, but missionary swarming, which is much harder. This is a teaching which is sadly neglected in our great missionary brotherhood. Too many of our city churches are content to be a sort of Mecca for all the Disciples of the city, instead of a distributing point for missionary enterprise. The Syracuse church, about six

months ago, purchased a chapel in the western part of the city. There they began a Bible-school, which prospered. It is in a new part of the city. Four weeks ago I came and began a meeting. Last Lord's day we organized a new church with 26 staunch adult members. Twelve of some of the best members of the Central church were dismissed to form this nucleus. Two of them were officers which the old church needed. Brother Ryan and the church have been enthusiastic. They not only allowed these people to go, but did it gladly. I have not heard a single complaint as to the weakening of the old church. They think the mother church will be stronger, and it will. The reason so many of our old city churches are at a standstill is because they have refused to "swarm." Sometimes the pastor is partially to blame, too. He is afraid such action would weaken his home forces. It does mean sacrifice, but it is the only way we will ever solve the problem of city growth. Neither the home society nor the state boards can solve the problem alone. The churches must take the initiative. It will not do to simply ask people to give money in a general way. They must be urged to pass through the sacrifice of relinquishing their membership in the old church to form the new. That is the secret of our success in Des Moines, Ia. It ought to be done in every city church in the brotherhood. The Central church here in Syracuse is not a large one. We have a dozen churches in the state that are better able to stand the sacrifice than Syracuse. We have all learned that it does not weaken the cause to send workers and money to foreign fields; let us also learn the harder lesson, that it does not weaken the cause to scatter our forces in the cities and plant new churches here.

Let New York Disciples remember that our year ends before the convention in June, and that the offerings for state work should all be in before that time. We are going to be in great need of money. Let every congregation do its best.

STEPHEN J. COREY, Sec.-Evangelist,  
Rochester, April 28.

## Northern California.

Changes are sometimes desirable, sometimes not. However, they indicate anything but stagnation. They indicate "something doing."—Frank E. Jones came from Palouse, Washington, to take the work at Selma May 1. The bringing of a good church and a hustling preacher together ought to bring results. —W. W. Pew goes from Oraville to Concord to supply until the state meeting.—T. P. Reid closed at Gridley. His future work I have not learned.—T. D. Butler closes at Healdsburg and goes to Chicago to strengthen the Christian Century. We congratulate the Century on this move. What is California's loss in this respect is gain to the whole brotherhood. Other changes are in process of incubation.

It is true that years ago we suffered out here from some unworthy preachers, but just now we are suffering from a layman who is a meddler and a busybody, a self-confessed falsifier and one who has no scruples, in reporting convention news, to sandwich in anything to help his private ambitions and charge it, or at least make it appear, as having been the work of the convention. It might be a benefit sometimes if we could keep a sergeant at arms to care for such fellows.

On the whole, we are glad to say that never in our history was there the same enthusiasm shown in our work here as at present.

Very many are inquiring as to our ability to find them good homes near Christian churches, and also about the proposed Christian colony. We hope very soon to have something definite to say along this line.

Our state convention meets at Santa Cruz July 18-31, and promises to be a record breaker. Come. J. P. DARGITZ, Cor. Sec.

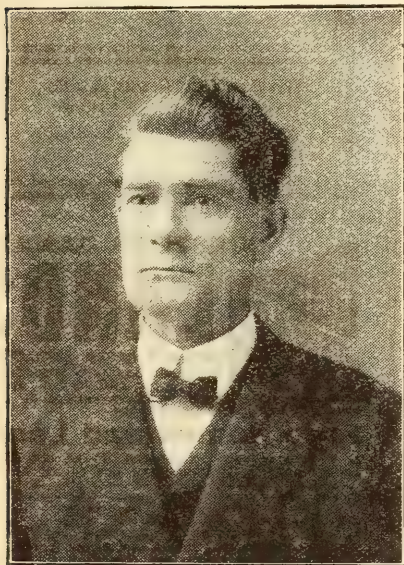
Healdsburg.



### The New Church at Iola, Kansas.

A new Christian church building costing \$9,000 has been dedicated by W. S. Lowe, superintendent of Kansas missions. The following report is a synopsis of the account appearing in the Iola Daily Record:

The building is a handsome brick structure with beautiful art glass windows. The interior woodwork is light oak. The sittings are comfortable opera chairs. It is heated by gas and lighted by electricity. The auditorium, lecture room, church parlor and robing rooms are on the first floor; above is a banquet room 35x25 feet, with ample accommodations for the social functions of the church.



E. N. Phillips, Iola, Kansas.

The basement is designed for a gymnasium. The baptistry is a modern open one. Every cent of the \$9,000 has counted.

The church represents untold effort and sacrifice. The membership is not wealthy, it is earnest and aspiring. The difficulties were neither ignored nor underestimated, but there was abundant courage to meet them, and a beautiful church edifice is the result.

The history of this church is interesting, inasmuch as it is one of the oldest congregations in Kansas, having been organized in 1859 by Hamilton Phillips, an uncle of the present pastor, with 10 members, two of whom are still living, viz., Mrs. S. I. McDonald and Mrs. Wisner.

Elder Phillips was succeeded by Elder Solo-

mon G. Brown. It is an interesting coincidence that he also is an uncle of the present pastor.

The Record says of Elder Brown, "He was a man of large stature, a large voice and most plainly spoken. He spoke fearlessly on the living questions of the day and was one of the strongest preachers in the west."

During the war the church was characterized by the same courage and earnest endeavor that marks it now.

There were frequent changes of ministers and finally came Bro. Henry Martin, during whose pastorate was built the little old church which was moved away to give place to the new one.

The church has grown rapidly in the last few years. The present pastor, Eld. E. N. Phillips, has proven the right man in the right place. He is a man of earnest convictions, great natural gifts and untiring energy.

A broad education has added to his natural powers of deep thinking, and this, combined with his oratorical ability, makes him a helpful and interesting preacher. His people admire him as a preacher and love him as a pastor. With its improved church facilities the Christian church will be a most powerful force in Iola.

### Notes From Lafayette, Ind.

The district convention at Veedersburg, was well attended. We were proud of the delegation from Tippecanoe county. Every pastor in the county attended the convention, as well as delegates from most of the churches.

Our convention had somewhat of a gloom cast over it when it was learned that Bro. A. J. Frank on account of ill health has had to resign his work at Lebanon. Brother Frank has done a great work, and now since they have gotten into their beautiful new building it is certainly a great disappointment to both the congregation and to him not to be able to continue in a field where he was so well established and loved by those whom he served. It is the sincere desire and prayer of this third district that after a much needed rest for a time he may be able to resume his work in this district, if not at Lebanon, at least with some other congregation in this district. The convention very properly remembered Brother Frank and family by appropriate resolutions expressing their interest and sympathy, and their hope for his speedy restoration to health and place among us.

We were glad to see Brother Moorman in attendance at the convention. He was remembered by the convention with resolutions expressing its sincerest sympathy with him in his sore bereavement in the loss of his dear wife and companion. Brother Moorman is

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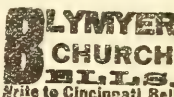
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one of our young preachers whom you need to know right well to appreciate both his ability and consecrated life; and we feel sure that the consolations of the gospel and the comfort of hope do sustain him in this trying hour.

We were certainly glad to see the face and hear the voice of Bro. A. L. Crim, of Ladoga, again in our convention. Brother Crim was elected to fill out the unexpired term of Bro. W. H. Brooks as secretary of the district, Brother Brooks having engaged in general evangelistic work.

We were very happy to welcome to our district Bro. Earl Wilfey, the new pastor at Crawfordsville, Ind. Brother Wilfey is starting off finely in this large and important field. Our convention honored Brother Wilfey by electing him to fill out the unexpired term of the president of our district, made vacant by Brother Cato's having located out of the district. There were 700 additions reported to the congregations of the seven counties of this, the third district, at special meetings during the last six months.

Sunday, April 17, was the day for our semi-annual county mass meeting of all the Christian churches of Tippecanoe county, which met in the First Christian church of this city. After the Bible-school hour we held our home missionary rally with Bro. W. J. Wright leading us with charts and maps, and a stirring address to a large and interested audience.

At 2 P. M. our county co-operation reassembled and all the churches joined in observing the Lord's supper, which was to us all a sweet, blessed communion with our Lord and with one another. Then we took up the work of our co-operation in the county and had brief addresses by representatives from the congregations present, giving us both information and inspiration to do more and better work in the future. Bro. Ernest Linton, pastor of Mt. Hope and Pleasant Grove congregations, who has recently located with them, was gladly welcomed. These two congregations should be congratulated on securing a young man so able and efficient to lead them. Then Bro. Ernest Kuhn, who is located at Battle Ground and preaches for this congregation and Clarks Hill, gave an excellent talk, and closed by extending an invitation to the county co-operation to meet in August with the congregation at Battle Ground, which was accepted.

All of the congregations have preaching at least twice a month, except one, and we hope this one may soon get in shape to have the work go forward more aggressively.

Our county co-operation has been in existence less than a year, and we all feel that it has been a great blessing to us individually and to the work in the county.

C. H. TROUT.



New Christian Church, Iola, Kansas.



### Cotner Letter.

Cotner won first prize in the Nebraska state intercollegiate prohibition contest. Mr. Hugh Lomax was the representative.

M. Murashimo, a Japanese young man, is expected here soon from Tokio, where he was converted some time ago. He expects to educate himself for work among his people.

Arbor day was fittingly observed. In the forenoon trees and flowers were planted, and some other improvements made on the campus. For the afternoon a splendid program had been arranged. Special credit is due to Mr. C. S. Paine, who had largely to do with the arrangements for the day.

The Cotner ministerial association has just completed the record of the work done by the ministers and ministerial students of the university during the school year. The record shows that since Sept. 1, 1903, 537 people have been brought into the church through their labors. Of this number, 400 of them came by confession and baptism. In some instances student pastors have employed evangelists for revival meetings, in others students have held meetings for the churches where they preach. Some students have gone out from time to time to hold short meetings. So, in all, much has been accomplished. CLAUDE ARMSTRONG.

### Dayton's New Church.

Just two years elapsed between the time of the organization of the West Side church in Dayton, Ohio, and the crowning day of dedication. April 6, 1902, sixty-seven members separated themselves from Central church, forming a nucleus for the new church. The first few meetings were social and prayer-meetings. Beginning the first Lord's day of March of the same year, regular preaching services were conducted every week, continuing without intermission unto the present day. Geo. B. Stewart of Madisonville church, Cincinnati, was called to the pastorate. Measures were taken from the very beginning toward raising money to purchase lots, and this was accomplished in eight months' time, then plans were promulgated for a building. The first service in the new auditorium was Easter Sunday. The building was dedicated

April 10, Pres. T. E. Cramblett, of Bethany college, in charge. In the afternoon the auditorium was filled to overflowing. At this service in the neighborhood of \$6,500 was secured. The property acquired by this faithful people in two years is valued at not less than \$13,000. Much credit is due the building committee, especially the chairman, J. F. Needles, for his diligent and painstaking care in the erection of the beautiful house of worship.

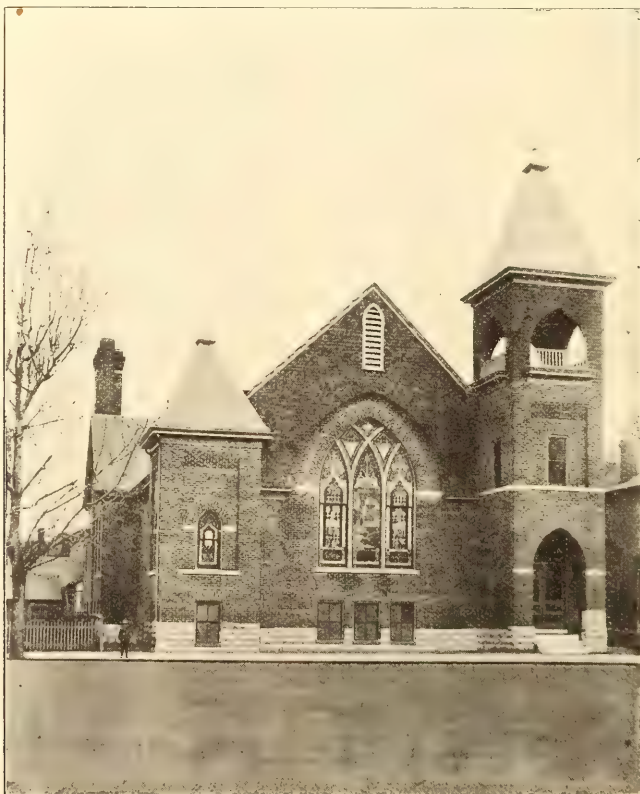
The edifice is built of cherry red brick with gables of green tinted shingles. The auditorium has a seating capacity of 350. Robbing-rooms are easy of access, located back of the pulpit platform. The basement is a splendidly finished room, seating 300, for all auxiliary and social meetings. The church is heated by a furnace, a donation from one of the members. Altogether it is a fine structure and a monument to the aggressive spirit of the Disciples of Christ in the Gem city, G. B. S.

### Missouri Bible-school Notes.

The spring campaign for new schools is now on, and the indications are good for fifty new schools by the Carrollton convention, but to do this the schools of the state must "lend a hand" by remitting their proportion of the expense needed in such work, and you must not be so slow about it.

Gilead, Pettis, has done great work in the past, and from them have gone out the Elmore boys and our Brother Cartright, while others of the ministry have found here help-meets of the right kind. But removals, death and emigration have made heavy inroads on the fellowship, so that it is with difficulty the work is now prosecuted; but determined to do their best, the brethren are holding the fort against great odds. Arthur Downs, a young man of the neighborhood really fits their minister, is giving good satisfaction, and is manfully leading in all the services of the congregation. We organized a good school, all pledging themselves to stay with it and make it the success needed to renew them in the work of God. All were very cordial to the evangelist, and it was a pleasure to find T. H. Jenkins and "father" Elmore still serving God and battling for the right.

In giving to the benevolent association Easter, Maryville stands at the head of the



West Side Church of Christ, Dayton, O.

### A Concert Exercise For Sunday Schools

**The  
Sunlit  
Way.**

By E. E. Hewitt  
and  
W. A. Post.

**The Christian Publishing Co.,**  
1532 Locust St., ST. LOUIS, MO.

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### WESTERN CANADA

**LANDS**

POSSESS GREAT ATTRACTIONS. The man having a large family, the renter, and, in fact, any one than make inquiry regarding the

### Free Homestead Lands

of Western Canada, noted for its adaptability to grain raising, cattle ranching and mixed farming. Its climate is highly spoken of. Socially, the people of Western Canada have no peers. The several religious denominations are well represented. Law and order are most carefully observed, while the observance of the Sabbath day is most strictly guarded.

For Atlas, Railway Rates and other information, apply to nearest authorized Canadian Government Agent, or to

W. D. SCOTT, Sup't of Immigration, OTTAWA, CANADA.

list, \$276.09. But then, all the returns are not in. Who knows?

Perry has just let the contract for a \$10,000 house, but made no such plea in remitting to us, sending exactly the same as in former years, while some better schools, in appearance, neither give nor seek excuse.

The corresponding secretary put in four new schools during April, while W. A. Moore put matters in shape for two more, and R. B. Havener organized three, increasing the school membership, in all, near 1,000. Think of that!

T. J. Head has been at Sullivan, where the few are very anxious for a congregation and house of worship and in his efforts, he was shut out of one house and is now using another when not in use. There have been many additions and the community is eagerly listening to the truth. Good for Head.

Our county superintendents have heard from J. Q. McCanne, our state superintendent of that department, and many are now doing their best for good county reports at Carrollton, to some of whom your secretary will make some nice souvenir presents. Let the county superintendents be free to command this office or Brother McCanne, and we will gladly co-operate with them.

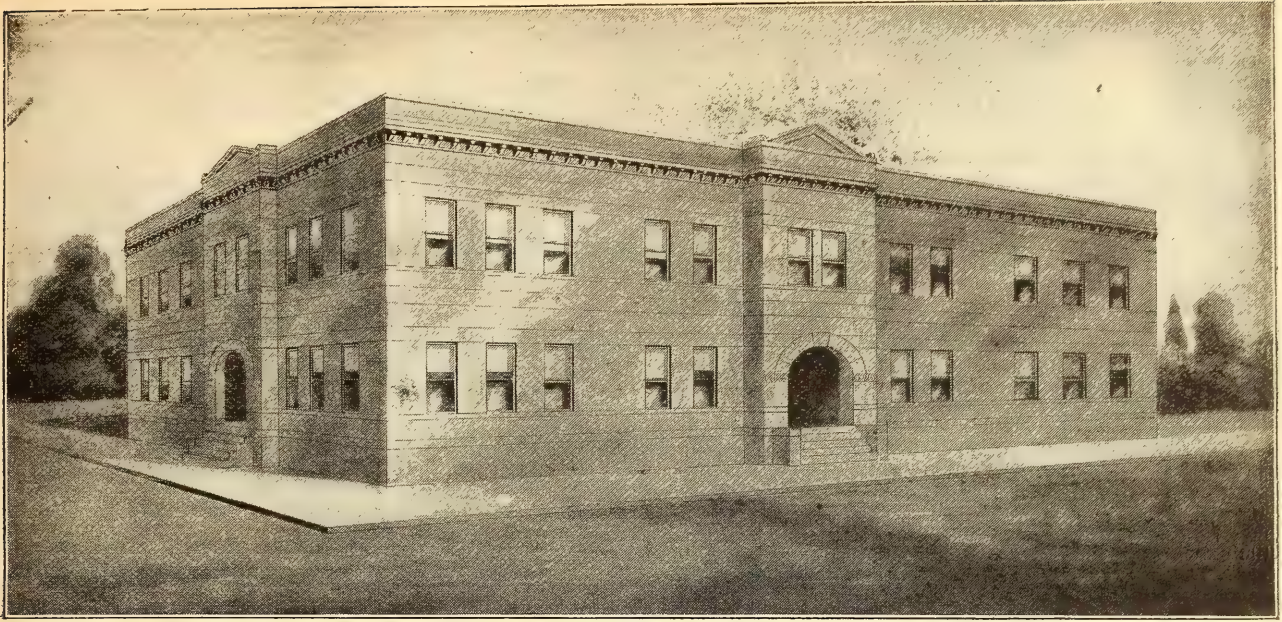
Houstonia enters the recruiting campaign, ordering buttons and other material, while Memphis is so well pleased they have changed the points of merit and entered the second. Buttons, 80 cents per 100; cards, 30, now.

If W. D. Pittmann, who enters everything to succeed, promises to surprise the state when Mt. Cabanne and Central combine in the Union Avenue church, can improve the combination as he did the Second, then look to your laurels, for undoubtedly, that was one of the greatest works of the city.

Remember, all funds should be in by May 31, and we are especially anxious to have it so this year, as the relation of the secretary may be so changed as will demand closing the books without any doubt on the date set.

Help us now push the work in the newer territories of the state by sending in your proportion immediately. H. F. DAVIS.





### The Proposed New Mission Building at Monterey, Mexico.

This is a picture of the architect's drawing of the exterior of the proposed new mission building at Monterey, Mexico. The building is to consist of two stories, and will be 105x55 feet in size. The lower story will contain cor-

ridors, six school rooms, and editor's room and pressroom for the printing department, and an office and a consultation room for the medical department. On the second floor there will be a chapel and six large class

rooms, corridors and lavatories. The building will be of brick with dry pressed buff brick surface, molded press brick cornice, and stone foundation and steps. The total cost will be about \$15,000.

### Nebraska Secretary's Letter.

The Austin-McVey meeting for the board at Geneva began in the rain on April 24 with a handful of people. By Thursday evening they had purchased 60 chairs to seat the lecture room, and on May 1 many were turned away. The ice broke Monday evening with three confessions, all grown people. Belvidere people drove up on Lord's day. Let the brethren pray everywhere for this meeting.—Four grown people added at Kearney April 17. Brother Divine, our missionary there, has received 72 into the churches at Lexington, Kearney and Overton since his coming last fall.—F. S. White has closed his work at Arapahoe and taken the work at Dorchester. —The church at Ulysses is busy rebuilding its house on the new location. They will have a creditable house with furnace heat and the very best location in the town. At present they are meeting in a hall. Bro. Thos. Maxwell is the rustling preacher, and the church board recently gave him a call to stay another year at an increase of salary. The outlook is good for a fine work there.—D. B. Titus is visiting with his father, Ira Titus, at Dewese, this spring. He may remain for some time, or even permanently, in the state. We would not rob New Mexico, but if he has to leave that field we shall be delighted to get him here.—District No. 6 meets at David City, June 13-15, No. 5 at Chester, June 15-17. No. 4, June 17-19, at Wakefield. No. 8 at North Platte, June 21-23. These are all June meetings. District No. 3 meets at Valparaiso, May 11-13, and No. 2 will have met and adjourned at Frith when this is read. No. 7 met at Hastings in a very successful convention April 26-28. Officers for the year are, H. S. Gilliam, president; Z. O. Doward, corresponding secretary. —The Harvard church, where V. E. Shirley ministers, has recently paid off its last vestige of debt. This is due to a generous gift from two of its prominent members. The church is to be congratulated both on the clearing away of the debt and on the possession of two members who are so willing-hearted with the means God has given them. —The dedication at Kingston has been set for May 15. We are anxious that the weather man will get his rains out of the way for that date.—The arrangements for the state convention in August are taking shape. The committee on arrangements has been actively at work. The building of a pavilion is

one of the things now under consideration. Fencing the grounds is another. —Ashland will hold a meeting early in June with Austin and McVey at the helm. They look forward to a great meeting.—Let no one forget or neglect the May offering for home missions. A strong pull together and the work will be done. Nebraska has a just pride in her own vigorous achievements, and we need to have the same pride in doing our part in the general evangelization of the whole United States; 13 came forward May 3rd, in the Geneva meeting, making 16 in all.

W. A. BALDWIN.

### Ohio C. W. B. M. State Convention.

HELD IN CLEVELAND, MONDAY AND TUESDAY, MAY 23, 24.

The twenty ninth annual convention of the Christian Woman's Board of Missions of Ohio will convene at 2:30 P. M., Monday, May 23, in the Old Stone church on the public square, Cleveland. The address of welcome will be by Mrs. Lathrop Cooley, Cleveland, and the response by Mrs. L. I. Morse, Columbus. A workers' conference in which such subjects as concern every worker will be discussed by such women as Jessie B. Pounds, Mrs. M. J. Grable, Miss L. Etta Rannells, Mrs. Lottie Ogden Tingley, Mrs. A. S. McKittrick, or better known as May Donaldson McKittrick in her writings, Mrs. Jennie Sellers, Mrs. W. T. Groom and others, will follow. The evening address will be given by Mrs. Louise Kelley, national organizer, of Emporia, Kansas, and the preparation service will be conducted by Dr. Butler, of Cleveland. Monday night will be the only night on which Princess Long will sing; therefore we invite every pastor and his people to start in time to reach Cleveland for the Monday sessions. After the afternoon conference the Cleveland friends will give a reception to all delegates, both men and women, in the parlors of the church.

Tuesday's two sessions will be full of splendid things. The speakers will be Walter S. Goode, Youngstown, Miss Mattie W. Burgess and Miss Mattie Pounds, of Indianapolis, Henry J. Derthick, of Berea, Ky., where he is laboring for the mountain people, and Mrs. Kelley, and Mrs. Atwater's address will be some of the features of Tuesday's program. The conferring of the honor

roll certificates Tuesday afternoon will be a new feature and of interest to all who have won such honors.

The reports are good, the work in fine condition, the state funds the best in the history of our work. Half rates, plus 25 cents, to all. Entertainment in private homes at 50 cents for lodging and breakfast, to be secured at the Old Stone church from the committee. Cheap restaurants abound in Cleveland, and the other kind, too. Every street car line makes connections at the square and runs from all depots. MARY A. LYONS, Cor. Sec.

Hiram, Ohio.

### Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. Cor. 6th & Olive Sts., St. Louis.

### CAN YOU USE A MARKER, HEADSTONE, TOMBSTONE OR MONUMENT TO MARK THE GRAVE OF YOUR DEPARTED?



IF YOU CAN BUY the finished stone, the best workmanship possible at one-third the prices others charge, if you could get from us a handsome, large, beautifully carved and finished Monument or Elaborate Tombstone, which, when set up on your lot, would cost you much less money than you would have to pay anyone else for the smallest headstone or marker. If you knew you could do this, would you not write for our FREE TOMBSTONE CATALOGUE? WRITE FOR OUR FREE TOMBSTONE CATALOGUE and you will receive by return mail the handsomest tombstone catalogue ever published; many beautiful illustrations, showing all styles, kinds and sizes in Markers, Headstones, Tombstones, and Monuments, a big variety of marble, all colorings, color samples, descriptions, suggestions for lettering new and special ideas for carving, shaping, designing, lettering, etc.

OUR LOW PRICES WILL SURPRISE YOU, a mere fraction of the prices charged by others. Why we use better stone and marble, why our designing, finishing, carving and lettering is better than you would be likely to get elsewhere at 3 to 5 times our prices is fully explained. OUR PAY AFTER RECEIVED TERMS, our style, quality and satisfaction guarantee will be fully explained. You will get our very latest monument and tombstone offer, the most astonishingly liberal proposition ever heard of. Don't fail to write for OUR FREE TOMBSTONE CATALOGUE TODAY if at all interested. Address, Sears, Roebuck & Co., Chicago.



### The Orphanages in Porto Rico.

That there is not a place in the world where such an institution is more needed, is not questioned by those who have seen the poverty, suffering and superstition which exist on this island. It is enough to break one's heart to see the little emaciated creatures sigh and turn away when they hear the words, "There's no room," in our orphanages. There is a pathos in this scene which ought to melt the hardest, most miserly heart in the world. I have visited the girls' orphanage many, many times, and have observed every detail of the work and management, and do assure our good people in America that this institution is managed on the strictest business principles. Sister Ford can make a dollar go farther and do more than any other person I ever saw. It is really astonishing to see how much good is being done with so little money and equipment. Sister Collins is an ideal teacher, and has advanced the little ones in a most excellent way. Love reigns supreme. Jesus is everything with them, and all else is but the ladder on which they climb to a larger conception of him. The girls' orphanage should by all means care for one hundred little jewels for Jesus' sake.

With Brother Wilkinson and wife at the head of the boys' orphanage, we may expect equally as good results from their work, but their hands are tied, they must wait for a house until many of those who have been looking to this institution for aid, must die in despair. It is cruel in the American to heap up his riches to be wasted in the courts after he is dead, when there is such a worthy appeal for help as we have just now from this island.

We must save Porto Rico to save ourselves from disgrace in the eyes of the world. God is calling us into this fellowship, and we must heed his call or else our garments will be moth-eaten, our gold and silver will rust, and their rust shall be for a testimony against us.

W. M. TAYLOR.

### Southeast Kansas Convention.

The district missionary convention of southeast Kansas met in the town of Chetopa on May 3. We have in southeast Kansas over 6,000 members in 57 congregations. Forty-five of these churches had regular pastoral work during the year, and twelve of them seem to be without any preaching at the present time. This is one of the most productive parts of the state, and is rapidly gaining in population while its resources are being rapidly developed. For this reason it is a fine field for church growth and development. The reports, as presented by Brother Forsyth, the secretary of the district, indicated that there were over 1,000 additions in the district during the past year. This certainly is an encouraging report.

The convention was well attended, possibly the best in years, and while there were some absentees on the program, this was well filled and the addresses showed both care in preparation and a thorough knowledge of the work in hand. Among those who delivered addresses were O. M. Pennock, G. W. Burch, Frank L. Jewett, P. D. Holloway, W. S. Lowe, C. E. Pile, R. H. Tanksley, C. A. Burgen, Ellis Purlee, Robert Simons, A. C. Wentmore, E. G. Manley and others.

The C. W. B. M. part of the program was well presented by Mrs. G. W. Tinder, Mrs. J. A. Longston, Miss Alma E. Moore and C. E. Pile. Miss Alma E. Moore, state superintendent of junior work, seems to be an earnest, active, capable worker and is certainly doing great good for the cause of junior endeavor work.

Wallace C. Payne, dean of the Bible chair at Lawrence, Kan., delivered several most excellent addresses. He seems to be perfectly at home in the splendid work of presenting the great themes of the Bible for the consideration of those who attend our conventions. The brotherhood of Kansas are greatly blessed in having such a capable man among them. W. S. Lowe, the superintendent of the state mission board, was present to look after the interests of the splendid work that is

You want to know how to get my lamp-chimneys.

(1) Your grocer sells them, if he is fit to be your grocer; may be he don't.

(2) If you'll write me, I'll send you my Index; that tells everything

MACBETH, Pittsburgh.

being done in Kansas for the cause of Christ. He reports the work prosperous and is looking forward to a great convention at Paola. J. A. Longston, who presided over the convention as its president, did his work exceedingly well. He and Brother Forsyth, the secretary, make a splendid team together and have the work well organized and in a prosperous condition. Brother Longston makes a fine president and the district seems to appreciate the good work that these officers are doing by re-electing them for another year. Brother Pennock and the congregation at Chetopa did their utmost in caring for the delegates and in making them feel perfectly at ease and at home.

The convention heartily congratulated itself for having fallen into such good hands and the splendid care bestowed upon them. The writer was asked to preach one night during the convention, which he did in the absence of the party who was to have been on the program. The audiences during the night meetings were so large that they were held in the Methodist Episcopal church, as their church holds about double the audience of our own. All the sessions, both day and night, filled the house of worship in which they were held. Taking it all in all this was a splendid convention and bids well for the cause of Christ in southeast Kansas. G. A. H.

### Canton Notes.

Bro. E. M. Carr is holding a meeting at Myer, Ill., with good results.—Elder Hitch has been called to preach during the next year at Maud, in Shelby county.—Prof. B. Clever, our teacher of Hebrew and Greek and one of our ablest ministers, is now preaching at Denver, Ill. We congratulate the church on securing his services.—Elder Harbord will preach in Kansas City on fifth Lord's day in May, and in June will dedicate a new church building at Steffinsville, Mo.—Recently I visited and preached for the church at Lewistown, Mo., now in charge of Prof. Oscar Ingold. I found a most prosperous church. It pays a good salary for preaching, is out of debt, has a strong Senior and Junior Endeavor and a prosperous Sunday school. Recently I received from Bro. Henry Davis a list of churches in south Missouri in want of pastors, and I have put some of our graduates in correspondence with them.

Our new university building will be ready to enter in about ten days, and the outlook for a very successful coming school year was never better. Requests for preachers are coming in from California, Kansas, Nebraska, Oklahoma and Indian territory, and students are in correspondence from most of the western states. In short, the school is now prepared for and in every way worthy of the patronage and support of the brotherhood throughout the states. We are now able to receive five hundred students. There will be

nearly twenty graduates in June, and about fifteen preachers to be ordained. Many of our preacher-students have more calls to hold meetings during vacation than can be supplied. The people are accepting New Testament Christianity when presented, but without preachers there will be no presentation, and hence many must be neglected. Five hundred preachers are wanted in Kansas. I suppose this number would be needed to evangelize Missouri. THOMAS WALLACE.

## A MILLION FROM A MILLION LEAVES A MILLION MORE.

That is to say, a million dollars from a million disciples for Home Missions would not impoverish, but enrich. Every heart would be rich toward God. Every contributor would be confident of treasure laid up in heaven. The cause of Christ would be set forward a decade. We ought to average one dollar a member for Home Missions.

We are asking for only \$200,000 this year to answer the appeals which already amount to double our spendable income of last year.

Soldiers of the Cross!  
Let Us Take America!

Fall in and co-operate with the plans of

THE AMERICAN CHRISTIAN  
MISSIONARY SOCIETY.

BENJAMIN L. SMITH, Secretaries.  
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Y. M. C. A. Bldg., Cincinnati, O.

## Sermons by E. S. Ames.

These sermons seek to interpret religion in the light of modern psychology and historical knowledge, with the candor of the scientific spirit. In so far as they accomplish this, they transcend all denominational sectarianism, and promote a knowledge of the truth in which is freedom and essential union.

A series of twelve is being printed—one each month. The twelve will be sent to any address for one dollar. Remittances may be made to E. S. AMES, 5520 Madison Avenue, Chicago.

The subjects of the sermons already printed are:

The Religious Nature of Man.

A Lenten Sermon: the Temptation of Jesus.

Living in All Good Conscience.



## Kentucky.

I. J. Spencer, of Lexington, is in the midst of a good meeting with H. D. Clark at Mt. Sterling.—J. W. Graham, of Louisville, is visiting the churches over the state in the interest of our Louisville orphans' home. This is one of our noblest charities, and he should be given a cordial welcome wherever he goes.—The ninth district Sunday school and C. W. B. M. convention was held with the Versailles church on May 5, 6.—Meade E. Dutt has succeeded J. A. Holton at the New Union church in Woodford county.—At this writing State Evangelist H. W. Elliott is in a good meeting with the church at Ludlow.—G. H. C. Stoney, who recently resigned at Flemingsburg, has accepted a call to Murray, and is already at work in that field.—R. J. Bamber has entered upon his work at Versailles with fine prospects. We gladly welcome him to our state.—The thirtieth annual convention of the South Kentucky missionary and Sunday-school association will be held at Corydon, May 23-26.—President B. A. Jenkins, of Lexington, will assist George Darsie in a meeting with the Frankfort church in May.—The eighth district Sunday-school and C. W. B. M. convention was held with the church at Carlisle, April 28, 29.—W. S. Willis reports two baptisms at Millersburg recently.—President J. W. McGarvey recently visited the church at Somerset and assisted the minister, O. P. McMahan, in an ordination service. Brother McGarvey held a debate in this church thirty-five years ago with a Baptist minister.—W. B. Blakemore, of Lexington, has accepted a call for half time at Mill Creek, Mason Co.—Oscar W. Riley, of Covington, has accepted a call to the church at California, Pa.—We are glad to report seven additions here at our regular services recently—five by baptism.

Midway, Ky.

GEO. W. KEMPER.

## Missouri State Mission Notes.

Missouri is doing her best to carry out one of the recommendations of the Centennial committee of the general convention. A special effort is being made to pay off church debts. The last one to throw off this burden is the church at Nevada. G. B. Edwards, the pastor, deserves all praise, for he, under God, has led this people to the accomplishment of this great work. He has been with them but three years, and \$15,150 has been paid on the debt. It is amazing to those who know the circumstances, and the question is, How was it done? By an unfaltering faith, a courage that dared anything and an industry that never tired. It was a happy day, April 24, when all evidences of indebtedness were burned in the presence of the congregation by Bro. F. H. Glenn. Bro. W. A. Oldham and the corresponding secretary were there to help them rejoice and listen. They took an offering of \$50 for state missions. We take off our hat and make our best bow, and in our sweetest voice we say "Thank you" to the Nevada church and its pastor.

But Nevada is not the only church! It was my privilege to be in Stanberry at the inauguration of the annual rally day, and such a happy time we did have. That comes pretty near being the prettiest church house we have in the state. It is not the largest, nor the most costly, but for beauty I doubt if it be excelled in any part of the state. It was my first visit since this exquisite building took the place of the old structure, and I was delighted. I found Pastor J. E. Davis and his delightful young wife royally enthroned in the hearts of all the people, and they deserve it. He is one of the coming men of our state and will be heard in time to come. They have a debt of \$3,500, but they will get rid of it before very long. They don't make this an excuse for not giving to missions, but give more than ever before. That is a good way to pay church debts.

The little church at Sheffield, under the lead of G. E. Jones, is doing splendidly; it is practically out of debt now; they made their first real offering for missions the other Sunday and gave \$30 for the state work.

## DIVINITY SCHOOL —OF— HARVARD UNIVERSITY CAMBRIDGE, MASS. AN UNDENOMINATIONAL SCHOOL OF THEOLOGY. Announcement for 1904-05, Now Ready.

Carl Junction has been awakened by the meeting of Bro. Joseph Gaylor and is now pushing on to better things.

We regretted greatly our inability to attend the session of the southwest preachers association at Aurora. W. A. Oldham was the chief speaker. The report is that while the attendance was light the work done was of the first order.

F. J. Yokley, the indefatigable and irresistible, is pushing things at Marionville. The difficulties he has had to encounter in the erection of their new church home have been great, but victory is in sight.

The state convention is only about one month away. Are you ready? Are you going? The report comes that the World's Fair is going to hurt us. Is that true? It ought not to be. It is a fine thing to go to the Fair, but are not the interests of the kingdom of God first?

If the preachers will push this matter of attendance they can exert a wonderful influence for good. Will you not talk it, preach it to your people and pray that we may have a great gathering?

Are you ready for the convention? Has your church sent its offering? Brother, your cooperation at this point is needed more than we can tell you. Many, very many, of the churches have not taken their offering. Is yours one of them? We have been working, planning, praying, with confidence that you will not fail us. If you do, then our report will be a sad one. We beg for immediate action on this question. It is vital; failure here is ruin.

T. A. ABBOTT.

311 Century Bldg., Kansas City, Mo.

## Washington State News.

Evangelist McConnell added 25 to the Tekoa church. He is in a meeting at Palouse with the Webbs leading the music.—F. E. Jones has resigned at Palouse and intends to go south. Brother Walker takes charge of the church at Oakesdale.—Garfield is reported as being without a preacher yet. Neal Cheatham preached at St. John recently after an absence from that pulpit of about nine years. Brother Cheatham is bringing cheer and comfort to many of the weaker churches. His visits are always real blessings, inspiring hope and renewing courage.—It is gratifying to note that several of our churches have made large increase in their offerings to the F. C. M. S. this year. May this be a prophecy of multiplied gifts for home missions.

Tacoma.

MORTON L. ROSE.

## The Deaconess Movement.

The home and school for deaconesses will be instituted under the auspices of the National benevolent association of the Christian church, June 1. I desire that all members of the Christian church who have received instructions in any school for deaconesses, and all other members of the Christian church who would like to enter on this life of Christian usefulness, between the ages of 20 and 40 years, write me at once, stating their preparation for this work, whether they are financially able to meet their own school expenses, and giving such other information as will enable the proper committee to determine their fitness for matriculation. Only those in good physical health and who are wholly consecrated to the service of the Lord and the church need write. Yours in his name,

MRS. H. M. MEIER.

3651 Delmar Boulevard, St. Louis.

## THE Texas Train

A new, fast service to the Southwest, leaves St. Louis daily, commencing Sunday, April 24th, at 4:52 p. m

12½ hours to Pine Bluff  
17¼ hours to Texarkana  
18¾ hours to Shreveport  
25½ hours to Dallas  
26¼ hours to Ft. Worth  
28¼ hours to Waco  
27 hours to Lake Charles  
28¼ hours to Beaumont  
27¾ hours to Houston  
29 hours to Port Arthur  
38½ hours to San Antonio.

Finest equipment—modern day coaches, handsome reclining chair cars, dining-cars, Pullman sleepers.



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E. W. LaBEAUME,  
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St. Louis, Mo.

## Salesmen Wanted.

Active men in your locality as salesmen on liberal salary or commission; can devote all or part of your time; splendid opening for ambitious men in high-grade, permanent business. References exchanged.

WIERS &amp; CO., 41 Wall St., New York.

## SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

A PLEASANT HOME for World's Fair visitors at 112 Oakwood ave., Old Orchard Park, St. Louis. Write Mrs. T. B. Spurlock.

ONE HUNDRED dozen fresh eggs free. Enclose stamp for particulars. Quincy Egg Preservative Co., Quincy, Ill.

NAMES WANTED—Send a list of ten or more names of tenant farmers, and secure a handsome present from Christian Colony, New Ontario. R. A. Burris, Port Arthur, Ont.

A NUMBER of good carpenters and joiners can find steady employment at Eustis, Fla. Members of the Christian Church preferred. P. A. Ross will give information wanted.

IF you wish modest quarters in private homes during World's Fair at reasonable rates, one mile from grounds, write at once to Mrs. G. A. Hoffmann, Maplewood, St. Louis, Mo.

MRS. T. R. BRYAN and MRS. W. V. HOSTETTER are at home at The Cabanne, 5078 Cabanne Ave., St. Louis. They have pleasant rooms to let to World's Fair visitors at reasonable rates.

ROOMS AND SINGLE BEDS—For World's Fair visitors in a beautiful suburban home, three minutes' ride from the grounds; \$3.00 to \$5.00 per week. Make reservations in advance. Mrs. Henry Orpen, Richmond Heights, St. Louis Co., Mo.

WORLD'S FAIR VISITORS may rent at reasonable rates two furnished rooms, convenient to two car lines direct to Fair Grounds; twenty minutes' ride. Address Mrs. E. L. Foster, 4620 Kennerly Ave., St. Louis, Mo.

WORLD'S FAIR VISITORS may secure pleasant rooms in a comfortable home, shady yard, five-cent fare to Fair Grounds, by addressing Mrs. C. M. Grandfield, or Mrs. B. G. Sheltcn, Webster Groves, Mo.



## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

### Additions Reported Last Weeks.

Baptisms .....	1,341
Letter and statement.....	458
Denominations.....	62
Total.....	1,861

M. L. BUCKLEY.

Harrison, O., May 5.

### ARKANSAS.

Rogers, May 1.—Our meeting here goes well; 32 additions and a growing interest.—D. D. BOYLE.

### CALIFORNIA.

Eureka, April 27.—Two additions here by letter last Lord's day. Work moving along very nicely.—T. B. DRY, pastor.

Santa Rosa.—We had a grand meeting at Willows with Henry Shadle. Thirty-eight baptisms, two from the Baptists and four by letter and statement. An Endeavor was organized, prayer-meeting started and the whole community benefited. I am now starting with R. H. Bateman at Whittier with six added.—R. L. McHATTON.

### COLORADO.

Fort Collins, May 2.—Our missionary offering yesterday amounted to \$210. The missionary spirit is growing among us.—WM. J. LOCKHART.

Grand Junction, May 2.—We are having times of rejoicing and encouragement under the pastorate of Rev. F. F. Walters, who took up the work Nov. 1, 1903. Without a regular pastor for about nine months, we feel now that our waiting was providential, in that the Lord has in his own good time provided for us a consecrated, earnest Christian pastor and his worthy wife. Brother Walters planned a series of gospel meetings for early in the year, but was twice hindered; finally begun March 13 and continued five weeks with home forces, the meeting was one of success. There were 34 additions, about half of these being confessions. Of the accessions ten were men who came with their wives. All were over 22 years old save three who were 16. Three were from the Methodists and one from the Congregationalists. Two of the men are attorneys. Some of the new members are wealthy and will be a great help financially as well as spiritually. Before the protracted effort Brother Walters had received 20 into the church, making in all 54 members in six months. Our current expense fund in March amounted to \$130. All money raised for different purposes during March was about \$300. Sunday evening, April 24, in the Christian church Brother Walters preached the annual sermon to the Odd Fellows and Rebekahs who came in a body. May 1 our home missionary offering amounted to \$26.85. We hope it may reach \$30.—MRS. A. V. HUTTON.

### DISTRICT OF COLUMBIA.

Washington, May 7.—Two additions at H street church last Lord's day. Will reach our apportionment for home missions. Our Sunday-school contribution last Lord's day for our building fund was \$28.70. A mass meeting of the Christian Endeavor societies of the Christian churches of the district was held at Vermont avenue last night to complete subscriptions for the new S. E. building. Ground for a \$6,000 chapel will be broken July 1.—J. MURRAY TAYLOR.

### ILLINOIS.

Danville, May 3.—I closed my work at Waukegan the last Lord's day in April, with 40 additions during the year I was there; five of these the last Lord's day. I commenced

here last Lord's day with five additions.—J. H. SMART.

Pontiac, May 4.—We came here to assist Evangelist E. L. Frazier and Pastor W. G. McColley in a meeting, but Brother Frazier is sick and unable to be here, so Mrs. Williamson is preaching this week. The interest is very good, and we hope to leave the meeting going when the evangelist arrives.—GUY B. WILLIAMSON, singer.

Mt. Pulaski, May 2.—Just closed a two weeks' meeting here with the pastor D. A. Lindsey, resulting in 12 added.—GUY B. AND MRS. WILLIAMSON, evangelistic helper.

Rockford, May 4.—Seven added here last Sunday. Two by confession, three from the M. E's and two by letter.—O. F. JORDAN, minister.

Homer, May 2.—The Christian church here took the offering Sunday, May 1, for home missions, apportionment \$10, raised \$23.—O. K. DONEY, pastor.

Franklin, May 3.—After five weeks' duration, the greatest meeting in the history of the church at this place, came to a close last Sunday evening, resulting in 80 additions. Prof. Jas. S. Helm, of Chicago, conducted the music. When the meeting began the church was weak numerically and discouraged in heart—now it is strong in numbers, animated with hope, and is rejoicing in victory.—C. A. BURTON.

### INDIANA.

Odon, May 2.—Our meeting being conducted by Clarke and Stevens, continues with great interest, people being turned away. Three additions yesterday, two baptized yesterday from the Methodists.—AMOS K. CLARKE, Indianapolis, Ind.

Indianapolis, May 2.—Yesterday one added at Whitewater, ten since I began my work there, making an average of two for each visit.—WILLIS M. CUNNINGHAM.

Indianapolis, May 2.—Three confessions at North Park church yesterday.—AUSTIN HUNTER.

### IOWA.

Shenandoah, May 1.—Two added here yesterday by letter.—H. C. LITTLETON.

Newton, May 5.—Semi annual missionary offering of Newton church received May 1 amounts to \$118. Apportionments for home, foreign and state work more than assured. Work prosperous in all departments.—E. F. LEAKE.

Atlantic, May 2.—Two more added here yesterday by confession and baptism.—W. B. CREWDSON.

Oskaloosa, May 2.—Two additions Sunday morning. I will be ready for the evangelistic field about June 1.—M. L. ANTHONY.

Sigourney, May 3.—On last Sunday, at my regular biweekly appointment at Lancaster, four were added to the congregation.—C. H. STRAWN.

Cedar Rapids, May 2.—Two confessions at Second church yesterday, one by statement.—J. E. DINGER, pastor.

Colfax, May 2.—Four immersed recently.—THOMAS H. POPPLEWELL.

Sioux City.—Yesterday S. M. Martin closed a great meeting in this city. It continued seven weeks and resulted in 61 additions. Thousands heard the primitive gospel for the first time and the impression made will be lasting. A foundation is laid that insures the success of the work in Sioux City. Brother Martin's greatest service was that held for members and converts only. I do not know of any other evangelist who holds such a meeting, but everyone ought to. The instruction given is just what these new members need. Besides, each one is pledged to the support of the work. Those of our evangelists who have not such a meeting on their program ought to have it there. Its importance cannot be overestimated.—W. T. HILTON, pastor.

### KANSAS.

Topeka, May 2.—At my last appointment, Argentine, Kan., there were two additions to the church. This church is in fine condition. They will dedicate their new house of worship on June 19. Next Lord's day I close my work there and go to Ohio, my old home.

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state, where I shall be ready for work again. Address 59 Knowles street, Cleveland, O.—J. F. SLOAN.

Lyons, May 2.—Four additions by confession yesterday at our regular services. Raised apportionment for home missions.—GEO. E. LYON.

Chetopa.—Began my second year with the Chetopa church April 1. The third district convention met here May 3-5. I preached the baccalaureate sermon for the high school in Chetopa on April 24. Am to preach also for the county high school at Altamont, on May 22.—O. M. PENNOCK.

Junction City, May 6.—Closed my meeting at Sutphen, April 26, with 24 baptized, two who confessed but not yet baptized, two reclaimed, two by letter, one by statement; church revived and partially reorganized; a collection taken for foreign missions to the amount of \$7.16 and the preacher and singer very well paid and a New Testament reading circle organized with about 80 members.—THOS. J. EASTERWOOD

### KENTUCKY.

Eminence, May 2.—We raised our apportionment for foreign and home missions yesterday. The Sunday-school also reached the highest figure yet in attendance.—ERNEST W. ELLIOTT.

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ST. LOUIS, MO.



Covington, May 7.—I am getting along very well with my supply work here. Five added since last report. Brother Miller will return about June 10.—MILO ATKINSON.

#### MICHIGAN.

St. Louis, May 6.—Meeting will close tonight; 40 added to date and splendid interest to the very last.—RAUM AND MEESE.

#### MINNESOTA.

Olivia.—Our state evangelist, Bro. J. H. Bicknell, closed a four weeks' meeting here Sunday evening, May 1. The attendance was fairly good, but was in no way proportionate to the excellence of the preaching. There were five baptisms. Olivia is a "problem" for an evangelist for several reasons. First, with a population of about 1,000, it maintains eight sectarian bodies and one Christian church; second, a large number of the people speak foreign languages; and third, there is a strong prejudice against the Christian church prevalent among the sects. If anyone could arouse the people to action, I am sure it would be Brother Bicknell, for a more courteous, enthusiastic, consecrated Christian it would be hard to find. He labored untiringly and unceasingly for the uplifting of the banner of Christ. We bade him farewell on Monday evening after a very interesting lecture on "England and America in Comparison," given by him that evening. We hope that he may be with us some time again.—L. INEZ I. BICKELL.

#### MISSOURI.

Bolivar, May 2.—Three additions, one by statement and two by letter, since last report. Full apportionment raised for home missions.—J. H. JONES.

Weaubleau, May 3.—Two baptized Sunday at Humansville. The church seems to be taking on new life.—S. E. HENDRICKSON.

Olessa, May 2.—Six additions at Bates City yesterday morning and one in the evening. Will baptize eight this afternoon. Church recently remodeled and interest in general growing.—J. W. COGGINS.

Willow Springs, May 2.—We are in a meeting at Willow Springs with home forces. Ten additions to date; more to follow.—W. E. GRAY.

Marceline, May 2.—There was one more confession at the prayer-meeting last Thursday evening.—A. MUNYON, pastor.

#### NEBRASKA.

Geneva, May 2.—Crowded house practically all the week. Last night fully 200 people were turned away. The churches that have written me regarding meetings for the coming evangelistic year will please take note that Bro. Frank McVey will hereafter accompany me as singer, and that we will work only on the basis of expenses and what we can raise. If this is not satisfactory to those churches with whom we have partially promised to hold meetings, please notify me here at once.—DE FOREST AUSTIN.

Geneva, May 4.—Thirteen added last night, three the night before; others promised for to-night. Good interest. House packed every night.—AUSTIN AND McVEY, evangelists.

Geneva, May 7.—House packed every night this week in spite of the rain and mud. Four confessions last night, making 24 in the past five days; all grown people but one. We continue.—AUSTIN AND McVEY, evangelists.

#### NEW YORK.

Syracuse, May 2.—Four confessions at the Rowland street church yesterday, and one confession and baptism at the Central church.—WM. D. RYAN.

#### NEW MEXICO.

Roswell, May 3.—I closed a two weeks' meeting here last night with 19 additions to the church. We raised the last dollar of our indebtedness last Sunday, besides \$20 for American missions. Bro. L. D. Sprague, of California, Mo., led the music. Have had 36 additions to the church here since Feb. 15.—C. C. HILL.

Albuquerque, May 2.—Good day yesterday, two added by letter. I request brethren

everywhere when they have knowledge of members moving to this place to notify me.—H. M. BANDY.

#### OHIO.

Bellaire, May 2.—Ten adults—all married but one—were added yesterday. Both services were devoted to home missions, and a good offering was made.—SUMNER T. MARTIN.

Cleveland, May 2.—The Cedar avenue church, Cleveland, is making steady progress. Seven baptisms last Lord's day. A number of additions by letter recently. The outlook is encouraging.—E. R. WISE.

Steubenville, May 7.—April 17 the Steubenville Christian church observed the fifth anniversary of their new building. During this time the church has had three ministers: J. G. Slayter, who dedicated the church; J. W. Kerns, who was pastor, and the present pastor, H. H. Moninger, who has been with the church about two years. During the five years since the dedication of the building 656 persons have united with the church, making a present membership of 957. Best of all during these five years five young men have entered the ministry. They are L. N. D. Wells, Fred Gordon, Allen Gordon, Edgar Salkeld and Cyrus Yocum. The total yearly receipts have grown from \$1,655 to \$3,173. The church is out of debt with a fine building and a splendid congregation.—H. H. MONINGER.

#### OREGON.

Roseburg, April 29.—Closed a 33 days' meeting at Drain, April 22 with 34 additions in all. The church was made self-supporting and a Junior Christian Endeavor was organized as further results of the meeting. The church is strengthened 50 per cent in membership and finance. Prof. D. C. Kellems, of Eugene, preaches there half time. The Roseburg church loaned me for this meeting and is happy over results. The M. E. preacher preached one night in the meeting when I was compelled to be away.—GEO. C. RITCHEY.

#### PENNSYLVANIA.

Sharon.—The congregation at this place was organized in 1811 by the venerable and beloved Thomas Campbell, consequently it is one of the old churches of the restoration movement. It has always stood squarely for New Testament Christianity. There is now a church property worth some \$18,000 centrally located in the heart of the city, and the brethren are prepared to do better work for the Master than ever before. By their invitation I was with them on the occasion of the formal opening and dedication of their elegant house. Brother Honeywell, their excellent pastor, had charge of the services. All services were well attended and full of genuine religious enthusiasm. When the amount was footed up it was found that more than that asked for was raised. If the giving was great the rejoicing was correspondingly great. I shall not soon forget the great kindness shown me by the brethren at Sharon.—L. L. CARPENTER, Wabash, Ind.

#### SOUTH CAROLINA.

Charleston, May 1.—Seven baptisms here April 25, my closing Lord's day with the congregation at Pine Flats, Pa. Began here May 1.—CHAS. E. SMITH.

#### TEXAS.

Greenville, May 4.—We closed a meeting here last night in which there were 43 additions. Theo. E. Fitz, of Waco, lead the singing and the home preacher did the preaching.—J. W. HOLSAPPLE.

#### VIRGINIA.

Chilhowie, April 30.—On April 24 there were four additions to the church: three by letter and one confession.—SPENCER L. JACKSON, Box 111.

#### WEST VIRGINIA.

Parkersburg, May 2.—One confession and a wedding yesterday. Reached our apportionment for home missions.—J. D. HULL.

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#### Changes.

I. R. Parker from Charleston, Ill., to Portland.  
G. W. Leonard from Altamont, Mo., to Maitland.  
C. E. Moore from Wickliffe, Ky., to Clinton, his former field.  
T. A. Harris from Ft. Wayne, Ind., to Blackwell, O. T.  
E. B. Widger from Laporte, Ind., to York, Neb.  
C. A. Donnelson from Loogootee to Bloomington, Ind.  
A. M. Growden from Scranton, Pa., to Hamilton, Ohio.  
J. F. Sloan from Topeka, Kan., to Cleveland, Ohio.  
J. M. Crockett from Miami, to Bosworth, Mo.  
J. A. Roberts from Indianapolis, Ind., to Miami, Ohio.  
Lew D. Hill from Harriman, Tenn., to Eureka, Ill.  
W. R. McCrear from Henderson, Iowa, to Winamac, Ind.  
W. S. Rehorn from Sheridan to Perth, Okla.  
Allen T. Shaw from Knightstown to Ligonier, Ind.  
J. D. Wilmotts from Dinuba to Watsonville, Cal.  
D. N. Wetzel from Footville, Wis., to Fulton avenue church, Baltimore, Md.

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## Echoes from the May Offering for Home Missions.

Sixty dollars—glorious day yesterday. Still more to come. J. L. DEMING.

Loudonville, O.

More than raised our apportionment.

Meridian, Miss.

W. M. BAKER.

Erlanger, Ky., sends \$12, apportionment \$10. Built new church home during the past year.

The church at Granite, City, Ill., just one year old, made their first offering—\$15.

The Fourth church, St. Louis, Mo., raised \$30.

The church at Wilmington, O., gave \$184.49. Will reach \$200. E. J. MEACHAM.

The Jackson boulevard church became a living link church to-day for home missions, and not only so, but increased its offering for the F. C. M. S. LLOYD DARSIE.

Chicago, Ill.

Enclosed find check for \$35, the apportionment for home missions from the Millersburg Christian church. W. S. WILLIS.

Best offering in the history of the church for home missions, notwithstanding the fact of building a new church. I visited a church in the country yesterday afternoon and got \$8 for home missions. C. F. STEVENS.

Trenton, Mo.

We shall reach our full apportionment. This congregation has increased its offerings to missions greatly in the last five years.

Johnstown, Pa.

E. A. HIBLER.

The offering this morning was \$182.25. We will send you \$200 and probably more, as many were not out, and we will keep up the canvass. R. W. ABBERLEY.

Minneapolis, Minn.

Apportionment \$45; offering yesterday \$53, which will be increased at least a little.

Arlington, S. D.

A. H. SEYMOUR.

Our offering for home missions yesterday was \$25, nearly double the amount of last year.

Cortland, O.

B. M. DERTHICK.

Our apportionment was \$60 at the Mississippi avenue church and we raised \$76.85. This is the best offering we have ever made, and the giving was more general than ever before.

LOUIS D. RIDDELL.

Memphis, Tenn.

We have nearly \$50 pledged for home missions and hope to make it \$60 by the time pledges are paid. If every church grows in missionary zeal as this one has the last few months, you will have four hundred thousand for home missions.

E. M. BARNEY.

Mishawaka, Ind.

We took our collection yesterday, which is by far the largest offering this church has ever made to the great cause of home missions.

J. E. SPIEGEL.

Sandersville, Ga.

We raised our apportionment. Hope to make it more.

W. E. POWELL.

Greenville, N. C.

Offering for home missions to date \$235. We shall try to make it \$300. Our people are happy in the privilege of supporting American missions.

R. H. MILLER.

Buffalo, N. Y.

Our home mission offering at Hammond, Ind., was \$21.27 and at Indiana Harbor \$12; total, \$33.27. Will send as soon as all is collected.

C. J. SHARP.

Our collection for home missions reached \$95. Sunday we will make it \$100 or more.

Fort Worth, Tex.

R. R. HAMLIN.

We raised \$100.

T. H. SMALLWOOD.

Emden, Ill.

Find check for \$60, the apportionment of Christian church at Fulton, Mo., for home missions. We hope to increase from year to year, and we believe it is possible.

MADISON A. HART.

Enclosed please find our offering for home missions. Our mission at this place is just six months old. We feel we must have a part in the good work that is being done by the A. C. M. S. We have no building and but few members, but our work is growing and we expect our offerings to grow also.

Berwick, Pa.

H. J. DUDLEY.

## Marriages.

MANN—FORD.—Married, at Herington, Kan., Harold Mann and Clara Ford. F. M. McHale officiated.

ROSS—SCOTT.—Married, at minister's residence, in Oberlin, O., by H. L. Atkinson, May 3, 1904, Samuel J. Ross and Lettie K. Scott, the former of Madison, O., and the latter of Thompson, O.

✠

## Obituaries.

Notices of deaths (not more than four lines) inserted free. Obiquary memoirs, one cent per word. Send the money with the copy.

### AKERS.

Preston Akers, for forty-three years a minister of the Christian church, died of heart disease Friday morning at his home, 3920 Terrace Street, Kansas City. His body was taken to Missouri City, Mo., for burial. Mr. Akers, was born in Paris, Ky., in 1826, and came to Clay county, Mo., with his parents two years later. He was one of the early circuit riding ministers of Missouri. He was the organizer and founder of many of the churches of this denomination in these and surrounding counties. He was married in 1845 to Miss Sarah Adams, and in 1871 to Miss Julia Robinson. He is survived by 8 children, 12 grandchildren and 3 great grandchildren.—*Kansas City Star*.

### GERRALS.

William Gerrals, infant son of Mr. and Mrs. W. Gerrals, died at Ingersoll, Oklahoma, April 17, 1904, aged three months and twenty-four days. The deceased was born December 24, 1903. The funeral services were conducted by M. B. Ingle, minister of the Christian church at Ingersoll.

### HOOVER.

Cordelia Hoover was born March 12, 1841, in Mt. Auburn, Ill., and died April 26, 1904, in Taylorville, Ill., at her beautiful home. She leaves to mourn their loss a husband, David Hoover, five children and one brother, Col. Henry Davis, Jr., of Springfield, Ill., and a vast host of friends. Never was a woman more universally loved by all who knew her. Not only her generous gifts, but the beautiful spirit with which she bestowed them, made her name a synonym for all that is good. The beautiful Davis memorial church, and the palatial parsonage adjoining, built largely by a gift from her parents, was to a great extent due to her influence. She had been a member of the Christian church since early life. Her chief happiness resulted from making others happy. Funeral services were conducted by W. W. Weedon, of Marion, Ill., who had been her pastor for twelve years, assisted by Z. Moore, the present pastor.

### MATTHEWS.

Died, Feb. 2, 1904, aged 89 years, Mrs. Charlotte Williams Matthews (wife of Alonzo A. Matthews, deceased), at the home of her daughter, in Savannah, Ill. She lived a devoted Christian life of usefulness for her Saviour and family and shares in the inheritance which the Lord has prepared for them who love him.

### MARTIN.

Born in Charleston, S. C., March 15, 1904; died in Charleston, May 1, 1904, being 69 years, 1 month and 16 days of age, Joseph C. Martin. In 1860 he was married to Miss Julia E. Morentz from which union two daughters and three sons were born, all of whom survive. Though fond of his Bible and a great attendant at church, he made no public confession of faith until 1897. But from this time he was a most earnest and ardent worker in the vineyard. Although in feeble health, he fell asleep while making his way to the house of worship where he honorably filled the office of deacon. May our God raise up many such to do his work. Funeral services by Chas. E. Smith.

### SALLEE.

Chester Sallee, infant son of Mr. and Mrs. William Sallee, died at Cherokee, Oklahoma, May 1, 1904, aged one year, three months and two days, having been born January 29, 1903. Funeral was conducted at the family residence by M. B. Ingle, minister of the Christian church at Cherokee, Okla.

### SNELL.

Mrs. D. F. Snell, nee Hunter, after a lingering and painful illness, borne with much Christian patience and fortitude, is dead. Married to Mr. Albert Snell in 1841; after his death she found a home with her brother, J. W. Hunter, in Long Town, Miss., where her last twelve years were spent. She was loyal to the church of her choice and was a constant and appreciative reader of the CHRISTIAN EVANGELIST. In the absence of the organization of her own preference, however, she threw herself actively with the good women of other churches, and by her unselfish interest in behalf of the good, commanded the confidence, love and respect of all.

### WARDEN.

The Central church in Columbus, O., has suffered another severe loss in the death of Hosea Gilford Warden, who passed away on Monday night, April 25. He was born in Licking county, O., Oct. 4, 1841; was married to Miss Ellen M. Wright, Oct. 25, 1865; lived on a farm in Licking county until 1876, when he removed to this city, where he has resided ever since. He was one of the earliest and most faithful members of the Central church and delighted in the services of the Lord's house. He left a widow, but no children, two brothers, Delno H. Warden and A. R. Warden, of this city; two sisters, Mrs. Rosa Van Ness, of Alexandria, O., and Mrs. Henrietta Hunt, this city, and a nephew, Mr. Hosea Gilford Warden, a leading attorney of this city. The burial was at Greenlawn on Thursday, April 28.

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Columbus, O., May 4, 1904.

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## People's Forum

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ST. LOUIS, MO., April 4, 1904.

EDITOR CHRISTIAN-EVANGELIST:—In common with many others, I have been greatly interested in the work of the good ladies of the W. C. T. U.; but especially so in their recent prayerful efforts to secure the closing of saloons on Sunday.

They have my entire sympathy in this movement, as they should have that of all Christian people and others who have the welfare of our city and state at heart. The baneful and pernicious effect of the liquor drinking habit on the coming generation is almost inconceivable beyond computation or estimate. This may appear a strong statement, but I am satisfied that those who have knowledge of its terrible results from personal observation will bear me out. While much good may be accomplished by the prayers of the ladies in remedying to some extent the evil against which they are fighting, there is a point involved in the question at issue which seems to have escaped their attention, as well as that of our law-makers—originating the statutes regulating the liquor traffic. And to my mind, this is found in the character of the licenses issued to the dealers. As an illustration, we will suppose this to be July 1, the beginning of the new fiscal year, and that Mr. B., after having secured a suitable location, and the necessary petition approved by the excise commissioner, needs only to secure the license from the city and the United States to complete his preparations. He goes to the office of the excise commissioner, pays in the requisite fees and in return is handed a properly attested instrument, which grants him the privilege and authority to sell liquors at retail for *six months, one-half year, or 182 1-2 days*. He then goes to the office of the collector of United States internal revenue, hands to the collector the sum demanded, and in a few minutes holds in his hands a license from the United States granting him similar powers to those already granted, except that the period is extended to one year straight, and *one year means 365 days*. Now note—there are no restrictions in either as to the time or manner of operation, except, perhaps, the city may require him to run in accordance with the police regulations (?) for the conduct of saloons. Armed with these documents, Mr. B. proceeds to open up for business. Bear in mind the fact that Mr. B. has not engaged in the traffic for "his health," but for "the money there is in it," so he places his own construction upon the privileges and authority given him under his license, keeps his saloon open on Sundays as well as the other days of the week, and perhaps feels that he is violating no law in doing so. He doubtless feels safe in doing so, for has he not the city of St. Louis and the whole United States in partnership with him?

From the foregoing you will see the saloon-keeper is pretty well entrenched, and from this very fact, it may be, springs his readiness to override and deride state statutes and with brazen effrontery trample with impunity upon city ordinances intended to regulate and control his business. It appears to me that about the only means for securing Sunday closing of saloons lies in such amendments of the revenue laws governing the issuance of licenses as will bring it about. Or perhaps a change in the reading of the face of the license might produce the desired effect. Instead of the present reading, let the face of the license show the following permission:

The holder of this license is duly authorized to sell liquors at retail, each and every day during the fiscal year beginning July 1, 1904, and ending June 30, 1905, save and except the first day of the week, commonly called Sunday, and with the further stipulation: Any violation of this provision shall work the revocation of the license and subject its holder to such further pains and penalties upon

conviction thereof as the court may inflict. It is well known, as previously noted, that these gentry (?) have but little respect for state laws or city ordinances, but also equally well known that they have but little desire to become entangled in the meshes of the laws operated under the direction of that kindly, benevolent, but sometimes very stern, old gentleman known as "your Uncle Samuel."

For the cause,

Your fraternally,  
WM. H. ARNOLD.

### The Voice of Scholarship.

DEAR BROTHER GARRISON:—Since our Knoxville meeting held here in February in which there were 300 additions to the church, every pastor in the city has preached a sermon, widely advertised, on baptism. Some of them have preached as many as four. Every one has claimed that sprinkling was the primitive mode of baptism, and that infant baptism was scriptural. Some of these ministers are of long experience, and graduates of prominent institutions of learning.

While in college I was taught that most of the representative men in all religious bodies would acknowledge immersion to be primitive baptism. This statement is often made in our papers. In an experience of sixteen years in the ministry, I have never found one outside of our own people and the Baptists who would not defend sprinkling and pouring as the New Testament baptism.

Those of our brethren with whom I have conversed on the subject make the same statement.

In the light of the fact that the scholarship of the religious world upholds immersion, what shall we say of the ministers who yet insist on affusion and defend it publicly?

I am your brother,  
RUSSELL F. THRAPP.

[The foregoing suggests one of the most difficult problems to solve in connection with the subject of Christian union. It is no doubt a fact as stated above that many reputable and able ministers of the gospel connected with pedobaptist churches do preach and teach as above stated. Nor will it do to say that they are consciously misrepresenting history or the teaching of the scriptures. They have been so taught from their "youth up," and it has come to be a sort of second nature—a tradition which they have accepted as based on historical facts and sound scriptural learning. And yet it remains true, beyond all question, that the scholarship—the highest and the most unbiased scholarship of the church—is decisively and overwhelmingly against the position which these good men take. It will hardly do, perhaps, to say that "most of the representative men in all religious bodies . . . acknowledge immersion to be primitive baptism," because, unfortunately, the scholars of the church are not recognized generally as its "representative men," but if we appeal to ancient and modern scholarship, as it is expressed in lexicons, in church histories, and in the ablest commentaries, we shall find that there is wonderful unanimity as to the original meaning of baptism, and its practice in the early church. Until men are willing to abide by the decision of the world's scholars, on this disputed question, we cannot hope to have unanimity of teaching and practice as respects this divine ordinance.—EDITOR.]

### No Heretic.

EDITOR CHRISTIAN-EVANGELIST: As I was a student at Butler college while Brother Ames was professor there, may I say that he was a man dearly loved by all with whom he came in contact, and in the spiritual work of the college he was always first and foremost. Indeed, it certainly is not stretching the truth to say that Butler had no more popular professor than he. I do not recall any student who strayed into the ways of heresy through the influence of Brother Ames' "unsound doctrine." His large Christian heart and deep sympathy for those of different belief won for

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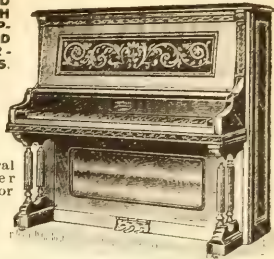
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him many warm friends not only in the student body, but in the outside world. I could not refrain from dropping this line to you, when I realized the injustice done in denouncing such a noble Christian by one who undoubtedly speaks only from hearsay.

Garden City, Kansas. B. J. BLACK.

### Brother Tyler's Experiment.

I love Brother Tyler; this he knows full well, but I think his "experiment" is an unwarranted caper. I want to ask him these questions concerning the "six letters on deposit in the South Broadway Christian church in Denver" (see CHRISTIAN-EVANGELIST of March 31).

1. Do those letters constitute those six persons members of the Christian church?
2. If so, then why not take all who confess Christ into fellowship without being baptized?
3. If not, then how are they bettered by depositing the letters?
4. Has not the Christian connection (New Lights) tried this experiment?

Brother Tyler has, no doubt, an answer ready. I want it. T. W. COTTINGHAM.

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## Family Circle

St. Louis—1755-1904.

The owl was in the hollow tree,  
The river flowing sluggishly,  
The stars above, the mist below,  
The moon upon it white as snow.  
No sound disturbed the silence there,  
No smoke-wreath trembled on the air,  
No vision of thy future came  
To stir the sleeping forest came,  
St. Louis.

Then came a gentleman of France  
With pennon, plume, and gleaming lance,  
And next a daring pioneer  
A little tract of woods to clear.  
He reared a cabin on the shore,  
With running roses round the door,  
And planted things that grew apace,  
And built a wharf, and called the place  
St. Louis.

Roof after roof, and spire on spire,  
Arose to catch the morning's fire;  
The river foamed, the paddles flew,  
A mighty city grew and grew.  
Crowned with electric lights it stands,  
And girt with steel in shining bands,  
With traffic roaring at its gates,  
The pride and glory of the States—  
St. Louis.

Two hundred years ago or less  
Thy site was but a wilderness;  
But now thy fair, with all its arts,  
Its riches from a thousand marts,  
Its treasures from the land and sea,  
Can show no marvel like to thee,  
Whose wheels and wires are ne'er at rest,  
Oh wonder of the busy West,  
St. Louis.

—Minna Irving in *Leslie's Weekly*.

### Plant a Tree.

"This is a splendid peach," said Ned. "Just as sweet and juicy! I'm going to plant the seed. Come out into the orchard with me."

"Oh!" said Will, in great scorn. "Why, think how long a year is. Think how long it is since last Thanksgiving; and years to wait before you get any peaches."

"But the time goes by, anyway. That's what papa says. You might as well have something growing. You'd better plant your seed."

"I shan't bother to."

He waited impatiently while Ned brought a spade to dig, and finally, after also bringing water, smoothed the earth over his peach-stone.

"See me shy this at Rover"—

Rover gave a little yelp as the stone hit him, and that was Will's last thought of the small kernel in which was wrapped up so much of beauty and sweetness, ready to be brought out with a little care.

Later in the day Ned spied it and picked it up. He carried it to where he planted the other, then looked about with a thoughtfulness unusual in so small a boy, born of wise heed to what "papa says."

"I don't believe there will be quite room enough here when it's a tree. Those apple trees 'll shade it too much. I guess it had better go over in that corner."

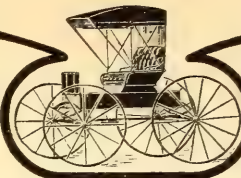
Some years later Will followed Ned into the orchard, and to a special spot, where the latter gave a little exclamation of delight.

"What is it?" asked Will.

"My peach tree," said Ned. "I've been watching out for blossoms this year, and here they are."

"And will the peaches be all your own?"

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"Why, of course. I planted the seed. Don't you remember? You were here when I did it. You had a stone, too, that day, but you threw it away."

"No," said Will, "I don't remember."

"I remember, because I've watched and watched it. I saw when it sprouted out of the ground, and when the leaves began to grow; and it's been fun, I tell you, to see it getting bigger and bigger; and now to see these pretty pink blossoms."

"I wish I had planted my stone," said Will, regretfully.

"We're not so very old yet," said Ned; "you twelve, and I thirteen. Papa says that if a boy keeps planting, he will enjoy them all his life, that God sends all his beautiful things to help the one that plants a seed or a tree. The sun helps him, and the rain and the dew and the wind."

"I'm going to plant," said Will; "but you have got the start of me by years."

"Come here," said Ned. He led the way to a corner of the orchard, and pointed out a tree, very much like the one they had just left. "That's yours," he said.

"I don't know what you mean," said Will. "I never planted a peach stone."

"I planted it for you," said Ned. "When you threw it away, I picked it up. See, it has about as many buds as the other—one, two, three, four, five—more than a dozen. This isn't the time of year for transplanting things, but papa says that when the right time comes, if it's taken up very carefully, it won't stop its growth at all."

"You're real good," said Will, fervently. "I'm going to plant trees after this."

He kept his promise, and the two boys are making the world more beautiful for having lived in it. They drop acorns and fruit stones. They bring vines and saplings from the woods. Nature gives them her kindest aid, and as they go on in life they will more and more rejoice in what they have done. In years to come, other lives will be blest by the fruit of their labors.—*Sydney Dayre, in New York Observer.*

### Time is Money.

A man once berated his Hebrew debtor for not having included him among his preferred creditors.

"But I makes you a speshul creditor," was the answer.

"A special creditor? What's that?"

"Vy, a speshul creditor, mine friend, knows now that he gets nothings. The preferred, he von't know that for three years. Time ist money—ain't it?"—*Everybody's Magazine.*

### Wouldn't Risk Her Own Preacher.

A man who once talked with a Baptist minister from New England was much impressed with the varied and unusual experiences which fall to the lot of the country preacher. One thing especially appealed to his imagination.

"It isn't an easy life," he said. "You'd be surprised to hear how some country people treat their ministers. Why, this man said that one cold winter night he was hustled out of bed by a woman he didn't know, and ordered to come right away to her house two miles off, because her son was sick."

"But I don't know you," the minister grumbled. "Are you a member of my church? Am I your pastor?"

"No," said the woman. "I'm a member of Mr. McWade's church. Mr. McWade is my pastor. I don't care about calling him in, though. My son's case is contagious."

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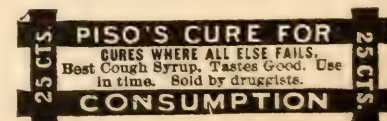
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Blows warm, blows cool, doing its best to  
please;  
Every grass-patch is a lyric,  
Every robin's note a panegyric;  
The sky's a rarer blue than rarest delf,  
The clouds are stowed away on heaven's  
highest shelf.  
Really, I hardly think that I could make a  
better day myself.  
—Edmund Vance Cooke in the May Book-  
lovers Magazine.

### Some New Pension Stories.

In his article on "Our Enormous Pension Roll" in the May World's Work, Robert Lincoln O'Brien tells some new stories. The case is well authenticated of a man drawing a pension for deafness incurred in the service when his playmates remembered that his infirmity was so pronounced in boyhood that he always sat in the front seat at school, and was even called by them "Deafie." Of course, no one can say that this infirmity may not have been greatly accentuated by war service.

The story of a man who applied for a pension for injuries received by "taking fright at a false alarm" has become classical. In the old gulf states, where colored veterans and a few northern people are about the only Federal pensioners, the desire to get at the Federal treasury is no less strong. "I had a man come to me," relates an Alabaman, "to say that he wanted to get a general law pension for injuries really received from being thrown out of a buggy at Racine, Wisconsin, ten years after the war. He acknowledged that the procedure was not quite regular, but he justified his course by saying that it was only a question of time when every union soldier would get a pension, and as he might not live to see that day himself, he wanted to take time by the forelock by getting his share now."

Every town has its jokes of that sort. This is one of the pronounced evils of a system of payment based on disabilities, from which a straight service-pension system would give a welcome relief. At least, it should greatly reduce the evil. There is a true story of a man who drew a pension for total deafness on the certificate of an examining board and was discovered in charge of a telephone instrument. One man who was a pensioner on the score of total blindness was found reading newspapers and doing cabinet work; another man, officially certified blind by the United States government, was encountered in a jewelry shop engaged in delicate mechanical tasks with a magnifying glass stuck in his eye. A man drawing \$72 a month because "he required the regular aid and attendance of another person" on account of his disabilities, was seen industriously painting the side of a four-story warehouse, having drawn himself up on a twenty-foot ladder, handling both the ropes without assistance. While these cases are, of course, exceptional, their existence even in rare instances is proof of defects in the medical examination system.

### On the Point of a Needle.

Rev. Dr. McLeod, of Pasadena, Cal., in a sermon on Micah 6:8, told his hearers of the merciless oppression of the sewing women in our cities who have to make shirts for 35 cents a dozen; and he gave them the following illustration:

The old schoolmen used to have a quibble, "How many souls could be supported on the point of a needle?" A student once asked Robertson that question. "Oh, that's easy," said the great preacher. "As I was walking home the other night I passed a house where a widow lives; her husband was drowned at sea last winter. She has five children, and as I peered through the pane I saw two little curly heads in bed, another in the cradle, and two at the mother's knee. She was working away with her needle, which was flashing in the firelight. So I know now how many souls can be supported on the point of a needle—five, don't you see."

### The Great Russian Painter of War Scenes.

Vassili Verestchagin, the best known of Russian artists, won his fame throughout Europe and this country less on account of the technique of his pictures than of the subjects he painted. Russian by birth, by education, by habit of thought, and by keenness of sympathy with the sufferings of humanity, he is Russian also in the terrible fidelity with which he expresses the tragedy of things. There is a greatness and a simplicity in his paintings which appeal to every one. We may shudder at them, but they speak, they arrest us; if we try to turn from them, they strike us full in the face and compel our attention. Verestchagin painted war because he had himself been a warrior. He was a soldier artist—a man who became a soldier for the sake of his art, and who used his art in order to teach the world the truth about soldiering.

There is seldom any actual fighting in the canvases of Verestchagin. This is in accordance with a theory to which he held all his life. He did not believe in depicting only the dramatic moments of the war. If we reckon up the time spent in any war, he was

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fond of saying, we will find that by far the greatest part of the campaign is spent in suffering, great hardships, heavy labor and miseries. "Weeks are spent in marching in blazing suns, in clouds of dust, or in toiling through mud while the rains drench you to the skin. War means hunger, thirst, sickness, the pain of wounds, privations of all kinds—a reversion to the conditions of savage existence. All these things last for days, for weeks, for months, while the time that is passed in actual fighting is but a few hours. Why, then, should we, in painting war, devote our attention exclusively to these moments of excitement and ignore the dull, grim realities that make up the life of a soldier on campaign?"  
—From "Verestchagin, Painter of War," in the American Monthly Review of Reviews for May.

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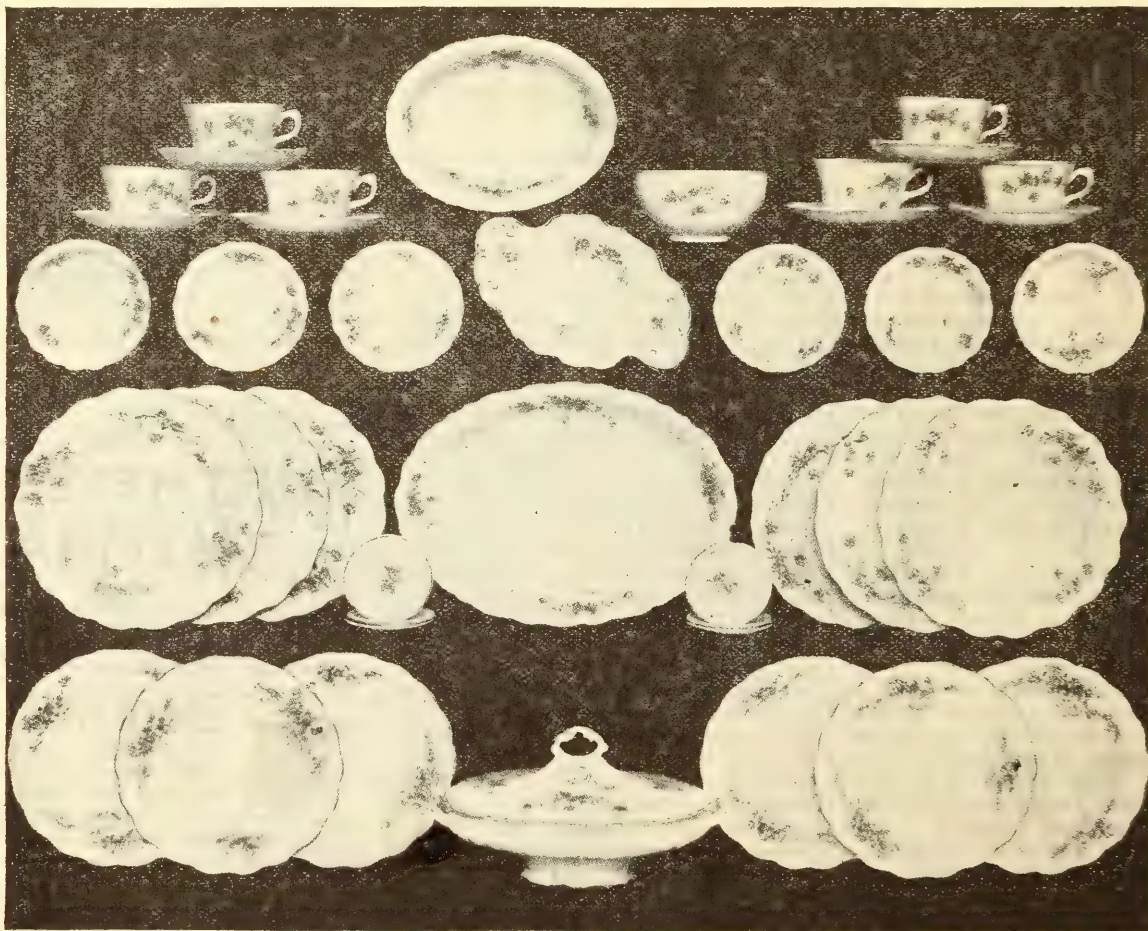


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## With the Children

By J. Breckenridge Ellis

### The Green Witch.

CHAPTER X.

Hoping that Marget might have left the scene of the waterfall, George Clayton returned to the thicket and emerged upon the open. He felt a disagreeable shock at sight of the prostrate body of the girl. She lay at full length upon the ground, her face buried in her arms. She was sobbing and her form was shaking violently. From the upper branches of the surrounding trees there fell a cloud of leaves, stem down, making ghostly sounds as they slipped between their greener sisters, and fluttered to the earth. As if this were a signal agreed upon, the leaves came ceaselessly from every side, showing silver edges in the moonlight. They showered upon Marget as a breeze whirled them round and round. She looked up, and saw George standing ill at ease.

"What do you want?" she asked thickly, as she struggled upon her knees.

"I lost my pencil here," said George coldly, as he sank upon the ground, and began to search the place where he had shaken loose from Marget. The spot was thick with leaves; he felt among them cautiously. Marget sat upon the ground where she had been lying, and cleared her throat. He did not look toward her.

"Did you come just for the pencil?" she asked presently.

"Yes," he answered shortly.

He could not find it, and began to heap the leaves to one side.

"Was it worth so much?" asked Marget in a low voice.

"Oh, the pencil is worth nothing," he returned impatiently, "except I must have it now."

"Are you going to write your name in the book?" she asked suddenly.

"So you know all about the book?" said George, not pausing in his labor. "I thought you did! I thought you were the cause of it all! You know very well whose name I must write in the book."

"Spot Stoner's name?" inquired the girl.

George lifted his stern face and looked at her. Her eyes were fastened intently upon him, and he shuddered a little as he averted his gaze. Her face was white in the moonlight, and it wore a look which lent a sad charm to the lowly one. But he hardened his heart against her. "I don't understand," he remarked bitterly, "how you can speak his name to me."

"Why should I not speak his name?" retorted Marget.

He did not answer. He believed her tears had been caused not from repentance, but because he had discovered her secret. His hands became more impatient as they snatched at the leaves.

"I do not believe you will find it," she said at last.

"I must find it," said George, "and I feel sure I dropped it here."

Marget stood up. "I will write his name in the book," she said, and passed swiftly toward the thicket.

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so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

"You have my pencil!" cried George suddenly. Without replying, she vanished from the circle of moonlight. His first impulse was to follow. But the thought of being alone with her had become repugnant. Half in doubt about the accusation he had made, he continued to search with faint hope. He arose, as she appeared once more, near at hand.

"It's all right, now," she said, "I wrote his name. I left the lantern burning so you can go and see, for you do not believe in me any more." Her voice was hard and defiant.

"I did believe in you once," said George. "I mean I believed you were a different kind of a girl. I am so sorry to find you out, Marget,—I can't tell you how sorry I am! I never knew what it was to be altogether miserable, as you have made me to-night."

He had not intended to speak thus, but now he hoped that she would say something to show regret for whatever had passed between her and Spot. She said nothing, however, but turning her back upon him, disappeared among the trees. He hastily returned to the cattle-shed. The lantern stood upon the bottom of the inverted barrel, and beside it the blank book lay open. He felt curious to see what Marget had written. At the first glance at the page he exclaimed, "I wonder where she got her red ink?"

Then he saw that Spot's name, and the date, had been written in blood. Stuck in the barrel-edge was a needle, stained a bright red at its point. It was threaded, and upon the ground lay some autumn leaves stripped from the thread which had held secure the yellow crown of the "Green Witch." George stared at the thin lines of the letters, feeling shocked and unhappy. How she must love the handsome, gay, thoughtless son of his employer! She was willing to write his name in her blood to keep him from trouble! But what had he or she to do with thoughts of love and romance? With them, it was no question of age. George felt that between himself and Marget was an impassable social gulf. How much

greater, at least in the eyes of the world, the partition between Marget and Spot Stoner! No one could be better aware of this than Spot. Had he referred to this girl when he spoke of "seeing life" and of "living as a gentleman—as a man of the world"? Had he pretended love to Marget and had she believed him? Perhaps her grief had been excited not so much by discovery as by hearing of Spot's illness. As George returned home, he grew more sure of this explanation. Naturally, if she would walk five miles to be with Spot, if she would use her blood to keep him from trouble, the information that he lay ill and unable to come to her, must make her miserable. Perhaps after all, she had cared little for George's sudden appearance upon the scene; she had certainly uttered no word of repentance, or of excuse. There was one point which Marget's connection with Spot Stoner did not explain; why must his name be written in the blank book twice a week?

(TO BE CONTINUED)

A

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**Business Notes.**

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The remarkable book offer, which has been standing as per our announcement, goes out in one week from this issue of the paper, so the tardy ones must now move quickly or be left for good.

The offers for "Helping Hand" come from the young people who wish to post themselves on the Y. P. S. C. E. work in all its organization and workings, and 25 cents is well invested with that in view.

Our stock of marriage certificates and booklets has been greatly reduced this last week, but is again fully supplied, so you need not wait, but on with the ceremonies, then the certificates. Price, 20 cents and up.

For those wishing help in their service at the Lord's table, "Half Hour Studies at the Cross" is just the thing, while the companion volumes, "Alone with God," and "Heavenward Way" help us in private devotion and meditation.

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A brother in remitting for other copies of the Life of John Smith, asks, "How can you sell such a book in such binding at 50 cents?" Well, we just can't, but then, we said we would and we are going to stay with it, at least one week longer; but unless the offer is renewed it goes out then. Tidings of Salvation is the cheap book this week, and in boards at \$1.25, prepaid, is as cheap as "John Smith." But the stock is limited.

In a lengthy review of "Man Preparing for Other Worlds," price, \$2, the Christian Century says: "We have here a big theme and a big book.—Dr. Moore has given us a readable book and one that suggests profound thought and inspires high living.—The author has no fears of the finding of the modern scientific spirit. Neither evolution nor criticism has any terror for him.—The book is what the author wished it to be, practical. Its spirit is always thoroughly Christian. It abounds in the Christian graces, faith, hope and charity. The author's faith in God and love for man are so real and so large that he is always optimistic. Human life begins well, has its ups and downs, but ends gloriously. Of the fact of God's fatherly love and the hope of the glorious issue of man's discipline, the book leaves no doubt."



# THE CHRISTIAN- EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLI. No. 20

May 19, 1904.

\$1.50 A Year.

**G**OD never foreannounces His examinations. If God were to announce to us to-night that to-morrow at twelve o'clock He would meet us, in order to find out what we were in character, what preparations there would be between now and twelve o'clock to-morrow. How careful we should be to appear at our very best, and the result would be false. What you are flashes out when you do not know anyone is likely to be watching you critically. In the small things, in the little details, in the commonplaces of life, character shines out. I never try to find out what a preacher is when he is preaching. It is when he is at home, and when he thinks there is no one there to critically survey, that is the time to find out what he really is. I never want to find out what a deacon is in a deacons' meeting. You do sometimes, but that is not the best time. The best time to find that out is on Monday, Tuesday, Wednesday, during the week. I do not want to know what your character is when you are singing. I want to find out what your character is when something goes wrong, some little commonplace with your work at home. When you are carried along by the stream of the commonplace, then your character is revealed.

*G. Campbell Morgan in "The True Estimate of Life and How to Live."*

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## The Christian-Evangelist.

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For the poor who've waited long  
For the brighter age to be.

For the faith against tradition,  
For the truth 'gainst superstition,  
For the hope whose glad fruition  
Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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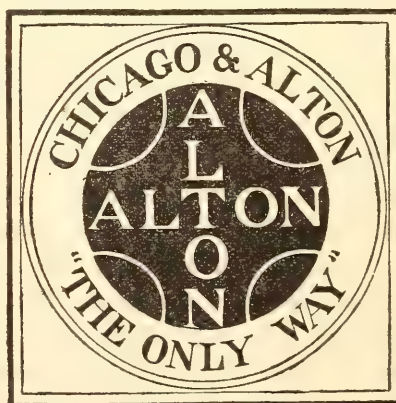
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# THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XLI.

May 19, 1904

No. 20

## Current Events

Every little while someone tells us that the minister "has no business to meddle in politics."

**The Minister and Politics.** The mayor of a city that has become notorious for the graft and corruption of many of its officials and leading citizens has just given expression to this sentiment. The main reason he assigns for his belief is that ministers are impractical. Admitting that the mayor is honest in his conviction it by no means follows that he is right, and even if he were, such an attitude on his part is but the easiest kind of way of playing into the hands of evil, for it rules out all idealism, which the experience of many generations has proved to be the only salvation of civic life from all that is rotten and base. Pope Pius X has just given a far better reason why the ministerial element should avoid politics. But even that is only conditional. One of the French bishops sought the pope's advice with respect to the intervention of the clergy in electoral conflicts, and Pius counseled that the clergy abstain because, though defensible in theory, in practice clerical participation "arouses bitter animosity which infallibly compromises the sacred functions," and brings about the loss of that esteem and sympathy which the clergyman needs for the fruitful exercise of his spiritual mission. Undoubtedly the pope is right when the clergyman or minister becomes the mere politician. One of the great hindrances to the spread of the gospel in foreign lands has been this very spirit manifested by Catholic priests. They have not been satisfied to proclaim their message of the Christ, but have sought to control governments. But conditions are very different in this country. There are very few ministers who are mere politicians. We would condemn such men as strongly as the mayor of Minneapolis does. But if any politician tells us that a minister had better attend to his pulpit duties and leave such conditions as have existed in some of our large cities to be handled by the politicians, then we say that a minister is a citizen just as much as a mayor, and if the mayor is an unworthy citizen that is no reason why the minister should be so much occupied with "otherworldliness" as to forget that the religion of Jesus Christ deals with the life of man in the flesh.

If the interior life does not inspire the practical there is something lacking in that inner life. And to be so afraid of practical life as to attempt to evade it is a mistake. The minister has a right to be a politician—but not a "mere politician."

**"Mortal Mind" and Food.** A woman in New York recently became convinced that food is unnecessary. Her argument was that spirit is the only thing that really exists, that material things are mere phantoms, and that, since the real cannot be dependent upon the unreal, there cannot be any necessity for the use of food. The woman herself abstained from food for a week, but this was not enough. She insisted that her husband and children adopt the same regime. Then the police interfered and she was declared insane. Perhaps she was. But if so, her insanity was of one piece with the theory that drugs and medicines cannot under any circumstances be beneficial to man because man is spirit while medicines are material. If the health of the body is dependent only upon the right action of the mind which animates and controls it, why should food not be as unnecessary as medicine? Both are physical agencies for producing physical and chemical effects upon the body. If it is dishonoring God to use medicine when the body needs those effects which medicine will produce, as the various factions of faith-curists assert, then it is dishonoring God to eat. The New York woman was merely carrying the theory out to its logical conclusion, and she landed just where a good many others would land if all the people who announce insane theories and act insanely were adjudged insane.

**Sensible Advice.** It takes a machine to beat a machine. The history of political parties in this country has proven the truth of this statement, and the history of reform movements, successful and unsuccessful, is constantly adding confirmation. If the powerful machine which has been created by the organization and federation of trades unions contains some elements of grave danger—and few deny that it does—the trouble is not to be removed by vague denunciation and protest. One of two things must be done. Either the labor machine must be conquered from without by another machine capable of protecting the inter-

ests which it menaces, or it must be controlled from within by that element of its own constituency which is level-headed and trustworthy. In a recent speech, Charles S. Mellen, president of the New York, New Haven and Hartford railroad, gave the workingmen some sound advice about their unions. He said: "My advice to you who have families, who have a stake in the world, is to join your unions and make yourselves felt in them. Be always a force for conservatism. It seems to me as much in your interest to do this as that you shall attend the caucus and nominate good men for office and vote for them at the polls. Your apathy is the opportunity of the demagogue, the anarchist, the floater, who has nothing to lose." This advice presupposes that the union is not essentially an evil thing to be crushed, and also that it is not a self-regulating device which can be relied upon to run itself and right all industrial wrongs. It presupposes—and this is the chief value of the advice—that the union is an instrument which, like a political party, will be useful or dangerous according as it is controlled by wise and good men or by hot-headed, short-sighted and selfish men. It is too late to kill the organized labor movement, even if that were desirable, except by a gigantic counter-machine of organized capital, and if it were done the last state of the country would be worse than the first. But the movement must be controlled from the inside by the great mass of the workers who are neither socialists nor anarchists and upon faith in whose essential integrity and good sense the very existence of democratic government is conditioned.

**"The Class Struggle."** In striking contrast with the sane words above quoted on the labor question, and in illustration of the danger referred to, may be cited the utterance of one widely known labor leader on the situation in Colorado. There was enough to stir the indignation of even the most cool-headed men in the course of Gov. Peabody and Gen. Bell. Even the conservative Mr. Mitchell uttered some pretty strong words, and the general sentiment of unprejudiced observers is that he was not far wrong. But no provocation could be sufficient to justify such utterances as have come from one wing of the labor press. Perhaps there is scanty ground for expecting anything but violent counsel from Mr. Debs, who



is to be the socialist candidate for the presidency in the coming campaign. His comments on the Colorado situation are extremely lurid. He is wise enough to warn the men against violence, but he does his best, after the manner of his kind, to stir up class hatred and line up the forces for battle. In an article which has been published in many socialist papers, Mr. Debs says:

"The Republican, Democratic, and Populist parties are all capitalist parties, all for wage slavery, all against the working class. Wake up and take your place in the class struggle. For the desecration of the flag your leader is in jail. What flag? The flag of the capitalist class—the flag that floats above the bullpens of Colorado. The wholesome truths he stamped upon its stripes are your shame and your masters' crime. Rally to the red standard of international socialism, the symbol of proletarian revolt, and the workers of Colorado and all the world shall yet be free."



One of the strong forces in American religious life is the Young Men's Christian Association.

Y. M. C. A. Jubilee.

The convention which has just met at Buffalo marks the fiftieth anniversary of organized religious work for young men on this continent. Sir George Williams, to whom is generally given the credit—though it is doubtful whether it entirely belongs to him—of being the founder of the original movement in England, is still living and some of the early workers in our own country are still in service. So that when we begin to compare the years of its service with the achievements it has won, we begin to realize that a recent statement of Dr. Cuthbert Hall is not far from the truth. He declared the Y. M. C. A. to be in better working condition than any other organization, and one that gets the maximum of results with the minimum of machinery. The same can hardly be said of the association's work in the motherland. Denominational and class distinctions have materially crippled the work in England. It has been run in a much narrower groove, and has been by no means so adaptable to the spirit of the times. While methods have changed in this country, the purpose of the association is the same. It aims to reach and control the body, mind and spirit of the young man, but to-day it is less distinctively evangelistic than formerly. It has realized that a certain amount of human fellowship is demanded by young life, hence the club element has become a prominent factor in its usefulness. The high appreciation which it has won may be seen in the attitude towards it of the builders of great business corporations and organizations like the railroads, institutions of learning, and our national army. It is the recognition of the very valuable work done by the institution for railroad men that has won for it the warm friendship of widely different interests. A recent order by the secretary of war, provid-

ing for the establishment of the association in every part of the United States army, was a merited tribute to the work of the association during the Cuban war. And the renaissance of a strong religious life in our colleges may be attributed very largely to the efforts of the Y. M. C. A. The development of the work among other classes of men, such as different labor organizations, is full of the promise of great results. The Y. M. C. A. and its fifty years of life is something that the churches ought to, and largely do, value.



Whatever fun may be made of organized charity as "a scientific method of giving people what they don't want," the fact remains that the in-

The Study of Charity..

creasing complexity of our social conditions, and the growing number and expertness of social parasites, simply compel sensible people to choose between being scientific in their charity and hardening their hearts against every charitable appeal. When fraud is reduced to a science, its detection and circumvention must also be reduced to a science. Moreover, apart from the question of fraudulent appeals for relief, the whole subject of the treatment of the delinquent, defective and dependent classes has become far too intricate to be treated in the old hap-hazard way. Along with a vast amount of almost criminally ineffective, though sometimes well-meant, work in the administration of charitable and penal institutions, there have been laid, during the past generation, the foundations for a really scientific treatment of these elements of the social machinery, so that it has come to pass that this work constitutes a genuine and distinct profession. In recognition of this fact, and of the further fact that preparation for this profession demands thorough training, Harvard university has made a new departure in establishing a "School for Social Workers." The purpose is to supply properly trained men for work in connection with charity organizations, asylums, prisons and reformatories. The work of the school will be both theoretical and practical. The institutions of Boston will furnish the necessary clinic. The inauguration of this course is a recognition of the dignity of this branch of work, and of the demands which it makes, and it ought to be an influence for greater effectiveness in organized social service.



The eventful week has at last happened, and Russia has come out of it badly. Only one disaster of consequence, as such things are counted in war, has befallen the Japanese, who lost one of their torpedo-boats while clearing Kerr bay of explosives. As against this, the Russians have to bewail the blocking of

the harbor of Port Arthur, and the investment of that city, while Dalny and Fen-Wang-Cheng have fallen into the enemy's hands, and the czar's forces, under Kuropatkin, have retreated to Mukden. The situation has become so ominous for the Russians that one British journalist has had the daring to say that Russia is a great big humbug, meaning, of course, that she has revealed unsuspected weaknesses. But the end is not in sight. Mr. Henry Norman, a painstaking student of eastern problems, has advanced an interesting bit of speculation. Once pro-Russian, he now argues for the defeat of Russia. We ourselves have felt that Russia's defeat may mean a renaissance in that great empire. Mr. Norman observes that the triumph of Japan over Russia would mark the beginning of a new era in world affairs; that the prestige of the west as against the east would be broken. It would be the end of western domination against the east, but, asks Mr. Norman, would it make for the betterment of the human race as a whole? Not under present conditions, certainly. But we do not anticipate the rise of the yellow races to such power.



One of the most fruitful of educational works is the agricultural department of our colleges. The scientific study of the farm and its products promises a rich reward for our nation. Prof. P. G. Holden, of the Iowa agricultural college, has a scheme to make the soil of his state raise 25 per cent more corn on the same acreage as before. The following are the essentials of the plan:

To induce every farmer to break off and cast aside the small end of every ear of corn he intends to use for seed, because the kernels on the small end are imperfect, germinate poorly and produce poorly. To have every ear of corn intended for seed tested by a simple germinating process to show whether its kernels will grow. To have the corn planted so that it shall average 3 1/3 kernels to the hill. The railroads of the state have taken the matter under consideration to the extent of allowing the professor free transportation over the state on a special train, from the tail-end of which he lectures to the farmers on how to put this idea into practice. If such a plan could be successfully carried out it would add some 50,000,000 bushels to the state's annual corn crop, which would mean \$17,000,000 additional wealth production for the state.



Brevities.

Journalists and Federated club women have besieged the World's Fair city for their annual conferences.

A young woman has discovered a new way to secure a license to wed a man under age, and without a guardian—adopt him and as his guardian give the necessary consent.

One of the most remarkable political struggles on record is taking place with the governorship of Illinois as the prize. Altogether, up to the time of this writing, the convention has balloted twenty-nine times without any material change, and no one can foretell who will be the nominee of the Republican party in that state.



## A Year of Great Opportunities.

This is a great year when measured by its events and opportunities. The celebration of the Louisiana Purchase by the greatest World's Fair in history, in the heart of the western continent, is bringing, not to our shores alone, but to the interior of our country, representatives from all the nations of the earth. It is going to introduce the east to the west. Even the eastern portion of our own country has had very vague and inadequate conceptions of the mighty empire that stretches west of the Mississippi. These wise men of the East will come to our World's Fair, and when they see what the West is, and what it has accomplished, and its magnificent resources, they will declare, in the language of the Queen of Sheba, that "the half has not been told."

It is a great opportunity for the Disciples of Christ. Beginning as our movement did in the middle west, and following the lines of migration westward rather than turning east, our strength is chiefly in the west and middle west, and we have been largely unknown in the eastern states. But the East is coming to the West this year in multiplied thousands—coming to the center, where we are strongest. It is the opportunity of a lifetime to utilize this great World's Fair for the dissemination of the principles of the reformation which we are pleading. As an American movement, having its origin and its largest development within the United States, it is altogether proper that this young, vigorous and aggressive reformation should have a building of its own at the World's Fair, as one of the products of our western Christian civilization. The great mass of our people have not opened their eyes as yet to the meaning and magnitude of this opportunity.

It is altogether fitting, too, that we should hold, this coming autumn, in the World's Fair city, a great world's convention of Disciples, one that will give to the public some conception of our strength, our enthusiasm, and of our great, world-wide purposes. Already the general committee having in charge the preparation for this convention has planned for the largest gathering of our membership which has ever convened in one place in our history. We have been fortunate in securing the largest and most commodious hall in the city for our purposes. All the signs point to the most remarkable gathering of that religious body whose dominant note is the unity of a divided Christendom.

The CHRISTIAN-EVANGELIST will spare no pains to make this convention comport, in magnitude and importance, with the great World's Fair of which it will be, in an important sense, a part. Our issue for June 1 will be a convention number, of which a very large edition will be printed, containing cuts of the Exposition

building in which we are to meet, our World's Fair pavilion, Festival Hall, where we may hold a session of the convention on our "day" at the World's Fair, other important buildings and personages, a report from the chairman of our general committee as to the plans for the coming convention, words from our secretaries, and much other valuable information relating to the convention. Those who desire to use a number of extra copies of this special number should advise us at once.

Yes, this is a year of great opportunities. The Saviour who commended the children of this world for their wisdom in furthering their interests, will not hold us guiltless, nor give us his approval, if we do not rise to the demands of these great opportunities, and use them for His glory and the good of mankind. If we can put something of the enterprise and liberality which mark the great exhibits of the business firms of the country at the World's Fair into our religious plans, we may expect a larger measure of the divine blessing upon our work than even that which has crowned our labors in the past. Money, time and great labor are being freely expended by states, foreign countries and private firms to make creditable exhibits at the World's Fair. Shall we be less enterprising in behalf of the holy cause committed to our hands?

## A Growing Danger.

We published last week extracts of an appeal from an interchurch conference on the subject of marriage and divorce, recently held in the east, which is worthy of the careful attention of our readers. No one who has studied the statistics of divorce, or who is even a reader of our daily papers, can fail to be impressed with the fact that the sanctity of marriage and of the home is being undermined, and that divorces for trifling causes are on the increase. This is an evil that strikes at the very foundations of society and of social order. It is a menace to the church and to the state, for whatever endangers the home or weakens the bond of the family is at war with the best interests of society.

The committee issuing this appeal seems to us to be correct in locating the cause of the divorce evil in the low ideal of marriage which so widely prevails. It is right, too, in believing that there is no adequate remedy for this evil that does not include the reaching of the Christian conscience on the sanctity of marriage. It must begin in the home. As the address says, "Children must be taught it. Young men and young women must be made to feel it." How seldom this matter is made the subject of a serious conversation in the home circle!

It is not sufficiently understood and realized that marriage is ordained of God, and that the home or the family is a divine institution, older than the

church or the state. The tendency has been to remove the divine sanction away from marriage and treat it as a matter of light importance. Young people often enter marriage without any thought of its sacredness and of the important place which marriage holds in the divine economy, and hence they have no adequate realization of its obligations and mutual responsibilities. Here must be the beginning of the reform that is needed. The pulpit, the press, the public school, the home, must co-operate in impressing upon the young the sanctity of marriage. It is distressing to anyone who has had any experience in life to observe what qualities in the young commend them most to those of the opposite sex as suitable partners for life. This argues a lack of proper training in the home.

Supplementing this instruction concerning marriage, there is needed wiser and more uniform legislation in the various states on this subject. This phase of the problem is not without its serious difficulties, and we may not hope that public sentiment has yet reached the point where human legislation will conform to the divine on this subject. Something can be done, however, in the way of legislation that will lessen the evil, but much more can be done, in our judgment, by the agencies we have already named, in imparting the necessary instruction to the young concerning the sanctity of marriage and the divine authority which underlies the family and the home.

For the sake of our sons and our daughters, for the sake of the generations that are to come after us, for the sake of the church and society, and in behalf of the future progress of mankind, let us lift our voices against the evils of divorce and against every influence or tendency that undermines the sanctity of marriage and interferes with the purity of our homes.

We notice that the Chicago Presbyterians, according to the daily papers, have had a good "old-fashioned revival" on a large scale in that city. Rev. J. Wilbur Chapman is directing the campaign, with a large number of able evangelists co-operating with him. It is said that more than 2,500 persons have been converted as a result of these evangelistic meetings. This work is conducted on broad lines, so that it has enlisted all the evangelistic churches of the city. That is about the only way we can make an impression upon our great cities—by concerted action and by carrying on many meetings in different places at the same time, under the direction of able evangelists. The gospel is the only power that can save our cities from political corruption and social impurity. The problem is to bring that gospel to the people, in such way that they will accept it, and apply its principles to existing conditions and needs.



### The War in the East.

The progress of the war in the east excites the deepest interest in this country. The almost universal sympathy of the American people with Japan in this struggle is a most remarkable fact. The papers announce the arrival in this country of a Russian prince, not of royal blood but of a noble family, who is editor of one of the leading papers in Russia, who has come to find out the causes of this national feeling of sympathy with Japan as against Russia in the struggle for pre-eminence in the east. Russians never fail to call our attention to the fact of their sympathy with us at a critical time in our past history and their friendly relations with us in the past, and Americans gladly acknowledge these facts and are not likely to forget them. But in spite of them, Americans, with rare exceptions, sympathize with the Japanese.

We agree with the editor of the *Arena* that this feeling is not to be accounted for wholly by the fact that Russia robbed Japan of the fruit of her war with China; that she failed to evacuate Manchuria as promised; that the success of Japan promises better trade relations in the Orient; nor by the treaty between Japan and England; nor by the distrust of the sincerity of Russia's pretensions and promises, based on her past history. The causes for the phenomenon we have mentioned lie deeper than any of these things. The *Arena* is right in finding the true cause of our sympathy with Japan in the fact that the United States and Russia stand for diametrically opposing ideas of government. "The Declaration of Independence," says the *Arena*, "casts the gauntlet at the feet of every despotic and class-ruled land in Christendom. The new republic promulgated principles fatal to monarchical and aristocratic rule. It declared the right of the people to govern themselves; the right to freedom of thought, of speech and of press. In the place of the union of church and state it demanded absolute liberty in religious thought and practice, and it insisted upon popular and universal education. Against every one of these great fundamental demands Russia stood and stands in deadly antagonism."

On the contrary, Japan, from the time, in February, 1854, when Commodore Perry sailed into Yeddo Bay, until the present time, has been making strides in all that has made our western civilization superior to that of the east. In education, in government, in religion, and in the art of war, she has imbibed lessons from the foremost nations of the world, and has shown herself to be a progressive power, willing to accept the best from whatever source it comes. Her history is the most remarkable of that of any nation in modern times. When we add to this that she sought to avoid war with Russia by offering honorable terms of

settlement, it is not strange that she commands the sympathy of the great mass of the American people.

Whatever may be said against war—and scarcely too much can be said against it—it often removes obstacles to the progress of civilization which ought to have been removed by less violent measures. One of the results of this war in the east is likely to be the modification of Russia's autocracy; the adoption of some form of constitutional government; increased recognition of the rights of the people, and the growth of democracy. The fact that her defeat will probably serve this purpose better than her victory in the present conflict is another reason why the American people wish for the success of Japan.

### Editor's Easy Chair.

Of course, the Easy Chair has been looking around a little in the World's Fair. One of the most vivid impressions which it creates on the average mind is the utter inability of any one person to take it all in. What a university it is, setting forth the history, achievements and progress of mankind, if one only had time to take the full course! But that is impossible. One must be elective, and choose that which promises the greatest profit to him. Of course, one wants to get, first of all, a general impression of what is there. A ride around the grounds on the intramural railway, with an official guide-book in hand, will give a general idea of the lay of the ground and the location of the chief points of interest. Then a view north, from the front of Festival Hall, taking in the Cascades and the lagoons immediately in front of you, the great buildings, the St. Louis Plaza, bounded on the north by the Pike and Tyrolean Alps, presents a picture that is likely to live forever in the memory. Then, when one has glanced briefly through all the main buildings, to get a general idea of their contents, and has taken a stroll down the Pike to see what sort of amusements is offered, he is ready to begin the serious work of study in his own special department.

There are shows within the show, as there are wheels within the wheel. One of the most interesting of these is the Jerusalem exhibit, occupying eleven acres of ground, surrounded by a wall representing the ancient wall of Jerusalem, and reproducing exactly a part of the ancient city of David. Entering the grounds by the east gate, we were greeted at once with the noisy clamor of the native shop-keepers desiring to sell their souvenirs, the camel-drivers soliciting us to take a ride, with hundreds of the native Syrian population, illustrating their customs and their costumes, their buildings, their methods of trade, their religion, etc. There are the ancient walls and towers, the hotels, the nar-

row streets, the camels, the Mosque of Omar, the Tower of Antonia, the Via Dolorosa, and many names and scenes that call up the sacred memories associated with the city. When one has passed along its narrow streets, looked at the quaint houses and shops, heard the strange kinds of musical instruments, noticed the costumes of the people, he leaves the place feeling that he knows more of Oriental life and of the ancient city of the great king than he did before entering. The panoramic view of the Mount of Olives with its olive trees crowning the heights, and the clearly-marked roads leading up and down its sides, with the brook of Kedron and the Garden of Gethsemane at the base, especially recalls the incident in our Lord's life when he wept over the wicked city. It is time and money well spent when you are visiting the Fair to take in the Jerusalem exhibit.

One finds himself surprised, frequently, as he passes through the foreign exhibits, to notice what expense and pains the foreign countries have been at in making a display of their progress in every line of human achievement, out here in the interior of this great western Republic. Evidently these nations feel that it is worth their while to show the New World what they have done and are doing, and what place they hold in the advancing column of the world's civilization. Little Japan finds time and money, while carrying on successfully a great war, to present one of the most wonderful exhibits to be found at the Fair. The rest of the civilized world will be astonished to know what she is doing and what she has already achieved within the short period since she has awakened from her slumber, and entered upon a new era of her history. But the same thing is true, in a less degree, perhaps, of all other nations. It is a cure for national bigotry, exclusiveness and vanity, to see what all the nations of the earth are contributing to the progress and well-being of mankind. One is made to realize more than ever the truth of the saying, that "the sky is the roof of but one family," and that all the nations of the earth have their place and mission in that family.

If one is a lover of art he might easily spend all the time he can spare in the Gallery of Fine Arts. There the nations have sent the best productions of their ablest artists. Acres of walls are lined with speaking canvases. What sermons some of these pictures preach! Their approach to the heart is through what Bunyan would call "eye-gate." But they are none the less effectual on that account. That they accomplish their mission is evidenced by the tone and manner of the people who crowd these halls. There is no loud talking, laughing or jesting; but an air of quiet thoughtful-



ness, and even reverence, marks the behavior of the people. Yonder is a great historic picture that recalls some stirring event of the past. There is a beautiful, quiet landscape, filled with the beauty and repose of the summer evening, and breathing the air of restfulness. Here is a little canvas that contains a little touch of life that makes the whole world kin. All nations have their artists and their art, and all of them seek to put on canvas their truest and noblest conceptions. Here, again, one is made to feel that no nation has a monopoly of the true, the beautiful and the good, but that everywhere men are struggling for the highest ideals, and seeking to express them in literature and in art, as well as in life.

### Notes and Comments.

We give our most hearty endorsement to the following paragraph from the *Christian Companion*. No doubt "meddling with things that it is not competent to deal with," is one of the besetting sins of the pulpit, both modern and medieval:

If the modern pulpit would abandon all fads, quit meddling with things that it is not competent to deal with, and which it has no right to attempt to handle, and give its attention and energy to preaching the simple gospel of the Son of God, determining to know nothing among the people but Jesus Christ and Him crucified, the result might be different. Men need rest from the cares and distractions of business, and the worries of political and social life, and there is no better place on earth to seek such rest than in "the place of devotion, the house of the Lord." They go there, or should do so, for spiritual refreshment to be obtained in a season of communion with God.

There is danger that some preachers and some religious journals may, with the best intentions, plant seeds of skepticism by publishing statements of eminent men calling in question prominent New Testament doctrines, without making adequate reply. It is easy to raise an objection in a paragraph which it might take a small volume to satisfactorily answer. Thousands of people who have no ability to investigate these questions would never know of these doubts if they did not read them in religious journals or hear them from the pulpit. It is safer to meet these questions as they arise, and then through some medium that will reach the class of people who are troubled with such questions, without disturbing those who have never heard of them.

Recent evidence has come to light showing that there is a concerted effort being made by the worst element of our city to secure young women from different parts of the United States to come to St. Louis, ostensibly for securing employment in some business at good wages, but really for immoral purposes. The Christian people of this city and of the country have been aroused by the recent arrest of a woman, the wife of a saloon

keeper in this city, who had succeeded in bringing ten young women from Germany on the false pretence of furnishing honorable employment for them, when the evidence in the case showed that they were secured and brought here by the immoral element of our city for illegitimate purposes. No language can describe the baseness of such efforts, and scarcely any punishment can be too severe for such offenders against law and against humanity. It is the duty of everyone to do what he can to frustrate the wicked plans of these base plotters against the purity of womanhood.

The success of Mr. Folk in obtaining a sufficient number of instructed delegates in the state of Missouri to insure his nomination for governor, on a moral issue between boodling and honesty in politics, is of course what might have been expected of the honest people of the state. And yet there are quite a number of prominent politicians who are no doubt greatly surprised and disappointed that the people of Missouri could be influenced by moral motives and considerations of political decency and purity, to turn away from their former leaders and cast their votes for one who stands for political reform. These men have no confidence in the potency of moral forces. They have obscured moral issues so long by their political trickery, that they did not believe it possible that the people could be influenced by such considerations. It is a most wholesome lesson that has been taught these would-be leaders, by the people, and our only word of admonition to the reform element now in the ascendancy is, make thorough work of it. Make no compromise with evil; nominate a clean ticket from top to bottom. In this policy you can rely upon the support of the honest people of the state, thousands of whom will vote for it without regard to party politics.

A correspondent in one of our contemporaries criticises the course of the *CHRISTIAN-EVANGELIST* in its treatment of the case of Brother Ames, and says:

Has the *CHRISTIAN-EVANGELIST* studied carefully the spirit of the Master in dealing with those who called his divinity and his claims to authority in question? I think not. He called his own people who rejected his claims, "hypocrites," "liars," "children of the devil," "whited sepulchres," "reprobates," and told them plainly that they had made void the commandments of God by their traditions.

Strangely enough our well-meaning critic seems to have overlooked the fact that the stern words of rebuke which he quotes from our Master were applied to the most orthodox people of his time—those who held strenuously to all the forms of religion, but who had lost its spirit, and who, while claiming to be exceedingly "sound in faith," were but "a sounding brass and clanging cymbal." Never did our

Lord apply such terms to those who were seeking to be true to their own consciences, and to all the truth which He was seeking to reveal to them, even though their faith were imperfect. It was not the man of small faith who was seeking to be true to that faith, which he denounced, but men who claimed the largest faith and the longest creed, but whose lives were condemned by their professions.

We think our friendly critic betrays some confusion of thought when he makes the idea of building on the personality of Christ identical with that of building on Christ personally. We did not say that the church is not founded on the Master's personality; we said that it is not built on Him personally. A writer can put his personality into an instrument of writing, and seal it up in an envelope, but he cannot do that of himself personally.—*Christian Companion*.

If it were only a matter of distinguishing between the northwest and the northeast corner of a hair, the able editor of the *Christian Companion* might succeed, but he will hardly be able to make clear the difference between "building the church on the personality of Christ" and "building it on Christ personally." If our brother will pardon the suggestion, we think his idea of personality has gotten tangled with corporeity. The body is no essential part of personality. To become disembodied is not to become de-personalized. It is but a small part of one's personality which he can put "into an instrument of writing, and seal it up in an envelope." One cannot put his whole character into "an instrument of writing." If that had been possible, the incarnation would not have been the divine necessity that it was. "Other foundation can no man lay than that is laid, which is Jesus Christ." It is not the truth about Christ, but the Christ Himself, with all His divine, personal potentiality, that is the object of our faith and the foundation of the church. If our brother agrees to this we will not quarrel about the difference between building on Christ personally and building on his personality. We want to feel that we are building, not simply on a proposition, but on a divine Person, to whom we can pray, on whom we can lean, and in whose Spirit we can share.

A Yale professor gives statistics to prove that a large proportion of suicides are educated persons. "In much wisdom is much grief," said Koheleth, and woe to him who increases the grief born of worldly wisdom without also by faith tightening his grasp on things eternal and increasing the joys which true wisdom brings.

The "fiftieth anniversary of the promulgation of the dogma of the immaculate conception," has led the new Pope to exhibit a queer kind of logic. "Who can doubt it?" is his way of proving it.



# The Big Irish Bog

By William Durban

Poor old Ireland! One of my friends who has traveled more than any man I know, was comparing notes with me about many countries that he and I have both visited. We spoke of the beauties of this and that lovely region, and at length my friend exclaimed, "Well, poor old Ireland beats them all." He was thinking of the Thousand Isles in the lakes and loughs of Connemara; of the Giant's Causeway; of the exquisite scenes in Wexford; of the views along the banks of the Shannon; of the Killarney paradise; and I could not help agreeing with his dictum that in no country on earth are so many sweet prospects to be seen within so small an area. But it is a blighted Eden. The curse of a gloomy priestcraft lies sullenly over that natural enchantment. St. Patrick made Ireland a gospel land and it became the missionary repository for all western and northern Europe. Ireland was evangelical before England, Scotland, or Wales had cast off the darkness of the pagan night. But popery came in and from the western isle has never departed. There the Reformation failed. Ireland has had its wrongs, and clamors for home rule as the remedy. But the greatest of her wrongs is the one which she persistently cherishes by hugging that Rome rule which would use home rule simply to rivet more firmly on the nation the shackles of sacerdotalism.

## A Romanist Attacking Rome.

I am reading a book which I wish every one of my American friends could see. Were I a millionaire, I would send a copy to each preacher in our brotherhood throughout the states of "Rome in Ireland," by Michael J. F. McCarthy, of Trinity college, Dublin, an Irish barrister-at-law, who is himself a consistent Roman Catholic, so that his attack on Rome is all the more effective. This powerful writer first made a great sensation by his book entitled "Five Years in Ireland," which was followed up by one on "Priests and People in Ireland." He is a well known lecturer, and his speeches and books are alike mortally dreaded by the priests, for they feel that this expert, being of their own faith, speaks with authority that can never be impugned. I will mention a proof of his power to affect the situation. In March, 1901, an influential deputation waited on Lord Cadogan at Dublin castle to request the government to take up the question of university education in Ireland, with the ultimate view of providing a Roman Catholic university which would satisfy the demands of the bishops and priests. At that date there was not a cloud on the horizon of priestcraft. The Irish Protestants were apparently prepared to surrender to the arrogant pretensions of the Roman-Irish priests in every-

thing. And it even seemed as if the questionable methods of those priests, both in controversy and in religion, were being imitated by a certain section of the Church of Ireland clergy, and by a small section of the Presbyterian, Methodist, and other ministers of religion.

## Disappointed Popish Priests.

At that crisis, at the beginning of the new century, the Roman priests' party seemed to be the winning religious party in Ireland. Governments, public bodies, and individuals seemed to be willing to accept the pronouncements of the Roman Catholic hierarchy and priesthood as the decisions of a final court of appeal. Never was public spirit at a lower ebb. Lord Cadogan promised great things to the deputation. He would appoint a commission at once; it should commence its deliberations without delay; it should sit for only a brief period and present its report quickly; and legislation should immediately follow the report. So that it seemed that the most ardent ambitions of the priesthood were about to be at last realized in the endowment of a rich Roman Catholic university completely under sacerdotal control.

## No Popish University.

Within one week after the delivery of Lord Cadogan's reply to the deputation, Mr. McCarthy happened to publish "Five Years in Ireland." That book fell on the priests "like a bolt from the blue." One of its most overt results has been that not one of the promises of Lord Cadogan to the deputation has been fulfilled. Once more in history the book of a high-spirited and courageous expert and reformer has defeated a whole hierarchy. Let writers take courage from that fact. Let reformers and iconoclasts bear in mind that a single individual may prove to be a host in himself. Many a simple individual may, if he will, send forth in his own capacity a document which will be more potent than any papal encyclical. The condition of success is that the writer must be well posted in every part of his subject. One of Mr. McCarthy's objects in beginning to write was to defeat the scheme for the endowment of a Roman Catholic university under priests' management. Bad as may be the influence of the priest in the primary and secondary education of the country, his domination would be infinitely worse in the realm of state-subsidized university education. Now, it may be remembered that it was on this same burning question of a Roman Catholic university for Ireland, to be supported by state funds, that Mr. Gladstone's second and strongest administration was wrecked. The great statesman never recovered the full power that he wielded up to that

time, and when during his third administration he ventured on the home rule and land bill scheme, he did so with forces previously weakened through his well-meant but mistaken policy in meddling with this problem. His idea was that, the Irish being Romanists by an overwhelming majority, they had a right to inaugurate a university system after the national mind. The British people, more especially the Scotch and Welsh, could not see the force of this theory, for they perceived the Roman spectre behind the program. But I believe that but for the fortunate appearance of Mr. McCarthy on the scene as a lecturer and writer who could not be contradicted, the present Tory government would have obeyed the dictation of the Irish priests. As it is they have elected rather to become tools in the hands of the English high church clergy and to smash the popular board school system. Hence the uproar now going on and the passive resistance squall which will yet wreck this wickedly unscrupulous Tory administration.

## A Religious Anomaly.

A singular state of things prevails in Ireland to-day. The Irish priesthood has become the wealthiest and most prosperous in the world, while the Irish Catholic laity remain the least progressive, the most timid, down-hearted and despondent white race in the world. Many of the pages of this wonderfully realistic book are full of pathos. The writer says that no people in the world are more to be pitied than the poor Catholic Irish; no people in the world are more neglected by their ministers of religion; no people are more lovable, more pliant, or more teachable. This fearless Roman Catholic author declares that it is the religious hatred perpetuated by the constant preaching of the disingenuous bishops and priests of Ireland which causes all the bitterness that sours existence for the Catholic Irish in their own land. Here is the shameless style in which Bishop O'Dwyer, exulting openly in the handiwork of his order during the past fifty-five years, describes the condition to which his own class has reduced the Catholic young men of Ireland: "I will simply say this in general, that nine-tenths of them are lost, and that they are now going to swell the ranks of the declasses without an education that is worth a button to them for any useful purpose." Mr. McCarthy, commenting on this effusion, asks what would an O'Dwyer university make these young men useful for? Here is an extract in shape of an advertisement in the Dublin Evening Telegraph of April 13, last year, which throws a vivid light on the relations of the Romish hierarchy in Ireland and the

(Continued on page 637.)



# As Seen from the Dome

## By F. D. Power

As goes the Dome, so Washington; as Washington, so America; as America, the world. The absence of congress always makes things dull under the Dome. Washington at once takes on a summer aspect. We amuse ourselves a good deal over the antics of our solons while here, but miss them when away, and feel like the prince of Denmark in that address to the skull of the king's jester: "Alas poor Yorick! I knew him well, Horatio; a fellow of infinite jest, of most excellent fancy. . . . Where be your gibes now? your gambols? your songs? your flashes of merriment that were wont to set the table on a roar? Not one now to mock your grinning?" The stage has other players. The government at Washington still lives. The most picturesque feature of our national life, however, is removed when the congress closes. There is for example the congressional oratory. Can anything quite equal it? You have listened to members of the sophomore class at college, or to young preachers in their maiden efforts, but one hears on the floor of the house or senate often curling and sky-scraping and eagle-screaming that would put all these to everlasting shame. Think of a man descanting on the beauties of the Pearl of the Antilles, and speaking of so prosaic a thing as an island as "one long, harmonious, brilliant, indescribable mental melody"! Yet this is the climax of an effusion by Sulzer, an orator of Tammany Hall. It is altogether too mellifluous and utterly utter to be entombed forever in the pages of the Congressional Record. After ascending to "her skies more beautiful than those of Italy," and to "her days an everlasting summer's dream," and lots of other things, Mr. Sulzer bursts into this entrancing paean, out-Beveridging Beveridge:

"Cuba is the land of perpetual flowers, of stately royal palms, the Bohemia of the dreamer, generous in tropical fruits, the home of the painter and the poet, the paradise of the islands of the sea—one long, harmonious, brilliant, indescribable mental melody." There you have it. How Cuba could be a "mental melody" Mrs. Eddy could possibly tell us. When a student at Bethany a sophomore friend brought an elaborate anthology which he called a speech and asked me to give him a name for it. I said to him, "Call it *Simulacra Præterita*, Visions of the Night, the Jimjams—almost anything." The first seemed to strike him, and under that title he actually delivered it before the faculty and students. It was an "indescribable mental melody," but our congressmen can equal him.

There is congressional poetry. It is interesting to notice how many of our statesmen use the same poetical selections. It is when eulogizing their

dead colleagues that they fairly revel in verse.

In the memorial services over Representatives Foerderer and Burk, Mr. Moon drops into a verse beginning with "Whom the gods love die young." Mr. Bates quotes the lines from Hamlet. Mr. McCreary uses hymn book and Bible, and several of the poets, one of his selections being:

Safe home into port, rent cordage, shattered deck,  
Torn sails, provisions short, and only not a wreck:  
But, oh, the joy upon the shore, to tell of voyage ended, perils o'er.

Mr. Fordney, the champion raconteur of the house, uses this:

I live for those who love me,  
For those who know me true;  
For the God who dwells above me,  
And the good that I can do.

Mr. Sibley, who followed him, gives one selection occupying half a column. Mr. Padgett quoted:

Our lives are songs: God writes the words;  
But we set them to music at pleasure;  
And the song grows sad or sweet or glad  
As we choose to fashion the measure.

The Hanna eulogies were decorated with poems from all sorts of sources. Mr. Tawney remarked that the senator's life was not an ideal one, but—

Iron dug from central gloom  
And heated hot with burning fears,  
And dipped in baths of hissing tears,  
And battled with the shock of doom,  
To shape and use.

Mr. Lovering employed this quotation:

Was he your friend? Then well you knew  
His friendship was unfeignedly true;  
And no reservation mocked the relation.

Senator Scott began his funeral discourse with:

To live in hearts we leave behind  
Is not to die.

Senator Blackburn, a man of fine fancy, brought his panegyric of the Ohioan to a close with the couplet:

When it is given us to choose the time, if we  
choose aright,  
'Tis best to die, our honor at its height.

Senator Elkins dropped into verse at least half a dozen times, one of his choice bits being:

Death is the chilliness that precedes the dawn;  
We shudder for a moment, then awake  
In the bright sunshine of the other life.

Senator Perkins started out with the well worn sentiment:

Friend after friend departs;  
Who has not lost a friend?  
There is no union here of hearts  
That finds not here an end.

Senator Daniel, referring to Mr. Hanna's advanced age at which he entered public life, aptly used:

Chaucer, at Woodstock with the nightingales,  
At sixty wrote the Canterbury tales,  
concluding the quotation with:

These are indeed exceptions; but they show  
How far the gulf stream of our youth may flow  
Into arctic regions of our lives,  
Where little else but life itself survives.

Of course some of the eulogists worked in: "His life was gentle." That is worked so much overtime that it is remarkable that Shakespeare or Bacon or whoever wrote it does not rise up and rebel. The trouble is our friends under the Dome do not consult as to the volumes of choice selections from which they draw their inspiration. Sometimes we find a new sentiment on the mortuary pages of the Record as when Mr. Underwood in his eulogy on Representative Thompson quotes:

A darkening sky and a whitening sea  
And a wind in the palm trees tall,  
Soon or late comes a call for me,  
Down from the mountain or up from the sea:  
There let me lie where I fall.

And Mr. Smith, of Iowa, gives this:

Though with bowed and breaking hearts,  
With sable garb and silent tread,  
We bear his senseless dust to rest—  
We know he is not dead.

The southern members are prolific in poetry on these occasions. Here is one from Mr. Webb, of North Carolina. In speaking of Mr. Skiles, of Ohio, he recites these "comforting lines written by the sweet singer Whittier":

I long for household voices gone:  
For vanished smiles I long;  
But God hath led my dear ones on,  
And he can do no wrong.

These addresses are very formal and funereal, and most of the members take occasion to absent themselves from the capitol when they occur. The preacher at such a time has been known to adopt an unusual tone of voice, but the congressman outdoes him. Sometimes there is a eulogy of great beauty. I remember hearing John J. Ingalls on Ben Hill in the United States senate. It was a perfect gem, but it was thorough agnosticism. Some years later, when president of the senate, Mr. Ingalls made a similar speech over Byrnes, of Missouri. It was full of Christian hope. I wrote an article for some paper entitled "Eschatology in the Senate," and contrasted the two speeches in praise of the senator's growth in grace and knowledge. Someone sent Mr. Ingalls a marked copy of the paper, and I soon received an autograph letter thanking me for my "very obliging comments," etc.

On the whole the people that gather from time to time under the Dome are very much like other people.

Often their fellow citizens are a queer folk as well. One of the dear people, for example, recently wrote as follows:

Dear Mister Kongresman: Sum time ago i writ yu, asking if there were anything the government cud do to make a fiten wife behave herself. I ain't herd frum yu and things is no better.

Will yu plesse let me no if you kin git me one of them poison snakes frum Afrika at the Cultural Department. I hev allers voted fur yu and this is mitey littel to ask, specially wen a man's wife is allers peckin him.



# A Missionary Tour

An Interview with  
G. L. WHARTON

The first missionary your "special commissioner" ever met was Dr. Holck. Very vividly do I recall from the experiences of my early boyhood the dedication of the missionary to Denmark. Since that time I have met a great many heroes of the foreign field—most of the missionaries of the F. C. M. S. and many of the great standard-bearers of other societies, like John G. Paton, Mackay, of Uganda, Timothy Richard, Thomas J. Comber and James Chalmers. Of the many men devoted to carrying the gospel to the heathen whom I have met with and heard speak I believe none has impressed me with a deeper conviction of his lovable character and his eminent qualifications for his chosen work than G. L. Wharton. Brother Wharton was born in Monroe Co., Ind., in 1847. Until the age of 21 he lived on a farm, but finally graduated at Bethany college.

Brother Wharton has just concluded a missionary tour of a portion of the west and southwest, and I took advantage of his passing through the World's Fair city to ask him, for the benefit of CHRISTIAN-EVANGELIST readers, a few questions about his work.

"Will you give me, in brief, your points of stoppage?" I began.

"I left Hiram college on the 21st of March. I attended the Disciples of Christ congress in Chicago, and from there I went to Jacksonville and Quincy, Ill., Hannibal, Kirksville, Mexico, Fulton, Chillicothe, Mound City, Columbia, Marshall, Nevada, Joplin and Carthage, Mo., Addison, Topeka, Fort Scott and Parsons, Kan. In Oklahoma, I went to Oklahoma City and Norman, where the preachers' state institute was held. In Texas, I was at Bonham, Dallas, Waco (at the Christian university), Gainesville, Weatherford, Fort Worth and Taylor."

"What was your general impression of the feeling in all these places as regards missionary work?"

"I feel very much encouraged at the outlook. There is a desire for information—such a desire as any one who had the information could wish. There is a feeling in the churches and among the preachers that if you have anything to say on missions, they are ready and want to hear it. I could not go to anything like the places where they wanted me to go. They said, 'If you will only go out in the country where they never saw a missionary, we will give you thousands to listen to you.' There is an anxiety to hear such as I have never seen before. They are willing to do, too, and are coming up very nicely. I am traveling somewhat in the interest of the Bible college of India, and of the \$25,000 we expect to begin with, we have over \$15,000 promised and nearly all paid. The younger ministers of our people are just as

hopeful as can be. They are to the front."

"You find there is more missionary spirit among the young men than among the older ones?"

"The old men have the spirit, but do not know how to do things. They seem to have formed habits of life and of church work that are not so effective in securing results."

"And the young men?"

"The young men get around and hustle, and say, 'This thing has to be done, and if some of the plans we have been working on do not do it, we must get hold of something else.' This makes the outlook so encouraging."

"You find a difference between the younger men, for instance, those who have been to college and those who have not?"

"The experience of Bro. McLean and myself has been that every college man is up to the front; we don't have to tell him to get interested in missions, to take an offering; he is ready. Our college men are the hope of the church. That is why I am so much interested in our Bible colleges here and everywhere. We cannot go faster than our preachers go, and the preachers are not going to go any faster than they are educated to go."

"How was it when you were in college?"

"Formerly when we were in college we heard nothing of missions. I passed through Bethany, and I never heard a sermon on missions. Now in every one of our colleges there is a mission study class, and I think in every one of our colleges there are student-volunteers, who are meeting in class, and studying and preparing to go out when the time comes. At Waco I talked to the university student volunteer band, there being thirty or forty present, seeking information, and preparing to go. That is an encouraging feature, and then our college presidents, I think, without a single exception, are missionary men."

"Do you find amongst these other men, who are not college men, opposition—or, perhaps, indifference is the better term?"

"There is no opposition; there is a good deal of lukewarmness and indifference among older ministers—with quite a number of splendid exceptions. But, as a rule, the older ministers have not had the training, and I would not feel like condemning them. They were brought up under an older system of teaching than we have now, and they have to be pretty live old men to change and keep up with the time. That is the explanation of a few of our older preachers being soured on the churches and brethren generally. They stopped studying."

"What has been your most effective method of work on this trip?"

"The most useful thing I have done on my trip—the most good I have done, I am sure—hasn't been the speeches, but it has been putting in the missionary libraries. I have not counted up yet how many libraries of sixteen volumes each I have put into the churches where I have gone, and I can't tell you how many missionary maps of the world, fourteen feet by seven, giving two hemispheres and showing the Mohammedan, Roman Catholic, Greek, Protestant and heathen world. I have sold one of those in nearly every church. A man can't preach on missions without a map any more than he can sell real estate without one."

"What interest did you find in general Christian effort?"

"The work, generally speaking, is exceedingly interesting. The secretary of our mission work in Oklahoma told me yesterday afternoon that since last October twenty-eight churches have been organized in the territory of Oklahoma, and thirty new houses have been built. All we have to do now is to go out in a little town, pick out the brethren that are there, and say, 'Are you ready for a church?' Find a hall or a place to meet and organize, the money will be subscribed, and in a few weeks they will have a house up. All through Texas we have such good churches. I went into so many fine churches there, good buildings, good houses, and with good pipe organs."

"You do not find the west so wild as one who lived in India so long would expect?"

"They are cultured and educated people where I have been. As cultured audiences as I have met anywhere I have met in Texas. They are fine people. We have some of our best preachers out there."

"Do you find them a reading people?"

"Yes, sir."

"Did you find our papers everywhere you went?"

"Yes. There was one place—I don't remember where—where one of the members asked me if he could make the announcement, and stated they were going to have a club of fifty for the CHRISTIAN-EVANGELIST; and the minister got up and seconded the resolution. McLean made this statement out there, and he makes it in nearly every meeting: 'You can gauge our people's condition largely by the number of papers they take. The missionary churches will take our missionary papers. It is true everywhere I go. I can tell pretty well what to depend on from the church by finding out what religious papers they take. If we could get every family in our churches to take some religious paper, I am sure that our offerings for missions would be doubled in one year.'"



# The Story of Josefa. By E. A. Layton, M. D.

## How God Used a Congolese Cripple.

This apostle of the Congo Christian church came "as a root out of a dry ground." His biography is brief. The known facts of his former life are few. He is perhaps 30 years old now. But after the first few moons, even the Congolese mother forgets the age of the child. Born even before the light of discovery had penetrated darkest Africa, he made his home where the Congo crosses the equator in its southern course. At his baptism, he was re-named Joseph, with whom, the missionary thought, he had some experiences in common. In the Bantu tongue, every word must end with a vowel, and as the language has been reduced to writing on a phonetic basis, "Joseph" becomes "Josefa."

Josefa has had a hard life, struggling heroically against sin and sickness and suffering. As a child, he may have seen a few happy hours. Congo children laugh, play curious games, try to thrive on the bitter cassava bread with an occasional piece of putrid meat or smoked fish, and sleep on the mud floor of the low, thatched hut. They differ from our own children chiefly in having a heathen heritage. Early they are made heathen at heart by the environment—and who is responsible for that?

Josefa was a slave. Ethiopia was ever enslaved or enslaving. The over-sea slave trade was the "open sore of the world"; domestic slavery remains "the heart-disease of Africa." Girls are soon sold for wives or slaves—the same thing. A master, fearing a man-slave, puts him out of the way. This human traffic is largely on credit; an African is not true to tradition, unless in debt. These debts lead to frequent interchange of marketable goods—wives and slaves. In some such way, Josefa, as a child, was carried into captivity by the Bankundo, a strange tribe and tongue. Seen by an English missionary, he was set free from slavery and at that mission heard the good news and found salvation from sin.

In Congoland, a day brings great change. On the morrow the mission where Josefa came, was demoralized; forces and fruits alike were scattered. When, in course of time, Bolengi was transferred from the A. B. M. U. to the F. C. M. S., the "mission" consisted, ostensibly, of buildings and grounds. But confined in the "boys' house" was a helpless and hopeless cripple who was destined to be the most important factor in the establishment of a native church. Again one of God's treasures was hidden beneath a rough exterior.

Following his conversion, Josefa was tried in the fire of affliction. A terrible disease (not described in the books) attacked flesh and bone. Violently contracting muscles broke

the diseased bones and the body was covered with boils and ulcers. He suffered excruciating pain. Bent and broken, his body is beyond repair, and he remains as uncomely as a leper.

Yet Josefa did not curse God and die. Through long years, no comforter was found among his own people, for he was the only one who knew and trusted God. The medical missionary ministered to him; the Unseen Comforter was there. The Congo native dies easily; almost all deaths are premature and preventable. As one lies down to sleep, so it seems to me, the ordinary native, becoming sick or believing himself bewitched, lies down without hope and soon falls into the sleep of death! With Josefa it was the triumph of the spiritual over the material—he had some object in living. Through it all his faith remained firm, his hopes bright, enduring with fortitude.

Sitting at the door of his little room where he had been imprisoned for years, I first saw Josefa about three years ago. His head rested upon his knee and at that time he had limited motion in his left arm and the first two toes of the left foot. Getting better acquainted it was found that he was self-supporting! He was seen weaving fish-nets, holding the cord between teeth and toes and using the left hand. He made the rope of bark or raffia-leaves. Holding a piece of hoop-iron between his toes, he filed out a saw and made a handle for it. The Bantu have no name for "toes," all the twenty digits are fingers and are used as such. Then he made deck-chairs and small benches and chicken-coops. True to negro instinct he kept fowls and had eggs and chickens for sale. With his nets or bamboo traps he sent someone fishing and they divided the "spoils." His den was the only place in Nkundo where valuables might be stored; of course he couldn't run away. Thus he did a banking business with profit. He was the one person who could be relied upon to tell the truth and whose word was never disputed. Natives are indolent and illiterate; Josefa is industrious and learned from the school-boys how to read and write. Natives are profligate and poor; Josefa is a Christian and always seems to have "cash on hand."

Living in this fashion Josefa found the heathen at his very door. Twenty-five or thirty young Bankundo occupied the berths of that rude dormitory. At sun-down they came from class-room, work-shop and field to prepare the single and simple meal of the day. Sitting around the camp fires they rehearsed the events of the day and Josefa, the stay-at-home, would hear an accurate account of all the white missionary had said and done. He never went to church or

school in those days, although he could hear the singing at the services. But he came to have the reputation of knowing well "the words of God." He held a meeting every night even though but one or two might come. There in that grove, in darkest Africa, was held a primitive prayer-meeting. There, indeed, many members of the church to-day sang that first Lunkundo hymn, "Yesu andanga"—"Jesus loves me," and offered their first prayer to any god to "Fafa o le nd' eola"—"Our Father who art in heaven."

"God chose the foolish things of the world That he might put to shame them that are wise;  
And God chose the weak things of the world That he might put to shame the things that are strong."

Now, in the early days of our work, Josefa was overlooked, and no wonder! He was an invalid, unable to move or to be moved. Moreover, his tongue was partly paralyzed and his vocabulary was a mixture from three dialects. He stammered an almost unintelligible speech. The value of his life and labors was at last thrust upon our notice. "Josefa's meeting," more than any other, increased in numbers and interest and power. In time it seemed necessary to change from camp-fire to chapel. Josefa thought he might go; he had not been there since he was a boy. Not without pain he was carried in a deck-chair by four. Later, he made a carrying hammock, in which he could ride with more ease. He became much stronger with this exercise. At these meetings he would say but a few words, but his presence in the pulpit was essential. The house was packed night after night; the interest became intense. The beginning of 1902 saw a spiritual awakening up and down the Congo. Locally, it came at a time when least expected; five of the seven missionaries had gone home for health. One day a penciled note came from Josefa. It read: "Bondele, below are the names of people who have asked me to tell you that they want to be instructed in the way of the Lord more perfectly with view to Christian baptism." There followed twenty names and the number was increased week by week until it reached more than eighty. This was the "inquirers' class." As the months passed by many were asking, "What must we do to be saved?" and some had "brought forth fruits worthy of repentance." The mission was now re-inforced and at the close of the year, our first convert on the continent of Africa was baptized. It took courage for Lonkoko to stand alone and, facing his fellows, make the "good confession"—"Njolamba Yesu; njolimeja te, ale Bona wa Nzakomba, Bosikoji okam." He was then buried by baptism in the water of the Congo and arose indeed "to walk in newness  
(Continued on page 636.)



# The Surprises of the Judgment\*

BY W. L. WATKINSON.

The unconsciousness of genius is a subject that has often been treated. Columbus never knew that he discovered America; he died without any idea that he was the grand pioneer we now know him. It was years before it dawned upon geographers that a new, vast continent had been found. What would he think of his discovery now? Some of the greatest painters would be immensely astonished if they could revisit the earth, and find that pictures painted by them in poverty and sold for a few shillings are the masterpieces of famous galleries. Many inventors and discoverers never understood the significance of their experiments: for instance, Franklin had not the least idea that his kite was a sign in the heavens betokening a new age. And Emerson sings beautifully touching one of the greatest of artists:

"The hand that rounded Peter's dome,  
And groined the aisles of Christian Rome,  
Wrought in a sad sincerity:  
Himself from God he could not free;  
*He builded better than he knew;*  
The conscious stone to beauty grew."

There is an unconsciousness of goodness as there is an unconsciousness of genius. Good men are usually unaware of all that their actions imply and to what they lead. Everything done by them seems trivial beyond expression so far as it meets their eye and the eye of others. They have to do with "the least of these." The situation they hold is known as "a poor job." Their contributions to various causes are never large enough to get a line to themselves, and are ignominiously lumped with "small sums." They are generally spoken of as being people "without influence." In fact, they are "lumped" in everything; throughout life they are merged in the insipid million. And so thousands of noble people see only the meager aspect of their circumstances, and they live and die without having once felt the intrinsic and the relative greatness of what they were and of what they did. Indeed, we hardly know more of the essential grandeur of our human life, of the significance of our services, gifts, sufferings and influence, than the oyster in the dark gulf knows of the precious pearl it secretes, or the coral worm of the magnificent island it slowly builds out of the depths of the sea.

Size is the merest accident. The vast and the minute are kindred in glory and worth. We may be sure that it is the same with the doings of human life. Our actions are petty, obscure, microscopic, unnoticed in the doing, and when done instantly forgotten. Everybody can see the charity of Peabody in the immense blocks of buildings that he erected for the poor; everybody hears from fame's

golden trumpet of the magnanimity of Shaftesbury; he that runs may read on the page of history of memorable deeds of justice, honor and humanity; but the duties, offerings and sacrifices which make up the life of the multitude absolutely lack emblazonment or distinction. The fierce light of the last day will, however, reveal these hidden things of insignificance, and picture them in large characters on the great white throne, as minute life is disclosed on the screen of the naturalist. Then it will be seen that the bald and contemptible things of humble life are one with historic and immortal achievements. In that day multitudes of lowly souls will learn with unutterable wonder of the breadth, seriousness and glory of actions which once appeared so small; they will look upon the revelation of themselves with a delighted surprise, as we might suppose the microscopic creatures would do if they could see their transfigured forms in the magic of the lantern.

We do not know the far-reaching influence of small acts. We perform a deed of simple honesty, justice, pity, helpfulness, and straightway forget it; we do not think of the mustard-tree that is to grow out of the smallest of seeds. It is said that the fuchsia was introduced into England by a sailor-boy, who brought it from a foreign clime as a present for his mother; she exposed it in her modest window, it became an attraction, and that plant pioneered all the fuchsias of the country. How little that sailor-boy knew what he was doing! He did far more than he thought. He has gladdened thousands of eyes and hearts. If he could come back to-day and see his plant blooming on the window-sills of the poor, in the gardens of the rich, in the conservatories of connoisseurs, how surprised and gladdened he would be! If he is a public benefactor who makes two blades of grass grow where only one grew before, what shall be said of him who makes a million plants bloom where not one bloomed before? So we perform nameless acts of kindness, forbearance and equity, we speak fugitive words of truthfulness and courtesy, and these have a self-propagating power and go on reproducing themselves in endless harvest. How much good to the race shall spring out of the little fidelities and humanities which make up the life of the ordinary good man, who shall say? Lord Byron awoke one morning and found himself famous; let us do our little task with all our heart, and we too, unknown to-day, shall wake up in the morning satisfied and wondering at the large meanings and consequences of a short life.

"With aching hearts and bleeding feet  
We dig and heap, lay stone on stone:

We bear the burden and the heat  
Of the long day, and wish 'twere done.  
Not till the hours of light return,  
All we have built do we discern."



## The Story of Josefa.

(Continued from page 635.)

of life." Since then the Lord has added more than three score souls to the Congo church of Christ and they remain faithful to this day. Josefa has company now at the Lord's table. He is loved and respected by all. The Christians see in him their father in the faith. He now goes in his hammock even to villages beyond the swamps to preach the good news.

Josefa lived where "darkness covers the earth and gross darkness the people" as nowhere else to-day. But even of darkest Africa we can say:

"The people which sat in darkness  
Saw a great light,  
And to them which sat in the region and the shadow of death,  
To them did light spring up."



## A FOOT RACE

Minister vs. Boy

"Facts are facts and stubborn things indeed," says a Michigan clergyman who had a memorable food experience.

"The fact is when a man gets all out of sorts physically because of a derangement of the stomach so that his heart action is bad, is very nervous owing to physical organs impaired and nothing he can eat of an ordinary kind will properly assimilate, it is time to call a halt. Such was my case two years ago last March when I commenced using Grape-Nuts according to directions and have continued their use up to the present time with the result I am in better health physically and mentally than I have been for many years, having passed my 63rd year.

"To demonstrate this fact I proposed a foot-race with my 11-year old boy who was very fleet on foot and he being barefoot imagined he could outrun his Pa but I was besting him until a slip of my foot on a muddy place caused me to stumble and I found myself rolling in the mud in the road. I soon found my footing again undamaged and had to join in a good, hearty laugh with my wife and daughter.

"Why should I not recommend Grape-Nuts to my friends when the food has done so much for me for I am confident that had it not been for the help this excellent food supplied I would to-day have been past recovery. Instead of growing old now I feel younger than I have for years with more mental strength as well as physical and can preach better sermons than ever before." Name given by Postum Co., Battle Creek, Mich.

Grape-Nuts makes far healthier, keener brains. A dull worn out brain can be remade on this food. There's a reason.

Look in each pkg. for the famous little book, "The Road to Wellville."

\*From "Studies in Christian Character."



# College Topics — III.

BY BURRIS A. JENKINS.

## Social Influences in College.

There is much to be gained in college life aside from what is obtained in the class room. Of course the class work is the backbone of one's college career, but there are various influences which make strongly for the development of character and the completion of the whole man that are entirely aside from the class room routine.

For example, the social life of the college community is by no means to be despised. Many a young man or woman entering college says to himself early in his career, "I have no need to observe the various social obligations of this community. I have no time for such things. I am here to train my mind, and not to attend social functions and busy myself with social proprieties." After such a one has been in college for a time, he changes his attitude, if he is wise, and begins to learn that social affairs have a great deal to do in his development.

He learns, for example, that dress counts. Personal appearance goes a long way in the determining of his position in the college community. The day of "the long-haired grind" is past. The man who has no time to trim his hair, but gives his whole attention to studies to the neglect of personal appearance, is no longer the typical honor man in our American colleges. Most of the honor men these days are men of sufficient mastery of their time to enable them to pay some attention to personal appearance. It is oftentimes the man who has most to do who finds most opportunity to care for minute details. It is a mistake to suppose, therefore, that clean linen, the daily shave, carefully polished shoes and well brushed clothes are an impossibility with busy men.

A student from a neighboring college, discussing a certain professor there, declared that he could never go into that man's class room and feel comfortable unless his shoes had been carefully polished that day. This was a high tribute to that professor, who by the way, was the most scholarly man in that institution.

Not long since two returned missionaries, one from China and one from Japan, were dining together and discussing the value of attention to social amenities in their respective fields. They agreed that many a new fledged missionary who came to the Orient with the idea that he had not time to pay social calls and to fulfill social duties, was absolutely harmful to the work of missions in those far eastern lands. Attention to such detail was considered absolutely necessary to the effective work of men on the firing line of Christianity. And attention to these affairs is stimulated

and cultivated in the best colleges of to-day.

A student there learns that he should pay all calls promptly, is under obligation to call wherever he has been entertained, at reception or dinner, should write his bread-and-butter letter wherever hospitality has been extended to him over night, should answer promptly every letter that comes to him, no matter who may have written it—for who would dare refuse to speak when spoken to?—and all such details of social conduct.

He learns in college a certain respect for superiors, which alas, is all too uncommon in the business life of our commercial age. A student touches his hat to every professor whom he meets on the campus or on the street, in a good old fashion of respect for seniority. He learns the general consideration for old age, not so much from his reading of De Senectute as from the general atmosphere of the place in which he lives and moves. I never can forget my father's saying to me once concerning a certain young man:

"He will rise in the business world to a high place."

"Why, father?"

"Because he never fails to lift his hat at sight of my gray beard."

And I know of a certain young college man who has attained the greatest popularity of any young man in the city of 200,000 where he lives, by his deep respect and unflinching consideration for old people.

In short, college life at its best stimulates and ought to stimulate a general kindness of attitude and self-forgetfulness, which is the true heart of all politeness. After all, what is courtesy except the ability to remember other persons and to put one's self in their shoes? College life cannot impart that unselfishness, but it can accentuate and develop whatever innate courtesy there may be in the student. There are those who never saw the inside of college walls, who are never at fault in any social circle, and always know how to do and to say the right thing in the right place—and some one has said that this knowledge is education. Bobby Burns was one of these, and honest Abe Lincoln, and Saul of Tarsus. Ability to efface one's self is the kingliest courtesy; and the sturdy college world, if it cannot teach a man to efface himself, oftentimes effaces him.

So, though colleges are the last places in the world to encourage the frittering away of time in social frivolities, they are the best places in the world to impart that balance and equipoise which knows how to discriminate between true social duty and mere social frivolity.

## The Big Irish Bog.

(Continued from page 632.)

community: "The Most Rev. Dr. O'Dwyer, bishop of Limerick, begs to acknowledge the receipt from Miss B. O'Grady, 4 Pembroke road, Dublin, of £1,660 (one thousand six hundred and sixty pounds) for masses for the repose of the soul of her late sister, Mary O'Grady, and of her parents and relatives, and of herself, and also charitable purposes in Limerick and Patrick's Well." That, observes Mr. McCarthy, is a paltry windfall to the bishop. "Why did it not occur to him to offer to found with it a scholarship for the proposed Catholic university?" The Irish priests, according to Colonel Ross of Bladensburg—a Catholic witness on the commission called in vain by Lord Cadogan—"are not experts in educational matters." But Mr. McCarthy, referring to this unflattering opinion, remarks caustically, "No; but they are decidedly experts in the art of making money meanly."

London, England.



## BAD DREAMS

Indicate Improper Diet, Usually due to Coffee.

One of the common symptoms of coffee poisoning is the bad dreams that spoil what should be restful sleep. A man who found the reason says:

"Formerly I was a slave to coffee. I was like a morphine fiend, could not sleep at night, would roll and toss in my bed and when I did get to sleep was disturbed by dreams and hobgoblins, would wake up with headaches and feel bad all day, so nervous I could not attend to business. My writing looked like bird tracks, I had sour belchings from the stomach, indigestion, heartburn and palpitation of the heart, constipation, irregularity of the kidneys, etc.

"Indeed, I began to feel I had all the troubles that human flesh could suffer, but when a friend advised me to leave off coffee I felt as if he had insulted me. I could not bear the idea, it had such a hold on me and I refused to believe it the cause.

"But it turned out that no advice was ever given at a more needed time for I finally consented to try Postum and with the going of coffee and the coming of Postum all my troubles have gone and health has returned. I eat and sleep well now, nerves steadied down and I write a fair hand (as you can see), can attend to business again and rejoice that I am free from the monster Coffee." Name given by Postum Co., Battle Creek, Mich.

Ten days trial of Postum in place of coffee will bring sound, restful, refreshing sleep. There's a reason.

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## The Sunday-School.

May 29.

### THE PASSOVER.—

Matt. 26:17-30.

Memory Verses 26:28.

GOLDEN TEXT.—For even Christ, our Passover, is sacrificed for us.—1 Cor. 5:7.

*Old and New Things.*

It was characteristic of the method which Jesus pursued throughout his ministry that old forms and ordinances were preserved as long as they could be made serviceable and did not interfere with more vital and more important things. He was revolutionary in his principles, but was as conservative as possible in regard to methods and customs. He would not put the new wine of his teaching into the old bottles of Jewish narrowness, nor make his truth a mere patch upon the worn-out garment of Judaistic legalism, but he did not ignore the pattern of the old garment, nor did he waste such portion of the old wine as yet remained in the old bottles. He was a Jew. He kept the law. He went up to Jerusalem to the great feasts of Israel. He taught his disciples to offer sacrifices in the Temple, and approved of the tithing even of mint, anise and cummin. He observed the Sabbath, neglecting, to be sure, the minute specifications of pettifogging ecclesiastical lawyers, but not rebelling against the old law. The case of the Sabbath illustrates exceptionally well his attitude to the old customs. While keeping the law and avoiding any unnecessary opposition to the current teaching, he put into it the great new principle that "the Sabbath was made for man and not man for the Sabbath." Having laid down that principle, it was safe to leave the old religious customs and ordinances to take care of themselves. There was no need of either commanding their observance or formally abrogating them. They would abrogate themselves when they had outlived their usefulness. And so they did.

So now, pursuant to his custom, our Lord prepares to observe the Passover. And in this, too, he is about to add a new meaning to an old form and so transform it into perpetual serviceableness to the spiritual life.

#### *The Triumphal Entry.*

Some striking events had transpired during the past few days. The long journey to Jerusalem had ended in the triumphal entry—an episode which must have stirred up conflicting emotions in the heart of Jesus: joy because of the recognition that was being given to his mission, and because the sincere acclamation of the children could but give him real pleasure; sorrow, because he knew that it was but a superficial victory and that the hosannas of the crowd were backed by no true understanding of his mission and message and indicated no real acceptance of himself as the spiritual savior of men. Indeed, knowing as he did the hearts of men, the so-called "triumphal entry" must have been understood not as a triumph but as the first stage in that mockery which culminated in the reed-scepter and the crown of thorns.

Following this had come that strange scene, the driving of the money-changers out of the Temple; some remarkable discourses about future things; and a day of quiet retirement.

#### *The Last Assembly.*

When the Passover was come, the feast for which ostensibly Jesus had come to Jerusalem, he calls together the Twelve for the last time before his death. The Passover was eaten in family groups, and it was as a family that they gathered now in the upper room where the Passover had been prepared. The tie which held them together was the strongest bond on earth for them, strong enough even to take the place of the family tie which was the most sacred of all relations to a Jew. It is to be noted that among the early Chris-

## All Humors

Are impure matters which the skin, liver, kidneys and other organs can not take care of without help, there is such an accumulation of them.

They litter the whole system.

Pimples, boils, eczema and other eruptions, loss of appetite, that tired feeling, bilious turns, fits of indigestion, dull headaches and many other troubles are due to them.

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"I had salt rheum on my hands so that I could not work. I took Hood's Sarsaparilla and it drove out the humor. I continued its use till the sores disappeared." Mrs. IRA O. BROWN, Rumford Falls, Me.

**Hood's Sarsaparilla promises to cure and keeps the promise.**

tians the relation among believers was thought of as a family relation, and that the common meal and memorial supper, which were partaken of in imitation of this last passover, gave emphasis to this idea.

#### *The Betrayal Foretold.*

Less than three years of constant companionship and teaching had done wonders for the twelve, but they were still sadly crude in their ideas and undisciplined in their work. To leave in their hands the performance of so mighty a task would seem the height of folly in any human judgment. But it was not through ignorance that Jesus trusted them. He knew them. He knew even the betrayer and at this last supper foretold his perfidy. Judas could not have been altogether a bad man at the start. Certainly he was not without capacity for usefulness. There must have been some reason why he was chosen. Perhaps it is not too fanciful to say that he was a man of very great natural abilities, and that in his fall we have the case of a talented man who went wrong. In the parable, it is the man with one talent who hides it in the earth. How much greater is the loss when the ten-talent man put his talents to wrong uses.

#### *The New Passover.*

Not distinctly as a church ordinance—for there was no church yet—but as a memorial to be observed when believers met in the family of faith, Jesus instituted the Supper. The meaning of it was clear and simple. It was no mystic sacrifice. Its observance required no priestly hands. It was to help the Lord's disciples to remember his death and to remember that the remission of their sins is obtained through him. Let us forever eschew all subtlety in dealing with this theme. It was not meant to be argued about, but to be used. And as often as we do it, let us come face to face with the facts of our own sins, face to face with the fact of our redemption from them—if we have made it a fact by accepting the means of grace—and face to face with God, through Christ Jesus our Lord.



#### The Infant Needs

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## Midweek Prayer-Meeting.

May 25, 1904.

### SEEKING THE LOST.

"For the Son of man came to seek and to save that which was lost."—Luke 19:10. (Read also Luke 15.)

A standing criticism on the part of the scribes and Pharisees against the conduct of Jesus was that he kept company and even ate with the publicans and sinners. They felt scandalized by the fact that one whose own life was otherwise so exemplary, and who was confessedly a teacher of great ability, should be willing to be found in company with these disreputable classes of people. In defending his course against this criticism Jesus points out the fact, which his critics do not seem to have apprehended, that his mission into the world had to do with that kind of people—that he had come "to seek and to save that which was lost."

*A Universal Principle.* In further defense of his course in mingling with this despised class of people, he showed that he was only following a universal custom. Men everywhere seek anything that belongs to them which has become lost. There is, for instance, the man in the wilderness with one hundred sheep, who, when one of them becomes lost, leaves the ninety and nine and goes in search of the lost one until he finds it and brings it back rejoicing. If a woman having ten pieces of silver loses one, she immediately makes a search for the lost piece, and when she finds it calls in her neighbors to rejoice with her. Why should an exception be made in the case of a lost man?

*The Lost Boy.* Carrying out the application of this same principle which his critics would approve, he cites the instance of the man who had two sons, one of whom left home and spent his substance in riotous living. When at last, ragged, hungry, dispirited, penitent, he found his way back to his father's house, is it strange that the father welcomed him, clad him with his best robe and made a feast for him? How many thousands of prodigals have been touched by that inimitable story revealing God's attitude toward penitent sinners!

*Motive for Seeking Lost Souls.* If men seek lost property, how much more should they seek lost humanity! "How much better is a man than a sheep." It is the value of the human soul in the sight of God that makes it worth seeking and saving. It is love of humanity that must lead us, as it led Christ, to seek and to save the lost.

*Who Are Lost?* All those who are away from God, wandering in forbidden ways, finding their pleasure and their happiness in things that are unholy and contrary to the will of God—these are the lost. To be out of one's proper place is to be lost. Man's rightful place is allegiance to God. In so far as the world is without the life of God and finds its highest satisfaction in things ungodly, it is a lost world. Are you lost, or have you come to yourself and gone to your Father?

*What is Our Duty?* If our Lord came to seek and to save the lost, is it not the duty of those whom He has called into fellowship with Himself to engage in the same work? Are we not saved to serve? Are we fulfilling the expectations of our Lord if we are putting forth no effort to save the lost? Do you know that you have ever led one soul to Christ?

*Prayer.* Our Father in heaven, as Thou didst send Thy Son into the world to seek and to save the lost, so has He sent us into the world to be co-workers with Him in the same great mission. May we recognize this obligation and seek more faithfully to discharge it, through the grace and truth which Thou dost supply in Jesus Christ our Lord. Amen.



**Christian Endeavor.**

By H. A. Denton.

May 29.

**WHAT CHRISTIAN ENDEAVOR IS DOING  
IN MISSION LANDS.—Luke 1:49-55.****For the Leader.**

While the organized phase of the young people's work known by the name of Christian Endeavor has been known less than a generation, yet the activities of the church in the early centuries were in the spirit of true Christian Endeavor. The great movement that has swept not only our own, but all lands, is calling the people back to the unity and zeal and prosperity that characterized the church when it was not divided into rivaling and, sometimes, warring factions. It is also in keeping with the missionary spirit of the first century. There are no anti-missionary Christian Endeavor societies. Did you ever hear of one? If so, something was wrong in that locality. It was not a true society of Christian Endeavor. Why, among us as a people, the anti-missionary people are opposed to societies of any kind. How could they have a society of Christian Endeavor among them? A topic, then, such as we have tonight, "What Christian Endeavor is doing in Mission Lands," is the true endeavorer's delight. Let us inform ourselves as to what we as a church are doing to carry out the last words of our Master.

**For the Members.**

1. In foreign lands: Christian Endeavor is doing in a general way in mission lands just what it is doing in the home land. It is a school of spiritual development for the young people who are converted by the gospel preachers in all the mission lands. Some great revivals have broken out upon the foreign fields of India. I heard a great native preacher, who was on a visit to this country, and attending the great endeavor convention at San Francisco in 1897, say that someone said to him after a great revival in India, "Now, what are we to do with these young people?" "I said," said he, "bring in the Christian Endeavor societies." He said the young people took hold of the Christian Endeavor work there much as they do in this country.

As to special work of the endeavorers, what is more inspiring than the work of caring for the support and education of orphan boys in the orphanage of the foreign society of our church at Damoh, India? Here is a clipping from the report of our national superintendent of Christian Endeavor, R. H. Waggoner, made at our last national convention at Detroit in October last:

"The amounts are given in round numbers as reported by the secretaries of the different boards:

Received for Porto Rico.....	\$ 900 00
Ministerial Relief (107 societies in twenty-one states).....	700 00
National Benevolent Association....	200 00
F. C. M. S., the C. E. societies support 300 orphan boys; ten societies support native evangelists).	7,000 00
C. W. B. M. (from 242 Intermediate and 2,041 Junior societies in 46 states, territories and provinces)	10,500 00
Church Extension.....	100 00
Total .....	\$19,400 00

"It is estimated that this is only about 10 per cent of what is contributed by our Christian Endeavorers for all purposes in church work."

When literature comes from the foreign society to your society, see that it is read at the business meeting and considered, and that it is read before the society at some Sunday evening meeting for the information of all. Keep your society in touch with the work of the church.

2. In home lands: Christian Endeavor is the stay of home missions just as it is the stay of foreign missions. Some years ago the older endeavorers will remember having helped build a church in Utah. This year the

endeavorers are helping the Porto Rico mission work. Our new missionary there in charge of the work is E. M. Pardee, who went to that field from Iowa after Brother Taylor's return on account of failing health. Here is part of a recent letter from him to the endeavorers:

"Five years ago there were lepers walking the streets of San Juan, asking alms. To-day there are thousands of spiritual lepers in every district of Porto Rico, going everywhere spreading the germs of sin and death. The lepers are now out on lepers' island, cared for in a splendid manner by the insular charities, and the spiritual lepers are beginning to be cared for in an equally splendid manner by our Christian young people. But the work is only begun. The churches are reaching only a fraction of one per cent. Think of the 19,940 people in the Bayamon district, with less than one hundred and fifty professing Christians. You may ask, What can our society do to help? I reply, Much, very much.

"First. Pray for us every Sunday evening.

"Second. Write to Bro. W. M. Taylor, Chattanooga, Tenn., asking him to visit you and tell you about the work that is being done here.

"Third. Interest your society in one of the missions, and help support that mission.

"Fourth. Better yet, why not your society support a native preacher all the time? Who will be the first?

"Fifth. If you desire further information about special work for your society, write me, asking as many questions as you choose, and I shall be pleased to answer them.

"We trust that every Y. P. S. C. E. will have a part in this great work. We thank you for all you shall be enabled to do, and pray that the dear Lord will keep and bless all his young people.

"Very truly your brother,

"E. M. PARDEE."

Bring all communications upon Porto Rico before your society. Have a part in this great work.

**DAILY READINGS.**

M. Learning the Bible.	Deut. 31:12, 13.
T. The hope of elders.	Ps. 114:12; 148:12, 13.
W. They find Christ early.	Prov. 8:17, 32, 33.
T. Christ wants the young.	Matt. 18:46, 10.
F. Youthful praise.	Matt. 21:15, 16.
S. Not to be despised.	1 Tim. 4:12, 16.
S. What Christian Endeavor is doing in mission lands.	Luke 1:49, 53.

**A Chance to Make Money.**

Having read how some have made money preserving eggs, I will give my experience. I have had wonderful success. I bought eggs four years ago at 8 to 10 cents a dozen and sold them in the winter at 25 cents to 40 cents a dozen. I preserved them by the American system, which keeps them perfectly fresh without using either lime or salt. I made \$250 the first year; I saved the money and invested in eggs the second year, and cleared \$910.12; the third year I made \$3,421. Eggs were high and scarce. You can buy eggs cheap now and sell them for 30 cents to 40 cents a dozen. You can figure the profit yourself. Anyone can make money in the egg business. To preserve them costs a cent a dozen. Any person can get full directions for nothing for preserving eggs by the American System by writing to the Dairy Supply Co., 16 Chase St., Cincinnati, O. T. W. P.

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## Our Budget

—Look out for the May anniversaries.

—The following important conventions meet this month: Indiana state convention, at Lebanon, May 17-19; Ohio state convention, at Cleveland, May 24-26; Illinois state convention, at Cuba, May 24-26.

—Children's day June 5. The schools are all preparing for this annual festival of the children, and Brother Rains writes, "I think we are going to have the greatest children's day in our history." Why not?

—The World's Fair grows completer and more beautiful every day, but will not be fully complete for many days yet. There is plenty there for one to get his money's worth, but those who can make but one visit should postpone it until later.

—Our World's Fair pavilion is now receiving its coat of paint on the outside, and it will then be complete. Nor will anyone who visits it during the coming summer and autumn be ashamed of it—though some may be ashamed of themselves that they have not helped to pay for it. The building is now ready for the exhibits, or will be by the time this is printed, and such interior decorations as the various organizations using it may desire to give it.

—Estimates of the attendance at our national convention, Oct. 13-20, run from 25,000 to 50,000. When the secretaries came over and saw the city, the Fair, the music hall and coliseum, and heard what our local committee on preparation was doing, the latter figure was the only one that would satisfy them. It isn't easy to see why any member who *can* come will be willing to stay away.

—J. R. Parker has begun work at Portland, Ind.

—Busy days ought to mean happy days, and they do with most preachers.

—L. A. Chapman will close his work at Grand Valley, Ontario, June 1.

—J. A. Brown has begun work at Auburn, Ind., where the church is but two years old.

—E. L. Powell will deliver the commencement address of Hamilton college on May 26.

—On account of ill health Loren Howe has resigned at Spencer, Ia., and will remove to Pasadena, Cal.

—E. J. Wright, who has succeeded well at Burlington, Kan., has accepted a call to the First church, Leavenworth.

—The church of Christ at Maysville, Mo., will be dedicated the third Lord's day in June with L. L. Carpenter in charge.

—The dedication of the church of Christ Christian Endeavor hall at Yountville, Cal., has been postponed until May 29.

—No recent occurrence has given Cotner university such wide notice in the state, writes J. D. Hilton, as the recent arbor day celebration.

—A. F. Stall, for three years minister of the Central Christian church at Muncie, Ind., has accepted a call to the Third church of Christ at Akron, Ohio.

—We are assured that the Reading, Pa., church building "will be a gem when the new platform, frescoing and carpeting are in place for its beautification."

—H. Randel Lookabill, Crawfordsville, Ind., says that the beautiful house of worship just dedicated by Brother Carpenter is the result of the work of eleven scattered Disciples.

—Remember the foreign society is ready to furnish, free of charge, all necessary children's day supplies for the first Sunday in June. Address, F. M. Rains, Cor. Sec., Cincinnati, O.

—F. D. Power is to deliver the baccalaureate sermon for the University of West Virginia, this being the first recognition of us as a people, we believe, by this state university.

—A card received from Mr. and Mrs. John T. Cox, of New York City, announces the marriage of their daughter, Bessie Winona, to Rev. Samuel Guy Inman, on Tuesday afternoon, May 31, at the church of the Disciples of Christ, West Fifty-Sixth street.

—Eleven hundred sermons and 1,333 additions to the membership! That is A. C. Smither's fine record at the First church, Los Angeles, Cal., up to and including Easter Sunday.

—Just prior to his departure from Australia, Wren J. Grinstead reported six baptisms. Two of the candidates were Congregationalists, one a Presbyterian and one a young half-caste Chinese.

—J. H. Hughes, who has just entered upon the pastorate at Macon, Ga., is a Kentuckian by birth, so his removal from San Jose, Cal., will take him to what ought to prove a congenial sphere.

—The church at Augusta, Ga., to which Howard T. Cree has just gone, gave \$106 to home missions last year. This year it will become a living link church. Brother Cree is "moving things."

—The Central Church of Christ at Decatur, Ill., will lay the corner stone of a splendid new \$30,000 building on May 22, with appropriate services. F. W. Burnham is the enterprising pastor of the church.

—B. H. Melton, Richmond, Va., has declined a call to the presidency of Atlantic Christian college, Wilson, N. C. Brother Melton's church expects soon to erect a new building, the present one being overcrowded.

—We have received the following telegram from J. N. Jessup at Little Rock, Ark.: "Brother Sweeney with us. Called for \$15,000, raised \$20,300 on \$30,000 new church." This is self explanatory and will rejoice many hearts.

—Allen B. Philpott, pastor Central Christian church, Indianapolis, has been invited to deliver a series of five addresses on religious and ethical topics at Chautauqua, N. Y., assembly. The days are from Aug. 22 to 26 inclusive.

—E. G. Bagby, who has been appointed excursion manager for Maryland, Delaware and the District of Columbia for our national convention in St. Louis next October, is already agitating the matter. Let the brethren elsewhere do likewise.

—The church at New Douglas, Ill., desires to secure a preacher for one-fourth his time. Arrangements, it is thought, can be made with other churches close by to use the other part of the preacher's time. Address I. A. Olive, or Dr. B. H. McKinney, New Douglas, Ill.

—Burnet J. Pinkerton, who fills the chair of philosophy in the Campbell-Hagerman college of young women, Lexington, Ky., will preach the baccalaureate sermon for the senior class of that institution next Sunday morning at the Central Christian church of that city.

—William R. Jinnett, who has entered upon the pastorate of the Central church, Columbus, Ind., is a Bethany graduate, and was born in North Carolina. He had an excellent reputation at college, where he was valedictorian. He is a speaker of ability and cultivates poetry.

—Nearly 3,000 schools are already preparing for children's day. This is a prophecy of mighty things for the first Sunday in June. Last year 3,310 schools observed children's day, the first Sunday in June. It now seems that a larger number will be in line this year. They are planning to raise \$60,000.

—O. C. Bolman, of Pleasant Hill, Ill., sends us the account of one day's work: "Two sermons, ordination of a minister, one baptism, one 'good confession,' one wedding and twenty miles of driving in mud and rain." And he adds, "It was a great day, too, and a happy one." John W. Pearson, who was set apart to the gospel ministry, has, according to Brother Bolman, splendid qualifications for his work.

—The congregation of our church in Buffalo, N. Y., is encouraging the grace of liberality. In March they decided to become a living link church. Since then they have raised over \$100 for home missions and \$103 for the Christian institute. B. S. Ferrall, the pastor, writes us that, best of all, "joy attends the way of these givers." Referring to the anniversary services of the brotherhood of Andrew and Philip, he adds, "Our preachers would do well to look into this organization."

## ROOMS FOR World's Fair Visitors

Which are advertised in the Want Column of this paper are in the homes of the membership of the Christian Church in this city. We recommend those who anticipate a visit to this greatest of Expositions to correspond with the advertisers before coming, if possible, confident of receiving kind and considerate treatment.

**Make Reservations Now  
Before the Rush is On**

—Our children have given \$515,667 for heathen missions since 1881. At the present rate of increase it will not take them many years to pass the million dollar line. They gave nearly \$52,000 last year.

—Last week the board of church extension received its 111th gift on the annuity plan. \$500 was sent by a friend of the board in Michigan. The board could use \$50,000 of annuity money at once if friends would contribute that amount. For information concerning the annuity plan write to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

—A brother enclosing \$5 for the World's Fair pavilion, writes: "I have felt all the time that I would like to have sufficient interest in the building to entitle me to a seat occasionally—if there are any seats." There will be seats if we can get the money to buy them, and if all our readers will do as our brother has done they will enjoy sitting in them all the more.

—"The CHRISTIAN-EVANGELIST is a great paper, and is becoming continuously better, and is growing in great favor with our people."—J. W. ELLIS.

Such a commendation we appreciate all the more because Brother Ellis is exceptionally well qualified to form literary judgments, as we are assured by a gentleman whose authority in newspaper matters is very high.

—The East Dallas Christian church, which has become a living link church, has but 165 members and is less than six months old. They have secured as their evangelist John A. Stevens. A month and a half ago this church had never had a regular pastor; now it has two preachers, Brother Stevens and Bro. W. A. Fite. Brother and Sister Fite are delighted with Texas, the city of Dallas and the church with which they are laboring.

—Simpson Ely is in a meeting at Thayer, Kan. This is in Neosho county adjoining Wilson county, where Brother Ely and his brother took a government claim in 1870. There he preached his first sermon and had his first converts—we might add, there he lived when he was married. We are not surprised that there is a deep interest and full houses attending the ministry of Brother Ely.

—J. P. Pinkerton, who has been called to take charge of the church at Plattsburg, Mo., as successor to B. F. Hill, is very highly esteemed and loved by the people of the town. Bro. J. W. Ellis writes: "He is a good preacher, a good worker, loyal to all missionary appointments, earnest in pastoral duty, a royal companion, a consecrated Christian, and a ready fisherman." Improvements in the church building so as to render it more serviceable have been made, and all departments of the church work are flourishing. Brother Pinkerton has been chosen to preach the baccalaureate sermon of the public schools next Sunday evening.



—Christian college, Columbia, Mo., has had the most successful year in its history. The graduating exercises began on May 13 and extend to commencement evening, May 25, when Prof. W. D. McClintock, of the University of Chicago, will deliver the address. J. J. Morgan, of Kansas City, is to preach the baccalaureate sermon next Lord's day evening. The number of graduates this year will be in the neighborhood of fifty.

—One of the largest Sunday-school classes of adults in the state may be found at the Christian church at Kirksville, Mo. It is composed of about 125 osteopathic students, and its teacher is Dr. W. R. Laughlin, professor of anatomy at the A. S. C. Beside the study of the lesson the professor is also giving a systematic study of the miracles of Christ. Brother Thompson, the new pastor of the church, seems to be giving great satisfaction and doing a good work.

—H. H. Ambrose, a native of North Carolina and now in attendance at Atlantic Christian college at Wilson, N. C., expects to leave that city early in June with the intention of attending Christian university at Canton, Mo. Brother Ambrose a few years ago left his home in Washington county, N. C., and started out in the world with only 35 cents to begin with. He has a desire to secure a good education, and thinks his chances will be better in Missouri.

—Upon the program for the eighth district C. W. B. M. convention, which is to be held at the Christian church, Clarksburg, Mo., May 27, 28 and 29, are a number of our well known brethren and sisters. J. M. Rudy, of Sedalia, is to speak upon "How Can the Pastor Help the C. W. B. M.?" and he will also deliver a missionary sermon. Crayton S. Brooks will preach and lecture, while Elder S. J. Vance, of California, is expected to deliver a sermon. The gathering promises to be both interesting and profitable to all who may attend.

—Barclay Meador has been chosen as assistant minister to I. J. Spencer, of Central church, Lexington, Ky. Mr. Meador was for eight years assistant secretary of the St. Louis Y. M. C. A., and was prominent in religious work in the city, being a member of the Mt. Cabanne church and associated with the business department of the CHRISTIAN-EVANGELIST. He is a noble young man and it is believed can render very great assistance in the field of work which has been chosen for him. He expects to graduate in June from the Bible college at Lexington.

—No doubt there are cases of extortion in charges in hotel rates, in St. Louis, as the papers report, but there are plenty of accommodations in St. Louis for reasonable rates if people will take pains to find them. Send to the Publicity Department, World's Fair, for a printed list of hotels, boarding houses and private dwellings that take roomers, with prices and location attached. See also our want columns, where a number of our own members advertise to furnish accommodations at reasonable rates. One can get a good room for a dollar a day, and good meals for from twenty-five to fifty cents. That is not excessive for a World's Fair.

—Dr. W. T. Moore held a unique religious service recently with the "Unity Christian church" in Audrain county, Mo. The morning audience, owing to heavy rains, was small in number. Dr. Moore announced the usual service for the evening, but before time for assembling people began to telephone the preacher urging that, in view of the threatening weather, all families should be connected with the circular telephone and Dr. Moore should hold services and preach a short sermon over the wires. At the appointed time all answered to their names, and hymns were sung and prayer offered. The reading was the 11th chapter of Ecclesiastes, the fourth verse being selected as a text. This reads: "He that observeth the wind shall not sow, and he that reckoneth the clouds shall not reap." It was evidently thought an extremely applicable text for the people and the occasion. The sermon was perhaps the shortest Dr. Moore has ever delivered, for it only occupied twelve minutes, and the newspaper, which is our source of authority for this news

item, says: "It is believed that the Audrain people will not allow threatening clouds and high winds to keep them away from religious services at another time." If Dr. Moore can work such results, he may prepare himself for a series of engagements all over the state. We are sure the services of any man who can make the people forget the rain and the Missouri mud will be in great demand by the preachers everywhere.

—The general committee in St. Louis, charged with caring for the National convention, October 16-20, is already actively at work. It is planning for the greatest convention in the history of our people, the jubilee convention in Cincinnati, 1899, not excepted. They are expecting not less than 25,000 delegates, and some are enthusiastic enough to look for 50,000. At any rate it will doubtless be the largest religious convention of any one communion in the history of Christianity. The exposition building has been secured, which with its three auditoriums can seat about 19,000. Three sessions may be conducted at the same time without one interfering with another.

—An effort is being made to establish a Chinese mission in San Francisco. This kind of work in Portland and Los Angeles has been a success, and Brother Wong Shin King, who comes from Honolulu, Hawaii, and has for several years been a preacher, teacher and soul winner, has recently been carefully studying the conditions in San Francisco and it is believed by many of the brethren there that a gospel mission school can be opened with promise of rich fruit. Brother Wong came into the Christian church under much persecution, and is willing to give his life to the salvation of his people. Northern California churches are asked to contribute a small amount monthly to give an opportunity to demonstrate what can be done with the many Chinese in the Golden Gate city.

—Frank G. Tyrrell, whose labors with the Mt. Cabanne church close with the first of June, will be open to engagements during the month of June for the dedication of churches, lecture courses, or single lectures, both popular and sociological, or special addresses; and also after August 7 he will be open to the same kind of work. The interim from July 1 to August 7, will be taken up by the Colorado Chautauqua at Boulder, Colo., which he is to conduct the present year. Brother Tyrrell desires also to hold a few union evangelistic meetings during the year, and we are sure that in this kind of work also he will meet with splendid success. Brother Tyrrell is too well known to our readers to need any special commendation from us. He may be addressed at 5020 Morgan street, St. Louis.

—It is not often that a religious work gets such an unqualified endorsement from a great daily as Dr. Moore's recent book receives in the following notice from the Globe-Democrat: "'Man Preparing for Other Worlds,' by William Thomas Moore. (Christian Publishing Company, St. Louis.) It is doubtful if the majority of persons in Missouri know that there is in this state a publishing plant capable of turning out so thoroughly excellent a piece of work as this new volume. In this respect it is equal to the volumes from the most skilled of the eastern houses. In so far as the contents of the volume are concerned, the strongest praise would not be inapplicable. It is a scholarly and serious work, dealing with religious problems of wide interest and combining dignity with the right kind of liberality."

—The pavilion of the Christian church on the World's Fair grounds, St. Louis, is now completed. The exhibits of the missionary societies, publishing houses and colleges will be instructive. Our people are invited to make this building headquarters when on the grounds. It will be a convenient place to meet friends, to receive mail, rest when overtaxed by sight seeing, to write a letter, and, in a word, be at home with your own brethren. The building is well situated, across the street from the Texas building, and between the Oregon and South Dakota buildings, and east of the Fine Arts building. It can be easily found. Remember the latch strings

## Children's Day

FOR

## HEATHEN MISSIONS

First Sunday in June, 1904.

The Foreign Christian Missionary Society furnishes supplies, free of charge, to Sunday-schools observing the day for Heathen Missions. Order at once. State number in school.

Address F. M. RAINS, Cor. Sec., Cincinnati, O.

hang on the outside. Miss Jessie D. Nesbit, who is in charge of the missionary exhibits, will cordially receive all friends. Miss May Gowan, the hostess, will welcome all strangers, introduce people to each other, keep a register of visitors, and act as a sort of bureau of information for inquiring friends.

—In an unpublished letter from Herbert Spencer appearing in a recent number of the Independent, he says: "In efforts toward ethical culture there is constantly overlooked the one effort more important than all others, the effort to suppress militancy. Abundant proof exists that with war come all the vices, and with peace come all the virtues." That is perhaps stating it a little strongly, but there is no question but that war in itself is a great evil, and that it brings in its train a long list of other evils. If the twentieth century can establish and bring into universal practice a substitute for war as a method of settling international disputes, it will have contributed vastly to the triumph of the kingdom of God on earth.

—The Christian Endeavor hotel, located just outside the Fair grounds, is trying to demonstrate that a hotel can be run without a bar, on moral and temperance principles, at a reasonable rate and succeed. From what we hear of its success we are glad to believe that the predictions of its enemies that it would fail, are likely to prove false. The saloon interests have been specially hostile against it, and the daily papers even have been quick to publish certain false rumors which were circulated about its being "condemned," "burned down" and "confiscated." But in spite of all this, it is receiving, will receive and ought to receive a large share of public patronage, especially from those who believe it possible and desirable to run a hotel without a bar.

—A cablegram from Europe announces the death of Miss Annie Powers, of Warrensburg, Mo., librarian of the State Normal School at that place. She had gone to Berlin a few weeks ago to meet her brother, Dr. Powers, and his wife who are studying there, and to make a tour on the continent with friends. The cablegram gives no particulars of her death. Miss Powers was a young woman of unusual strength and beauty of character, of fine intellectual attainments and a consecrated Christian. The editor of this paper has known her from her childhood and loved her almost as a daughter. We share in the sorrow of her brothers and sisters, and sympathize deeply with their bereavement and that of the Christian church at Warrensburg. Heaven is richer for the passing into it of such rare spirits, and the earth is better for her having lived in it.

—Geo. Gowen, who has left the Broadway church, Louisville, Ky., for the pastorate of the Vine street Christian church, Nashville, Tenn., is but returning to his own people. He was born in Tullahoma and after entering the ministry preached there, and also in Murfreesboro and Fayetteville. He went from there to Kentucky, where he filled several pulpits. He has just received a cordial and hearty welcome to his new church. He told his people that he was well acquainted with the situation, knew the difficulties to be met



and conditions to overcome and was willing to take his full share of the responsibility of grappling with them. "There must be no white flag of surrender," he declared. "No note of retreat, no backward step. 'Progress' should be the watchword." It may be remembered that this church has been served by W. E. Ellis, R. Linn Cave, Philip S. Fall and Samuel Kelley.

—DEAR CHRISTIAN-EVANGELIST: The Broadway church, Louisville, Ky., has released me from my acceptance of the call to their pulpit. The church here was not willing for me to leave, and petitioned the Louisville congregation to release me. Three additions Sunday. Offering for home missions exceeded our apportionment considerably. I begin a meeting at Bowling Green, Ky., Monday, May 9. Fraternally,

Owensboro, Ky. R. H. CROSSFIELD.

The churches may as well let Brother Crossfield alone. The church at Owensboro has a cinch on him, and it proposes to hold on to him. Blessed is the church that knows a good thing when it sees it and has it!

J. H. Smart, whose acceptance of the pastorate of the First Christian church at Danville, Ill., we have already noted, has entered upon the work there and writes very hopefully of the outlook there. In a personal letter to the Editor he says:

"Danville is quite a city of 25,000 people or more. We have three churches here and two missions. The Third church was dedicated yesterday (May 15), J. H. Gilliland, of Bloomington, being master of ceremonies. It is a beautiful building costing about \$18,000. Ten thousand was to be raised at dedication. They succeeded in getting the amount with something over \$300 as a margin."

Brother Smart, it will be remembered by our older readers, was for several years on our editorial staff, and has promised to write occasionally for us.

"Two white-haired men, a trifle bent, walking with a somewhat halting gait, their faces showing years of study and their countenances telling one of the knowledge behind them, these men walked along without the air of distinction that seemed to belong to them, entirely oblivious of the stares of the people. Both are full of the enterprise of young men, and it is probable that were they a few years younger they would make a distinct success as evangelists." The above appears in a New York paper and refers to J. G. Encell and his brother John, who have returned to Pennsylvania. J. G. has been serving as pastor at Troy, Pa. But desiring to accept a call from the church at Alba, Pa., where he served as pastor over forty years ago, his brother John became his successor at Troy, and the newspaper reference is to the two venerable evangelists being together on the street just prior to their separating.

—Bro. T. Henry Blenus of the Church street Christian church, Jacksonville, Fla., has evidently been meeting with some unpleasant visitors. He writes:

"How long will the balmy air and salubrious climate of this state of ours be the excuse for making it the dumping ground of wheezy religious cranks? The churches are not by any means innocent of much of this unfortunate business. Of all liars, deliver us from the sanctimonious, religious crank-liar. About a year ago a young man of somewhat gentlemanly appearance came to the writer bearing a letter from one of our prominent churches north of us. We took him in, and in less than six months he took us in—or at least one of our brethren—to the tune of one thousand dollars of hard earned money. The writer has the letter of church commendation, and our young church has had a lesson which will last us for some time to come. Our faith in church letters is somewhat weak, in spots. If this dumping business continues we will establish us a crematory, giving these gentlemen a foretaste of what is in reserve for them."

—The Youngstown Semi-Weekly Telegram contains a strong sermon by J. L. Garvin, pastor of the First Christian church of that city, on "The Glory of the Church," based on Ephesians 1:22, 23. It is a good idea to use the local press as far as possible for such sermons, in order to correct popular misconceptions of the church and Christianity. The

following extract will give the reader some idea of the sermon. Speaking of what the church is not and of what it is, he says:

"It is not a court of justice; it is more. It fills all men with desire to see justice done. It is not a court of arbitration; it is more. It fills men's hearts with the spirit of conciliation. It is not the police court or mayor's office or city council; it is more. It fills men with strength to fight their own lusts, passions and sins and to protect innocence against the vicious. The law was not made for righteous men, and the church is the school of discipline for righteousness. It is the bed rock of civilization, the soil from which all goodness springs. It is the repository of ideas, ideals, convictions and symbols which have done more to socialize the human heart than all other movements combined. It spiritualizes life, wealth and poverty. It is the embodiment of the golden rule and teaches to all classes the inalienable rights of others. It is the friend to man, and his best friend."

—Mr. and Mrs. W. T. Bishop, of St. Louis, celebrated the forty-ninth anniversary of their wedding on Monday. Brother Bishop is the oldest son of Gov. R. M. Bishop, who was one of the stalwarts of Christianity and one of the most generous contributors to the Christian churches in Ohio. Brother and Sister Bishop, neither of whom is in robust health, are members of the First church, St. Louis. A very large number of friends—old and new—will rejoice with them in this happy anniversary and pray that they may be spared to celebrate their golden wedding next year in the midst of all their children.

#### Receipts for World's Fair Pavilion Fund.

Since our last published receipts, the following additional contributions have been received:

Z. T. Sweeney, Columbus, Ind.....	\$ 50 00
Eureka College, Eureka, Ill.....	40 00
A. Teachout & Son, Cleveland.....	100 00
A. W. Jeffress, Marine, Ill.....	20 00
E. J. Jeffress, Edwardsville, Ill.....	5 00
A. Marshall, Hannibal, Mo.....	2 00

We had hoped to hear from many others before going to press, as the building is now completed and ready for the exhibits, and many of the bills are yet unpaid. Besides, we should have something for fitting up the rooms inside to make them comfortable for our visitors. It is difficult to understand the tardiness with which the brethren respond to these appeals for an enterprise that so deeply concerns us all. We urge prompt attention to this matter on the part of all who are interested in the success of this work. Send through this office, or direct to the treasurer, J. H. Allen, 104 S. Main St., St. Louis.

#### Ministerial Exchange.

Ernest H. Boyd, evangelistic singer, is open for engagements for an indefinite time, either with an evangelist or regular pastor. He is highly recommended. Address him at Ireton, Iowa.

L. A. Chapman, Grand Valley, Ont., has resigned to accept a call elsewhere, and the pulpit there will be vacant after June 19. The church is in splendid condition, with a good parsonage, and can pay a fair salary. A good pastor is wanted, married man preferred. Address George Nodwell, Grand Valley, Ont.

L. D. Sprague is open for engagements as soloist and leader of song. Address California, Mo.

Olean, Mo., 28 miles south of Jefferson City on the Missouri Pacific, wishes to secure a preacher for part of his time. Address W. E. Allen, clerk.

W. O. Thomas has closed his work with the Central Christian church, Kansas City, and is open for future work. Address 1527 Cherry St., Kansas City.

E. L. Burch, 1114 Octavio St., San Francisco, desires calls for evangelistic, with preference for union meetings.

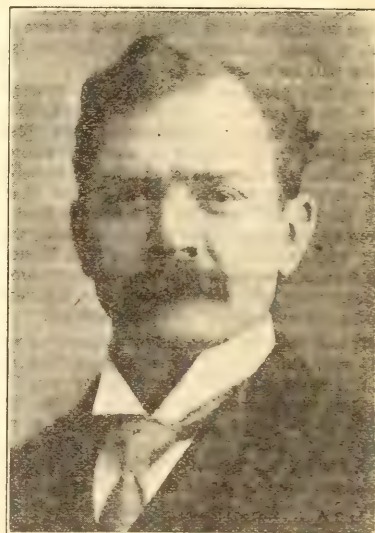
Charles M. Fillmore, secretary of the national Bible school association, and pastor of the church at Carthage, Ohio, will be in the east during July, and can be secured as a

supply for some pulpit for the early part of that month. Address him at Station P., Cincinnati, O.

Carl C. Davis, after a brief visit at home (Packwood, Ia.), will be ready to locate again.

#### Dr. James Millard Philputt.

J. M. Philputt was born in Tennessee in the year 1860. Both he and his wife are of Disciple parentage. Mrs. Philputt's father was Almon F. Reynolds, one of our pioneer preachers in New England. Brother Philputt graduated from the Indiana university at Bloomington in 1885, and received from that institution the degree of A. M. two years later. He graduated from Union theological seminary, New York city, in 1888. The honorary degree of doctor of divinity was conferred upon him by the university of New York in 1896. His first pastorate, during his college course, was at Salem, Ind. His second, during his seminary course, was at 169th street church, New York city. In 1889, he founded the Lenox avenue union church, New



York city, beginning with six members, and leaving it after thirteen years with a membership of 325. He was called to the Richmond avenue church of Christ, Buffalo, January 1, 1902, but relinquished the work after one year on account of illness. Since then he has been spending the time in Florida, Arizona and southern California, in which time he has regained his health. He has received a unanimous call to the Union avenue Christian church, of St. Louis, which is composed of the Central and Mt. Cabanne Christian churches. The call is as a temporary supply looking to permanency. He is to arrive from southern California on Friday of this week, and will occupy the pulpit of the Central Christian church, on Finney near Grand, on May 22 and 29. After that, until the two congregations meet together, he will probably alternate between the two pulpits. Brother Philputt comes to us in the prime of his manhood, and with the prestige of a successful ministry. His wife is an active, consecrated Christian worker, and a singer of unusual power. We congratulate the church in St. Louis on this valuable accession to our forces.

#### Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. Cor. 6th & Olive Sts., St. Louis.



# News From Many Fields

## Maryland, Delaware and District of Columbia.

J. L. McDonald, of Hiram, Ohio, has purchased a farm on the eastern shore of Maryland and moved near to Snow Hill. He is ministering to the church at that place.

David M. Wetzel, of Cooperville, Wis., has accepted a call to the Fulton avenue church in Baltimore, where W. R. D. Winters had to resign on account of serious illness. We are glad Brother Winters is much improved.

O. G. White has begun a meeting at 25th street church, Baltimore. The writer is leading the songs.

R. A. Abbott reports Harlem avenue, the mother church, in best condition of any time during his pastorate of nearly ten years.

Peter Ainslie reports the loss in the fire of the plans for their temple, but they are endeavoring to push the work forward, having completed the raising of the first \$3,000 for the work.

The work in all the Washington, D. C., churches seems to prosper. At Vienna, Va., the date of dedication has been changed from May 29 to June 12. J. A. HOPKINS.

## Wisconsin Notes.

I closed my work at Footville May 1 and go to Baltimore, Md., to locate with the Fulton avenue church. I expect to begin my work there May 15.

H. F. Barstow, Ladysmith, Wis., has been elected by our state board to succeed me as state secretary. I bespeak for him your most hearty co-operation. If you have not already done so send him an offering for state missions and make his heart glad. I consider the work that we have undertaken among the Scandinavians the most important ever entered into by our brethren in Wisconsin. Three-fourths of our state is foreign, and the only way to win these people is through their own men. We ought to have in this state at least 100 men speaking the German and Scandinavian languages.

F. M. Hayes comes to Footville May 8 with the expectation of locating with the church. It is hoped that both parties concerned, the church and the minister, may decide at once to co-operate in this work so that there may be no interruption.—W. M. Thomas, Ridgeway, Mo., began work last Lord's day with the churches at Monroe and Twin Grove. This is a good field and we may expect to hear of church growth in the future.—H. F. Barstow reports one addition at Ladysmith and Brother Harlow two at Superior not yet reported in these notes.

If you have not made an offering for home missions do so at once. Remember, brethren, that our state is liberally helped by the home board and that we should show our appreciation of this by our generous gifts to the home society. D. N. WETZEL.

## From the South.

I spent three weeks in April with Frank Lanehart and the disciples at Leesville, La. Brother Lanehart is held in high esteem by all the people and justly, for he is one of the best of men. He says he desires to become a country evangelist and go away out where others try to keep from going. Should he do this he will be a mighty power in an important field.

Four weeks in April and May I spent at Shreveport with Claude L. Jones and the Disciples there. Brother Jones and his wife are held in high esteem by every one in the city and throughout the state. He is an untiring worker. He was the first resident minister of Shreveport, and is still with them finishing up six years of earnest toil. In these two meetings there were about thirty-five additions to the churches—substantial people who can be counted next year as well as this.

The church in Birmingham, Ala., has been

finished and it is a thing of beauty and a joy to all Disciples. It cost nearly \$25,000. A. R. Moore is the popular minister. Just as I told the brethren here many years ago would be the case when we got a churchhouse, Brother Moore keeps his baptistry full all the time and uses it constantly. This church has a great work before it as well as a splendid record behind it. We are making progress at Mobile, Tampa, Sumpter, Rome, Charleston, New Orleans, and when we get first class houses in all these and other centers this will be the district of our country that shall, under God, make the great reports of splendid achievements for the gospel of Christ. We must give some attention to Natchez, Vicksburg, St. Augustine, Munroe, La., Eufaula, and Talladega, Ala., and other great and growing centers. A gospel tent or tabernacle, a preacher and singer can plant a self-sustaining church in nearly any of these places with about three months' hard work. Why not do it? We have the men and the money.

Birmingham, Ala.

O. P. SPIEGEL.

## Missouri State Mission News.

This is the day and year for paying off church debts. The very latest seems to be the happiest of all. Word comes from Joplin that every dollar of the debt, which has been a great source of dread to quite a number of the church at that place, has been pledged to be paid by Jan. 1, 1905. This is truly wonderful. Following so closely upon the great meeting and the establishment of the new church in South Joplin, it marks a step forward in the right direction. They have not as yet burned the mortgage, but they did burn the preacher's hat. Brother Harlow was with them for several days, and assisted greatly in the enterprise.

The church at Huntsville, under the leadership of J. R. Perkins, is going on to better things. The secretary was there last Sunday, and though it rained, there was an audience of between 50 and 75, and the offering for state missions was \$31.75, one of the best offerings taken this season, when you consider the size of the audience. The whole church has fallen in love with Brother Perkins, and he deserves it. That same night was spent with the church at Brunswick. It was our first visit for several years, and we missed the faces of several who were prominent in the church in days gone by. They have gone to their reward. Bro. E. G. Merrill is now preaching for them, and he is a leader whom they are happy to follow, and in following they are doing splendid service for the Master. The rain had made it impossible for us to have a large gathering, but they gave the best offering (nearly \$50) they have given for a number of years. The example of these two congregations is one worthy of imitation by a large number of churches throughout the state. In fact, something of this kind must be done, or else we will go to the convention with the very humiliating report that we have a deficit in place of a balance in the treasury. The board asks the especial attention of the churches and ministers to this fact, and asks at their hands the heartiest co-operation.

It is now time for all eyes to be turned in the direction of Carrollton. It is hoped to have the greatest convention we have had for years. It would seem that with the leaders of our own convention working in connection with those of the Bible-school, C. W. B. M. and C. E., a very large and enthusiastic convention would be the inevitable result. The matter, however, lies in its latest analysis—in the hands of the preachers of the state. They can make this convention a success or a failure, as they will.

Let all who are intending to go to the convention send their names at once to E. H. Kellar, the pastor of the church at Carrollton. This is important. They want to know how many they will have to entertain. It is but courtesy to them to send them this word.

The railroad fare to Carrollton, we are sorry

to say, is a fare and one-third for the round trip. We made a desperate effort to get the one fare for the round trip, but the railroads were determined that we could not have this concession. Remember, now, that you purchase tickets at your own railroad station for round trip, paying one fare and one-third for them. You do not need any certificate or anything of that kind. Purchase your ticket at the starting-point to Carrollton and return. They will be on sale in all stations.

The church at Carrollton sends to every Disciple of Christ in Missouri a hearty invitation to come and share with it in this feast of good things. T. A. ABBOTT.

311 Century Bldg., Kansas City, Mo.

## Missouri State Conventions.

This year the Bible-school and state missionary conventions combine at Carrollton, June 17-22, holding over one Lord's day. There ought to be a big attendance. Send us word that you are coming. Please attend to it at once. Carrollton furnishes free lodging and breakfast. Address,

E. H. KELLAR, Carrollton, Mo.

## The North-Western Line Russia-Japan Atlas.

Send ten cents in stamps for Russo-Japanese War Atlas issued by the Chicago & North-Western R'y. Three fine colored maps, each 14 x 20; bound in convenient form for reference. The Eastern situation shown in detail, with tables showing relative military and naval strength and financial resources of Russia and Japan.

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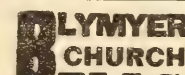


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### Northern California.

The dedication of the West Side church in San Francisco has been definitely settled for May 29. This is a very practical structure, costing \$35,000.

Dr. P. Brett Morgan announces the immediate construction of a small building for the Twenty-fourth street mission and we hope soon to see a strong church out there.

Dr. Geo. Greenwell reports the work at Tenth avenue progressing very well. When their house is completed we look for decided advancement.

The Berkeley church is "building" in earnest now. The foundations are in and the frame work is going up. This will be a roomy "workshop," costing at least \$12,000.

Several meetings are in progress. Bro. R. L. McHatton closed at Willows with 44 added, 38 of them by confession and baptism. That was a great shaking up for Willows.

Sister Clara H. Hazelrigg closed a splendid 18 days' meeting at Los Gatos with 31 additions. Now she is in a meeting at Saratoga, a suburban community; 20 added the first 12 days. This board is proud of her work as one of our state evangelists. Pacific Grove will be her next stand on the coast. We have tried hard to hold her here, but business matters seem to make it necessary for her to go east after the Pacific Grove meeting.

A. L. Platt and D. W. Honn, a new team employed by the state board, began a meeting at Chico May 8, and we expect that they will turn this part of the world upside down.

Our finances are in splendid condition and our missionaries have added 575 during nine months. This, with superb weather, bountiful crop outlook and a climate not to be excelled anywhere on earth—well, we should be ungrateful if we were not happy.

I am still prospecting land for that Christian colony site. It looks as though by June first I will have something definite to say.

Healdsburg. J. P. DARGITZ, Cor. Sec.

### Western Pennsylvania Notes.

The semi-annual convention of the churches of Christ, in western Pennsylvania, met May 3-5, at Park church in New Castle, Pa. The general remark was that this was the best ever held in the district. The reports were all encouraging, the speeches well prepared and to the point, the fellowship and entertainment delightful and the best.

During the seven months since the annual convention five mission churches had become self-supporting and asked the board to use the money in a more needy field, viz., Bristol street, Pittsburg, Wilkinsburg, Indiana, Homestead and Second Johnstown.

Evangelist F. A. Bright, supported jointly under the A. C. M. S. and W. P. C. M. S., reported eight meetings held, resulting in a total of 275 additions to the churches.

The C. W. B. M. have now a missionary at work, J. D. Dabney at Herron Hill, Pittsburg. This is their first work in this district.

J. A. Joyce reported, as evangelist for the A. C. M. S., supported by Thomas W. Phillips, work in five points with 103 accessions. One new field was entered, Meadville in Crawford Co., with a church now of 42 members.

The Christian Endeavorers have undertaken to raise the means to support the work among the foreign population, especially in the Polish languages. Already over \$400 has been promised.

J. F. Allen has resigned at California to take up work in Ohio, and Oscar W. Riley is preaching for California and Phillipsburg. —W. L. Fisher is the new minister at Park church, New Castle. He comes from a successful pastorate at Somerset, and enters upon his new work with great hope and promise. —W. R. Warren, editor of the Christian Worker, is holding a meeting with the Second church, Washington, Pa., W. B. Reed pastor. —Edgar Salkeld, of Hiram college, has taken the work at Homestead, and is on the field. —E. J. Barnett is the new pastor at Scottdale. —Andy J. Ritchie is preaching for Monessen. —A. W. Place has

accepted a call to labor for the Bellevue church. —R. J. Bamber, after four years of faithful service at Turtle Creek, has accepted a call to the church at Versailles, Ky., and has removed to his new field. —The church at Knoxville, Fred M. Gordon pastor, laid the corner stone of the new church building Sunday, May 8. —The annual convention will meet at East End, Pittsburg, W. J. Russell pastor, in September.

McKeesport, Pa. J. A. JOYCE, Cor. Sec.

### The Land of "Manana."

Bro. Stephen Davis, of Canton, Mo., sends us the following extract from a letter he has received:

SAN JUAN, PORTO RICO, April 25, 1904.

Perhaps I have been here long enough to get what is known as the "manana" spirit, which is, being interpreted, "Never do to-day what you can do to-morrow." This differs from "spring fever" in that it is spring all the year around. This manana spirit is a serious hindrance to the island's progress. It is variously called indolence, shiftlessness and laziness. Hundreds and even thousands of our young men idle away their days on the streets, throwing dice or playing dominoes, while the young ladies of the better class sit on the front balconies and try to look pretty. I know only one young lady who is helping to support herself, and she learned this by traveling through the states and seeing the vigorous young ladies of our cities.

When I first came here, Ramon Sosa, one of our young native helpers, would not be seen carrying a bundle. That would make him as belonging to the laboring class. Although very poor and needing every cent, he would hire a "muchacho" to carry any little package he might have, even though it weighed less than five pounds. But yesterday after walking with me four blocks while I carried a valise which weighed 25 pounds, he took the valise and carried it two more blocks to the street car and seemed to think nothing of it. We Americans are watched very closely and are idealized far more than we suspect. The people are learning more by example than by precept.

Among the lower and laboring classes there exist deep poverty and instability of character. Porto Ricans live only for the present. In every district of the island there are thousands of acres simply growing up to weeds and shrubs. An acre of land set out to bananas, bread fruit and vegetables will support an entire family. Porto Rico is chiefly agricultural and must depend on the land for its revenue. They do not know how to tend their ground and must be taught. For, as Booker T. Washington has said, "He who make two bushels of potatoes grow where only one used to grow is a benefactor."

Mr. Lindsay, our commissioner, is now in Washington consulting with President Roosevelt regarding our educational problems and planning for greater work next year. Congress has voted to pay for 600 Porto Rican teachers who will go to the states this summer to receive normal instruction. Every one of them will return to teach how to sing

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"America" and "Star Spangled Banner" more lustily than before. The island must be awakened out of its lethargy. It is said that the United States has already done more than Spain in the last 100 years. Illiteracy has decreased from 87 to 60 per cent. American capital has planted about 50,000 acres of waste land. Y. M. C. A.'s are being organized and are doing good work. Missions, mission schools and orphanages are doing the work of the Master all over the island.

Let us hope that with the United States at the head of affairs of state and through the consecrated prayers and purses of Christians in the states Porto Ricans will soon be in pure life, and, above all, honor the God who placed them in such crowning natural surroundings. We trust you will remember us in your prayers and even hope you may find it in your hearts to help us financially. Any money that may be sent will be credited by the A. C. M. S. \*\*\*

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## Marriage and Divorce.

There are perhaps no themes that more demand attention from the leaders and conservators of social life than these, marriage and divorce. The new psychology and new education are showing us with ever increasing clearness the fundamental and determinative influence of the home upon individual and, therefore, upon social well being. As the foundation of society is the family, so the foundation of the home is marriage. As in theology the determining factor or organizing principle is the conception of God, so in sociology all relations and obligations rest back upon the conception of marriage in its inner, essential nature.

The subject has been one of delicacy and difficulty, especially to the pulpit, and there has been far too little courage manifested by the church in dealing with the matter. If wisdom and understanding were increased, perhaps there would come a fresh access of courage. Knowledge is not only power—it is oftentimes an urgent inspiration. Therefore the church should welcome the assistance of science, especially when its deliverances accord so fully with the spirit of Christianity as it issued from its source. The writer believes that social science is to-day furnishing the Christian preacher with most helpful data for the emphatic declaration and illustration of the eternal validity of Jesus' teaching upon this subject.

As illuminating and vitalizing to the discussion it is worth the preacher's while to read some of the novels now issuing from the press—not all of them, God forbid!

Messrs. McClure and Phillips, New York, have just published a story from the pen of Mrs. H. A. Mitchell Keays, of Chicago, the widow of a well known minister. The title, "He that Eateth Bread with Me," does not indicate, even to the most penetrating, the contents of the volume.

It can scarcely be said that the author has hit upon an original or unusual idea. Indeed it is but a repetition of the idea worked by Thos. Dixon, Jr., in "The One Woman." A man tires of the colorless life he leads with his ideally blameless wife and, attracted by the flaming signal of another who promises full response to all his insurgent cravings, he secures a divorce and marries the other woman. But the forsaken wife has high ideals of marriage and does not believe that her husband's unfaith looses her from her sacred vows. She still loves and is true. Moreover, she sets herself to redeem her husband, and with him the sinning woman who has wronged her. She holds to the sacredness and inviolability of the second marriage as well as the first. It is woman's moral instinct versus her judgment and the judgment of the world. In process of time and chiefly through the influence of his love for his boy, who figures largely in the story, Mackemer's erring heart returns to its first love, and he realizes his vast mistake. He would again secure divorce and remarry his first wife, but she repulses him and holds him sternly to his duty to the second wife. Through her moral integrity in the midst of life racking sorrow, she effects a transformation in the man's character. He learns the lesson of renunciation and self-sacrifice. At the close wife number two is accidentally or providentially killed by the always serviceable train, and we are given to understand that love and right finally triumphed even here below. She who was good all the time and he who became good through much pain and discipline were reunited.

The author arraigns both state and church for their share in sustaining the iniquitous institution of divorce, and her most effective appeal is based upon its injustice and cruelty to children of separated parents.

The story is well written and the dark side is relieved by a breezy and interesting courtship running throughout, between a big-hearted, domestic young physician and a dashing, piquant girl who knows a thing or two and can talk in a most direct and entertaining way. Here are some of her sayings:

"Oh, I've had surgical operations performed upon my outlook on life to-day."

"All the men admire me tremendously, but they stick fast at admiration; and there's nothing satisfying to the soul in that."

"If I found out that I had married a man like Clifford Mackemer, I'd have made it my everlasting business to see that he was kept busy worshipping the ground I walked on."

"If I had suspected that he was wandering from the domestic fold, I'd have hustled out and wandered with him. I wouldn't stand magnificently by and let fate mangle things with a free hand."

CHAS. M. SHARPE.

## Virginia.

A. J. Renforth, of Hampton, Va., recently held a meeting for the Manchester church, C. O. Woodward pastor. There were 20 accessions.—J. T. T. Hundley, of Norfolk, has just closed a meeting with home forces, in which there were 30 accessions. Brother Hundley has shown himself the man for Norfolk. He is now working on a tabernacle for a great meeting in Portsmouth.—W. H. Book was the preacher in a meeting in Roanoke, where W. G. Johnston is the efficient minister. There were 20 accessions.—C. E. Elmore and R. E. Elmore have recently held a meeting at Graham. There were 22 accessions at last report. I have not heard since the close of the meeting.—W. H. Book began a meeting at Blackstone, May 2. He hopes to organize a good congregation at the close of his meeting.—P. A. Cave, of Third church, Richmond, and B. H. Melton, of Marshall street, Richmond, have recently exchanged meetings with good results.—C. E. Elmore is now in a meeting at Crewe, where S. A. Morton is pastor.—W. H. Hanna is preaching to a crowded house at Old Gilboa, the home church of W. K. Pendleton.—The C. W. B. M. of Virginia is considering the advisability of conducting a mountain mission school in Carroll county. Splendid inducements have been offered.—Blacksburg church, one year old in April, has paid \$850 for a church home, secured a lot, and let the contract for a parsonage, and conducted a

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Sunday-school with 40 members. They have not had a preacher, and there are only 20 members in the congregation.—R. A. Omer has been called to Salem.—W. G. Johnston will hold a meeting at Blacksburg, beginning May 16.—Commencement at Virginia Christian college will be May 24-26. J. J. Haley will preach the baccalaureate sermon, and Prof. C. W. Kent, of the University of Virginia, will deliver the literary address.—Because of a partial shut-down in the cotton mills of Spray, N. C., it becomes necessary for the preacher, R. A. Helsabeck, to secure some outside work, or give up this important field. Churches in reach of Spray needing meetings would do well to write Brother Helsabeck.—The Virginia Christian missionary society will take the offering for state missions in July this year. A vigorous summer campaign is being planned.

H. C. COMBS, Fin. Sec. V. C. M. S.

# The Round Table

A NEW WEEKLY FOR GIRLS AND BOYS

\*\*\*

EDITORS {W. W. DOWLING, Editor *Our Young Folks*,  
METTA A. DOWLING, Editor *The Young Evangelist*.

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### Michigan Convention.

Michigan Disciples of Christ are reminded of the annual state convention to be held at Adrian, Mich., June 6-9. Lodging and breakfast will be provided for all who come, but delegates will be expected to buy their dinner and supper in the city. A splendid program has been prepared. Every church in the state should be represented at the convention. A hearty invitation is extended to all.

B. W. HUNTSMAN, pastor.

Adrian, Mich.

#### PROGRAM.

#### OFFICERS OF CONVENTION.

W. B. Taylor, Pres. M. C. M. S., Ionia, Mich.  
J. C. Meese, Rec. Sec., St. Louis, Mich.  
D. Munro, Cor. Sec., St. Johns, Mich.  
Mrs. Fanny R. Thompson, Pres. C. W. B. M.,  
Ann Arbor, Mich.

MONDAY, JUNE 6, 1904.

Evening Session, H. W. Huntsman presiding.

Reception: "The Church and Saloon," E. G. Saunderson, Lansing; "The World's Need of an Unsectarian Church," J. H. O. Smith, Valparaiso, Ind.

TUESDAY, JUNE 7, 1904.

Morning, Ministerial Session, T. P. Ullom presiding.

Bible Study, J. A. Canby, Ann Arbor; "New Methods in Church Work," H. A. Buzzell, Battle Creek; "Problems of the Country Churches," H. L. Maultman, Bloomington; "The Minister and His Message," J. H. O. Smith, Valparaiso, Ind.

Afternoon M. C. M. S. Session, H. H. Halley presiding.

Report of State Board, C. M. Keene, Paw Paw; reports of evangelists; report of treasurer H. B. Peck, Ionia; Education and Bible-school: (a) "Bible Chair and Ministerial Training," Prof. G. P. Coler, Ann Arbor; (b) "The Greatest Evangelistic Agency," Edgar D. Jones, Cleveland, Ohio.

Evening Session, Judge A. M. Willett presiding.

"The Magnetic Church," Edgar D. Jones, Cleveland; "The Day of Our Opportunity," W. B. Taylor, president.

WEDNESDAY, JUNE 8, 1904.

Morning, Business Session, W. B. Taylor presiding.

Bible Study: The Church, G. A. Gish, Benton Harbor; "The Year's Harvest," by delegates; business of the convention: (a) reports; (b) election of officers; discussion, "For the Good of the Work"; Bible-school (a) "Enlarged Usefulness," Clyde E. Pickett, Durand, (b) discussion.

Afternoon, Missionary Session, C. M. Keene presiding.

"Christian Endeavor," T. P. Ullom, Traverse City; "Home Missions," Benj. L. Smith, Cincinnati, O.; "Foreign Missions," A. McLean, Cincinnati, O.; "Church Extension," C. J. Tanner, Detroit, Mich.; "Christian Benevolence," J. S. Raum, Saginaw.

Evening, Michigan Session, A. E. Jennings presiding.

"Our Michigan," J. W. Taylor, Dowagiac, Mich.; "Our Plea Restated," F. P. Arthur, Grand Rapids.

THURSDAY, JUNE 9, 1904.

C. W. B. M. Day. Morning.

"Bible Study," T. P. Ullom, Traverse City; reports of treasurer; reports of Young People's Dept., secretary, committees, miscellaneous business, queries answered by Miss Mary Lyons, Ohio; "Our Mountain Mission Work," Miss Magdalena Stucky, Morehead, Ky.

Afternoon.

Bible Study, F. P. Arthur, Grand Rapids; address, Miss Mattie Burgess, Indianapolis, Ind.; address, Mrs. Arthur Helmer, Philadelphia, Pa.; address, C. C. Smith, secretary negro missions, Cincinnati.

Evening.

Addresses, Miss Mattie Burgess, returned missionary from India, and Miss Mary A. Lyons, state secretary of Ohio.

### Christian Churches in St. Louis.

FIRST.—John L. Brandt, Locust near 3100. Olive and Washington avenue cars.

SECOND.—W. Daviess Pittman, corner Eleventh and Tyler, Bellefontaine cars.

CENTRAL.—J. M. Philpott, Finney, near Grand, Delmar, Page and Grand avenue cars.

FOURTH.—Eugene T. McFarland, Blair and Penrose, Bellefontaine and Broadway cars.

CABANNE.—F. G. Tyrrell, Kingshighway and Morgan, Olive, Delmar and Suburban cars.

COMPTON HEIGHTS.—F. N. Calvin, corner California and St. Vincent, Compton Heights or Park avenue cars, and get off at California avenue.

HAMMETT PLACE.—Samuel B. Moore, Easton avenue and Marcus, Page, Taylor and Spaulding cars.

HAMILTON AVENUE.—Frank J. Nichols, corner Hamilton and Plymouth avenues Page and Easton cars to Hamilton, or Suburban car to Etzel avenue.

TUXEDO.—J. A. Bennett, Suburban car.

MAPLEWOOD.—G. A. Hoffmann, Suburban, Maplewood car.

OLD ORCHARD.—Melville Miller, Suburban, Maplewood car.

CARONDELET.—G. E. Ireland, 6801 Virginia avenue, Bellefontaine, Broadway or Grand avenue cars going south.

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### H. A. Denton's Defense.

I am sorry that Brother Denton has thought it necessary to respond to some remarks which I made concerning his impassioned little speech, which he made during the Missouri Lectureship.

Brother Denton's contention is that he simply took exceptions to certain portions of Dr. Clarke's "Outlines of Theology," and not to everything in the book. No one supposed that he was objecting to everything in the book; nor was this the point of my criticism. Brother Denton made the impression upon those who heard him that he regarded the book as dangerous, and consequently a book that ought not to have been discussed in the Lectureship. If Brother Denton did not mean this then his intense mannerism and severe denunciation were out of place. Nobody objected to Brother Denton's criticising any part of the book or the whole of it, if he wished. That is why the book was on the program, and that was what the members of the Lectureship were there for, also. If Brother Denton had simply selected some portions of the book and had proceeded to criticize the same in a calm and reasonable manner I would personally have been delighted to hear him and might possibly have agreed with all he had to say, for I do not endorse the book in several points of its contention. But Brother Denton's style was not in the spirit of criticism at all; it was simply the style of denunciation. If we had believed what his manner indicated we would all have been justified in reproving ourselves severely for having admitted into our councils a book which was wholly unworthy of such a place. Now, I am satisfied that Brother Denton meant all right. He is incapable of treating his brethren disrespectfully, and he is too good a man to place himself in such a position as he did on that occasion. Personally I have the highest respect for him, but he must excuse me if I cannot approve of his manner in treating most solemn and important questions such as we raised in the discussion concerning Dr. Clarke's book.

Were I so disposed I think I could show why it is needful to discuss such works as the book referred to. In my judgment the time is past when epoch-making books can be set aside by excited declamations, simply because they contain things which are contrary to the traditions of the fathers. There is much in Dr. Clarke's book which may be seriously questioned on critical ground, but I do not believe that his conclusions can be set aside without careful consideration of all the facts of the case. But, however this may be, it is certain that a Lectureship is no place for the kind of criticism in which Brother Denton indulged.

W. T. MOORE.

Columbia, Mo.

### Oklahoma Christian Ministers' Institute.

What everyone pronounced a most helpful, and what all the older members declared was the most successful ministers' institute ever held in the history of the association, convened at Norman, May 10 to 12.

The Christian ministry of the territory was well represented, and from the very beginning a spirit of earnestness and devotion was manifest. J. T. Ogle, of Guthrie, presided with grace over the entire session, and to his executive ability is largely due the system and dispatch with which the different divisions of the program were given. The different places on the program assigned to the Oklahoma ministers were all ably filled. As a whole, the standard set by the papers and speeches of the 1904 institute would do credit to any set of ministers in any state. The paper of B. D. Gillispie, on "The Church and Innocent Amusements"; the paper by Isom Roberts on "Doctrinal Preaching"; the talk by J. M. Monroe on "Church Discipline"; and the speech by Granville Snell on union meetings, were especially helpful and worthy of mention.

Probably the institute, as a whole, expected most from the lecture of S. D. Dutcher, and surely there was no disappointment. The

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subject was "The Educational Value of Christian Missions," in the delivery of which Brother Dutcher captivated his audience. This effort was really a good-bye to the brethren of Oklahoma, and left much sadness, for although we congratulate Omaha on securing the services of this able, godly man, we are loath to relinquish our claim upon him.

The great inducement offered to the ministry, in the appeal to attend the institute, was that M. M. Davis, of Dallas, Texas, was to be with us and deliver four addresses. Brother Davis came. To those who know him enough has been said; to those who know him not, suffice it to say that his addresses were veritable sledgehammers of truth, and caskets of grace and beauty of spirit. Aside from the educational value of his visit, his presence was a benediction, and his every word one of encouragement and hope.

An unexpected treat came in the visit of the beloved G. L. Wharton, of Hiram, Ohio, who is soon to depart for the third time to India.

The reports given by our corresponding secretary and by several of the territorial living link evangelists, were most encouraging. There are 365 organizations in the territory, other organizations are being effected, and arrangements have been made to establish the cause in the new towns as they spring up along the lines of railroad that are being builded.

Isom Roberts, of Kingfisher, was elected president of the institute for next year, the meeting to be held at Oklahoma City, the Tuesday after the second Lord's day in May.

We separated Thursday evening with the final, gracious words of Brother Davis as a sweet savor, and the higher conception of life and duty gained by the helpful, fraternal association as our inspiration. "May God watch between us till we meet again."

FRANK L. VAN VOORHIS, secretary.

Weatherford, O. T.

### Echoes of the Great May Offering for Home Missions.

I enclose check for \$25, the May offering of this mission. I aimed to secure an offering from every member and nearly succeeded, if seventy-five per cent is nearly. Our people are grateful for the aid extended, and realize that we are cared for as a Father careth for his children. The average in the above offering is about 60 cents for those who gave, and 45 cents for the entire membership.

ORILAS G. WHITE.

25th St. Church, Baltimore, Md.

Hope to make it \$50. This is an increase over last year.

WILL F. SHAW.

Charleston, Ill.

We have gone beyond our apportionment. I pray God the day may soon come when this congregation shall be a living link in the home work.

BENJ. S. FERRALL.

Jefferson St. Church, Buffalo, N. Y.

The May offering was not quite finished when I left this morning. Will be gone twelve days in a meeting at Bowling Green, Ky. Had no trouble in raising \$150.

Owensboro, Ky.

R. H. CROSSFIELD.

I enclose \$126.50, being proceeds of collection from Harlem Avenue Christian church.

Baltimore, Md.

JACOB B. THOMAS.

Enclosed find draft for \$47.13. This is the first offering, so far as I can find, that the Island church has taken for home missions.

Wheeling, W. Va.

J. N. SCHOLES.

Enclosed please find a check for \$44.45. I tried hard to raise \$50, but could not succeed.

I am proud of this much when I think of the hard winter the miners have had. Our membership consists very largely of miners. One brother who gave \$2 lost \$300 in his business last year. One miner, who said that he makes about \$300 a year, gave \$10. So when I think of the sacrifices that many have made, I have reason to be proud of this offering.

Last Lord's day we took the offering at Phillipsburg church (P. O., California, Pa.) So far I have about \$14. I will try my best to bring it up to \$25. You are pretty sure at any rate of \$60 from these two churches, whereas neither gave last year.

OSCAR W. RILEY.

California, Pa.

I presented the work of home missions one week ago, and the offering received yesterday was \$415, and there are a number who will give and swell this amount considerably. I solicited all the larger pledges personally, and then by letter, and from the pulpit appealed to others. I am sure that you rejoice with us. It will not surprise me that our offering should reach the \$450 mark.

HARVEY H. HARMON.

Columbus, Ind.

We finished raising our \$300 yesterday for home missions, and so became a living link. We had to try a second time, but am glad we kept at it.

CAREY E. MORGAN.

Paris, Ky.

We will have about \$60 when it is all in. The offering is considerably larger than any in the past history of the church.

H. L. VEACH.

Metz, Ind.

My husband, J. S. Richardson, and my daughter, Elizabeth Richardson, and myself want to contribute a dollar each to home missions. We haven't any church nearer than Shreveport, a distance of about one hundred miles, so we have decided to send it to you, feeling assured you will use it in the interest of our state.

MRS. J. S. RICHARDSON.

Delta, La.

I enclose draft for \$57.16, almost double the amount given last year.

C. H. WHITEMAN.

Walla Walla, Wash.

Offering for home missions yesterday over \$400.

EDGAR D. JONES.

Cleveland, Ohio, May 16.

We have just closed at Little Rock the most satisfactory meeting in the history of mission work in Arkansas.

The array of talent from without the state was superior, consisting of such representatives as A. McLean; Albert Buxton, of Dexter, Mo.; President Zollars, of Texas Christian university; G. W. Muckley, of Kansas City; George Snively, of St. Louis; A. J. Bush, of Texas. There were more of the preachers of the state in attendance than we have succeeded in getting together before. The C. W. B. M. held excellent meetings, occupying one half day and evening. Mrs. Cunningham, of the national board of the C. W. B. M., added to the interest. The ministerial association held a morning session consuming the forenoon of one day. This was very helpful.

The report of the mission board showed that the equivalent of about ten years' work for one man, had been done in the mission field at an outlay of about \$2,750 of mission money, resulting in 300 baptisms, 500 other additions (making a total of 864), the building of four houses, the organization of four churches, pastoral care being provided for ten churches in towns of from 2,000 to 12,000 people. We begin the new year feeling much encouraged. The meeting closed on Monday noon. Many of the city pulpits were filled by visiting preachers on Lord's day. This feature was satisfactory. The next convention goes to Paragould.

E. C. BROWNING.

Little Rock, Ark., May 10, 1904.



## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

### Additions Reported Last Week.

Baptisms .....	937
Letter and statement .....	256
Denominations .....	87

Total..... 1,080

M. L. BUCKLEY.

Harrison, O., May 10.

### ALABAMA.

Selma.—Evangelist W. T. Brooks and State Evangelist S. P. Spiegel closed a remarkable meeting, for the south, with the church at Selma, Sunday, May 1. We used the largest auditorium in the city and had immense crowds from the first. Fifty-two were added—thirty by confession, ten from the denominations and twelve by letter. Hundreds heard our plea for the first time. Brother Brooks presented it in a manly way and the spirit of kindness and courtesy left no room for criticism. Brother Spiegel led the chorus of sixty voices with splendid effect. We finished paying for the best located lot in the city last fall, on which to build a new church. The closing night of the meeting we raised money to begin the building this winter, and expect to erect a \$15,000 house.—JESSE C. CALDWELL.

### CALIFORNIA.

Watsonville, May 11.—Our meeting closed last Sunday night with 26 additions—16 by baptism. It was a great but a good meeting, and there will be no reaction. The work steadily improves. About 40 have united with the church since our work began about four months ago. We are planning for larger things all along the line. This is a noble people, and California is a great place.—M. D. CLUBB.

Ukiah, May 9.—A fine young man made the good confession last night and was baptized the same hour. We have large audiences. We had 183 in Bible-school yesterday.—OTHA WILKISON.

### DISTRICT OF COLUMBIA.

Washington, May 11.—Three accessions to H street church Lord's day evening—two confessions and one by statement. There were 25 additions reported at the ministers' meeting Monday, May 9. Our association enjoyed a visit from Peter Ainslie, who is doing such a great work in Baltimore; also a visit from J. A. Hopkins, our district secretary.—J. MURRAY TAYLOR.

### FLORIDA.

Jacksonville, May 10.—One confession last Sunday; four since the meeting closed.—J. T. BOONE.

### ILLINOIS.

Waverly.—Mr. and Mrs. Guy B. Williamson, song evangelists and helpers, can be secured to assist in meetings in June and July. Address them at Waverly, Ill.

Milton, May 11.—Work at Milton is moving along nicely. We took the offering for the home work the first Lord's day in May, which amounted to over \$20.—C. C. WISHER, pastor.

Peoria.—There were thirteen accessions to the Central church here on Sunday, May 1. Our work is very prosperous and we expect to employ an associate pastor soon. Our third annual banquet, at which Bro. C. S. Medbury was chief speaker, occurred May 6. It was the best banquet we have ever had.—G. B. VAN ARSDALL.

Pleasant Hill, May 9.—Bay church will have a rally May 28 and 29. Several brethren will meet with us and preach during the rally.—O. C. BOLMAN.

Camp Point, May 14.—Our meeting at Chanute, Kan., resulted in the reorganization

of the church with 90 members. Next meeting at Perryopolis, Pa.—R. A. OMER.

### INDIANA.

Muncie, May 14.—We are in the midst of a stirring revival at Central church. Eight added—six by baptism. Will continue one or two weeks longer. I am being assisted by Brother Le Roy St. John, of Terre Haute, Ind., as soloist and chorus director. He is new among our people, having come recently from the Evangelical church. I say without hesitancy I have not found his equal. He is earnest, consecrated and makes himself loved by all.—CHAS. E. SHULTZ, minister.

Hammond, May 10.—Three confessions at Hammond the last two Sundays. We are planning and have begun a fund for a new church building.—C. J. SHARP, minister.

Kewanna, May 12.—One confession on Lord's day evening. The writer preached the baculaureate sermon to the high school April 24.—I. G. SHAW.

Greenfield.—I began pastorate here May 1 with five additions by relation. One baptism last Wednesday. One at Gladesville, W. Va., on my way from Washington, D. C.—F. D. SAPP.

### INDIAN TERRITORY.

South McAlester, May 13.—I recently baptized 16 persons and received four otherwise as a result, in part, of a union meeting held by Oliver Bray.—J. H. TEEL.

### IOWA.

Keokuk, May 9.—One by letter here last night. Two by confession at Sugar Creek recently where I assisted M. S. Ackless for some nights. Had to close on account of bad weather when prospects seemed excellent.—J. W. KILBORN.

### KANSAS.

Faulkner, May 12.—We have just closed a glorious meeting at Monett, Mo. The meeting continued three weeks. We had 57 additions during the meeting; four the last night of the meeting. The brethren and pastor say it is the best meeting ever held in Monett. Bro. Joe Deatherage is the faithful and untiring pastor. I am ready to answer calls to hold meetings anywhere in the United States.—ELD. J. P. HANER, evangelist.

Lyons, May 9.—One confession and five baptisms at prayer-meeting on last Wednesday evening.—GEO. E. LYON.

Thayer, May 19.—We are in a good meeting here. It is nine days old and there are six additions to date. There is a deep interest and full houses.—SIMPSON ELY.

### MARYLAND.

Hagerstown, May 10.—The church in Hagerstown goes forward encouragingly. I shall soon begin my fourth year as pastor of this church. There have been 27 additions to the church since the first of January. Our offering for foreign missions was \$126.75, and we will give as much or more for home missions, and not any less for state work. Don't forget to send the CHRISTIAN-EVANGELIST at once. When one is hungry he does not like to wait.—H. C. KENDRICK.

### MICHIGAN.

Saginaw, May 9.—Great service last night. 12 added, seven by letter and five by baptism.—J. S. RAUM.

Saginaw, May 9.—Closed a meeting at St. Louis Friday night, May 6, with 48 additions, eight at the last service. Bro. F. L. Taylor and Sister Edna Young each led the singing two weeks, and rendered splendid service.—J. S. RAUM.

### MISSOURI.

Kansas City, May 9.—There were two added at Budd Park congregation last night.—E. H. WILLIAMSON.

Appleton City, May 10.—We took the offering for both home and foreign missions Sunday. It was a splendid offering. Met our apportionment. Also took the offering at Foster as here; was the best offering in the history of the church. Five added there by letter

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Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

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and statement since last report.—FRANK JALAGEAS.

Elvins, May 13.—Since last report two more additions, one by confession and baptism, and the other by letter. Received a unanimous call for the second year. During the past year we raised \$915, had 46 additions, and lost two of our best members. On account of the strike, the community and church suffered much in the lead belt.—JOHN G. M. LUTTENBERGER.

St. Louis, May 16.—The Sarah street mission had an interesting meeting Lord's day morning, May 15. Bro. H. Makita, a Japanese, who came to this country to attend a Bible-school and a medical school, to prepare himself for missionary work in his own country, spoke for us. He will speak again next Lord's day at 10:30 a. m. at 4442 North Market street. We also enjoyed a visit from Bro. T. B. Larimore, of Florence, Ala., on the night of May 10.—J. W. ATKISSON.

## KENTUCKY.

Lexington, May 14.—The second meeting of the Central Kentucky Christian ministers' association will be held at Broadway Christian church here Monday, May 30, at 2 P. M. It is to be hoped that a large number of our Central Kentucky preachers will avail themselves of this opportunity.—W. H. ALLEN, secretary.

## NEW MEXICO.

Roswell, May 9.—Three additions here yesterday, making 39 since we began here Feb. 15. I delivered the address for the Odd Fellows' anniversary celebration, April 26.—C. C. HILL.

## NEW YORK.

Dunkirk, May 9.—At the invitation of the New York state board we are here as city missionaries. The work had been organized by state secretary Stephen J. Corey in September, with 12 charter members. Upon our arrival we found a lively, happy school, with an average attendance of 47. Thus far we have held Bible-school and communion services in the afternoon in an "upper room," a lodge hall, and prayer-meeting and teachers' meeting in our own home on Wednesday evening. At the third prayer-meeting there were three confessions, a father and two young ladies, one from the M. E.'s. Lord's day, May 8, another young lady confessed Christ as her Savior. We are planning to secure a more suitable room on the first floor. Brother Corey was in our home last week. His presence was indeed an inspiration to us. His report of the work in the state is most encouraging.—R. P. MCPHERSON.

## OHIO.

Shreve, May 11.—The offering of the Shreve Christian church exceeded its apportionment for home missions. Apportionment, \$50. Two additions by baptism at regular services on Lord's day, May 8.—E. C. HARRIS.

Bellaire, May 11.—Four more added last Lord's day—two by confession and two by statement. Ten the Sunday before, about 20 the past month. The Bible-school is running above 350 nearly every Sunday, and C. E. and Junior are both growing.—SUMNER T. MARTIN.

Moscow, May 9.—J. M. Helm, of New Richmond, closed a very successful meeting at this place, on May 1, with 31 additions—21 by confession and 10 by letter or statement. Brother Helm preaches the gospel in love and simplicity.—P. H. POWER.

Mansfield.—One added from the M. E. church recently.—HOWARD CRAMBLET.

## OKLAHOMA TERRITORY.

Kingfisher, May 9.—At prayer-meeting last week Judge Amos Ewing, one of our business men and oldest citizens, made the good confession and was baptized.—ISOM ROBERTS.

Oklahoma City, May 8.—Five additions yesterday. Interest continues good. I expect to

close my work here on May 22.—S. D. DUTCHER.

## TEXAS.

Dallas, May 8.—There have been nine additions to the church since we came, seven by confession and baptism. The C. W. B. M. auxiliary raised \$30 as a result of self-denial week.—W. A. F.

McKinney, May 14.—Bro. T. P. Haley has recently spent 17 days with us, preaching both morning and evening. The meeting was more like a school than the modern revival. The audiences were uniformly large, and very eager listeners. The fundamental truths of Christianity were presented in a masterly way. Every church in the city was blessed by these services. There were 11 additions and the congregation strengthened in every grace. The spirit of unity and fraternity was encouraged. We hope to reap a rich harvest from this wise and faithful sowing.—G. L. BUSH.

## WEST VIRGINIA.

Parkersburg, May 9.—One confession Lord's day May 8, and one added by statement May 4 at prayer-meeting.—J. D. HULL.

Wheeling, May 9.—Three baptisms here recently, and three received into the church by letter. Our offering to home missions, the first one ever taken in the Island Christian church, was \$47. Our Christian Endeavor society is paying \$15 to the support of the work in Porto Rico. I should be pleased to spend three weeks of the month of August in an evangelistic meeting with some desiring church.—J. N. SCHOLES.

## Changes.

H. M. Gillmore from Oakland to Denison, Kan.  
G. W. Leonard from Gallatin to Maitland, Mo.  
E. G. Merrill from Macon to Brunswick, Mo.  
J. W. Street from Danville to Eureka, Ill.  
Roy Linton Porter from Vanceburg, Ky., to Lake Charles, La.  
W. H. Frainum from Jennings, La., to Alva, Okla.  
S. W. Nay from Leavenworth to Kansas City, Kan.  
Clyde Darsie from Pueblo, Colo., to Bowling Green, Ohio.  
F. D. Macy from Corydon, Iowa, to Greeley, Colo.  
C. W. Yard from Grenola to Thayer, Kan.  
F. B. Sapp from Washington, D. C., to Greenfield, Ill.  
Edwin C. Boynton from Whitewright, Texas, to Hobart, Okla.  
C. W. Cooper from Hartford, Kan., to Bethany, Neb.  
Carl C. Davis from St. Paul, Minn., to his home at Pockwood, Iowa.  
W. H. Rust from Deep River, Iowa, to Abingdon, Ill.

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## People's Forum

"Union, Cooperation, Federation, or What?"

CLINTON, O., May 6, 1904.

CLARIS YEUELL, Columbia Mo.:

I am a reader of the CHRISTIAN-EVANGELIST and I noticed your caption, "Union, Cooperation, Federation, or What?" which closed with, "remarks are in order." I should like to ask just one question: If you had crossed the mourner's bench and told sinners what to do to be saved, what would have been the result? Awaiting your reply, I am your brother in Christ,

S. P. MOODY.

Reply.

As the Chautauqua supersedes the camp-meeting the mourner's bench is relaxing its grip upon our Methodist brethren, and more modern methods of evangelization are being followed. The mourner's bench is not being relinquished without a struggle, but with departing emotionalism its use is growing gradually less. As a human expedient it has very largely outlived its usefulness. It is not objectionable, necessarily, only when regarded as a divine institution, which it is not; or when it has been made a barrier between the penitent sinner and obedience to the gospel, as it often has been. We should be careful to discriminate and not be carried away with prejudice against any method just because it has been misapplied, or even abused. The mourner's bench and the campmeeting have played very important parts in the history of the church, and especially in the history of the United States, and I believe in the main we are a better people for them. That we have outgrown, or are outgrowing them, does not detract from their past usefulness. It only illustrates:

"Our little systems have their day,  
They have their day and cease to be.  
They are but broken lights of Thee  
And Thou, oh, Lord, art more than they."

It will be seen that I approach this question probably from a little different standpoint from that of my good Brother Moody, but then we have "liberty in opinions and methods" as well as "unity in faith." The services in which I participated with the Methodists were not held for the purpose of telling "sinners what to do to be saved." Their object was to tell "saints" what to do in order to keep saved and to urge them to help save others. They were union meetings between two congregations of Disciples of Christ, presumably saints rather than sinners, with a specific aim in view, which was mutually understood, and Brother Moody can certainly not object to that aim. What would have been the result had I told sinners what to do to be saved, outside of any other considerations, would have depended very much on the spirit in which I had told them, and I may say that incidentally I did tell them by quoting the great commission, in all of its fullness several times, and I also read the whole of Acts 2—but in no spirit of pugilism or pharisaism.

Sinners were impressed deeply by the union services. It is by such means that they are to be influenced to believe that God has sent Christ to be their Savior.

The mourner's bench is going. In losing the bench I fear we are losing the mourners. The spirit is going with the form. The cold blooded and heartless methods of making and taking confessions so much in vogue now are much less effective than the mourner's bench. We might do much worse than "cross the mourner's bench," and much better than tell sinners what to do to be saved in such a way, and then not so much for the purpose primarily of converting them, as to make some believers mad who are as anxious for the salvation of sinners as we are, but who differ with us as to the *modus operandi* and in their philosophy of conversion, but who have extended Christian courtesies to us in the interests of Christian unity, brotherly kindness

and the extension of the kingdom of God to the uttermost parts of the earth. To do such would not be manly and gentlemanly, leave alone Christlike, and would outrage all sense of propriety, and for my part I will never take advantage of such hospitality. For whether we have "union, cooperation, federation or what" we must have courtesy.

CLARIS YEUELL.

EDITOR CHRISTIAN-EVANGELIST:—That statement of the Christian Companion that "the church is not built on Christ personally but on the great truths concerning him," is significant, and really marks the unbridgable gulf between those who regard the Christ as a person in the past, whose sole touch with his church is through history, and those who believe in the risen, reigning, immanent Lord who, as spirit, is now living in his people and without doing violence to their will is shaping their actions to divinely appointed ends. It is the difference that exists between traditional religion and vital Christianity, and if organic cleavage takes place among Protestants, as seems quite possible, it will be along that line which marks the boundary between tradition and the life.

Yours sincerely,

FRANCIS M. CUMMINGS.

Sedan, Kansas.

## Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BARBER.

Daniel Barber was laid to rest in the Oxford cemetery, May 10, 1904, after having lived over 80 years. The funeral services were conducted by Bro. Chas. Roberts, of Grant City. Bro. Barber had for many years been a faithful member of the Christian church.

J. A. MCK.

CHANDLER.

Died, at Blairstown, Mo., May 9, in her 19th year, Jennie Reed, wife of Clarke Chandler. A faithful young Christian from her early life, she was ready for the summons. A mother, a twin brother, a husband and a little son are left to mourn her loss. A very large gathering of tearful friends attended her funeral. The writer preached the sermon, assisted by Bro. Goodwin, of the Cumberland Presbyterian church. S. W. CRUTCHER.

GOFF.

Mrs. Mable A. Goff departed this life May 8, 1904; aged 16 years and 8 months. She leaves a husband and infant son to grieve her loss. The funeral was conducted at the Honey Grove U. B. church. She was laid to rest in the Honey Grove cemetery.

J. A. MCKENZIE.

HOOK.

Mrs. Martha Hook, beloved wife of Elder W. H. Hook, a faithful and efficient minister of the Christian church for more than thirty years, fell asleep May 6, 1904; aged 62. Her affliction from which she had been a patient, yet cheerful sufferer for a long time, was consumption. Hindered from the services of the church for a few years, her ministries in the home circle were heightened, and thereby her loss became the greater to the family which she tenderly loved. The three daughters and one son, all members of the church, joined Bro. Hook at the bedside to receive her parting counsel and witness her sweet resignation to the Master's will. Bro. J. A. Headington assisted at the funeral service. "She hath done what she could," is fitting of her also.

Mexico, Mo.

JONES.

Helen Cox Jones died at Palmyra, Mo., April 12, 1904. Whereas, death has removed from us our beloved sister, we desire to honor her memory by testifying to her faithfulness and constancy as a Christian, as a member of the Christian Woman's Board of Missions, as a helper in the aid society, as an active worker in the Christian Endeavor, and we feel we have lost a loyal member. Her presence, her voice, her willingness to know and do, have left with us a memory most dear and inspiring. We extend our sympathy, which is but a feeble expression of what we feel, to her husband, and to all the sorrowing loved ones.

May God sustain them in this trial, is our prayer.

MRS. JIMMIE L. MOORE,

MRS. MARY HULL,

EDDIE McCULLOUGH.

PETERSON.

Sister Silas Peterson, a lifelong member of the Christian church at Darlington, the wife of one of our most honored Christian pioneers, was buried May 7. We preached her funeral sermon.

H. RANDEL LOOKABILL.

Crawfordsville, Ind.

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## Current Literature

*Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.*

**Churches of Christ**, by John T. Brown. (John T. Morton & Co., Louisville, Ky. 700 pages, half Morocco binding \$6, postpaid; linen cloth, \$5, postpaid.)

Mr. Brown has been ambitious and, to an extent, has succeeded in his ambition. But the very greatness of the task must of necessity defeat the highest purpose of any editor. The book which he has produced will satisfy a large number of the members of the churches of Christ, but others will feel that the field has been by no means covered, and that careful pruning and less commercialism in the book would have added much to its real value. In the very nature of the method of selling the book men who would hardly be called representative are represented, while others who have long been identified with our cause and have been very prominent forces in its advocacy have no place in its columns. The book begins with a lengthy account of "The Restoration Movement" by J. B. Briney. This is followed by accounts of the movement in Australia and in England from the pens of J. J. Haley and W. T. Moore; then the Canadian churches have a chapter devoted to them. Following this are articles on the different missionary societies and accounts of state work. Large cities are then brought to notice, following which are some articles on our different educational institutions. Space is next given to some of the pioneers and others who have been prominent in the restoration movement. Some of our best known evangelists and university and college presidents are then disposed of, and following a brief account of "our benevolences" come photographs and sketches of different churches and workers.

**From Talk to Texts, or A Likely Story:** Likely Enough, by Addison Ballard, D. D., professor of logic, New York university. (Longmans, Green & Co., New York, London and Bombay, \$1 net.)

The object of the author in this little volume is, as he tells us in his preface, "to point through nature an easy way to faith." The peculiarity of his method consists in the fact that instead of taking a text and drawing from it certain conclusions, he takes certain facts or principles in nature and, reasoning from them, reaches the text with which his discussions usually close. The chapter on "The Unobtrusiveness of Nature's Principles" leads him up to the text that the "kingdom of heaven cometh without observation." In the same method the "Parallax of Pain," "The Dial and the Wheels," "Unity and Diversity," "Nature's Guarantee for the Prosperity of the World," "The Likelihood of a Resurrection," "The Psychological and Pneumatical Bodies," etc., are discussed. These are only specimen chapters of which there are twenty-five. The style of the work is original, pungent, suggestive. It has the seeds of sermons in it for thoughtful readers. It is another method of presenting "Natural Law in the Spiritual World," or, in other words, of showing how God's laws run through nature and grace.

**Pictures from Pilgrim's Progress**, by C. H. Spurgeon. (Fleming H. Revell Co. Price \$1 net.)

C. H. Spurgeon was one of the remarkable gifts to the Christian church. He was a past-master in the art of commenting, and was especially steeped in the literature of the old theological writers. He would naturally revel in Bunyan's great allegory, and this commentary on portions of it will be found of much interest and help to those who like simple and clear cut expositions. There is evidence that

these addresses were delivered at Mr. Spurgeon's Monday evening prayer-meetings with the special purpose of edifying such as had just begun to go on pilgrimage. The great preacher never had opportunity to revise the addresses, although his son Thomas, who writes the introduction, says he had intended to do this. As it is, we have them very much as he uttered them. They are not the less valuable because unrevised.

**The Flame of Fire**, by Joseph Hocking. (Fleming H. Revell Co. Price \$1.50.)

Mr. Hocking has made some success as a depicter of the life in Cornwall, England, especially the life of the dissenting Methodists. It is a field he knows thoroughly, for it is part of his own life, he having been born and reared in that western portion of the little Island Kingdom. His last book takes us into new fields and gives one the impression that Mr. Hocking had taken a six weeks' trip into the land of the Don to get local color. The story will please young people who like things that are improbable, but that hang together well on a thread of love. It is a story of the inquisition and of good English blades defeating the wiles of Spanish Jesuits. It is full of the swashbuckling element and will appeal to readers who are fond of this kind of thing.

### Among May Magazines.

In her article on "The Women of India," contributed to The Youth's Companion of May 12, the Countess of Jersey permits one to look for a moment into the zenanas. She pictures with a graphic pen the contrast between the women who are still severely secluded and those who have eaten of the tree of knowledge and envy the liberty of their European sisters.

Miss Jane Addams, of Hull House, Chicago, contributes to the May Chautauquan an illustrated article on "The Humanizing Tendency of Industrial Education." She urges the development of home crafts—spinning, weaving, etc.—among various classes of people, believing the tendency will be to bring the different classes into closer relation, thus promoting good will and co-operation.

The American Review of Reviews for May, has for its leading article, "The Great Fair at St. Louis." "The Warring Nations of the East" is also rather exhaustively treated. Hudson Maxim discusses "Torpedoes and Torpedo Warfare." There is a timely treatment of Verestchagin, the Russian painter, whose recent death at Port Arthur is lamented by the world of art, together with a wide treatment of Current Topics and Events.

We have made an extract from the interesting article in the Booklovers Magazine on the "Break-Down Gang." There are, as usual, in the May number a profusion of pictures, in color and half-tone, illustrating the newest things in the realm of contemporary art. A character sketch of Senator Quay is a very timely and interesting article, while another that may not be relished by the "geniuses" is one that affirms there is no such thing as "brain-fag"; all they suffer from is "eye-strain."

We may make a more lengthy reference to the important article on Journalism by Mr. Pulitzer in the North American Review. It is followed by an article by Count Cassini, the first he has written in many years. The Russian ambassador states his country's position in the eastern war at the present moment. There is also a paper on the peace commissioner's decision on the Venezuelan episode and one on the Russo-British situation as regards Tibet. Many will be interested in the discussion of the British government's plan to make it possible for Great Britain to grow all her own cotton in her own colonies.

Prof. Goldwin Smith writes on "The Immortality of the Soul." He treats the subject from the historical point of view first, then considers the present development of thought upon the subject, and in a reverential spirit goes into a discussion of the necessity for the human being at the present time to have a belief in some kind of existence after death.

The frontispiece of the Century for May is the latest picture of President Roosevelt, Henry Norman, M. P., under the title, "The Mother of Parliaments," discusses very interestingly the British Parliament, with illustrations. Dr. S. Weir Mitchell continues his "Youth of Washington" told in the form of an autobiography, and told in a most fascinating manner. The supply of fiction is good. Under Topics of the Times, the editor discusses the St. Louis Fair as a "Festival of Peace," "The Arena," edited by B. O. Flower, is practical, or nothing. It deals in a vigorous way with such questions as "Municipal Ownership," "The Supreme Court in the Northern Securities Case," "The Future of Santo Domingo," "Business Reasons vs. Morals," etc.

The opening chapters of the May Atlantic are made brilliant and entertaining by the first installment of Professor Norton's series of letters of John Ruskin, illuminated by his own delightful and illustrative comments and explanations. Colonel Higginson continues his recollections with a paper entitled "Intensely Human," which contains many salient and pathetic reminiscences of the characteristics of the negro race, more especially of the days before and during the war of the rebellion. The Atlantic's series of articles on advertising, which has been so favorably received, is continued with a paper on "The Humors of Advertising," amusingly treated by Rollin Lynde Hartt. Other delightful essays are, "An Hour with our Prejudices," a characteristically humorous paper by Samuel M. Crothers and "The Work of the Woman's Club" by Martha E. D. White.

The World's Work presents a variety of suggestive articles of contemporaneous interest. The recent Ware Service Pension order gives special interest to "Our Enormous Pension Roll," which is an illustrated statement of startling facts and figures. Business events fresh in the public mind give "Making Cotton Pay," which is richly illustrated, and "Cotton Again King" a fresh value. "The Americanization of Porto Rico" is explained by John Ball Osborne, with many illustrations. "Can Labor Unions Be Destroyed?" by William English Walling, shows the significant growth of the employers association movement. In "Professional Training for Business" H. S. Person tells of an interesting educational step, and "A Flower Garden for Every Child," by J. M. Bowles, tells how a whole city is being beautified. Of timely interest is William Thorp's article, "Our Problem in Santo Domingo." In "The Day's Work of the Mayor of New York" Franklin Matthews writes of the official whose power is second only to that of the president. There are other articles of value and the departments of The March of Events, Among the World's Workers and Some of the Best Books on the Far East maintain a high standard.

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## Family Circle

### From Home Acres.

By R. W. Gilder.

A sense of pureness in the air,  
Of wholesome life in growing things,  
Trembling of blossom, blade and wings,  
Perfume and beauty everywhere—  
Skies, trees, the grass, the very loam,  
I love them all; this is our home.

Million on million years have sped  
To frame green fields and bowering hills:  
The mortal for a moment tills  
His span of earth, then is he dead:  
This knows he well, yet doth he hold  
His paradise like miser's gold.

I would be nobler than to clutch  
My little world with gloating grasp:  
Now, while I live, my hands unclasp,  
Or let me hold it not so much  
For my own joy as for the good  
Of all the gentle brotherhood.

And as the seasons move in mirth  
Of bloom and bird, of snow and leaf,  
May my calm spirit rise from grief  
In solace of the lovely earth:  
And though the land lie dark or lit,  
Let me but gather songs from it.

### Coffee-Pail Ezra.

"No, I can't go," and Ezra looked reproachfully at a pail of hot coffee which he had set down close by, under the shadow of the big ore bin.

"Oh, bother!" said Jack Evarts, "your uncle doesn't need that stuff. He's well now—been well this two weeks."

"I know, but Grandma Hillis thinks he needs it."

"Well, he doesn't. You know, half time he doesn't touch it."

"And sometimes he scolds you if you get in the road of his pick," put in Herbert James.

"Yes," and Ezra stroked the long ears of Nancy, the burro, meditatively. "But, then, you see, he might want it to-day, and it wouldn't be there. And, besides, grandma depends on me to take it down to him."

Still he looked at the coffee pail with no friendly eye. If he had had a mother, or even a Sunday-school teacher, he would have learned long before that duty is duty and must be done, however hard it seems, but he had no one except a feeble, old grandmother and a big, busy uncle, who worked down in the mine. At precisely 10 o'clock every day the boy was sent to him with hot coffee, and the task had grown very wearisome to him. At the first, when Uncle Tom was so weak, and the coffee seemed to do him so much good, Ezra was glad to take it. But, for two weeks past, Uncle Tom himself had protested against it, and Ezra felt that he was making a goose of himself in the eyes of everybody, except grandma. She could not be made to see that Tom no longer needed it.

"No, I can't go," said Ezra, again, taking up his pail and turning toward the engine house.

"It's all nonsense, I tell you," said Jack; "grandma'll never know if you don't tell her, and your uncle doesn't want it."

"I know," answered Ezra, resolutely, "but it is my business. Grandma depends on me," and then he began

climbing the hill as fast as he could go, which, although he did spill some of the coffee, was the very best thing he could do, for he was the sooner out of temptation. It was no wonder that when Jack and Herbert proposed an expedition out into the sage brush after cotton-tails, Ezra looked at his coffee pail in deep disgust. Every day since Uncle Tom had the fever, grandma had sent the boy with the coffee for him.

At the top of the shaft he gave one rueful look at the two boys and the burro out in the shimmering, sunny valley, and then climbed into the car, nodded to the engineer, and slid down into the dark, close mine. The engineer knew his errand, but he had to scramble out as fast as he could to let the car go on to the seventh, from which ore was being hoisted. At the fifth level, that day, the air seemed unusually close.

"I s'pose it's because I wanted to go after cottontails so much that it seems uncommonly hot and nasty down here to-day," thought Ezra. He lighted his candle, and plodded his way along the low-walled drift. He was in the "old works," long ago stopped out, at the far end of which the company had a gang of men making a vertical shaft, or "upraise," as it is called, to the level above. At irregular intervals, cross-cuts came in from the darkness at either side, leading sometimes only a few feet, and sometimes from some distant ore chamber. Ezra was eleven years old, but to pass the black mouth of an unused cross-cut was still an ordeal to him. Something about its thick silence and darkness and its unknown depth awed and troubled him. He had walked some little distance, trying to keep up his spirits with whistling, when he suddenly halted. His breath was coming quick and short and he began to realize that he was breathing smoke. Where did it come from? Lifting his candle, he peered about carefully. He could see no sign of fire, but the drift was gray with smoke—a heavy, curling mass that was coming toward him in sullen silence.

His first thought was to run for the shaft. But no—where were Uncle Tom and the other men? If the fire was in one of the cross-cuts, the smoke would seek the open shaft, as it would a chimney, and the men would have no warning until the whole drift was ablaze and it would be too late. He must find where it was, and he must reach them if they did not already know. He hurried on, but his light grew dim in the smoke, and his feet stumbled over the uneven floor. His breath was growing painful, and his eyes smarted unbearably. He remembered instinctively having read somewhere that one must not breathe smoke, and he stopped and looked back toward the shaft. He could see the faint twinkle of the light that hung over the car track, and he held out his hand toward it as toward a friend. But he knew that his way led in the other direction. He must find the men. He stumbled on, groping with his eyes shut, every breath a stab of pain and his mind holding but one thought—to reach the others before it was too late. Once he fell headlong, but it was a fortunate fall, for the lid of his

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coffee pail flew off, and half the contents were dashed in his face. Quickly righting the pail, he dipped his handkerchief in the remaining coffee—one of the big red cotton handkerchiefs of the mining camps—and tied it over his head and face. He could have cried from the feeling of relief that it gave, and the way grew easier until the heat dried the handkerchief and forced him to take it off. Then he groped and stumbled and fell, and picked himself up, and ran on and fell again, and then on once more. His strength was giving out, and the curling, lead-colored mass wrapped about him closer and thicker. It was the battle of a child against a relentless, unreasoning foe, and it was bravely fought. But he could not fight always. His foot caught beneath a loose board, and he fell at full length. Vaguely he felt that the struggle was over, and he was glad he had done his best. He gave a little gasp—and then sat up and looked around him in surprise. The air was clearer, and he could breathe. There was smoke, certainly, but still he could see and breathe. Where was he? How did it happen? And then he saw what made him more anxious still for the men in the upraise. His fall had carried him just past the mouth of a deep cross-cut, from which the smoke was pouring in thick, leaden masses toward the shaft. He could hear the dull crackling of the burning timbers, and he knew that the time was short. He stood up and tried to run, but his mind was in a whirl, and his legs tottered beneath



him. Still he would not give up. The worst was past, and as his head grew clearer in the better air, his strength began to come back also.

In less than five minutes the men in the upraise were standing about him, and he was telling them as quickly as he could of their danger and of their one chance of escape.

"We must make a dash for it," said Tom Hillis, who was always the leader. The men nodded, threw down their picks and shovels, and marched grimly out into the drift to meet the foe. How Ezra got through the second time he never knew. He remembered being dragged along by hard, kind hands and, at the last, being lifted on a pair of strong shoulders and carried "pick-a-back" like a baby, but when he opened his eyes he was in the hoisting room, and the superintendent of the mine was there, too, looking very grave and anxious.

"Will he live?" he was asking of the doctor, who was stirring something in a glass.

"Oh, yes. He'll not die yet. He's a plucky chap. He will be all right in a little while."

"It is strange how things happen," the superintendent went on. "It is certainly strange. If this boy had not been going about his plain, everyday business this morning, these men would have been smothered, and the whole mine would have been in such a blaze that we couldn't have stopped it."

When Jack and Herbert came home that night with four cottontails they were very much surprised to find that "Coffee-pail Ezra" had become a hero in the camp, and was to be taken into the superintendent's family to go to school with his own boys.

"It' mighty queer how lucky some folks are," said Jack.

"Tain't so queer," answered Herbert, "when you consider how plucky some folks are."

"Humph. I guess anybody would have warned those men!"

"Maybe they would, and then maybe they wouldn't. But what I am thinking is that there isn't more than one boy in the camp that would have been down there with that coffee-pail when the other boys were going out hunting. That's were the pluck comes in, I'm thinking."—*Clara E. Hamilton, in Southern Churchman.*

#### When to Expect the Millennium.

When all Christians are as keen after unsaved men as insurance agents are after the uninsured.

When all ministers present Christ as urgently as wide-awake salesmen hustle for orders.

When the Sunday-school lesson is studied as eagerly as the bargain-counter "ads."

When the newspapers give a column to a rescue and a line to a murder.

When all the theological seminaries believe as heartily in revivals as they do in higher criticism.

When all the virtuous work as hard to save a child as the vicious work to damn it.

When the missionary offering is as popular as a Wall street investment.—*C. E. World.*

#### May Flowers.

How the first May flowers must have cheered the hearts of the Pilgrim fathers after that dreary winter at Plymouth! Their trailing pink and snowy bloom is intertwined with many an unwritten story of those days of hardships and adventure, when the arrows and tomahawks of the red men made doubly welcome those sweet-scented visitants in a strange land. They must have been blooming fragrant and fair in the warm, sunny spaces around the cabins, and away deep in the pine forests at the right and left, which stretched away behind the infant settlement in leagues of wilderness, full of perils from wild beasts and murderous Indians, in that early spring day when Samoset stood in the village square in savage gear, shouting his greeting, "Welcome, Englishmen!" By that time maples were in bloom, outlining themselves like trees on fire, and willows and poplars were hanging out their catkins like caterpillars, like tufts of gray wool, like soft, furry pussies, or, all in golden green, dropping dust of gold.

Pleasanter greeting to those pathfinders of old were those pink and white blossoms, lifting themselves up through the slush and lingering drifts, than even the friendly voice of the Indian Sagamore. In a sense it was the greeting of the new land to the strangers, and offered some sort of compensation for what they had left behind in old England—the primroses, hyacinths, eglantines, and all those fair flowerets which Chaucer, Shakespeare and Spenser have celebrated in their verse. We can imagine the Puritan children brushing away the dry leaves in many a hidden recess, and gathering at their will the fragrant offering or the dainty nosegay which their mothers—those stiff, old fashioned dames in their grosgrain gowns, stamen petticoats, kerchiefs and coifs—placed in their quaint mugs or pitchers of delft, to set where the homely rooms would be made pleasanter for their sweetness and bloom.

And the Pilgrim daughters, sweet Mary Chilton and graceful Priscilla Mullins, the heroine of Longfellow's "Courtship of Miles Standish," doubtless, as maidens do now, wore the pretty things on their bosoms or in their hair. It is pleasant to think of this bit of romance in their hard, prosaic lives, and the flowers, "modest and sweet," as the poet says, are excellent types of Puritan maidens. Doubtless Priscilla many a time brought in the "Puritan flowers," to shed sweetness in the home of John Alden, whose "Mayflower" she was, and where she spun like the "beautiful Bertha, the queen of Helvetia," choicest picture that we have of those primitive days.—*F. M. Colby in New York Observer.*

"Yes, sir, I allus have believed providence does everything for the best."

"How 'bout that March harricane?" "Split the trees to kindlin' wood—stove length."

"Well, how 'bout the airthquake?" "Swallered the land ten minutes 'fore the sheriff come to levy on it."—*Atlanta Constitution.*

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## With the Children

By J. Breckenridge Ellis

### The Green Witch.

#### CHAPTER XI.

Perhaps it was a mistake for George to make the long journey to the cattle shed on successive nights, since he was unused to long walks. But he was anxious to have his duty done for that week, and though he dreaded a second encounter with the "Green Witch," he set forth Tuesday night, resolute to keep the promise he had made Spot Stoner. His apprehensions were unrealized. He did not encounter Margaret, though as he wrote Spot's name, the sight of the bloody signature just above was like a ghostly presence.

The next day when he drove up before the sidewalk in front of the grocery store, Mr. Stoner was standing at the door.

"You look sleepy," said the grocer, looking keenly at his employe. "I'm afraid you're carrying this studying-business too far. Just as sure as you try to hold to business with one hand and education with the other, you'll be pulled to pieces."

"I did not study last night," George replied.

"They don't any more go together," pursued the other, "than hot biscuits and ice cream. I'm not complaining of your work, for you're all right. And I've a notion to promote you. But I've got to feel sure you're what I want. I want a person that thinks his business and nothing but it! All this Latin and mathematics and gim-cracks you're loading up with, will just make you run slower through the world. You've got your living to earn, and there's a living for you with me. Will you have it? The less cargo you have aboard, the swifter you'll travel. Will you clamp your mind to your business, and keep it clamped? You're wasting time studying at nights. It's not only that you ought to be asleep so you can work with better spirit the next day; it's more than that. You're filling your head with a whole lot of stuff that is inconsistent with the necessities of your condition. A fellow's head is like a balloon; the more you crowd into it the lighter it gets."

"Mr. Stoner," said George, with some hesitation, "if I ever fail in my duty to you, I shall deserve dismissal. But as long as I work faithfully, I hope you won't insist upon my giving up everything. I mean to make a man of myself. I know there is a high place for me in the world, and I shall do all I can to reach it, without neglecting duty."

"I believe there *is* a high place for you, George, and I like you and respect you, and will help you to it, if you agree to drop your foolishness. I'll make a man of you, for your own sake as well as for your father's. And the way to make a man of oneself is to make money. You've got to have it to be anything. Money isn't in Latin, or science, or literature; it's in hams and corn and wheat and potatoes. You want to reach a high place? Money will buy the ladder to the highest places in this country. Look at the long-legged, worried-faced, spotted-

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clothed school teachers over the county, with enough geography and arithmetic in their craniums to lay off a world just like this one, and estimate the cost of it. They work in knowledge, just as a miller does in flour, but how much is thought of them? Not one has as much influence and power in the community as a successful stock-dealer, however ignorant, who has thought nothing but cattle so long that he is humped over and droop-headed like one of his own bulls."

"And you want me to be like that?" asked George laughing.

Mr. Stoner looked fixedly at George and said, "Will you give up this education nonsense like a sensible fellow?"

"Mr. Stoner," said George, "to give up that would be giving up the part of myself that I honor most. I suppose I am not by nature a business person. I know money is important, but I can't help thinking other things are more important, too."

"We're wasting precious time," said the other abruptly. "There's a load for you in the house." George dejectedly entered the store, and carried out the various packages. "And the sack of flour is for Tuck Hootin," said Mr. Stoner, completing his directions in a dry voice. "Know where he lives?"

"Ye-es, sir," said George, his spirits falling still lower.

"Lives in a tent—Hobbs's addition," said the other entering his store. George drove away, realizing that he had lost the chance of promotion. Yet he felt that he could not have acted otherwise. As he drew near "Hobbs's addition" he almost forgot his conversation with his employer. The recollection of Tuck Hootin's threats came vividly to mind. He fancied he saw the drunken man, disheveled and armed with a stick, hiding in his tent, ready to rush forth and offer battle. "Hobbs's addition" appeared queerly deserted. No one was to be seen in the narrow, ill-kept lanes. The tent came in sight, grimy, silent, sinister. The front curtains were tied back with greasy ropes showing that someone was at home. Even Old Poll sniffed the air suspiciously. As George climbed from the wagon, he wondered if Tuck had ordered the sack of flour to get the young man in his power. Feeling somewhat like a soldier sent to face certain danger, George drew the sack upon his shoulder and passed through the space where once had stood a gate. At that moment a man issued from the tent. It was Tuck Hootin.

The former delivery-man was tall and thin with a hard, dry, wrinkled skin, heavy black eyebrows, a nose like an eagle's beak, black and rather small eyes, and a long suit of hair. The condition of his hair usually indicated Tuck's degree of sobriety. On the occasion of George's former visit to "Hobbs's addition," this hair had risen like a threatening black tide

from behind, had run riot over the face, had overflowed the collar. Now it lay in peaceful repose, pasted low upon the brow in two symmetrical scallops.

"Ah, my son," said Tuck in a genial voice, "this way, my son, this way! Strange to see another delivering from that wagon! But the world itself is strange; I am strange; you are strange. Follow me." He bowed his towering form, and entered the tent. George obeyed with hidden reluctance. The tent was thrown together into one large circular apartment, but certain looped-up curtains showed where, at night, it was divided into rooms. There was a board floor not very neat, and bare of covering. Mattresses, covered by red spreads, were upon the floor, and the air was faintly suggestive of them, though it spoke louder of a pot of cabbage which was blubbering on a rusty stove. Before the stove sat a large, hard featured woman with an iron spoon in her hand. Upon the floor sat a girl, of about George's age, dressed in rags. The woman was untidy and meanly clothed. There was, indeed, no evidence of aspirations above sordid poverty, save in the two glistening black scallops upon Tuck's brow.

"Set the sack in this goods box," continued the master of the tent in his friendly voice, "and at the same time receive my thanks for burdening yourself with the load."

"Hain't he paid to do it?" said the woman suddenly, rapping the tin top of the cabbage-pot with her spoon.

"Mr. George Clayton," said Tuck, as the other slipped the load from his back, "this is my wife."

"I hain't his first one, nuther," remarked Mrs. Hootin, who did not appear in an agreeable humor. "I hain't the only fool of the name."

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Tuck looked thoughtfully at the large, forbidding lady, and apparently gave her up. "And this is my daughter, George," he said, nodding toward the girl who sat upon the floor. For the first time she lifted her face, but George had recognized Marget at the first glance. There was a dull red glow in her cheeks. Her hair was unkempt, and the condition of her garments heedless and dirty. Her eyes met his defiantly—thus he interpreted the steady gaze. He bowed and turned away.

"The other children are all at school, or I would present them," said Tuck. "Except Lizzie—she hires out; she's a steady girl and helps her poor father and mother earn a living. She's only thirteen, too. Marget—she sits before you—will not turn her hand to work. But we have to put up with what is pushed upon us. I do; you do."

Marget bowed her face again, and plucked nervously at her short skirt. George murmured something about being in a hurry, and left the tent. Tuck followed him to the wagon.

"My son," he said, "when you were passing here one evening, you found me not exactly myself. Not being myself, I threatened you, and said it was my intention to punish you for depriving me of my job. I hope you have forgotten my foolish words. Of course I know it's not your fault that I lost my position. I would not have spoken so, had I been the original Tuck. But people cannot be always themselves. The world is constituted along those lines. I can't always be; you can't; who can?"

"I am very glad, sir, to hear you say this," declared George heartily. "I have been very much troubled by the thought of exciting your enmity. I did nothing to displace you at the store. It was just—just luck."

"Yes, yes, my son, say no more about it. What did you think of my wife? Isn't she a large, able-bodied person?"

"She is quite large," responded George, gathering up his lines.

"Yes, so she is," Tuck responded not without enthusiasm. "I just got her about a week ago. She's a large woman. Well, good-bye, my son."

George had not driven far from "Hobbs's addition," when he was hailed by Mr. Teeny, who wanted a lift to town. As the teamster climbed upon the seat, he observed, "I see you a-comin' outen pore ole Tuck's tent. You'd better of took my warnin', George, an' not a-come a-nigh him."

"I was obliged to bring his sack of flour," responded George.

"It is fur you, of course," replied Mr. Teeny indifferently, "to choose betwixt a sack of flour an' a busted head. When I've warned a man, I've did my dooty; an' ef he gits ran over by the engine after that, he must not lay his injuries to the injustice of our social system."

"I am glad to say," replied George, "that Mr. Hootin is quite friendly with me, and doesn't bear me ill-will for getting his position. He spoke frankly and, in a way, apologized for what had happened."

"There air two Tucks," said Mr. Teeny didactically; "drunk Tuck an' sober Tuck. The two ain't nothin'

similar. To be on the safe side of my brother-in-law—or, as I may say, my half-brother-in-law, now's he's got him another woman—I say, to be on the safe side, you must make friends with drunk Tuck and sober Tuck. They don't know each other. Him a-layin' hisself out to be polite when free from the influence, won't cut no figger with drunk Tuck. Like as not, he's pitfallin' fur you right now, so that when he's under the influence, he kin git you easier by the gills. When you fust went to workin' at Stoner's, I heerd Tuck 'low he'd trim you. He hain't never done it, has you he?"

"Certainly not."

"Well, now, ef you get ran over, don't say they warn't no signposts up, with 'RAILROAD CROSSIN'' on 'em in white letters. An' no wonder! Pore ole Tuck have had enough troubles to make him sour. It don't matter how sweet an' juicy yore fruit is when you go to preserve it; ef you don't put in sugar, but contrary-wise, add vinegar, what sort of a mess do you concoct? Thus has it been with pore ole Tuck. He was as good a peach as ever growed, but society when it put him up, left out all the sugar of prosperity. He's sour to the seed. Do you blame him? I blame society. But it matters not who we blame; the effect will be the same, if he meets you alone while under the influence. He have cast about fur some sort of anchorage. You see his new wife, I reckon. She's a large woman."

"Yes, sir," said George.

"Yes, Tuck have got a strong, massive woman. But Mag Hootin still idles an' sulks an'—did he tell you the plan?"

George shook his head. The conversation was enjoyed only by Mr. Teeny.

"He's goin' to send her forth into the world'. He's goin' to set her upon her own responsibility. Work or shirk, do or rue, it's to her to make decision. She won't do nothin' at home, she won't hire out, she won't obey her pa. Tuck's new wife says to send her forth; and Tuck's a-goin' to do it."

"How will he send her forth?" inquired George, mystified by the rolling phrase.

"He'll lead her to his tent-door," said Mr. Teeny, "and wave his arm and say, 'Mag, there lies the world. Go an' dig yoreself a hole in it!' And she'll go, or pore ole Tuck will know the reason why! But she needn't come to me. It's all I can do, under our social system, to earn enough for my own fambly; I can't divide with a girl, though my niece, who won't lay her han' to a lick of work ef she know's what it is!"

"Oh, Mr. Teeny!" cried George in distress. "What will become of her if she is thrown out of her home among strangers? She is just a girl! Surely her father won't force her to go away. Think what may become of her—of any girl her age—without money, or friends, or a home."

"She's no 'count, George, she is too onry to live, rohow. Nobody deserves sympathy who isn't willin' to work to earn it. What 'll become of her, I don't know. Ef she'd fall to work, it 'ud be different. It all depends on her, not on us."

This conversation with Mr. Teeny

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depressed George for the remainder of that day. All the stores had agreed to close of evenings at eight o'clock until spring, and this gave an extra hour for study; but as the young man sat alone in his room, he was unable to fix his mind upon his books. There floated before him the vision of the waterfall with the moonlight over it, a form seated upon a prostrate tree near by, and the red and brown and yellow leaves falling ceaselessly. He seemed to see Marget's face, and upon it a haunting appeal, an unutterable longing, a charm, the very embodiment of the hazy, ethereal beauty of October. He heard her voice mingling wonderfully with the nature-music of the stream; he caught her words,

"There's no place so dreary as the place that I call home."

(TO BE CONTINUED.)

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**Business Notes.**

Orders continue for "Sunlit Way," a children's day exercise of rare merit. 5 cents each, 55 cents per dozen, \$4.25 per 100.

We have at last secured an American Revised New Testament, in full cloth, for 20 cents, postpaid. We have the Bible for 45 cents, postpaid.

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The remarkable book offer, which has been standing as per our announcement, goes out in one week from this issue of the paper, so the tardy ones must now move quickly or be left for good.

The offers for "Helping Hand" come from the young people who wish to post themselves on the Y. P. S. C. E. work in all its organization and workings, and 25 cents is well invested with that in view.

Our stock of marriage certificates and booklets has been greatly reduced this last week, but is again fully supplied, so you need not wait, but on with the ceremonies, then the certificates. Price, 20 cents and up.

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"The future, after all, will not usher in so great a change as some imagine. This mortal must put on immortality, but we will hold to the types of character which we have formed here. It may be that we take up our future life very much at the place where we lay down the present." Dr. W. T. Moore's very suggestive treatment of this subject in "Man Preparing for Other Worlds" (500 pages, crown, 8vo, \$2), is but a part of an exhaustive analysis of the spiritual man's career. It is the most original book written on this subject.

A brother in remitting for other copies of the Life of John Smith, asks, "How can you sell such a book in such binding at 50 cents?" Well, we just can't, but then, we said we would and we are going to stay with it, at least one week longer; but unless the offer is renewed it goes out then. Tidings of Salvation is the cheap book this week, and in boards at \$1.25, prepaid, is as cheap as "John Smith." But the stock is limited.

In a lengthy review of "Man Preparing for Other Worlds," price, \$2, the Christian Century says: "We have here a big theme and a big book.—Dr. Moore has given us a readable book and one that suggests profound thought and inspires high living.—The author has no fears of the finding of the modern scientific spirit. Neither evolution nor criticism has any terror for him.—The book is what the author wished it to be, practical. Its spirit is always thoroughly Christian. It abounds in the Christian graces, faith, hope and charity. The author's faith in God and love for man are so real and so large that he is always optimistic. Human life begins well, has its ups and downs, but ends gloriously. Of the fact of God's fatherly love and the hope of the glorious issue of man's discipline, the book leaves no doubt."



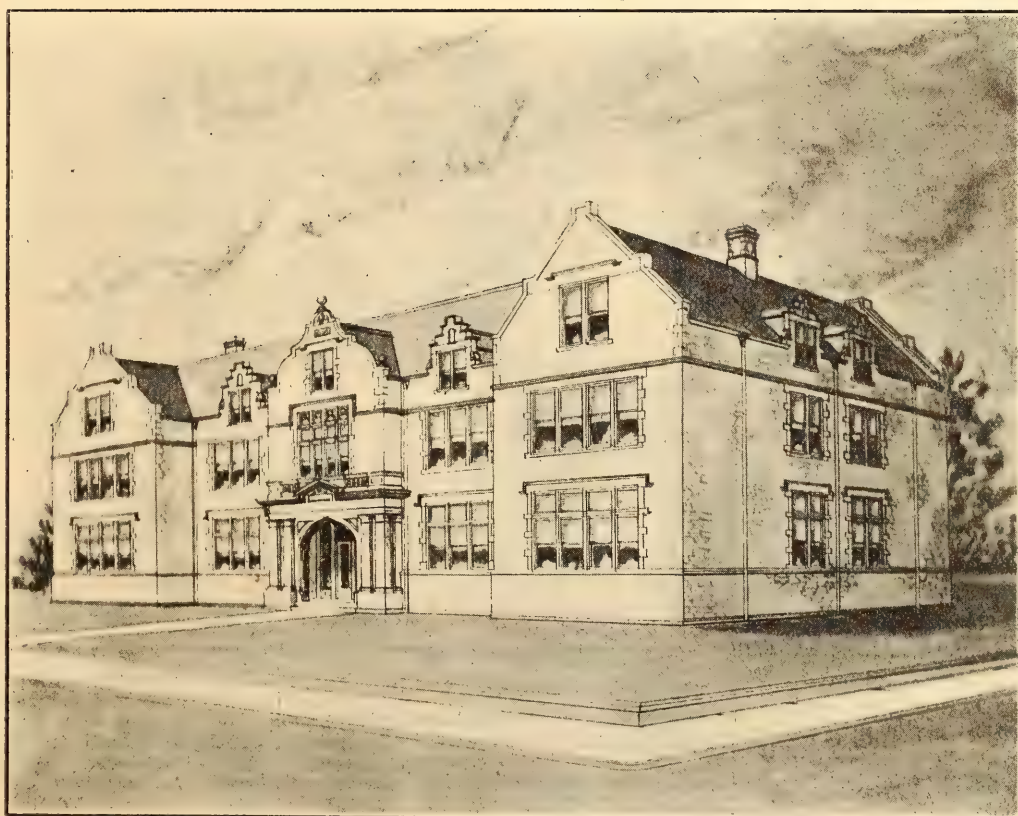
# THE CHRISTIAN- EVANGELIST

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For the hope whose glad fruition  
Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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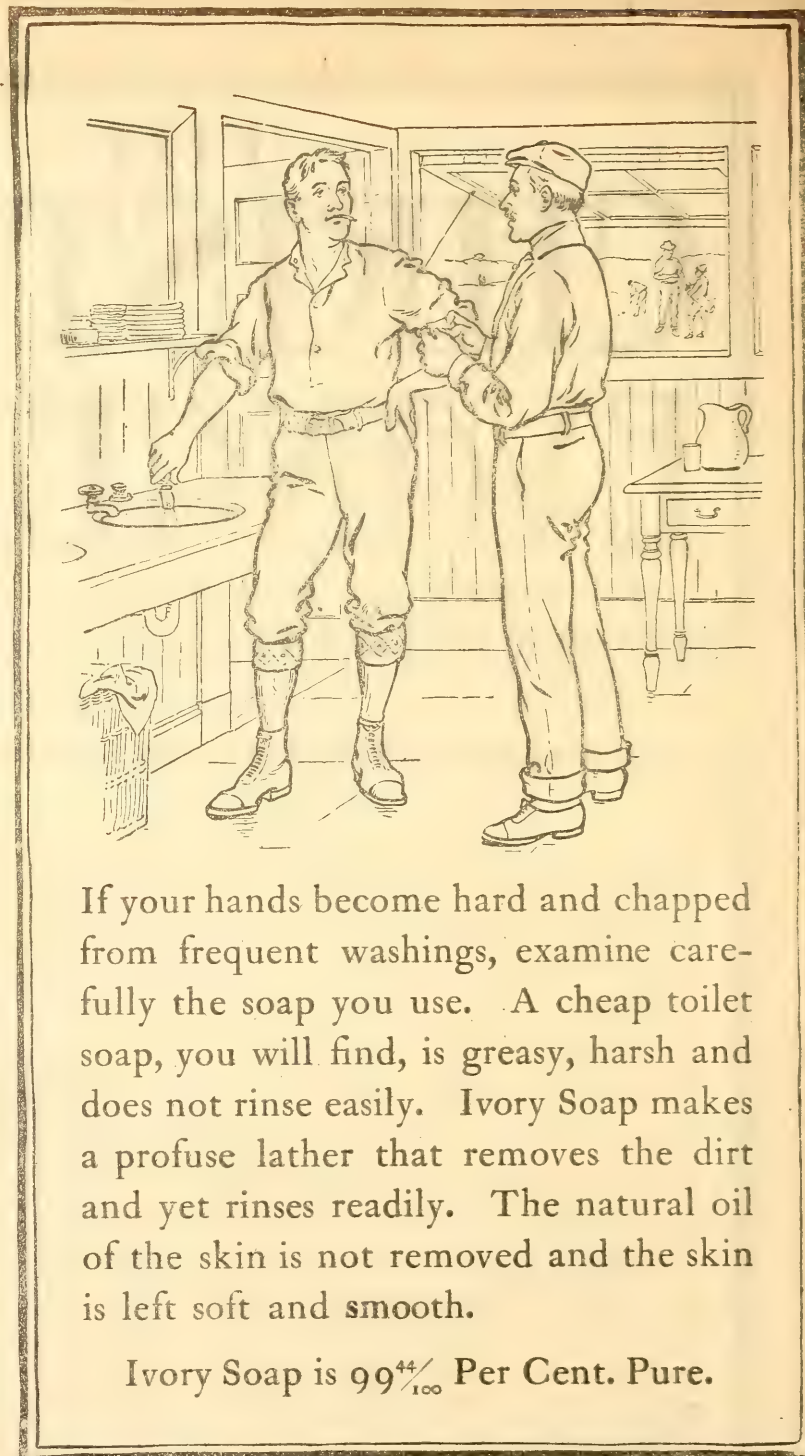
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### Christian University.

On last Monday we moved into the new university building at Canton, Mo. Appropriate services were held in the morning at chapel exercises and the students had a bon-fire and general canonading at night, at which time about 20 pounds of powder were burned.

The building will accommodate about 500 students. It is the finest modern school building in the state; many others are more costly, but none are better suited for the purpose for which it was built.

It has 36 rooms, including reception rooms, library, chemical, mechanical and recitation rooms for music, art and business department; also a gymnasium for the boys, another for the girls and separate wardrobes, wash and toilet rooms for each. The chapel is furnished with modern folding seats, a large rostrum and double swinging doors for all rooms.

The building is lighted by electric lights

and heated with steam heat, and all classes, including opening and closing of school, are regulated by a large \$200 automatic clock with three subordinate automatic locks; and electric bells and speaking tubes are connected with each room from the president's room.

There is running water from an artesian mineral well, which for medicinal properties, I suppose, is not surpassed by even the famous White Sulphur Springs of West Virginia.

As a health resort for a large body of students, Canton furnishes unsurpassed advantages. Board, house rent and tuition are reasonably low, so that the future of the school cannot but be prosperous, and nearly all this building has been done by the people of Canton.

Now if the brotherhood of the state will endow it as it should be, Christian university can be made the most influential school in the country.

THOMAS WALLACE.



# THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

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## Current Events

The Cuban republic is two years old. That is a greater age than many administrations have attained in Latin-American republics, and, as there is no imminent probability of a revolution, it must be conceded that the Cuban government has earned for itself a very considerable measure of confidence from the world at large. On May 20, 1902, the American flag was lowered at Havana, the single-starred Cuban emblem was hoisted, and General Wood, with his troops, sailed away from the island. Cuba has had her troubles since then. Some of them have been serious and one, the question of paying the members of the so-called "Army of Liberation," is not yet satisfactorily settled. But, thanks to the kindly care and wise oversight of her foster-mother, the infant republic has escaped the most dangerous diseases of infancy. The commerce of the island has very greatly increased over that of the most prosperous years of the Spanish regime. The history of the past five years has proven several things. It has proven the wisdom of introducing a people to self government gradually when they have not been accustomed to it. It has proven that hauling down the flag is not necessarily either a dishonorable or an unwise procedure. It has proven that, under proper conditions and with the necessary safeguards, a composite Latin-American people may be capable of governing themselves reasonably well, and so it has justified the attitude which the United States took in the war with Spain that Cuba should be free.

Notable among all the notables who are to visit the United States this World's Fair year, is Prince Pu Lun. Prince Pu Lun, crown prince of China and heir apparent to the throne of that ancient empire. He comes ostensibly as Chinese commissioner to the Louisiana Purchase Exposition, but a less exalted dignity could have filled that position quite as well, and his office is really a much larger one than that. He is an ambassador extraordinary to the American people and also an educational and industrial commission to find out everything worth knowing. During his tour through the United States he

has adopted as democratic manners as possible to enable him to come into close touch with the people who represent the enterprises in which he is interested. He does not speak English, but the genial and accomplished Mr. Wong, who accompanies him as vice-commissioner, serves as interpreter. During the past few years the United States has had a few Chinese visitors who have given us a new idea of the possibilities of their race. First came the great Li Hung Chang, who was perhaps more great than good. Then Minister Wu delighted us with his eloquence and surprised us with his opinions. Mr. Wong himself has made the best possible impression. And now the imperial crown prince, by the very fact that he is willing to go so far from home and to express his eagerness to learn what he can for the improvement of his people, has won our respect and quickened the hope that he may, when he comes to the throne, give China a genuine reform administration.

The rule against employing married women as teachers in the public schools has been in force so long that we have almost come to consider it a natural and inevitable arrangement. Attention has been called to it again by the recent case of a teacher at whose death the fact was revealed that she had been married for eleven years, but had kept her marriage secret even from her closest friends so that she might hold her position. Probably there are not a great many cases of this sort. But, however that may be, the working of the rule is of doubtful value. It was intended to prevent married women from teaching. Its effect is to prevent teachers from marrying. These two things are not the same. The fundamental error which seems to underlie the present rule is the assumption that the distribution of positions in the public schools, at least so far as women are concerned, is a sort of charity which should be bestowed upon the most needy applicants, and that unmarried women need the money more than married women do. The second of these assumptions may or may not be correct. The first is perhaps more posterously inaccurate than any other one proposition which could be made about the teaching profession. Our schools are not eleemosynary institutions, and it is not the bestowal of

charity to give a woman a place on the teaching force. The pay roll of the public schools is about as far from being a pension list as anything could be. Considering the increasing demands that are being made upon the teaching profession, and the more and more rigorous demand for efficiency, it seems almost time to eliminate spinsterhood from the list of necessary qualifications for obtaining or holding a position in the public schools.

The "Cleveland peril" refuses to go down; not because there is any probability that the nomination will fall to him, but because there seems to be no probability that it will go to any other one person. The Hearst boom was called dead after the decisive defeat of his supporters in the Indiana Democratic convention last week, which was considered rather a crucial point in the campaign. But the almost simultaneous convention in Iowa elected a Hearst delegation. As the matter stands now, 122 delegates have been elected with instructions to vote for Parker, and 76 for Hearst, while a considerably larger number of the delegates already chosen will go to the convention uninstructed. The Hearst managers are still claiming that they will control more than one-third of the votes in the convention and will thus be able at least to exercise a veto power under the two-thirds rule, and dictate terms.

The Republican leaders are trying to find men to fill two important vacancies: the nomination for the vice-presidency and the chairmanship of the national committee. It is rumored that Mr. Cortelyou will resign from the cabinet to accept the latter place. The national chairmanship is an immensely important place, and the tendency, as it seems to us, is to make it too important. To be an eminently successful chairman, a man must be, or must for the time become, more a partisan than a statesman, and in so doing he inevitably acquires a sort of reputation which disqualifies him from rendering the highest possible service to the country.

As to the vice-presidency, Mr. Cannon is busily denying his candidacy, and Mr. Hitt, of Illinois, admits his own willingness to be considered in that connection. The history of the vice-presidency does not warrant the spirit of levity in which that office is



usually viewed. Eight men who were elected as vice-presidents have later occupied the presidential chair, three by election and five by succeeding to the office on the death of the president.

Two state contests have attracted very wide attention. Mr. Folk has now enough instructed delegates to insure his nomination for governor on the Democratic ticket of Missouri. He has not attempted to dictate the ticket, but it is very clear that if a man like Mr. Cook, who is clearly not in sympathy with Mr. Folk's ideas, be chosen as secretary of state, the Missouri electorate will not only put themselves in an anomalous position, but will do much to defeat all progress in the direction of purer government. In Illinois, in the greatest "deadlock" fight on record, the Republican convention adjourned until May 31. After fifty-eight ballots there was little change in the situation, other than that Governor Yates's chances for re-nomination seem very slim. But by throwing his forces to any candidate he can name his successor. Who will it be? Deneen, the upright young Chicago attorney, is our own choice. He is much the stamp of man that Mr. Folk is.

The Methodist conference at Los Angeles has been unique in more than one respect. Perhaps the most striking event up to the time of this writing has been the break in the ranks of the episcopacy. No less than eight vacancies were created by death and retirements, five of these being superannuated by vote of the conference. This is an unheard-of proceeding. Dr. Merrill, who has for thirty-two years been a bishop and for nearly sixty years a minister, voluntarily preferred a request to be placed upon the retired list. Bishop Foster, who since 1896 has lived in retirement in Boston, and Bishop Hurst, now dead, made a second and third vacancy to be filled. Then the conference did the unusual. It retired five bishops by reason of age and infirmity. None of these distinguished Methodists is incapable either physically or mentally. This fact made it all the more heart-rending and there was quite a respectable minority against the proposal, yet the majority of the conference believed that the church as a whole could be better served if these beloved and tried servants should in active duties give place to younger men. Long journeys and the constant burden of responsibility were the reasons for the change. So Bishop Andrews, noted as a skillful administrator, Bishop Foss, scholar and educator, Bishop Mallalieu, of evangelistic fame, Bishop Walden, administrator and publisher, and Bishop Vincent, founder of Chautauqua and one of the inspirational men of this age, have been relieved of the active required duties of their

office, though they will retain general episcopal functions, such as being advisers of the church and members of its chief committees and, in emergency, or at request, may act as chairmen of conferences. After six months they will be on half-pay. There is no degradation of these distinguished leaders in this act of the conference. If the mere loss of active office should be felt by any of them he may take consolation in a remark once made by a good Methodist bishop that "there will be no bishops in heaven." And it is not a question of the "dead line." That varies with the man. Many a preacher of sixty or seventy years of age is to-day more effective in his work and more valuable to the church than many a one just out of college or in middle life. But while a man of seventy may give unequalled counsel he may be far from the best person to go on a hunting expedition.

The World's Fair executive and St. Louis newspaper men had as their guests during the whole of the past week, journalists from every part of the United States and many countries abroad. It was a great gathering and has accomplished much, we are sure, that will count in the interests of good, right and truth. One of the most interesting speeches was that of Captain King in the opening of the World's Press Parliament. The editor of the Globe-Democrat very briefly contrasted the difference in the numbers of the newspapers one hundred years ago and to-day. Then there was but one newspaper in all the Louisiana purchase. To-day there are over 7,000, or more than there were one hundred years ago in the entire world. The 1,000 people of St. Louis had no means, one hundred years ago, of "printing the momentous fact that the United States had suddenly expanded to continental dimensions. It was only by hearsay and the slow speech of hunters and trappers that the news was carried to the 50,000 inhabitants of the acquired territory of 1,000,000 square miles, in which there is now a population of 15,000,000, or one person for each dollar of the original investment. There were then but 220 newspapers in the whole country, not so many as there are now in Oklahoma. Four years passed before the first American newspaper was established west of the Mississippi." Now there are great newspapers in all the large cities and they are of metropolitan rank in all but circulation, and compared with New York journals they probably reach a wider circle of readers, when the populations of cities are compared. As Captain King said, the newspapers "constitute a permanent and potential force in the world, helping to shape those steps of destiny which we call the march of civilization." And one of the notable expressions at this

parliament was the repeated wish that the press be above everything else "an agency of peace."

It is believed by many keen observers that not the drink curse, but the betting evil, is the great open sore in the life of England. It would be difficult to say which of these vices of the old country is the more regnant in our own country. From the open enemies it has made, the drink evil seems to be greater, it having even a political party pledged to its annihilation. But the ramifications of the gambling evil are very wide. A great blow has just been delivered to it in the decision of President Clowry of the Western Union Telegraph company to discontinue that company's special race-track service. If now a national law could be passed prohibiting newspapers containing betting news from passing through the mails, the greatest source of evil connected with horse-racing would be very much minimized. Chicago recently abolished what are known as "tickers," but the newspapers still supply betting tips and publish the "odds." The information is not so up-to-the-minute, but it is none the less a great source of evil. In New York an effort is now being made to close the pool rooms, and it is positively declared that last year's policy of suppression at Saratoga will prevail this year.

The war news is very unreliable. Many rumors are in circulation. Some minor and unimportant skirmishes have taken place, victory being on one side and then the other. One report says the Cossacks stopped the advance of the Japanese on Mukden. And the Russians claim the capture of three Japanese cruisers. The most important report, were there truth in it, would be the repulse of the Japanese in an attack on Port Arthur. This attack has been expected, and if the Japs have been repulsed, even though the rumored 15,000 loss be greatly exaggerated, it may mean a serious blow to their plans and their ultimate outworking.

Not all policemen are bad, but the majority of them, unfortunately, are under the control of Police bosses. The conviction of Thuggery. of Patrolman Flynn, of St. Louis, may be a warning to both police and wire pullers that the public not only has rights, but can, when it will, insist on them. Flynn failed, according to the evidence, to do his duty and connived at thuggery practices at a recent election in St. Louis. But much has yet to be done before citizenship can claim its victory over rowdism. The conviction of Flynn, however, is an important initial step.



## "Dr. Harris and the Agnostic School-House."

Soon after the meeting of the National Educational Association in Boston last year, we published in the *CHRISTIAN-EVANGELIST* an extract from an address by Dr. W. T. Harris, United States Commissioner of Education, in which, arguing against the introduction of religion into the schools, he was reported as saying that "the attitude of mind cultivated in secular instruction is unfitted for the approach to religious truths," and that the mood of mind suited for the acquisition of an education "is necessarily hostile and skeptical in its attitude towards religious truth." Without having read the whole speech, we ventured to criticise the statement as ill-considered, as out of harmony with the facts, and as well calculated to injure the cause of religion. We insisted that there was no such hostility as the statement from Dr. Harris indicated between the method of acquiring religious knowledge and that of acquiring any other knowledge, and that the remark seemed to us to indicate the lack of a clear apprehension of religion as a normal and essential part of our human nature.

We have seen no other criticism of the address until recently, when our attention has been called to a pamphlet under the above title written by Timothy Brosnahan, S. J. This shrewd Roman Catholic scholar has seized with eagerness what he calls the "frank admission" of Dr. Harris, and makes it the occasion of setting forth Roman Catholicism as the champion of religion and of religious instruction as against Protestantism, which favors methods of instruction hostile to religion. We are pleased neither with the spirit nor the apparent motive of the pamphlet, but at the same time it clearly points out the erroneous character of the statement of Dr. Harris, and uses it with great effect to buttress the Roman Catholic position in relation to the public schools. There is apparent justice in the point he makes that while Protestants have been very quick to denounce Roman Catholics as un-American for calling our schools "ungodly," they seem to have become as "silent as the dumb dogs of Isaias" in the presence of this statement of Dr. Harris. We do not know whether the address was criticised at the time of its delivery or not, but we have not noticed any adverse criticism in the religious press since then. We are sure, however, that, if the idea prevails that the training in our public schools unfits the minds of the children for the reception of religious truths, both the public schools and religion must suffer from the false idea.

It is not without force that our Jesuit brother states the logic of Dr. Harris's position thus: "The Creator has endowed us with intellectual faculties which we cannot exercise in ac-

quiring a knowledge of His creation and the laws by which He has ordered all things in measure and number and weight, without becoming hostile to Him and skeptical regarding His existence and attributes." That would, indeed, be a strange fact if it were a fact. He also points out the fact known to all educators that the "principle of authority" has its place in education just as truly as in religion, and that it is impossible for children "to verify the source and to submit all tradition to probabilities of common experience." Referring to this statement, our critic says: "Fancy the boys and girls of some elementary school, or even high school, sedately verifying the sources of history, surrounded by ancient tomes, original records and the documents of official archives, delving into the public and private correspondence of historical personages, collating passages from one source with those of another, reading with ease the various languages in which diplomatic and state papers are written." The fact is, there are only a few scholars that do this sort of work, and the rest of us take it on their authority. In further satirical treatment of this theory of verification, this Catholic critic says: "The school children of the land would become a horde of sixteen million peripatetics in knickerbockers and short skirts, always on the road, verifying the existence of geographical places from the last discovery of Nansen to the remotest point reached by southern explorers, wandering from the date line in the Pacific ocean around the world back to their point of departure. Life is too short and too valuable, and skepticism too foolish and expensive."

In the closing part of the pamphlet, the author deals very effectively and, as it seems to us, unanswerably, with the statement that the methods of education necessarily produce hostility and skepticism toward religious truths. A strong plea is made also, for the religious education of the young. Protestants believe in this, as well as Catholics. The problem is how to get this moral and religious training in the schools supported by public taxation without offending a part of those whose money supports the schools. It has been understood that the two elements opposed to the introduction of unsectarian moral and religious teaching in the public schools, were infidels, who want no religion at all, and the Roman Catholics who want Roman Catholicism or nothing religious. When Roman Catholics reach the point where they will unite with Protestants and all other good citizens in recommending for use in the public schools certain fundamental teaching, as relates to religion and morality, we believe the time will be near when our public schools can be made powerful factors in molding the characters of the young.

But it is evident that such teaching must be fundamental and nonsectarian. This is one of the problems which is receiving attention from the Religious Education Society, recently formed, and we trust that it may contribute something towards its satisfactory solution.



## A Tribute to the Press.

It was a happy thought, conceived, we believe, by one of our own Missouri editors, Walter Williams, of Columbia, to convene a World's Press Parliament in connection with our great World's Fair. Why should not the editors of the world come together, talk over their problems, get each other's point of view, remind each other of their responsibilities and dangers, and help each other to enlarged usefulness in their high vocation?

At the opening session of this World's Parliament on Thursday evening last, Secretary Hay, representing the nation and voicing its welcome to the editors from foreign nations, made a brilliant address in which he emphasized the responsibility and pointed out in a very tactful manner some of the dangers of the press. The following extract will be of interest to our readers:

I am not here to preach to you a gospel whose lessons are known to you far better than to me. I am not calling sinners to repentance, but I am following good tradition in stirring up the pure minds of the righteous by way of remembrance. It is well for us to reflect on the vast import, the endless chain of results, of that globe-encircling speech you address each day to the world. Your winged words have no fixed flight; like the lightning, they traverse the ether according to laws of their own. They light in every clime; they influence a thousand different varieties of minds and manners.

How vastly important is it, then, that the sentiments they convey should be those of good will rather than of malevolence, those of national concord rather than of prejudice, those of peace rather than of hostility. The temptation to the contrary is almost irresistible. I acknowledge with contrition how often I have fallen by the way. It is far more amusing to attack than to defend, to excite than to soothe.

But the highest victory of great power is that of self-restraint, and it would be a beneficent result of this memorable meeting, this ecumenical council of the press, if it taught us all—the brethren of this mighty priesthood—that mutual knowledge of each other which should modify prejudices, restrain acerbity of thought and expression, and tend in some degree to bring in that blessed time—

"When light shall spread and man be liker man"

Through all the season of the Golden Year."

In the name of the president—writer, soldier and statesman, eminent in all three professions and in all equally an advocate of justice, peace and good will—I bid you a cordial welcome, with the prayer that this meeting of the representatives of the world's intelligence may be fruitful in advantage to the press of all nations and may bring us somewhat nearer to the dawn of the day of peace on earth and good will among men. Let us remember that we are met to celebrate the transfer of a vast empire from one nation to another without the firing of a shot, without the shedding of one drop of blood.

If the press of the world would adopt and persist in the high resolve that war should be no more, the clangor of arms would cease



from the rising of the sun to its going down and we could fancy that at last our ears, no longer stunned by the din of armies, might hear the morning stars singing together and all the sons of God shouting for joy.

There is something in these pertinent and wise suggestions of Secretary Hay for the religious as well as for the secular editor, if we are compelled for a while to keep up this distinction. If religious editors could be made to realize "the endless chain of results of that globe-encircling speech" which they address to the world, week after week, many things, we believe, would be omitted from their pages which now appear. If the sentiments which the religious press breathes from week to week "should be those of good will rather than of malevolence," those of religious concord rather than of religious prejudice, those of peace and unity rather than of denominational hostility, what a marvelous change it would soon effect in the relations of religious bodies to one another, and how it would increase co-operation in Christian work!

It is a high compliment Secretary Hay pays to the press of the world when he says that if it "would adopt and persist in the high resolve that war should be no more, the clangor of arms would cease from the rising of the sun to its going down." But what a responsibility does this fact lay upon the press of the world! We have no doubt that this interchange of thought and this intermingling of the world's great editors will do much to promote international amity and to hasten the era of universal peace on earth and good will among men.



### Emphasis on the Spiritual.

It is strange how long it takes to efface a false impression when it has once gained wide popular acceptance. In conversation a few days since with a minister of another religious body who had become dissatisfied with his ecclesiastical affiliation and could no longer conscientiously remain where he was, he expressed great admiration for the position occupied by the body known as Disciples of Christ or Christians, but said he had understood and had been told by many persons that in identifying himself with that body he would find that they held to a theory of baptismal regeneration which he could not endorse, and he wished our opinion on that subject. He had understood that our position was that baptism, that is to say immersion, was so vitally related to salvation that where it was absent there is no salvation.

It is not difficult to account for the impression above stated. There was, in the beginning of our movement, a good deal of stress laid upon the restoration of the ordinances, and particularly of baptism, to its original form and place, and a good deal of discussion was provoked on that subject. As there are those who always grasp an external fact with far greater

clearness than the principle which it embodies, so it came to pass that there arose later a class of preachers who gave disproportionate emphasis to the subject of baptism. Many were very fond of discussing that question with their religious neighbors. In this way the impression got abroad that our great specialty was immersion for the remission of sins. Add to this the party spirit that would take advantage of this state of things to bring a new religious movement into disrepute, and you have the conditions which account for the fact.

Now, as a matter of fact, there is no representative preacher or teacher among us who would not insist that without faith in Christ, without a change of heart or genuine repentance, and a sincere purpose to follow Christ in living the Christian life, baptism is utterly void of meaning or of value. It can be nothing more than the outward or visible expression of the new faith and the new purpose concerning Christ. The fact that in its form it symbolizes the burial and the resurrection of Christ, shows its relation to faith in Christ, while the fact that it symbolizes the believer's death to sin and his resurrection to newness of life, shows its relation to a changed heart and purpose, and forever makes impossible the heresy of baptismal regeneration.\* It is this fact that gives such tremendous weight to the apostle Paul's argument in Romans 6: 14, where he points out the absurdity of the idea that Christians may continue in sin that grace may abound, from the fact that they are "dead to sin," as is shown forth in their burial and resurrection in baptism.

But we refer to this matter especially to urge that our pulpit and press take pains to correct this misconception of our position as relates to baptism, and to give the same emphasis to the spiritual side of Christianity that the New Testament does. The relation between the inward and the outward, the life within and the expression of that life, is so obvious that it offends the moral sense of enlightened people to reverse this order and to exalt the ordinances above the spiritual life which alone gives them any significance or value. Indeed, the only way that we shall succeed in maintaining the proper respect for, and observance of, both baptism and the Lord's supper is to see that they are filled with their spiritual content. To deprive them of this is to reduce them to dead forms, to be ignored at the will or caprice of men, or else to exalt them, as do Roman Catholics, as the essential channels of conveying regenerative power and of divine grace. Christianity is pre-eminently a spiritual religion, and only those can successfully commend it to the world who give due emphasis to that fact.

\*The ablest refutation of the error of baptismal regeneration in the English language, so far as we know, is a work by one of our representative men, "The Fundamental Error of Christendom," by W. T. Moore (Christian Publishing Company).

### Editor's Easy Chair.

The difference between the savage state and civilized society consists very largely in the increased number and strength of the ties which bind the people of the latter together. Civilization is but another name for the recognition of our mutual relationships and of the obligations which grow out of them. It has pleased the all-wise Creator and Father of us all to bind His children together by many ties. There is, for instance, the family tie, which groups together, in sympathy and fellowship, those of a common parentage, and makes a little world of its own. This is broadened in the tie of kinship, which extends its ramifications wider and serves as a bond of unity. There is the tie of a common language and a common origin and ancestry, which binds nations together as well as individuals. It is this tie that binds together the two great branches of the Anglo-Saxon family in England and America. Then there is the tie of neighborhood or proximity, which makes the people of one city or of one state or of one locality, feel a little closer to each other than those living more remote. Observe how the people at the World's Fair group themselves in their state buildings, and note the pride which each one manifests in his own state and in its exhibit.

"Breathes there a man with soul so dead  
That never to himself hath said,  
This is my own, my native land!"



But the "tie that binds" is closer, stronger and more enduring than any of those we have mentioned. All these ties existed when the earth was filled with warring nations, with walls of caste and prejudice, with slavery and feudalism, with race arrayed against race and tribe against tribe. Then a new bond of brotherhood was introduced into the world. In the fullness of time there stood by the banks of the Sea of Galilee, and sat on the grassy slopes of its mountains, One who said, "God is your Father and all ye are brethren." He brought a religion that substituted love for hatred and prejudice, kindness for vengeance, and human brotherhood for race antipathy and for individual animosities and strifes. He bound men to Him with a bond of love, and all who were thus bound to Him, were bound to each other by the same sacred tie. Under the influence of this religion of the Nazarene, wars are becoming less frequent and far more difficult; the unity of the world is being recognized as never before; national antipathies are giving way to international good will and mutual helpfulness, and the obligations of human brotherhood are recognized as making all men brothers. Of all the bonds which help to bind the world together and to fill the earth with the blessings of peace, "the tie that binds"—the tie



of Christian love—is the strongest and the most enduring.

A little less than a century ago there was conceived and brought forth on this continent a new religious reformation dedicated to the proposition that all Christians, having a common Lord, a common faith, a common hope, a common love, and a common destiny, should be one—one church, one great brotherhood of believers, striving together for the triumph of the kingdom of God on earth, and animated by the spirit of mutual helpfulness, bearing each other's burdens and sharing each other's sorrows and joys, defeats and triumphs. So radical was this departure from the then existing modes of thought and feeling, that the union movement was assailed as a disturber of the church, as an innovation upon sacred beliefs and customs, and as a pestiferous heresy which must be stamped out by the sturdy orthodoxy of the time. But in these early days how these Disciples loved one another! Freed from the trammels of ecclesiasticism and of mutual jealousies and strifes, they realized the full strength of "the tie that binds," and were one in their common faith and aims and hopes. As in the ancient time, so also in that period, the world looked on and said: "Behold how these disciples love one another!" The years have brought a vast increase in numbers, in wealth, in social prestige and power, but have we not lost something of the influence of "the tie that binds our hearts in Christian love"?

What we plead for is a reassertion of the bond of unity and a truer manifestation among us, as local churches in the city of St. Louis, as a wide brotherhood of churches, of that unity, to plead for which our fathers lifted the banner of reform more than four score years ago. No increase in numbers, or in wealth, or in social power, can compensate for any diminution of that love which is the tie that binds our hearts together in fellowship and service. We should hail every opportunity of manifesting that oneness of heart and purpose both to ourselves and to the world. The chief value and significance of that pavilion standing yonder on the great World's Fair grounds, is that it is a visible expression of the unity of that body of believers who are pleading for a return to Christ, and for the unity of Christendom. It stands there, not as the representative of one section or school of thought, but as the symbol of unity for the whole brotherhood, from whatever nation or from whatever section of our own beloved country. Our missionary societies, our colleges, our Benevolent Association, our publishing houses, our churches and individual members, have done wisely to plan and construct this historic building that brings together our past and

present, and that says to the whole world: "That for which our fathers contended in the beginning—the unity of a divided church—is that for which we still contend." And let this hexagonal pavilion which binds together Bethany and St. Louis, and all the years that lie between, be but a symbol and pledge of our allegiance to our common Master, and of a closer co-operation and sweeter fellowship under the sacred influence of "the tie that binds."\*

\* Outline of the Editor's response to the toast, "The tie that binds," at the banquet of the Christian churches of St. Louis at the Christian Endeavor hotel, Tuesday evening, May 24.

### Notes and Comments.

Our esteemed Kentucky contemporary quotes the following statement from the address of E. L. Powell, published in the CHRISTIAN-EVANGELIST, and thinks it discovers in it some latent heresy:

"Heresy consists not in disloyalty to any man's doctrine, but in disloyalty to Christ, and as long as the individual avows his loyalty to Christ, no religious journal can have the right to denounce him as a heretic."

On this our contemporary says: "The idea seems to be that this matter is so abstract and ethereal that an individual can be loyal to Christ while ignoring and even renouncing his teaching." Oh, no, brother; that is not "the idea" at all. The idea is that a brother in Christ who is consciously loyal to Christ is not to be denounced as a heretic or an alien by any religious journal because its editor does not happen to approve some of his utterances. He may mean well, and be mistaken, just as the editor of the Companion was in saying that the church was "not built on Christ personally, but, on the truth concerning Christ." It would be wrong to pronounce Brother Briney a heretic for this statement, though we feel sure it is an error. Does he grasp the idea?

Speaking of press parliaments, as we have done elsewhere, why should not the religious press of the country have a parliament of its own some time in the autumn before the close of the Fair? Do we not owe it to ourselves and to Christianity to thus magnify our calling? It is perhaps too late to enlist the representatives of the foreign religious press, to any large extent, but we could at least gather a respectable number of the representatives of the religious press of our own country to consider some of the problems which confront us all alike.

Such a parliament or conference, it seems to us, would not only manifest the unity which now exists among us, but would do much to promote greater unity among the churches we severally represent. We could name some very vital questions for such editorial congress. There is The Problem of Ad-

vertising, Legitimate and Illegitimate; the problem of The Scope of the Religious Newspaper; The Relation of the Religious Journal to Social and Political Reforms; The Relation between the Editorial Department and the Counting-room; The Religious Press and Christian Union; Should the Religious Newspaper follow or lead Public Sentiment? What Changes, if any, Are Demanded in the Religious Newspaper to Adapt it to the Needs of Our Day? What Proportion Should be Maintained Between the News Feature and the Features of Edification and Instruction? How far may the Religious Newspaper Deal with Questions of Historical Biblical Criticism?

These are a few of the topics that occur to us on the spur of the moment, that might be most profitably considered in a conference of religious editors and publishers. Why can we not plan for such a religious press congress yet? What have the brethren of the press to suggest in reference to the matter?

In furnishing our readers a picture of the building of the Missouri Bible college now in process of construction at Columbia, which will be found on our first page this week, and the brief statement concerning the same by Dean W. J. Lhamon, we take the occasion to call attention to the importance of this movement to bring the study of the Bible to the doors of our great state universities. We know of no movement in the direction of religious education in modern times that promises greater results for the cause of religion. It is a hopeful sign of the times that these universities welcome such biblical teaching as supplementing their own courses, and furnishing an essential part of an all-around culture. The chief obstacle in the way of the largest results from this effort to bring the Bible to the students of our universities, is the fact that so far no credit is allowed to the students by the state universities for any work done in the study of the literature of the Bible. We cannot believe that this obstacle is immovable. It does not seem to be asking too much of these universities that they give the literature of the English Bible along with the other great literatures of the world in their curricula. If the poems of Homer and Virgil are worthy of a place in the course of literature, why not those of David and the book of Job? If the history of the Greek and Roman civilization is worthy of being studied, why not the history of that remarkable people, the Hebrews, as well? When the courses of study have been prepared and given that are absolutely unsectarian and undenominational in their character, it is difficult to see why credit should not be given for such studies in lieu of something else, that to say the least is no more important.



# As Seen from the Dome

By F. D. Power

The church in Washington, Pa., is one of the historic churches. It is hard by the spot where things had their beginning. Its organization was effected May 12, 1831, and it is keeping its seventy-third anniversary. It has had such men in its pulpit as the Campbells, Scott, Pendleton, Milligan, Graham, Errett, Loos, Lard, Hayden, Moore, Crenshaw, Darsie, Hall, McDiarmid, and many like them. The present pastor is E. A. Cole, and the church has a membership of 650, and is in a flourishing condition. As a student in my senior year, when a boy of nineteen, I preached for them several months. It was from October to December, 1870. My habit was to ride horseback from Bethany, twenty miles distant, on Saturday afternoon, stop at David McClay's, Frank Nickol's or John McElroy's Saturday night, preach on Sunday morning and return that afternoon to the college. Often I broke the way through the snow a foot or more deep and suffered not a little from cold in those long rides of forty miles to preach one sermon. President Pendleton recommended me to the church to fill the interim between pastors. All the time I urged them to secure a regular preacher, as I was able to preach only once on Sunday and could give no time to the pastoral work which they needed. They paid me ten dollars a trip and my horse cost me two dollars, but I thought eight dollars clear was big money. They offered me more, but I said it was all the preaching was worth.

My remembrance of the congregation and services is a most happy one. John McElroy led the singing and did it well. I think of him as a strong man and one who was very kind to me. His family were Presbyterians, but made me most welcome. The church met in a house formerly owned by the Cumberland Presbyterians. Brethren Martin and McDermot were among the elders and Chambers, Hughes, and perhaps Hamilton, Nickol and McElroy were among the deacons. Smith McElroy died while I was there, and his, as I remember, was my only funeral service. David McClay and wife, the latter a sister of the McElroys, were most intimately associated with my feeble efforts in those far-off days. They were excellent people. I often stopped there. They were four miles out on the road to Bethany and I would find always a gracious welcome. She made the best cookies I ever saw and kept them fresh and abundant in the cellar, and my overcoat pockets always bulged out handsomely as I rode away on my sixteen miles' journey back to Bethany. I am ashamed to say in those days I "burned my idols" and Sister McClay had a similar weakness. Often have we sat at the fireside and smoked "stogies" together. Strange

to say, neither David nor any one of the boys joined us. Then, if it was bedtime we always sang one hymn, "Did Christ o'er Sinners Weep!" which Sister McClay led, and after prayer, we retired to rest.

Brother Streator, father of Jock and Martin, is another of the old members I recall. He was a large man with a very large voice, and was not then actively engaged in the ministry. I had only one baptism during the three months, if I recollect rightly, and he did not hold out.

My most thrilling experience during this brief pastorate was a runaway on the pike a few miles from Washington. It was my custom to ride to my appointment on horseback, but on one Saturday evening Mrs. Pendleton had some social function and wished me to stay, saying A. C. Smith, one of my classmates, would drive me up on Sunday morning. He secured Col. Aleck Campbell's fine team and we easily made it in time for church. I observed he was a careless driver and the horses very spirited, and several times on the way we narrowly escaped an accident. After the service we dined at McClay's and started home. We were in a light skeleton buggy and there was no breeching on the harness and the breast straps were fastened too long. It was a cold December afternoon about four o'clock and getting dark. As we drove over the first hill beyond McClay's, my companion permitted the horses to trot rapidly downhill, against which I cautioned him in vain. The road was a straight one for half a mile before us and descending all the way, at some points very steep and rocky. The horses began to gallop, and my friend undertook to rein them in. Then the buggy came against their heels and frightened them and they ran wild, tearing down the hill at great speed. I felt we were to have a terrible accident and could only hold myself in by clinging to the back and side of the seat. As we neared the bottom of the hill the horses turned a little to the right and I was thrown heavily to the pike, striking within a few feet of a large rock which would have no doubt ended my career had I reached it. When I came to myself I could not see anything of Smith or the horses. I called and he answered from the ditch on the other side of the road. The buggy had been dashed to pieces just beyond him and the team was out of sight on its way to Bethany. Two men approached me and I told them to look after the other man; he was worse hurt. We were both taken to the house of John McClay, near by, and soon two surgeons were with us from Washington, and David McClay and his wife came over and nursed us through the night. The next day President Pendleton came

with a surgeon and took us on a bed in a jersey wagon to Bethany. We came near being turned over in Buffalo Creek and drowned on our way back, but Frank Deener, the driver, jumped out and put his shoulder to the wheel, and saved us. While at John McClay's I remember he said to me: "We call these accidents, but they are all foreordained of God." He was a brother of David and a Scotch Covenanter. I did not argue the question, but thought to myself had I held the reins that day instead of Smith the Lord would have suffered the decree to be overruled.

That escapade ended my service at Washington. For six weeks I was out of the harness. Once, in January, I went up and preached on crutches, but the church secured E. B. Challenger as a permanent pastor. They were splendid people—the Lord's own, and I remember them to-day with the warmest affection. The Washington papers reported that "B. F. Powers and another young man named Smith, members of the senior class of Bethany College, met with an unfortunate accident descending the hill this side of Hamilton Davis' on the Middletown Road." They described the runaway and stated that Drs. Dougherty and Wilson were summoned and added kindly: "There is a very general feeling of sympathy for the young men. They are both gentlemen of worth and promise and are far from home and friends, one being from Georgia and the other from near Norfolk, Va."

Seventeen years after I preached again in the Washington church, and some one said to me: "You are not the boy that preached for us in 1870, but the voice is the same. We know the voice." Often since have I wondered if in heaven we shall be recognized by our voices. Jesus said, "Mary!" and instantly she knew him and answered, "Rabboni!" When I get there I shall at once look around for those dear friends of my college days. Meantime it is good to look way back as well as way ahead and see these things from the Dome.



It is not what the best men do, but what they are, that constitutes their truest benefaction to their fellow men. Certainly, in their own little sphere, it is not the most active people to whom we owe the most. Among the common people whom we know, it is not necessarily those who are busiest, not those who, meteor-like, are ever on the rush after some visible change and work; it is the lives like the stars which simply pour down on us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage. —Phillips Brooks.



# The Spirit of the Soldier

By Olive A. Smith

Just before the close of the war a Spanish bullet had stilled the heart of David Holcomb, and his daughter was left alone to battle with the most deadly foe that can assail a woman's life. She needed no Memorial Day ceremonies to remind her of the bitterness of her lot, but when the hour for those ceremonies arrived, it found her standing by the mound in Glenwold cemetery watching the long procession winding up the hill toward the gates.

The strains of martial music came faintly at first, then in full, rich tones, crashing, swelling through the sweet fragrance of the quiet air, piercing her soul with instruments of joy or pain—she could hardly distinguish between them—she only knew that she shivered in the warm May sunshine.

Her wide black hat had fallen away from her forehead. With the instinct of the consciously beautiful, well dressed woman she adjusted it, then drew her gloves over her slender white hands. For the first time in many years the fingers were not adorned with tasteful, expensive rings. Rare jewels and rich fabrics seemed to belong to Alice Holcomb. They were a part of her personality. Her beauty was not of the spiritual type, neither was it aggressively physical, except in those hours when she was lost to everything but her inherent passion for admiration and wild pleasure. In form and feature there was a symmetry as unusual as it was unobtrusive. Her hair and eyes were in harmony with the deep, black silks and velvets in which she delighted, her skin creamy white, firm, untouched by color. Other women might play with tints and shades, it was necessary, but she knew that she was their queen in her royal robes of black, white, or gray.

As the procession neared the cemetery she recognized the leader, a florid, portly veteran, who had served during the closing years of the rebellion, returned to Glenwold clothed in honor, inherited and preserved a fortune, and was always mentioned as "our esteemed fellow citizen, Colonel Dawson." Alice was alone, and she could afford to be supremely honest. The anger of ten years' suppression blazed from her eyes. "Liar! Hypocrite! Viper!" she hissed. "How I wish this adoring community knew you! But it will never be. You are too wise, too discreet. They think they know you, and they think they know me. They are wrong, but I'll never take the trouble to tell them—not one of them. What would be the use? Oh, papa, papa!"

She rested her head upon the wooden tablet and her sobs drowned the noise of the approaching footsteps. The music had ceased.

The Holcombs were a race of un-

compromising war patriots. They scorned even strategy. The family lot in Glenwold contained four graves which would receive floral offerings. Three of them were the result of the civil strife. Yet, of the four deaths, three of them might have been called unnecessary, even from the trying standpoint of battle. They courted danger. They pressed to the front and died on the ground they chose, rather than move one foot to a place of comparative safety. And the motherless, misguided girl had proved herself worthy of her ancestry. At that moment she longed to follow them still more completely; to tell the truth and dare the results. And yet—it was impossible.

"Impossible." She breathed the word as she raised her head. The gates were being opened. She moved quickly away, but not until another scene had added its share to her dreary landscape. The boys and girls from the academy were there; her boys and girls who had loved her. Many of the girls had cried, six months before, when she had been requested to offer her resignation as one of their instructors. They must not see her; she could not bear to see them. She passed through a small, side entrance into a narrow lane which led indirectly back to the town. She lowered her veil, but it was a poor protection against the continual glances from the eyes of the men and women she could not avoid meeting. Some were cold, some curious, others significant and full of insolent admiration.

She walked along, trying to realize that she was practically homeless, friendless, that her money was almost gone and that she must do something to remove the false impressions that had become settled convictions in the minds of the people of Glenwold. What friends she had! Such firm, true, patient friends! And she had lost them all; lost them all through her own perversity, her own reckless disregard of the conventionalities which she, of all others, must observe because that was what made her furious—because of that tiny, slimy stream that flowed from the wild, free land of her girlhood. She had scorned to recognize its existence, and now it had become a mighty river and was bearing her away, away, she knew not where, and there were moments when she cared not where; when she longed for that inborn spirit of abandon to possess her and end the struggle.

She entered the house which had been her father's, and was now hers. Since losing her position she had been obliged to rent it, reserving only her own rooms upstairs. She threw aside her hat and gloves and lay down. She

had hardly closed her eyes when the little daughter of her tenant knocked at her door, and held out a soiled, yellow envelope. "It's a letter, Miss Holcomb," she said. "A soldier brought it; a poor fellow that's been in a hospital ever so long. He said your father made him promise that he'd bring it to you himself, if anything happened; and he's kept it with him. He wanted awful bad to see you, but he said he had to take the train north and get home."

Alice did not trust herself to speak. She smiled her thanks, took the soiled envelope in her hand and closed the door. A message from her father! That dear father, who had loved her so much that he had seemed blind to her faults and perils; her vanity, her extravagance, her reckless disregard of consequences in regard to anything that concerned her pleasure. As she held the precious missive for a moment before opening the envelope, she trembled. A strange presentiment that it contained some counsel, almost too hard for her to follow, made her hesitate. "Whatever it is," she spoke the words aloud as she broke the seal, "it comes from him; now when I must have something! I will follow it wherever it leads me."

She brushed away her tears and read:

"SAN JUAN, June 30, '98.

"MY PRECIOUS DAUGHTER:

"To-morrow we are to aid the regulars in storming the fort, and something tells me that it will be the end—for me—and that my poor, motherless girl will have battles to fight alone which are a thousand times harder to win than the one we are to fight to-morrow.

"I have been such a coward all these years, Alice. I loved my wild, beautiful child in such a weak way! I never taught her to govern her own ungovernable self. It seemed so hard, when I only wanted the opportunity to protect her. But I have been thinking about it so much the last few days; we have had some time to think, and I have seen my sin, my crime, as I never saw it before. I have thought about this wretched war business, too, in a new light. Oh, my darling, try to be a passive soldier. My time is so short, I can write only a few words, but I feel that you must understand what I mean. I know that the time will come when your passionate nature will bring a tragedy close to you; when you will seem to have no friend in all the world; when poverty will whisper to you about wearing cheap dresses and living in a poor way, which you will resent. Your love of beauty and elegance is a passion, my child. I do not mean that it is wrong, and yet, I feel that the day will come when you must fight it with every power at your command.

"There are villains in Glenwold, and



they will try to rob you of your good name. They will dare to do this because of your girlish follies and indiscretions. I have never mentioned these things; it has seemed too cruel, too unjust, that they should follow you through all the years, into your mature womanhood, yet I know *now* that they will. You will be obliged to fight, my poor girl, but if you fight in the way that the Holcombs have always fought, you will lose, and I tremble even to think of the result. Fight your pride, your vanity, the consciousness of your beauty and power, your impatience and arrogance. Ask God to make you gentle and patient; to help you to bear the suffering that will come upon you through no fault of yours in the beginning, but the suffering which you must bear if you conquer your foes and grow into a true, respected womanhood.

"As I think of our work to-morrow, and of what it may mean to me and to you, these words are constantly before me: 'He that ruleth his spirit is greater than he that taketh a city.' I have failed of true greatness, my daughter. Forgive me that the task is harder for you because of that failure, and that I beg you, just before the hour of my greatest peril, to succeed where I have failed. If I am permitted to return home, Alice, you will never see this letter. I will speak to you of these things. But if not, my friend Jackson will take it to you himself.

"I must not write longer. I can only say, God bless and keep you, my girl. Stay in Glenwood whatever happens, until there is not a breath of suspicion attached to you. Be a true soldier, and do what you can to hasten the time when war will be no more, when soldiers like your father will cease to glory in their warfare.

"Good-bye, my darling, until you hear from me again, or until—but I cannot say that.

"Your ever loving father,

"DAVID HOLCOMB."

The last page was soiled and blotted with tears. She kissed it again and again. The joy at receiving the message had blotted out all thought of its real meaning. But as she re-read it, the meaning dawned upon her. "Oh, anything but this—to be a passive soldier!" she cried. "It is too hard! and yet, I promised"—and she hesitated—"he is right. Dear papa!"

She dropped her head upon the desk where the open letter lay. She looked into her immediate future. It was dull and gray, viewed from the standpoint her father had given her. With her brilliance, her beauty and power it was hard. Then, like a tired child, she rested in the true spirit of the soldier.

*Emporia, Kansas.*

Where the heart finds shelter there is peace and security; and peace and security is wealth beyond all earthly computation.

## College Topics — IV.

BY BURRIS A. JENKINS.

### Money for the Educational Mare.

It is money that makes her go and there is not money enough yet given to her by the Disciples of Christ to make her break any records. Not one of our institutions possesses half a million dollars of endowment, though two of them are getting rather close to the mark. Most educators consider that a half million at least is absolutely necessary to give a college permanency and to insure its future in rich America.

And even when an educational institution reaches half a million it is still on the list of the poverty stricken. It is then in the position of a small tradesman who has just been able to set up in business for himself but cannot yet afford a delivery wagon, let alone a phaeton for his wife and children. He walks to church on Sunday, no matter if it is a distance of a mile and a quarter, to save carfare and he probably pushes the baby carriage himself because there is no nurse at home to take care of the little tot. Every college we have in the brotherhood is doing the work and living the life of a small tradesman.

Yet take it for all in all, the educational mare among us, though not going at 2:-, 2:- (what is the latest record?) gait, is nevertheless jogging along at a good old pace, making a mile in five minutes and getting there in the long run. The men that graduate from our educational institutions, who go east to enter the great universities later, have left their mark and have impressed the faculties at the east as being of as high grade generally and as well adapted for advanced study as graduates of any college in the country.

A young physician in this state who is rapidly rising to the head of his profession in his county, one of the oldest and richest in the blue grass, declares that among all the men he met in the College of Physicians and Surgeons in New York he found none better adapted in general culture and polish and knowledge of the world for their study than the graduates of one of our own colleges who were in the institution at the time. This is a record which two or three others of our small colleges can duplicate.

But what could we not do if we had the money adequately to carry forward our work! We live from hand to mouth. We have to scurry about and beg small funds to prevent our annual deficits. We are in a constant nightmare—educational mare—for fear we shall run into debt. We give education that costs \$120 a year for each student and in return we get a tuition fee of \$30, or nothing. Our small endowment funds must supply the remaining \$100 per pupil.

Is it any wonder that college presi-

dents so frequently give up their work in despair? I know of three in small colleges, not a thousand miles from here, who, within the past two years, have had varied experiences. One gave up, discouraged, in about eighteen months and resigned to go into life insurance; a second died under the weight of his financial burden; and the third went crazy. There is no telling when the moment may arrive that any of our own college presidents shall meet with a like fate.

Most money that goes to educational interests goes by bequest. Harvard college began with a few hundreds, the proceeds of a sale of a library bequeathed by John Harvard. A small sum may go a long way when properly handled. Here is an old story that may not be generally known:

When Colonel James Morrison, of Lexington, wished to make his will he sent for Henry Clay. That great lawyer drew up the document, disposing of a large estate according to the wishes of his wealthy client. When the will was nearly finished, and many bequests had been made, Colonel Morrison said:

"Mr. Clay, in view of the long friendship that has existed between you and me, I desire to make a bequest for your son, who was named for me, John Morrison Clay."

"Colonel Morrison," was the reply, "in view of the long friendship that has existed between you and me, I must resist that intention. I would not have the least suspicion in the public mind that our friendship was in any degree, on my part, tainted by sordid motives."

Colonel Morrison was disposed to argue the point, until Mr. Clay finally cut him short with the words: "Colonel, you have always been my friend. If you value my friendship, sir, you must not insist upon this point. And if you follow my wishes in this matter, you will make this bequest not to my son, but to Transylvania university."

"Done," cried Colonel Morrison.

And twenty thousand dollars was given by the will to endow a Morrison chair in old Transylvania. That chair, in Kentucky university, the successor of Transylvania, was formerly the chair of history, but it is now the chair of English.

Furthermore, at Mr. Clay's suggestion, Colonel Morrison made the university his residuary legatee. From this provision in the will, a considerable additional sum was realized, at Colonel Morrison's death in 1823, and with the money Morrison campus was purchased and upon it Morrison chapel was erected in 1832-33.

Moral:—Lawyers may be of great benefit to benevolences in ways like this.



# The Light of the World

By R. J. Campbell

Jesus came long ago to a weary, pessimistic world that had outlived most of its ideals. He came like the freshness of the morning; humanity renewed its youth when it listened to and followed Jesus. The simple men who gathered around him saw, though they could not have told how, the light of the knowledge of the glory of God in the face of Jesus Christ. Adown the ages has come this beautiful story of the Christ. The light is shining still, in spite of all that darkness could do during nineteen centuries.

Faith of our fathers, living still,  
In spite of dungeon, fire and sword—  
Faith of our fathers, holy faith,  
We will be true to thee till death.

But we have not always been true. The light shineth in the darkness still, in spite of the unfaithfulness and the self-seeking, even of the followers of the ever-living Jesus. Why is it that the light is shining at all? For the church of God has more than once done her best to put it out. It is because the light was never really entrusted to human hands; it is held by the Christ himself. From heaven it comes, and heaven's unceasing witness keeps the light shining. It has not been handed away; we see it shining on the face of many a saint, but the saint is not its keeper. The man who stands on the highest hill catches the light of the morning before those in the valley, but he has not the custody of the light; the light has him instead. The hand that holds the light of the world is the mighty hand of Jesus. If it had not been for that light, my friends, and for that Custodian, you and I would meet together in vain to read from any holy book, or to listen to any prophetic voice. Indeed, has it ever struck you—and I lay myself open to misunderstanding in saying this—that the firmest ground of your faith, the most immediate witness to its reality, is not even the Bible; it is somewhat prior to the Bible? Whose light falls upon the pages? It is the light divine that shines still, as it shone before, from the face of the Son of man. Pardon an acted parable.

Were I to lift the holy book away from the desk, and, symbolically speaking, blot it out, as the church blotted it out during the long and dreary ages that preceded the morning star of the reformation; if you were just as some of the saints of God in those days were, without the witness of the printed page to the Christ who speaks through it, would the light be entirely gone? I trow not; it cannot be put out. Though all the Bibles were burned, I think we should write them again, because the light shineth in the heart of the believer, and the darkness cannot overcome it. But the Bible, precious as it is, is precious

just because that light that shineth in the heart interprets it, brings it home to consciousness, gives it value to our spirit, gives it meaning, and meaning in such wise that no scholarship, no criticism, no unbelief, no neglect and no contempt can ever put it out. The light shineth in darkness, and the darkness overwhelmeth it not.

This brings us naturally to the further consideration of the fashion in which this light shines through human hearts and lives, as well as through the printed page. That which is of heaven can never be overwhelmed, never extinguished, whatever appearances may be to the contrary. That which is worthy to survive does survive. You have heard of the miner's device of seeing whether, in a neglected coal shaft, there is any suggestion of choke-damp. He lowers a lighted candle, and if the candle is put out then it is unsafe for any living being to venture down. Why is the choke-damp to be found at the bottom of the dark shaft? Because it is a child of the darkness and of the sombre depths. Throw the mine open to the light of heaven and the choke-damp will soon be gone. The darkness gives it its opportunity, and its noisomeness and its power are derived from the fact that there is darkness in which to dwell. But if the miner seeks to search the depths of the coal shaft he employs another device. The light that cannot be put out, whose source is above, is sent down the electric wire and shines in the dark place, and enables him above to see, and the worker to deal with the enemy. Such is the light that is often employed, and has to be employed, if a man would deal with that which is noisome and underground. So everything noble and great and good, however tremendous the odds against it, is eternal. The light that shines therein comes from above, not from below; that which is hideous and noisome and foul has no power over it; nothing can ever put out the light.

In human history this light divine has shone with greatest splendor, perhaps, in the midst of scenes of terror and of woe. We are ourselves children of the Puritans, children of the Covenanters. We are not worthy to be named with their names, but we know what the witness costs which has such value to us to-day, who worship under our own vine and fig tree, none daring to make us afraid. Do we ever realize, can we realize, the odds against such witness, in the days when it was made? Oh, it was a dark and evil day; imagination cannot do justice to it; but never did the light of God, the light of saintly heroism, shine truer and clearer than it did in that time—the noblest time in the history of England.

The light of the world, the light eternal, of which you are not the cus-

todian—remember that, too, which shines with a nobler lustre in the darkness—that light eternal shines at its best in the grandeur of achievement which means persecution and suffering and woe. I am speaking no false language, because I know that the men before me, whether they have ever coupled their suffering with the will of God or whether they have not, are called to suffer. Suffer you must if you would live the true life, and the manly and the noble and the good. And which of us would shrink from the condition? "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Grandeur of character is one thing, sweetness of character is another; but the blend of sweetness and grandeur, as it was seen in the character of Christ, is purchased but in one way. It is when the sun shines through the hissing black mist that would cover the everlasting hills. Never try to make any other condition with God; never make a truce with life on any other terms. Breast forward to fate, head erect, that the light eternal may shine upon the uplifted head.

## WHAT THE KING EATS.

What's Fit for Him.

A Mass. lady who has been through the mill with the trials of the usual housekeeper and mother relates an interesting incident that occurred not long ago. She says:

"I can with all truthfulness say that Grape-Nuts is the most beneficial of all cereal foods in my family, young as well as old. It is food and medicine both to us. A few mornings ago at breakfast my little boy said:

"Mamma, does the king eat Grape-Nuts every morning?"

"I smiled and told him I did not know, but that I thought Grape-Nuts certainly made a delicious dish, fit for a king." (It's a fact that the King of England and the German Emperor both eat Grape-Nuts.)

"I find that by the constant use of Grape-Nuts not only as a morning cereal but also in puddings, salads, etc., made after the delicious recipes found in the little book in each package, it is proving to be a great nerve food for me, besides having completely cured a long standing case of indigestion." Name given by Postum Co., Battle Creek, Mich.

There is no doubt Grape-Nuts is the most scientific food in the world.

Ten days' trial of this proper food in place of improper food will show in steady, stronger nerves, sharper brain and the power to "go" longer and further and accomplish more. There's a reason.

Look in each pkg. for the famous little book, "The Road to Wellville."



# The Atonement—I. By D. R. Dungan

Of this word Webster says: "1. Atonement, n. i. Agreement; concord; reconciliation after enmity or controversy. 2. Expiation; satisfaction or reparation made by giving an equivalent for an injury, or by doing or by suffering that which is received in satisfaction for an offense or injury."

Some have seen in this doctrine a heathenish idea of substitution, devoid of any thought of justice or Christian teaching. They would use the letters but syllable them differently and make it mean at-one-ment, the equivalent of reconciliation, that it is not by the blood of the Christ that men are made whole, but by faith in his blood. Hence they understand that all that Christ did in coming to the world, living or dying, was atoning, or so much of the great system of atonement. His life, teaching, healing, suffering, dying and rising again were parts of the scheme, as they were so much of a pleading with humanity to become reconciled to God. Hence they suppose that the atonement is accomplished in man, not for man, not in heaven, but on the earth. No particular emphasis is to be placed on the death of Christ, except as an expression of divine love, it touches the heart and causes men to turn away from sin to the service of God.

There are others who hold that human nature is totally depraved, and that by nature no one has power to serve God until the Holy Spirit accomplishes regeneration by mystically applying the blood of Christ to the sinner's heart, thereby atoning for sin, imparting a new nature by which it is possible to do the will of Christ. These theories are not so very different from each other, only in the means employed. The former is much the more reasonable. The latter is based upon a false view of human nature, and hence relies upon forces for the purpose of the reconciliation that are quite unreasonable and perfectly unscriptural. But both alike have the atonement accomplished *in* men. The one theory holds man accountable for the atonement, and the other the Holy Spirit, as he has it all to do.

As to the views of Augustine, Hildersham, Calvin or Arminius, we have nothing to do. Philosophy nor human wisdom can have much to do with a subject of this kind. The Bible is our only guide, and we must look to a fair exegesis of this book for an answer to all our questions respecting the atonement. We are told that the word occurs but once in the New Testament (Rom. 5:11), and there the word in the original is the same that is elsewhere rendered reconciliation. The argument from this is that reconciliation is the thought of the Scriptures, and that therefore the idea of vicarious atonement is foreign to the word of God. It may be that there is no word in the

Greek New Testament that covers exactly the meaning of atonement as defined by Webster, and yet it may be that vicarious atonement, as it is in the heart of the great body of Christians, is there.

Those who believe that the Old Testament was given by the inspiration of God will readily consult it with respect to the subject. The writer holds that view and will be excused by critics for appealing to it as authority. *Kippurim*—coverings; *kapher*, covering; *kopher*, a covering, are about one hundred times rendered atonements, atonement, make an atonement. The ugliness of sin and its deformity were covered out of sight by the use of blood. *Gaal* occurs forty-one times. It means freeing by purchase, and is rendered atonement, ransom, ransomed, etc. *Padah*, to free, occurs several times rendered ransom (Isa. 35:10; Hos. 13:14). This has the thought of a price paid. It will not do to say, "These passages belong to the Old Testament." God has not probably changed his mind since these texts were written. If he then thought of the plan of ransom, redemption, covering out of sight, and that all that was to be done for man, we may expect to find something like it in the New Testament. Hence the thought of ransom and redemption is not from heathenism but from the word of God.

We shall see that the atonement was not made by man nor by the Holy Spirit; is not now being made, but was made once in the end of the ages by the Christ, taking his own blood into the holiest of all not made with hands, there obtaining eternal redemption for us. The doctrine is not from Rome, nor Carthage, not from Athens nor Alexandria, it is from God, from the prophets, the Law, Christ and the apostles. Calling it heathenish substitution is not argument. That heathen men have regarded themselves as sinners and have wanted to placate divinity is true; that some man plunged into an opening in the earth and satisfied the gods, may have done for a superstition, but we have nothing to do with such things, for unless Christ was misled by such things, and the apostles influenced by the mistakes and blunders of the untaught and savage races, atonement, reparation, expiation was made by a sacrifice of better blood than that of Abel, far better than the blood of bulls and goats. We are to stand by the word of God on the subject.

In the Old Testament, *kippurim*, coverings, *kapher*, covering, and *kopher*, a covering, are to be found more than one hundred times. Atonement is the word by which they are translated. "Thus shalt thou do to make an atonement" is followed by the directions of the law in which blood was shed for the covering up of

the guilt of the one or the many who are to have peace with God. *Gaal* occurs forty-eight times and has the meaning of freeing or setting free by purchase. Several times it is rendered by ransom. *Padah* has a similar import: "And the ransomed of Jehovah shall return" (Isa. 35:10). So in Hos. 13:14: "I will ransom them from the power of sheol." This word, *padah*, is rendered ransom frequently. In its make-up it seems to have the thought of bringing back by force and not simply by purchase.

One may call this heathenism if he likes, but the one thing that is certain is that it is found in the word of God. Of course this will not be much of an argument to anyone who prefers his philosophy to any statement of scripture, but to believers it makes it clear that God demanded a sacrifice of blood in order to the remission of sins, or in order that sin might be covered up or out of sight, rolled forward, or rolled away, so that the sinner is freed from the consequences of his transgression. It will not do as argument to say that it was based upon injustice that one should be given for another. For God, who is the author of these requirements, cannot do wrong. God cannot lie, nor can he be unjust.

It may be thought that such things would do for the people in a darkened period of human existence, to have such lessons of the terrible consequence of their sins, but that such demands are not to be found in the New Testament. This will prove to be a mistake. We are ready to begin the examination of New Testament teaching on this subject, and feel that we risk nothing in saying that in this last revelation of God to men, the ransom, the redemption, the purchase, the expiation by the blood of the Christ is as clearly taught as any duty or promise in any part of the word of the Lord.

It is sometimes said that God needs no sacrifice to induce Him to forgive the penitent sinner, nor to enable Him to do so. But this conclusion comes from a philosophy that is wise above what is written. I feel like the prophet Isaiah, "To the law and the testimony, if they speak not according to that word, it is because there is no day in them." God has made known his salvation to men in His word and that contains all the promises of peace which may be relied upon by any man.



Character is the product of daily, hourly actions and words and thoughts; daily forgiveness, unselfishness, kindness, sympathies, charities, sacrifices for the good of others, struggles against temptation, submission under trial. Oh, it is these, like the blending of colors in a picture, or the blending notes of music, which constitute the man.—Macduff.



# Working Against War

BY H. L. MAYNARD.

If the war now raging in the far east has seemed to have the effect of stirring up the war passion in other parts of the world to an unusual degree, as may be inferred from the rumors of belligerent action which comprise a leading feature of current news, it has an equally apparent and still more striking effect in stimulating public interest, in Europe and America, at least, in projects and proposals for arbitration treaties and other means for the avoidance of war. The six months just passed have, in fact, been signalized above any equal period of time in the world's history by the number of peace compacts, either actually concluded or on a fair way to conclusion, between various nations of the world. During the very months that Russia and Japan were preparing for hostilities and while the war clouds have been hanging over the Balkan provinces, and England, Germany and the United States have been voting large increases in their naval budgets, the movement for international peace has been signalized by the conclusion of no less than seven treaties of obligatory arbitration, all recognizing the jurisdiction of the Hague court. France has been a party to four of these conventions and England three, while the other parties have been Italy, Denmark, Spain and the Netherlands. France is pressing forward more strongly in this peace movement than any other great power, and in addition to the arbitration treaty concluded with England has effected other agreements with reference to certain matters of controversy in northern Africa and on the Newfoundland shore, designed to remove all possible causes of friction between these two countries. France signed the treaty with the Netherlands on April 16, and is negotiating treaties with the United States, Denmark, Norway and Sweden and the republics of South America. The sentiment in favor of other agreements of this nature is finding strong expression in government circles in Spain and Italy. In our own country a movement has been set on foot, backed by the influence of a large number of our foremost public men, in favor of re-opening negotiations for an arbitration treaty with Great Britain. The sentiment favoring such action found expression in an arbitration conference held at Washington in January under the leadership of the Hon. John W. Foster, ex-secretary of state, a gathering which brought together a large number of earnest and influential men from all parts of the United States, who pledged themselves to immediate and positive action in the furtherance of an arbitral agreement, not only with Great Britain but with the other powers of the world. The

proposals of this conference have been heartily endorsed by the executive department at Washington, and a step forward in the same direction has been taken by the United States senate in the appointment of a special committee to consider the general subject of international arbitration and report on a plan of procedure for all future compacts of this kind.\* To all these positive achievements in the cause of international peace must be added such other significant and no less gratifying events as the Alaskan award, the settlement of the Venezuelan claims by the Hague court, the new and comprehensive treaty with China, the peaceful adjudication of a long-standing boundary dispute between Chili and Peru and the action of the powers in securing a limitation of the war zone in the far East. The growth and influence of peace sentiment in the United States has also been manifested in the calling of two great conventions in this country during the present year, one being the meeting of the Interparliamentary Peace Union in St. Louis, and the other the World's Peace Congress to be held at Boston in October.

It would be as absurd to suppose that all this volume of things accomplished and things promised in recent months in behalf of international concord was due to a sudden and unrelated upgrowth of public thought and feeling as it would be to suppose that the lordly Mississippi had its source as well as its ending in among the bayous of Louisiana. By a thousand rills and streams of influence flowing in upon the minds of men through centuries of time have the beliefs and convictions been formed which are now finding their visible and outward expression in Geneva awards, Hague courts, international congresses, the abolition of privateering, arbitration treaties and other things still better, soon to come. As the chief and compelling cause back of all these great and positive achievements in behalf of international peace must be recognized the aggressive, persistent and effective campaign of education and agitation which the international arbitration associations and peace societies of Europe and America have been waging for many years, and in a larger and more aggressive way recently than ever before.

Among such agencies working for the promotion of concord and good will among men and nations in recent years, a foremost place must be given to the conferences on international arbitration which have been held each spring since 1895 at Lake Mohonk, N. Y., in the region of the Catskills.

\*It is understood that our state department is now prosecuting inquiries to ascertain the prospects of ratification of an arbitration treaty with France.

Here in this beautiful and romantic retreat, where "every prospect pleases," and man is *not* vile, some two hundred and more educators, jurists, diplomats, statesmen and business leaders—carefully selected because of their special knowledge and interest in the subject of discussion, have been coming together for nine successive seasons to consider ways and means of promoting the cause of world-wide peace through the method of arbitration. All who thus meet come together as the invited guests of Mr. Albert K. Smiley, the proprietor of the Mohonk estate, himself a member of that brotherhood of peace known as Quakers, and a man whose whole life speaks through word and deed in behalf of all things good and true. Three days are given to each conference, with two sessions daily. The emphasis of these conferences is placed wholly upon international arbitration, and to this large and inclusive theme they are strictly held. This being clearly understood at the outset, concentration, as well as harmony, is secured. Many points for cordial agreement and unity of thought and action are found in the Mohonk platform.

The coming session of the conference which will be held this year at Lake Mohonk on June 1-3, promises to be of unusual interest and to command a larger attendance than any previous session.



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A wise Indiana physician cured 20 years' stomach disease without any medicine, as his patient tells:

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"Finally a doctor, who is the most prominent physician in this part of the state, told me medicine would do me no good, only irritating my stomach and making it worse—that I must look to diet and quit drinking coffee.

"I cried out in alarm, 'Quit drinking coffee!' why, 'What will I drink?'

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"Well, that was two years ago and I am still drinking Postum. My stomach is right again and I know doctor hit the nail on the head when he decided coffee was the cause of all my trouble. I only wish I had quit it years ago and drank Postum in its place." Name given by Postum Co., Battle Creek, Mich.

Never too late to mend. Ten days' trial of Postum in place of coffee works wonders. There's a reason.

Look in each pkg. for the famous little book, "The Road to Wellville."



## The Sunday-School.

June 5.

CHRIST'S TRIAL BEFORE PILATE.—  
Mark 15:1-15.

Memory Verses 12-14.

GOLDEN TEXT.—Then said Pilate to the chief priests and to the people, I find no fault in this man.—Luke 23:4.

### No Trial.

Jesus had no trial in any proper or legal sense of the word. His condemnation was not the result of due process of law, but of a temporary usurpation of the judicial function by a mob. The authorities weakly consented to the usurpation, and lent their servants for the execution of the sentence of the mob, but it should be borne in mind that the condemnation was not the result of a legal trial. At first, the accusers took the trouble to go through the forms of a trial, for they suborned false witnesses, both before the sanhedrin and before Pilate's judgment seat. But the witnesses disagreed among themselves, and even this pretext of legality was abandoned and they descended unblushingly to mob lawlessness, drowning Pilate's demand for a specific indictment by shouting, "Crucify him, crucify him!"

### He Answered Nothing.

In reply to Pilate's question, he admitted that he was the King of the Jews, but he would make no reply to the lying accusations which were brought against him by priests and scribes. How futile would it have been to enter into a discussion at that time and in that place! There are occasions for argument and there are occasions for silence. Before this tribunal and in the presence of this clamoring throng, no words could be so eloquent as the quiet eloquence of a dignified demeanor and a calm and confident bearing. Jesus was probably the least excited person in the company while his life was at stake. Those who follow him and do his work can afford to be calm, unafraid and undisturbed when the battles of the faith are being waged.

### Barabbas and Jesus.

We must not think of Barabbas as a common thug or cut-throat. John, to be sure, says that Barabbas was a robber, but Mark and Luke speak of him as one who had incidentally committed murder while heading an insurrection, while Matthew calls him "a notable prisoner." Whatever murders and robberies he may have been guilty of, Barabbas doubtless represented the spirit of revolt against Rome. There was a strong under-current of patriotic feeling ready to take up the cause of any self-appointed leader who promised freedom from the Roman yoke. Many who followed Jesus, especially during the early part of his ministry, were moved by the hope that he might be the leader of a successful insurrection against the Romans. It required many assertions on his part to convince them that the kingdom of which he had spoken was not political.

Now there comes an occasion when choice must be made between Jesus who promised a spiritual kingdom, and Barabbas who represented the spirit of political revolt and the hope for temporal independence. When the "chief priests moved the people" to demand the release of Barabbas, it was an appeal to that narrow and short-sighted patriotism against which Jesus had so constantly contended.

The hypocrisy of the complaint of the Jews that Jesus was stirring up sedition against Rome, is shown by their request for the release of the man who was really doing that very thing.

### The Practical and the Ideal.

The program of Barabbas had some elements of strength which that of Jesus had

## Spring Humors

Come to most people and cause many troubles,—pimples, boils and other eruptions, besides loss of appetite, that tired feeling, fits of biliousness, indigestion and headache.

The sooner one gets rid of them the better, and the way to get rid of them and to build up the system that has suffered from them is to take

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Scald Head	Boils, Pimples
All Kinds of Humor	Psoriasis
Blood Poisoning	Rheumatism
Catarrh	Dyspepsia, Etc

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not. It was popular. The people could grasp it. It appealed to people's present hopes and desires. It was, in so far as any revolt against Rome could be, practical. Jesus proposed a plan which seemed weak in that it was too far from the comprehension of the people. It was too spiritual for the masses. It ignored the things which the common people thought important. Any politician could have told him that his movement would fail to command popular support. But who has the more followers to-day, Jesus or Barabbas? Whose movement has produced the greatest effect on the world? In truth, there is nothing so practical in the long run as an ideal.

### Who Was on Trial?

It was not Jesus who was on trial before Pilate. Pilate was on trial before Jesus. The petty critic who passes judgment upon the masters, passes judgment on himself. The amateur who derides Shakespeare and says that Michelangelo could not carve nor Raphael paint, does not judge these artists but is condemned at their judgment bar. So was Pilate before Jesus, and so is everyone who passes judgment upon him. It is we who are on trial. The question is not whether Jesus will stand the test. He has already stood it. The question now is, for each of us, whether we will pass sentence of condemnation upon ourselves by declaring unworthy of our confidence and allegiance him whom the experience of the ages and the voice of God have declared supremely worthy.

## Ministers' Pastoral Record and Memorandum.

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## Christian Endeavor.

By H. A. Denton,

June 5.

HOW MY SILENCE WITNESSES AGAINST  
CHRIST.—Matt. 12:30; Luke 17:12-19.

### For the Leader.

Witnessing for Christ is the privilege of every one of His followers. Duty is not the satisfying word to use in this connection. Of course, it is the duty of every servant to witness for Christ. But the most spiritual servant of the Master will be so glad to say a word for Him that the word duty fails to express all that his feelings contain. Witnesses in court who have to be forced by the law to testify in a friend's behalf are not commending to the world their friendship. We rejoice that we have the opportunity to bear witness for the Lord. But there is surely an impression out that testifying is for those who elect to do so. The many who never think of entering this work seem to justify this statement. How is it? May one testify, or not, as he may elect? I think not. If one who testifies upon constraint is not a good servant, it surely follows that one who does not testify at all is a poorer servant. We may go further than this and say that silence is not really a silence, but a sort of mute way of denying the Lord. Let us see how this is so.

### For the Members.

1. Do we believe what the Lord says when He declares, "He that is not with me is against me; and he that gathereth not with me scattereth abroad"? If we do, then indeed is silence testimony against Him. We are not going to be ready to admit this. It is not pleasant to contemplate. And it may be—is altogether probable—that we have no wilful desire to do His cause an injury when we remain silent when He is before the world for consideration, but the result of our silence is against the Master.

2. Silence in witnesses as used in the topic, is not always saying nothing. There are times in public capacities that we fail to lift up our voices for the Lord. Our moral cowardice even makes us go further and do things that are equivalent to a denial—as much so as if in so many words.

3. Have you ever heard one deny his discipleship in words like these: "I do not want to do that. Now, it is not because I am too religious, but I do not think that it is the thing"—or words to this effect. This is denying to the world that the little good in our lives is of Christ. It seems to be a sort of unwillingness to admit the facts. It is, probably, more often due to the fact that we are ashamed of our discipleship.

4. If we would stop long enough to think how the Master must be pained by our silence, we would see this matter in a different light. Jesus desires the world-wide acceptance of His gospel. He wants everyone to accept the invitation of mercy. One soul in His estimation is worth more than the whole world. Here are tens, fifties, hundreds listening. The time for testimony has come. My testimony might bring many to the light. But I am silent. My voice is not heard. "Has Jesus any followers here?" asks the unbelieving world. "Surely not," one says, "or they would be heard from." So the word goes out that no witness of the Lord and His work was there. Yet I was there, though I took no part. By my own course I have placed myself with those who do not believe. I am counted against Him. All this time my Lord has been looking upon me, and expecting that I would testify for Him. Can I bear to see Him face to face after this sort of denial?

### Quiet Hour Thought.

Oh, Lord, help me that I may never deny thee either in silence or in open declaration.

### DAILY READINGS.

M. Peter's silence.	Mark 14:66-72.
T. Paul's silent friends.	2 Tim. 4:16-18.
W. A silent disciple.	John 19:38-42.
T. Lukewarmness.	Rev. 3:14-16.
F. The stone's witness.	Luke 19:39, 40.
S. The cost of silence.	Luke 12:8, 9.
S. How my silence witnesses against Christ.	Matt. 12:30.



**Midweek Prayer-Meeting.**

June 1, 1904.

CHRISTIAN COURTESY.

"Finally, be ye all like minded, compassionate, loving as brethren, tender hearted, humble minded" (1 Peter 3:8).

It is a fact overlooked by some that Christianity inculcates the social amenities and the humanities; that it proposes to make gentlemen and ladies of those who accept its teachings. It is pre-eminently a social religion and has to do very largely with our relations with our fellow men. The earliest disciples of Jesus were men without the training of the schools or the social advantages which are supposed to develop those courtesies which characterize cultivated people, but the religion of Jesus Christ seems to have supplied this lack and to have made them not only exemplars, but teachers of the very principles of Christian courtesy.

*Peter as an Example.* Consider what kind of a heart could have indicted the sentiments in the above text. Here was the sturdy, undaunted, rock-like disciple, whom his Master called rock, breathing sentiments which could only come from a heart that had felt the regenerative power of Christ. Think of a church, or a whole brotherhood, of whom it could be said that they are "all like minded, compassionate," or sympathetic, "loving as brethren, tender hearted, humble minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing." Every one of these descriptive words or phrases should be studied and emphasized as entering into a well developed Christian character.

*Paul as an Example.* The reader will recall the incident of the apostle Paul before the council (Acts 23:1-5), and before Felix (Acts 24:10), and before Agrippa (Acts 26:1-3). In all these instances there was provocation to be other than courteous, and yet Paul showed himself the accomplished gentleman as well as the fearless apostle. And how much this must have added to the force of his appeal for Christianity!

*Exhortations to Courtesy.* Read Romans 12:10: "In love of the brethren be tenderly affectioned one to another; in honor preferring one another." Also Romans 13:7: "Render to all their dues: tribute to whom tribute is due: custom to whom custom: fear to whom fear: honor to whom honor." Also Ephesians 4:32: "And be ye kind one to another, tender hearted, forgiving each other, even as God also in Christ forgave you." These sentiments must be written upon the hearts of those who would be truly Christian and who would manifest Christian courtesy in all their relations with their fellow men.

*The Value of Christian Courtesy.* We are apt to underestimate the value of such injunctions as those quoted above, and the virtues they inculcate. We are prone to estimate as of more importance the doctrinal questions about which men argue and differ; but if conduct be so large a part of character, it would seem to be evident that these admonitions, having to do with life, are more vital than some other questions to which we attach greater importance.

*Our Chief Example.* In the grace of courtesy, as in all other graces, Jesus is our highest example. Being reviled, he reviled not again. He was gentle toward all men. He was respectful to the lowest, to the very outcasts of society. None were too poor, too obscure, too ignorant, or even too wicked to receive His kindly notice and sympathetic instruction. With the highest courage He combined the greatest gentleness and the tenderest sympathy.

*Prayer.* Oh, Lord, our divine Teacher, inspire us, we beseech Thee, with that love for humanity which made Thee an example to us in all that is unselfish, kind, compassionate and helpful. May the mind which was in Thee be also in us that we may be courteous and kind, tender hearted and forgiving.

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## Swamp-Root Saved My Life.

I received promptly the sample bottle of your great kidney remedy, Swamp-Root. I had an awful pain in my back, over the kid-



MR. T. S. APKER.

neys, and had to urinate from four to seven times a night, often with smarting and burning. Brick dust would settle in the urine. I lost twenty pounds in two weeks, and thought I would soon die. I took the first dose of your Swamp-Root in the evening at bed time, and was very much surprised; I had to urinate but once that night, and the second night I did not get up until morning. I have used three bottles of Swamp-Root, and to-day am as well as ever.

I am a farmer, and am working every day, and weigh 190 pounds, the same that I weighed before I was taken sick.

Gratefully yours,  
Sec. F. A. & I. U. 504. T. S. APKER,  
April 9th, 1903. Marsh Hill, Pa.

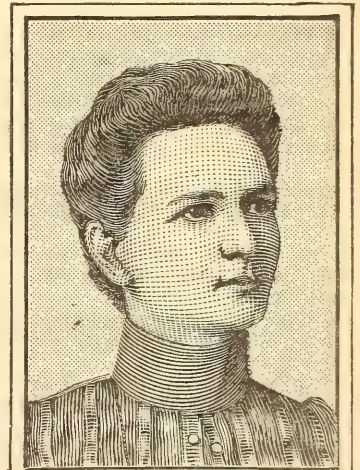
There comes a time to both men and women when sickness and poor health bring anxiety and trouble hard to bear; disappointment seems to follow every effort of physicians in our behalf, and remedies we try have little or no effect. In many such cases serious mistakes are made in doctoring, and not knowing what the disease is or what makes us sick. Kind nature warns us by certain symptoms, which are unmistakable evidence of danger, such as too frequent desire to urinate, scanty supply, scalding irritation, pain or dull ache in the back—they tell us in silence that our kidneys need doctoring. If neglected now, the disease advances until

the face looks pale or sallow, puffy or dark circles under the eyes, feet swell, and sometimes the heart acts badly.

There is comfort in knowing that Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, fulfills every wish in quickly relieving such troubles. It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. In taking this wonderful new discovery, Swamp-Root, you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has ever been discovered.

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My kidneys and bladder gave me great trouble for over two months and I suffered untold misery.



MRS. E. AUSTIN.

I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, sent me on my request, I experienced relief and I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. Swamp-Root has proved a blessing to me.

Gratefully yours,  
MRS. E. AUSTIN,  
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Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.



## Our Budget

—June 5—what? Children's day.

—The Ohio Christian missionary convention is in session this week at Cleveland, as is also the Illinois state convention at Cuba. We hope to give reports of both in our next issue.

—Remember the Missouri state convention, Carrollton, June 17-22. This is to be a meeting of our Sunday-school, Christian Endeavor, C. W. B. M. and missionary workers, all in one. It will convene on Friday and hold over Sunday, our ministers filling the pulpits, with a union communion service in the afternoon. It will be a great convention. Do not miss it.

—The World's Press Parliament began its sessions at Festival Hall in the fair grounds on Thursday evening of last week. Editors and representatives of the leading papers of the world are present. The address of Secretary Hay at the opening session was in fine literary style, and contained most excellent advice to the editorial fraternity. The president of the Parliament, Sir Hugh Gilzean-Reid, of London, has promised an interview with a representative of our editorial staff.

—T. B. Mayfield has resigned at Gallatin, Missouri.

—M. L. Pontius has been asked to remain a second year at Long Point, Ill.

—The Pacific Christian has removed to 63 Flood Building, San Francisco.

—The Christian church at South Bend, Ind., is taking steps to erect a new building.

—J. N. Streater, West Liberty, W. Va., is convalescent after an attack of pleurisy.

—J. S. Henderson, after a month's sickness, is now in the field again in North Carolina.

—C. G. Kindred, of Chicago, is to hold a short series of special meetings at Duluth, Minn.

—Brother Melton's people at Richmond, Va., are planning to build a new church house.

—George Darsie, with Pres. Burris A. Jenkins, has been having a fine meeting at Frankfort, Ky.

—Last week the Foreign society received another gift of \$500 on the annuity plan from a friend in Iowa.

—H. C. Combs, field secretary of the Virginia C. M. S. reports the work progressing all along the line.

—J. K. Stephens has just closed two years' work at Corvallis, Mont., and accepted a call to White Hall, Mont.

—Mrs. A. P. Boyd, of Lagrange, Ind., has presented a beautiful pulpit Bible to the church at Osgood, Mo.

—J. C. Dickson, pastor of the Tyler, Texas, church for four years, will take up the work of evangelist in the Temple district, June 1.

—W. N. Arnold preached the baccalaureate of the high school, Elmore, O., at a union service held in the Methodist Episcopal church.

—The Texas state convention will be held at Greenville, June 6-9. The latch strings are held up and a great convention is anticipated.

—S. W. Nay has just closed a four years' pastorate at Leavenworth, Kan., to accept a call from the Central church in Kansas City, Kan.

—Wm. Woods College, Fulton, Mo., and the Christian college, Columbia, Mo., are holding their annual commencement exercises this week.

—Ira F. M. Butler, a well known Disciple of Christ, has just passed his 92nd milestone and still reads the papers and keeps up with the times.

—The reception tendered A. M. Growden and wife, and announced in our issue of May 12 as having occurred at Scranton, Pa., was really at Findlay, O.

—J. N. McConnell, evangelist, is one of the busiest men in the northwest. In 18 months he has had about 400 accessions, and has re-organized several churches.

—Mrs. Princess Long will have charge of the music at the state convention at Buffalo, N. Y., June 28-July 1. It promises to be the best convention held in that state.

—J. M. Bovee, after four months' patient waiting in the hospital, is again at home enjoying life and Christian fellowship, but he will not be able to preach for some time.

—Over 3,000 Sunday-schools are now actively at work like busy bees preparing for children's day, June 5. It is believed that more than 3,500 schools will observe children's day this year.

—Peter Ainslie's church in Baltimore hopes to hold a tent meeting this summer as near the new Christian temple site as possible. Already many are asking that the tent be twice as large as the one used last year.

—"Do any of you want the secret of success? Then get it in untiring personal work. I keep at it and urge my people to keep at it, and as a result we are having good meetings." So writes S. J. Vance, of California, Mo.

—The commencement exercises at Cotner university are dated June 2-8. N. S. Haynes is to preach the baccalaureate sermon on June 5, and S. D. Dutcher will give the commencement address on the following Wednesday.

—Harvey McCowan, of Snow Valley, Pa., is dead. Brother McCowan was one of the landmarks. At eighty-four years of age he was the last of a large family. He had been baptized in early manhood by Alexander Campbell.

—L. L. Carpenter preached the opening sermon in the new building at Walnut Corners, Vermillion Co., Ill. It is a very handsome building, and to the pastor, W. H. Kern, much credit is due. The church was founded 70 years ago.

—By special request of the students of the State university and others, J. W. Lowber recently delivered a lecture in Austin, Texas, on "The Revelations of the Microscope and the Future Life." This lecture was published in the Austin Statesman.

—We have received one dollar from Stacy Pettit, Fort Smith, Ark., to supply tracts for free distribution at our World's Fair building, in response to our call for such a fund. Does this express the amount of our faith in the benefit of tract distribution?

—We have received the program of the commencement exercises of Kentucky university, June 7-9. Dr. Chas. W. Dabney delivers the address to the graduating class. The baccalaureate sermon will be delivered Sunday, June 5, by A. B. Philpott.

—The Foreign society will hold a conference with some 14 of its missionaries in Cincinnati, June 1, 2. Six of the number are new missionaries who sail in September. The conference will close with a public reception to the missionaries at the Central church, June 2, at 8 P. M.

—Robert Perry Shepherd, Pomona, Cal., says: "Lest you forget. Pomona gave \$75 in 1903, \$160 in 1904. Children's day yet to come, and steps already taken to swing the necessary ballots into line this year for the first living link on the coast through our organized work."

—The new Christian Sunday-school in East Dallas, Texas, is hoping to raise one dollar per capita on children's day, the first Sunday in June. Their apportionment was \$10, but their superintendent, James J. Collins, says the school was not pleased with the apportionment.

—Bro. J. W. Devore telegraphs us that the evangelistic work of Clarence Mitchell at Mannington, W. Va., will mean a permanent organization. There are now 100 members of the church, and they have just purchased a \$3,700 lot, and completed plans for a handsome building.

—A. McLean preached for the Hiram church Sunday, May 15, and on the following Tuesday gave his lecture on "Alexander Campbell as a Preacher." We have a report that Brother McLean made it evident that he can preach and lecture just as effectively as he can make missionary addresses.

—Frank M. Wood, of Springfield, Mo., was ordained on May 15 to the ministry at Bethany church, six miles from that city. Brother Wood is an earnest, consecrated man, and promises to do good work.

—The largest attendance ever known in the Kirksville Sunday-school was Sunday before last, when 409 were registered. We doubt whether these figures have ever been exceeded in any Sunday-school in the state.

—The Chicago ministerial union is anxious to get hold of the names of all Disciples of Christ who have gone or are going to that great city. It is believed that there are a great many members of our churches living in the city who have not become identified with any of our scattered churches.

—The brethren at Hickory, Miss., have had the misfortune to lose their little church by fire. The organ, the books and everything were burned and there is no insurance. As there are but a few Disciples there, they will not be able to rebuild unless they can get help. Anyone desiring to contribute may communicate with J. R. Tidwell.

—Steps are being taken to erect a new church at Colgate, I. T., where E. R. Hawkins is the corresponding secretary and evangelist. The church was organized five months ago, and in the meeting now being held 15 have been added, which raises the present membership to 45.

—Henry C. Rogers, attorney at law at Aspen, Col., is teaching a class of 30 Sunday-school teachers of all denominations, including Presbyterian, Methodist and Baptist pastors. He wants "to be able to give them the gospel undiluted." We are sure Brother Rogers will do this.

—H. T. Morrison, who has been spending some time visiting his sons, in Springfield, Ill., called at the office of the CHRISTIAN-EVANGELIST on his way to Oklahoma, where he will engage in pastoral or evangelistic work, as need may be. He reports the work as prospering in Springfield in both our churches.

—Harry G. Hill, general secretary of the education society, is going the rounds of the state conventions. He recently spoke at Lebanon, Ind., and is slated to address the annual conventions of South Dakota, Missouri, Iowa, southern Kentucky and New York. Receipts from education day offering exceeded \$4,000, and are still coming in.

—John G. Slater, pastor of the Akron, Ohio, church of Christ, who was formerly affiliated with the Baptists, has one of the largest churches in our brotherhood. It supports three missionaries and conducts one of the most successful Sunday-schools in the state. Brother Slater has an adult Sunday-school class of 303 members, and in four years about 125 additions have come to the church from this class.

—We regret to announce that Bro. F. G. Tyrrell has been quite ill with a severe attack of the grip, and has been unable to occupy his pulpit at the Mt. Cabanne church for the past two Lord's days. He has been removed to a sanitarium in the city, and we learn is slowly improving, though it will probably be some time yet before he will be able to preach. His many friends will pray for his early recovery.

—"The CHRISTIAN-EVANGELIST has done much for me in clearing away the cobwebs from my mind and giving me a larger and purer faith and broader view." This testimony, coming in this instance from one beyond the sea, and coming so often from others within our own country, is what makes an editor feel that it is worth while to put his life, his best thought, and his highest ideals into religious journalism.

—Prof. Snoddy of Hiram college writes: "C. C. Rowilson, pastor of the church at Kenton, O., recently delivered a course of lectures to the students and faculty of Hiram college. The subjects were as follows: 'Religion and Nature,' 'Religion and Humanity,' 'Religion and Christianity,' 'Religion and the Church,' and 'Religion and Immortality.' The lectures showed thorough mastery of the subjects and were greatly enjoyed by all."



—"The prime occasion of this letter is to thank you for your reply in your 'Easy Chair' to the letter received from a sister living in a city where she is denied the privilege of membership and fellowship in the Christian church. I am so pleased with your reply that I cannot refrain from telling you so.

Weatherford, Tex. "W. L. SWINNEY."

—The motive which prompts some of our scribes in going far from home in search of heretics, when their own state is literally swarming with the worst type of schismatics, is not easily understood. Why not "begin at Jerusalem," and flagellate all the false teachers and division-breeders in reach of their own diocese, before sighing for other worlds to conquer?

—The University of Missouri, Columbia, holds its sixty-second commencement May 28—June 1, 1904. Dr. E. Benjamin Andrews, chancellor of the University of Nebraska, will preach the baccalaureate sermon Sunday, May 29, and Dr. C. W. Dabney, University of Tennessee, delivers the university address on Monday evening, May 30. The class day exercises will be the forenoon of Monday, May 30.

—Lest we forget. Let it be remembered that no Sunday-school is too small or too weak to observe children's day. This is a certain way to gain strength. Last year 3,310 schools made offerings and averaged \$15.59 each. The prospects are bright for an increase in the number of contributing schools as well as in the general average. It is confidently hoped that \$60,000 will be raised by the Sunday-schools this year.

—A. L. Ward, now of Boston, writes: "We are hoping to do much work here in this very important center. The St. James street church is in good shape. No man could have done better work than did the former pastor, Brother Mohorter. He is very much loved by this people. Brother Calhoun, of Harvard, who goes into the faculty of the college of the Bible, has been supplying for this church. In every way he is well spoken of."

—The annual banquet of the ministers' alliance of Kansas City and vicinity will be held at the Hyde Park church, corner of Westport and Main streets, Kansas City, Mo., on Friday, June 3. R. H. Fife, secretary, writes: "We are endeavoring to make this the greatest gathering and the best banquet in the history of our alliance." The program, which is enclosed, indicates that the intellectual feast will be all that could be desired.

—The Church Leaflet of Lexington, Ky., published by I. J. Spencer, says: "H. D. Clark, minister of the Christian church in Mt. Sterling, Ky., is not only very popular with his own congregation, but is affectionately regarded by all the citizens of the community, who uniformly designate him as 'Brother Clark.'" That is right. A preacher should regard the whole town as his parish, and seek to be a blessing to the entire community.

—Apropos of the charge recently made by a Baptist writer in these columns that Mr. Campbell and others "split off from the Baptists," Bro. P. C. McFarlane, of Alameda, Cal., sends us the following quotation from Newman's Church History, in which that eminent Baptist historian says: "And controversy arose that led to the exclusion of the Campbells and their followers from the Baptist fellowship at this time." This certainly places the responsibility for the "split" on the Baptists of that time and section.

—L. E. Sellers, pastor of the Central Christian church, Terre Haute, Ind., has returned from his Palestine trip with Professor Willett. He was in his pulpit Sunday, May 15. A. L. Ward, who has been supplying for him in his absence, has accepted a call to the St. James street Christian church, Boston, Mass. Brother Ward commenced his work May 22. His stay with the Central church was very pleasant, and he reports that Brother Sellers is doing a fine work there. Mrs. Sellers, who was ill a part of the time while Brother Sellers was gone, is much better and has returned with him to Terre Haute. The Central church is planning to hold a series of meetings next fall after the national election.

—A short time since a newspaper man in this city whose name was Paul Moore committed suicide, and of course the associated press carried this news everywhere in a "bulletin" form without sufficiently describing the suicide, who was an elderly man. We have just learned that some of the readers of the CHRISTIAN EVANGELIST, remote from St. Louis, have supposed that it was our assistant editor who committed the rash act! Not so, by any means. Our Paul Moore is young, full of hope, is succeeding in life, has hosts of friends and is far more likely to commit matrimony than suicide.

—Texas Christian university is nearing the end of the most successful year in the history of the institution. The total enrollment is 429. The university has made an average increase of 44 per cent per year for the last two years, and is sending out the largest graduating class that has ever gone forth from the institution. Prospects for the coming year are very bright. The great problem is to provide for the students that are coming. President Zollars will preach the baccalaureate next Lord's day, and Granville Jones will give the class address at commencement on the following Thursday.

—A central Kentucky Christian ministers' association was organized at the Versailles convention. Mark Collis was elected president, I. J. Spencer vice-president, W. H. Allen secretary and J. B. Hunley treasurer. The first regular meeting of the association will be held at Broadway Christian church on Monday, May 30. J. T. Sharrard will read a paper on "The Problem of the Country Church," and F. M. Tinder will present "The Present Status of Christian Endeavor in Kentucky." These addresses will be followed by a general discussion. The public is invited, and all preachers are earnestly requested to attend.

—The monthly sermons delivered by Bro. E. L. Powell, Louisville, Ky., at Macauley's theater, which have been stenographically reported and have received a wide circulation through the daily press of that city, though discontinued for the summer will be resumed in September. Our readers will be glad to learn that arrangements have been made with Brother Powell by which these sermons, when resumed, will appear regularly in the CHRISTIAN EVANGELIST. We are sure that those who have read those which we have published in whole or in part, will look forward with interest for the appearance of these sermons during next autumn and winter.

—Dr. James M. Gray, of Boston, is about to begin his work at the Moody Bible institute of Chicago for the summer term. He will conduct consecutive courses from June to September in "Old Testament Prophets" (from Isaiah to Malachi), "New Testament Epistles" (from Romans to Jude), and "Facts for Use with Doubters." These will all be treated in a way intended to help pastors, Sunday-school teachers and others who can attend the institute for even a brief period in order to get a firmer grasp of the Bible. In addition, Dr. Gray will give a series of popular expositions of New Testament truth for helping young Christians in life, conduct and service. Full information can be secured by writing to 80 Institute place, Chicago.

—We rejoice with the brethren at New Philadelphia, O. Bro. C. B. Reynolds writes: "About the first of April a strenuous effort was made to pay the indebtedness of \$2,612.50 of the church in thirty days. Never did a people more nobly and manfully rise to a situation than did these people. There were heroic sacrifices. It seemed like attempting the impossible. But the pledges were paid. Sunday, May 15, was jubilee service and mortgage burning day. The church was praised for being so heroic in their self-denial to bring about this beautiful building as a monument to the principles of the restoration movement. Letters of congratulation from former pastors were read, after which the mortgage was given to the flames, and as it fumed and smoldered, the congregation, standing, sang, 'Praise God from whom all blessings flow.'"

## Children's Day

FOR

## HEATHEN MISSIONS

First Sunday in June, 1904.

The Foreign Christian Missionary Society furnishes supplies, free of charge, to Sunday-schools observing the day for Heathen Missions. Order at once. State number in school.

Address F. M. RAINS, Cor. Sec., Cincinnati, O.

—The following message has just come from our esteemed brother, F. M. Green, of Kent, Ohio: "My beloved wife passed into the rest that remains to the people of God, this morning (May 19). She died on her 67th birthday. I crave the sympathy of my brethren in this great sorrow." When two have walked together in loving companionship so long as did Brother Green and his wife, it is indeed a bereavement that seems to take a large part of the light out of life when one of them is called away. We are sure the brotherhood will sympathize with Brother Green in his sore bereavement.

—B. S. Ferrall's church at Buffalo is getting interested in a new organ. At the last business meeting of the choir the matter was discussed, and so much enthusiasm was manifested that it was decided to start an organ fund at once. A novel plan was suggested by one of the members which seemed to be favorably regarded by others. The idea is to dispose of the organ pipes at \$1 apiece—the largest pipe will be dedicated to the person selling the largest number of pipes. The person on the other end will have the honor of pumping the air into the bellows of the organ when used at the church for the first time. We pity the fellow who has to do the pumping.

—Bro. J. M. Philpott and his wife arrived in St. Louis on Friday evening of last week from San Diego, where they had been spending a few weeks. Brother Philpott occupied the pulpit of the Central Christian church on last Lord's day, both morning and evening, preaching to large audiences. In the evening the Mount Cabanne church met with the Central. It is not too much to say that people generally were delighted with the preaching of Brother Philpott. Our readers understand that Brother Philpott has been called by the Union avenue Christian church as a supply with a view of becoming its permanent pastor. On next Lord's day evening the two congregations meet together at Mt. Cabanne church.

—The Foreign Christian missionary society has inaugurated an annual conference with newly appointed missionaries and missionaries on furlough. This will be held on June 1, 2 in Wiley Hall, Cincinnati. Among the speeches on the program are: "The Missionary Calling," by C. L. Loos, "The Distinctive Aim of the Missionary," by F. M. Rains, "The Intellectual Life of the Missionary," by W. E. Garrison, "The Spiritual Life of the Missionary," by I. J. Spencer, and other topics bearing upon missionary work. Fourteen missionaries are to take the field, six of them being new to the work. Such a gathering as the one contemplated, where men of experience can exchange views, is likely to be productive of much good and great inspiration.

—One of the largest audiences ever assembled in Danville, Ill., was present at the dedication of the beautiful house of worship of the Third church of Christ on the corner of Walnut and English streets. Many people were present from adjoining cities and the majority of the members of the First church, with their pastor, attended. J. B. Gilliland, of Bloomington, preached the dedicatory sermon,



his subject being, "What Christ is to Men." At this service \$9,000 was raised. In the afternoon a union service in charge of J. H. Smart, of the First church, and J. M. Gaiser, of the First Cumberland Presbyterian church, was held. The doors of the church were thrown open for inspection, and the pastor, S. S. Jones, and others explained every point of interest. Brother Jones speaks in highest terms of Brother Gilliland's preaching and recommends him as especially fitted for such work. He adds: "Would there were more J. H. Gillilands!" In all over \$10,500 were raised, more than enough to pay off the indebtedness. The lot and the church cost \$16,000.

—The western Pennsylvania convention was a very large one, as we hear from all accounts. Bro. O. H. Phillips in writing of it says: "It sounded a very high note. The doubters have all fled and the workers believe the occupation of the field is within the grasp of the Christian church. Evangelists Bright and Joyce are to be kept right at work. Other evangelists are to be invited. The ministers are to be borrowed from old churches for at least one month each year, and the field is to be stormed in his name. Miss Vasicek begins her work among the Slavs. Mr. Keusseff is to join in the same work. This is our outlook to-day, and the promise is as bright as the stars." We are glad to see such faith and to know of the good work that is being done in this part of our country. There is much scope for winning great victories if we will faithfully do our duty.

—T. A. Abbott, secretary of state missions in Missouri, sends us a printed slip of statistics from which we clip the following figures and comment:

#### "GROWTH OF CHURCHES IN MISSOURI.

Year	Churches	Members
1830	20	500
1840	70	4,000
1850	235	15,000
1860	350	25,000
1870	400	30,000
1880	600	46,000
1884	720	56,000
1890	1,157	110,000
1895	1,410	136,000
1900	1,600	160,000
1901	1,625	167,000
1902	1,675	170,000
1903	1,700	175,000
1904	1,718	179,000

"This is most wonderful growth. No other state in the nation, no other like territory in the world, no other religious body on earth has ever had such development. The chief human factor in all this is certainly our splendid state missionary organization."

—Here is some more good news from Joplin: "I am happy to report to you that the entire heavy indebtedness of the First church here is pledged to be paid by the first of next January. The pledging was all done in two days, and the whole campaign planned and executed in six weeks with only two weeks' active preparation. Bro. W. E. Harlow was with us. He gave wise counsel and powerful exhortation. The new converts stood side by side with the older ones and gave like veterans. The city here seems as greatly mystified at the raising of this debt as they did at our meeting last fall. Unity, liberality and enthusiasm did it. We expect to have a joint jubilee with the south Joplin church during the Christmas holidays when we both expect to be free. Further details then. Is this the result of 'sensational evangelism' so much spoken of now?" W. F. TURNER.

We think not. There is a "sensation" produced by the earnest preaching of the gospel as the power of God, in the power of the spirit, of which we cannot have too much. Then there is a "sensation" produced sometimes by "claptrap" methods, as when a popular evangelist rode a donkey down the streets of the town, wearing red trousers—the evangelist, not the donkey—crying at the top of his voice, "Come to Jesus!" The sensation at Joplin was not of that type. It was gospel preaching preceded and followed by godly

## Popping of lamp-chim- neys is music to grocers.

### MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

living and by painstaking Bible instruction and Christian training. Would we had more such "sensational evangelism!"

—"The preacher who takes the work at Eureka, Kan., and wipes out the church debt can do wonders." Such has come to be a proverb in reference to the difficulties under which this church has been laboring, but the long standing indebtedness has at last been wiped out and the mortgage burned. It was some six years ago that a beautiful and commodious church was erected at a cost of about \$5,000, but after the dedication there remained a debt of \$1,000 which has been on the building ever since. Two years ago, however, G. F. Bradford took up the work and, though with little experience, he has proved himself to be the man for the place. Finding many of the church members indifferent and discouraged he succeeded in infusing new life and spirituality into them. His salary has been twice increased and the indebtedness on the church wiped out. He has won the esteem of the entire city. Including evangelistic services in which he was assisted by R. A. Omer, the net gain to the membership has been 100.

#### World's Fair Pavilion Fund.

Since our acknowledgment of receipts for this fund last week, the following additional cash contributions have been received:

J. M. Pickens, for Vermont Ave. Chris- tian Endeavor, Washington, D. C.	\$ 2 00
Holland Reavis, Beaumont, Texas.	10 00
C. W. Field, Welsh, La.	5 00
Mrs. Mattie Waller Rice, Edgerton, Mo.	1 00
C. W. B. M., Indianapolis, Ind.	300 00
W. A. C. Rowse, Kelso, Wash.	25 00
Mrs. R. Mason, St. Louis.	10 00
W. P. Clarkson, St. Louis	5 00
Z. Moore, Taylorville, Ill.	50
Mrs. A. S. Hedden, Taylorville, Ill.	1 00

This indicates a little waking up on the part of the brethren to the importance and needs of this enterprise, but there is still a deficit of several hundred dollars, the exact amount of which we hope to be able to report next week when all our bills are in. In addition to this, however, there is needed something for fitting up the building so as to make it a comfortable and respectable looking rendezvous for our members and their friends during the progress of the World's Fair.

#### DEDICATION.

On Saturday, June 4, at 3:30 p. m., the dedication of this pavilion will take place. A program of music and short speeches will be arranged for the occasion. Bro. Z. T. Sweeney, of Columbus, Ind., president of the American Christian missionary society, will make the chief address. It is hoped that a sufficient amount of funds will have been contributed by that time to enable us to dedicate the

building entirely free of debt. The members of the church in the city and brethren from outside the city are invited to attend these exercises.

J. H. GARRISON,  
Chairman of committee.

#### Christian Orphans' Home, St. Louis, Mo.

Visiting brethren and sisters who stay over Lord's day will find a hearty welcome if they will call at the Christian Orphans' Home, 915 Aubert Ave., near the Suburban Ry. Chapel service, with interesting exercises, is held from 3 to 4 o'clock P. M. This service will be suspended during July and August; will be resumed first Lord's day in September. Come see and hear our children sing.

JOHN BURNS.

#### Ministerial Exchange.

Churches in need of a supply or assistant pastor during the next four months, address F. M. O'Neal, 842 W. Florida St., Springfield, Mo.

A young married minister, 26 years of age, with college education and experience both in pastoral and evangelistic work, desires to change location about June 1. Salary \$1,000. Can give best of reference. Address L. Box 3, Pryor Creek, I. T.

J. Windbigler, pastor Christian church, Girard, Ill., can put any church desiring a pastor in correspondence with one who has been very successful in Illinois and Missouri, and can furnish the best of references.

E. L. Frazier, 2206 College Ave., Indianapolis, Ind., and H. A. Easton, 6430 Parnell Ave., have formed an alliance for evangelistic work, and are ready to make engagements for fall and winter, or later.

Wanted.—A first-class preacher for an important church. Address J. Elza Holley, Everest, Kan.

#### The New Bible College Building.

The Bible college of Missouri takes pleasure in presenting to the readers of the CHRISTIAN-EVANGELIST a picture of its new building, now in process of erection. In consideration of the gift of \$15,000 by Bro. B. F. Lowry and his sister the building is to be a memorial in their honor, and is to be known as Lowry Hall. To those of us who are personally acquainted with Brother and Sister Lowry, and who know their humble ways and deep consecration, this building will be the more precious because of its association with their names and memory.

The building is to be of stone throughout. It is a handsome specimen of Tudor architecture and the masonry is to be in the style known as Russian. Such buildings are becoming popular in Columbia, the University of Missouri having recently erected three of them. The first floor, consisting of four large rooms and a number of others, will be devoted to our college work. The second and third floors will be used as dormitories and will accommodate from fifty to sixty students. The whole of the lower corridor is to be laid in tile and made fire-proof. All the floors are to be of hard maple, and the building will be complete and modern in every respect. The cost of it will be about \$25,000, aside from furnishings. The plan looks ultimately to a handsome chapel as a part of the building, and the total cost will be perhaps above \$30,000. Friends of the institution will be glad to know that we are in fine shape financially as regards this building. There will be no incumbrance on it except the six per cent annually to Brother and Sister Lowry. With \$50,000 more in our endowment we can begin to do a strong work in this great educational center. The outlook for our work is wholly encouraging. A number of new students in preparation for the ministry contemplate being with us next semester, and increasing numbers of university students are looking forward to work. We continually praise the heavenly Father that he leads us with such a kindly hand.

W. J. LHAMON, deap.  
Columbia, Mo., May 21.



# News From Many Fields

## Maryland, Delaware and District of Columbia.

Your correspondent was with Bro. O. G. White at our 25th street mission in Baltimore from May 2-13. Two made the good confession during that time, and they, with one other, were baptized May 15. Also a young man from the Episcopal church came forward and will be baptized next Sunday night. He is a member of their male quartette.

On Monday, May 9, I met with the preacher's meeting at Washington. It seemed like going home, as I was formerly associated with them, while in Rockville, for nearly three years. Their association now includes Power of the mother church; Bagby, 9th St.; Taylor, H St.; Harris, Whitney ave.; Jones, 34th St.; Crierie, S. E. mission and assistant to Bagby; Whiston, Rockville; Motley, Cropley; Watson, Vienna, Va. The church at Vienna, about twelve miles from Washington City, expects to dedicate their house of worship on June 12. The congregation at Lansdowne, Md., near Baltimore, have out invitations for their dedication on the same date. Bro. J. B. De Hoff is minister there.

In Baltimore, B. A. Abbott is at the mother church, Peter Ainslie at Calhoun St., D. M. Wetzel, of Wisconsin, at Fulton ave., O. G. White at 25th St., and M. C. Hughes will take charge at Riverside Park, June 1. There is a nucleus for another mission in East Baltimore and Highlandtown, and it is hoped to make a beginning there this winter. I preached in Waynesboro, Pa., Sunday, May 15, in the forenoon and at Fairfield at night. The little congregation of twelve at the latter place will stake off the ground for a new house of worship to-day. Brethren in Pennsylvania who read this, send in help to Edward P. Brown, Fairfield, Pa. The Disciples of Christ have not a house of worship nor a church fully set in order in this part of Pennsylvania. I know of none nearer than Harrisburg, or Le Moyne, near the capital. J. A. HOPKINS.

## Ohio Letter.

The Ohio Disciples are assembled at Cleveland this week in their state convention. Everything points to a large and enthusiastic gathering. The CHRISTIAN-EVANGELIST, as usual, will give a full report next week.

A. M. Growden got so homesick at Scranton, Pa., that he had to come home. He has become responsible for the pulpit of the church at Hamilton. We gladly welcome him home.

W. B. Slater has accepted a call from the thriving church at Lancaster. This is a very promising work and Brother Slater has an opportunity to show his metal.

S. C. Pierce is ministering in word and doctrine to the saints at Lynchburg. Brother Pierce is well fitted to meet the demands of that field, and we shall expect good reports.

F. C. McCormick has flown from Hillsboro to Milton, Ind. He did well at Hillsboro and is heartily commended to the Hoosiers.

Wayne street, Lima, has in hand the resignation of W. A. Brundige. He has been bishop in the field for five years. The work has prospered. Brother Brundige is not settled as to his future work just yet.

C. C. Rowilson, of Kenton, recently gave a series of lectures before the faculty and students of Hiram.

J. H. Goldner is welcomed back from his trip to Palestine by the Euclid avenue church of Cleveland, and also by his brethren of the city in general. He will address the preachers June 6 on the scenes of interest in the journey.

A. F. Stahl has located with the Third church in Akron. He is another wandering child returned home. We welcome him also and congratulate Akron.

Hiram will have a six weeks' summer school. Professors Snoddy, Paul and Wells will be the instructors. They will give

courses in psychology, English, German and theology. These are three fine, up-to-date teachers, and if you are interested write Prof. Paul. C. A. FREER.

Collinwood, O.

## Michigan Notes.

The annual convention of the Michigan churches of Christ will be held with the church at Adrian, June 6-9. We expect to make this the best convention in our history. The Michigan Christian missionary society has made a good record this year, and the reports will be an inspiration. A splendid program is provided, and a large attendance of Michigan Disciples is the one thing needed to make this convention a success. J. H. O. Smith, of Valparaiso, Ind., Edgar D. Jones, of Cleveland, Ohio, A. McLean and B. L. Smith, of Cincinnati, Miss Mary Lyons, of Ohio, Miss Mattie Burgess, of Indianapolis, Mrs. Arthur Helmer, of Philadelphia, Pa., Miss Magdalene Stucky, of Morehead, Ky., and C. C. Smith, of Cincinnati, are the names of those outside of the state who are to take part on the program. A large number of Michigan preachers will add to the feast.

W. H. Kindred is assisting H. H. Halley in a meeting at Kalamazoo with 15 additions at last report and good prospects for many more.

F. S. Taylor has accepted a call to Hartford and is already on the ground.

Another congregation from the "New Lights," with their pastor and church property, has recently joined the ranks of the restoration movement in Allegan Co.

A. S. Martin, of Grand Rapids, has been supplying at Cascade for a few weeks. G. T. Camp, of Wayland, will preach at Cascade, May 22.

We have spent three Lord's days in this place. The work starts out very encouragingly. There have been five added to the church the last two weeks, three by letter and two reclaimed. The outlook seems favorable for a good work.

The church at Trowbridge is prospering under the ministry of W. H. Betts. They are growing in numbers and in spiritual power.

Paw Paw, Mich.

C. M. KEENE.

## Illinois Notes.

In Mackinaw is to be found one of the old churches. Here Alexander Campbell preached, and I believe solicited help for Bethany college. This is the home of the Puterbaughs, pioneers in the county and in Christianity. "Uncle Sol" is old and feeble, one of the last of the older families of the church. The Lord blessed him with considerable means, and he has been a valuable patron and helper in Eureka college. Such names will live long after their bodies perish.

The church numbers about 300, and there were 226 in Sunday-school the day I was with them. The Christian Endeavor society is alive and active. There is some talk of the erection of a new house of worship which would add much to the pleasure and comfort of the congregation, besides making better facilities for good work. Bro. H. H. Peters, a student in Eureka college, is their minister, visiting them every week. The church is prospering under his vigorous and wise efforts.

The Havana church was organized five years ago, has a membership of 150, a Sunday-school enrollment of 150, and a comfortable house of worship paid for. J. A. Serena gave the little church a good start, while as student in college he visited them regularly. At present L. O. Lehman, who graduated in Eureka College in 1901, is leading the church to higher and larger usefulness. He has the city districted with workers in each part to look after the various interests of the church. The church now has two

of its young people in Eureka college, and it responded most liberally in support financially of Eureka college.

The Mason City church was organized 20 years ago by G. M. Goode. It has had a varied career, poverty, removals and deaths have impeded its progress. It has now a membership of about 150, a Sunday-school of 75, and a good Christian Endeavor society. H. A. Orchard has been ministering to the congregation with increasing strength and usefulness for nearly four years. He is highly esteemed and appreciated as an excellent minister.

At Petersburg we found W. M. Groves busy looking after the sick, both in the church and out of it, and building up the cause generally. The church was organized by D. R. Lucas, and for many years ministered to by M. M. Goode. In some respects this is a very strong church. Many influential people are in it, a large proportion of whom have been unusually blest with this world's goods. The Lord has graciously trusted them with great power in his kingdom. There probably never was a time when money meant more for good, if properly used, than to-day; nor a time when the temptation was stronger to use the Lord's money for our own pleasures, instead of in his service. Blessed is he who is rich in good works, ready to distribute, abounding in sacrifices for the church of God. This is true riches, "the Lord loves the cheerful giver." J. G. WAGGONER.

Eureka, Ill.

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### News From England.

Perhaps a brief report of the work in this district may be of some interest. While the churches of Christ cannot give such glowing reports as many in the states, still we are making healthy growth in most quarters. The half-yearly conference of eight northern churches of Christ was held last week at Chorley. The church at Chorley is the youngest in the association, and only recently erected a building. But they are thoroughly in earnest and had a good report, fourteen additions in the last few months. Southport reported eleven added since last report, and good outlook. Birkenhead, although at present without a pastor, reported interest holding good. Liverpool is at present our most flourishing work in England, twenty-seven added recently; present membership 394, 110 in the missionary society, 230 in the Sunday-school. Chester was able to report all departments doing good work and eleven baptisms. Saltney reported eight.

The principal subjects considered in the conference were, "The Church's Attitude Toward the Liquor Traffic," and "The Work of the Sunday-school." W. E. Rambo, on his way home from Damoh, India, was present and gave an inspiring talk upon the work in India. The Disciples are looking forward to our annual conference, to be held at Chester Sept. 19-21. R. H. NEWTON.

Chester, England.



### Virginia.

On Sunday night we closed a two weeks' meeting in the city of Blackstone. We preached in the opera house and our audiences were large. This is a Methodist stronghold. One of their institutions of learning is located here. The Presbyterians also have a school in this city. A church was organized with 30 members. They are earnest and enthusiastic. Nearly enough money was secured to pay for a lot. They hope to build a house soon. Brother Morten, of Crewe, and George E. Owen and Jones gave assistance. If you want to see good people, fine people, some of the best of earth, then go to "old Virginia." They know how to treat a fellow. Sometimes they almost embarrass you with kindness. Brother Jones will preach for them.

En route home I spent the night in Roanoke and lectured for Bro. W. G. Johnston's people. An excellent audience was present and money was given toward repairing the church house. Brother Johnston is a busy man. He preaches, attends debates, lectures, visits, evangelizes and reads and keeps up with the times. The church is growing.

We lose Brother Owen from the state. He goes to Illinois. The people where he labored say: "He did the best work that has been done in this field in many years." Brother Helsebeck, now of Christian college, Virginia, will take charge of this work. He is a good man.

The church at New Castle now has a preacher in the person of Brother Scott. He recently took unto himself a wife.

Charley E. Elmore, assisted by R. E. Elmore, recently conducted a meeting at Graham which resulted in adding 47 to the church. He is now helping Brother Morten at Crewe.—State Evangelist H. C. Combs is hustling things. He goes after the money and gets it, too.

Bro. R. V. Omer is in a meeting at Salem.—Evangelist D. H. Coffey recently held meetings at Museville and Staffordville with a large number of additions to the church.

We now occupy the auditorium of our house of worship.—Our Sunday-school is on a boom. A man, formerly a Baptist, decided recently to be a Christian only. On Wednesday a Presbyterian was baptized. Our good brother H. C. Lester offers to give us a valuable lot, near the church, fronting two streets, 125x300 feet, for a parsonage if we will build a good house on it.

The work at Danville, under Bro. J. A. Spenser's wise direction, is prospering. He preaches at Stoneville once per month.

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"It is doubtful if the majority of persons in Missouri know that there is in this state a publishing plant capable of turning out so thoroughly excellent a piece of work as this new volume. In this respect it is equal to the volumes from the most skilled of the Eastern houses. In so far as the contents of the volumes are concerned, the strongest praise would not be inapplicable. It is a scholarly and serious work, dealing with religious problems of wide interest and combining dignity with the right kind of liberality."

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This district is badly in need of work and we trust the state board will put some live men into the field at an early date.

Bro. W. G. Johnston is in a meeting at Blacksburg.

It makes me sick to see some of our religious papers advertising all kinds of wild cat schemes and in that way causing some of our preachers, who are anxious to get rich, to fall into the whirlpool of speculation. Shame be upon such papers and preachers. They are hardly in a condition to be translated! It is as necessary to look after the life as it is the doctrine. Practice beats teaching.

Martinsville, Va.

W. H. BOOK.



### South Dakota Letter.

Six were baptized and took membership with the church as a result of the union revival services, closing April 24. Rev. J. A. Mahood, of Sioux City, did the preaching and the writer conducted the song services. Meetings were held in the Christian church building except Lord's day, April 22, when we went to the opera house. We have secured a loan from the church extension board to pay the balance due on our church building. Reorganized the Christian Endeavor society at the midweek prayer-meeting last Thursday night. We are opening up two school house missions, one, Midland Center, where we organized a Sunday-school, May 8, numbering 40; the other Golden Shield, where we preached a few times last summer. Highmore is building a new church building. Bro. L. W. Thompson is the pastor. Messington has a new pastor. A brother of Bro. M. B. Ainsworth, of Aberdeen, has taken the work there. The state convention convenes at Aberdeen June 15-19. Hence the cry of the churches is, "On to Aberdeen." We are laying plans for a great campaign of work for the Master this year.

Miller, S. D.

A. O. SWARTWOOD.



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Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 183, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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### Kentucky Missions.

During April the student volunteers were 26 days in the field, preached 31 sermons, added eight, visited eight places, organized one Sunday-school, held one officers' meeting, made 41 visits, collected for self \$17.45 and raised for local work \$51.49. Walter Carter, John Lord, Chas. James, Gilbert W. Campbell, J. Stuart Mills, E. S. Lewis, C. M. Summers and A. F. Hensley were the men who did the work.

D. G. Combs was at work all the month, but not very long at any one point. He did good work in Bath, Johnson and Pike counties. He finds the Big Sandy valley almost entirely without workers to preach the gospel. We need two good men who can work for four or five hundred dollars a year in that field. That will amount to as much as six or seven hundred dollars a year in many other sections.

H. J. Derthick was at work all the month at Berea and in Jackson county; 12 sermons, four added, one officers' meeting. Ernest W. Elliott will spend a few days with him in May. He wants ten of the students' band for the summer.

H. W. Elliott was at work all the month. Spent more than two weeks at Ludlow in a meeting. There were five additions and pledges amounting to more than \$3,000 raised to pay a debt of eight years' standing. Walter C. Gibbs is doing a fine work there. Other additions just after close of meeting. The collections for work by H. W. E. were \$380.07. He preached 22 sermons, attended two conventions, besides the work at Ludlow.

We again plead with our friends to rally to our help in support of state missions. We have now passed the two great offerings of the year and he will push the claims of our state work with the utmost vigor until the September convention.

Some individual gifts were received during April. We pray that many other brethren and sisters may send an offering of like character. Send all offerings to,  
Sulphur, Ky. H. W. ELLIOTT.



### Our Western Letter.

It was my privilege, recently, to spend a month in Texas, at Dallas, with the Central Christian church, the beloved M. M. Davis pastor. Those days were full of sweetness. I can never forget them. If the preaching and teaching did the people anything like as much good as the conduct of the people did the preacher and his wife, the meetings were a great success. I felt every day that it was a privilege and an honor to stand in the place so long and so successfully occupied by M. M. Davis.

A dozen years ago the condition of the Central Christian church in Dallas was, from my point of view, dark in the extreme. The congregation had commenced to build, and was apparently not able to finish. The church was deeply in debt. Its assets were not sufficient to satisfy the legal claims of its creditors. This was the condition, without exaggeration, a dozen years ago.

There is now a modern house of worship paid for. The property is worth, easily, \$65,000. Much more than this was the cost to the congregation. At one time the church paid \$11 a day interest on its debt! Pluckier people I have not known. The pastor stood at his post without a tremor or word of complaint during those days of trial. He had invitations to go here, there, yonder. He could have had an easy place. He preferred the hard. It seemed to be the place of duty. Verily I say unto you, he has now his reward in the confidence and affection of his people.

During this time the Ross avenue church, the Dawson avenue church, and the East Dallas church have been organized. The strength of these congregations went from the Central church. Graham McMurray preaches for the Ross avenue congregation. He is a fine young man, and is doing a good work. He is earnest, diligent, studious. W. A. Fite preaches for the East Dallas church. This congregation was organized less than six months ago. Brother Fite has been with the church less than three months. A tabernacle has been erected that will accommodate 500 people. This has been paid for. A good piece of ground has been paid for, with the exception of about \$200. The tabernacle stands on a portion of this plot. There is an abundance of room for a commodious house. This will, in the course of time, be erected. The church has an ambition to become a "living link church" this year—the first year of its existence. There are frequent additions to the membership of the church. Every member of the official board, with one possible exception, is a member of "the tenth legion," i. e., pays one-tenth of his income to the Lord to aid in extending the borders of the kingdom of righteousness. The young church is full of enthusiasm, and seems to be entering on a career of great usefulness. The Ross avenue church has a very good house of worship. The Dawson avenue church is comfortably housed also. All of these steps have been taken—the completion of the magnificent Central church building, and payment for the same, and the organization of the three congregations named, and all that they have gained—during the last dozen years.

The Central church has yet a membership of about 800, and its members contributed last year to the cause of missions, at home and abroad, through the regular missionary organizations, and otherwise, about \$2,000.

My visit to the Central church was intended as a prelude to a great meeting to be held by W. E. Harlow. This congregation is trying an "experiment." All the leading evangelists among the Disciples have, during the last fourteen years, visited and labored in the Central Christian church in Dallas. Not less than 2,500 persons have come into the fellowship of the church during this period. It was thought by those in authority that a series of didactic discourses, before the beginning of an evangelistic campaign, might be an improvement. It remains to be seen whether the new method of proceeding is better than the old. Possibly it would be better to have the teaching after the matric-

### A Concert Exercise For Sunday Schools

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and  
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ulation. The Central church, in any event, is bringing us under obligation by its suggestion of a possibly better way. I have no doubt that under the appeals of W. E. Harlow, the membership of the church will be largely increased.

I, too, tried an "experiment" in Dallas. I knew that I was called as a teacher. The expectation was entertained, I know, that my sermons would be didactic. My first discourse, therefore, was on the Christian religion: 1. Our Sources of Information; 2. The Founder of the Christian Religion; 3. The Faith of the Christian Religion; 4. The Ordinances of the Christian Religion; 5. The Life of the Christian Religion: (a) Godward; (b) manward; (c) selfward. At the conclusion of this simple, condensed statement, I said: "All that I will say during my sojourn with you, will come under one or the other of these divisions. I will speak to you either about our sources of information concerning the Christian religion, namely the Holy Scriptures; or the founder of the Christian religion, namely Jesus of Nazareth; or the faith of the Christian religion, namely belief in this Jesus as the Son of God and the Saviour of men; or the ordinances of the Christian religion, that is, baptism and the supper of the Lord; or the life of the Christian religion, that is to say, the daily life enjoined by the founder of the Christian religion on all who accept him and his religion."

The effort was to get away from parties, sects, denominations, schools of thought of the present day, and receive instruction from the Master and those whom he sent out to represent him, as teachers and preachers among men.

This was an "experiment." I am not altogether satisfied. I believe, however, that my face is turned in the right direction. What do you think?

While I was in Dallas, T. P. Haley, of Kansas City, Mo., was in McKinney, forty miles distant. T. P. Haley is a great teacher. He had large audiences. My audiences were small. This is a habit of mine. I saw a note in print about Brother Haley's work in McKinney to the effect that it was more like a school than a "revival." Far be it from me to speak against "revivals"; but ought not the churches to have meetings frequently of the character of T. P. Haley's work in McKinney?

Dallas is the home of the Christian Courier, edited by G. A. Faris, one of our best papers. The influence of the Courier must be wholesome. It was a pleasure to meet Brother Faris again and again, to hear his voice in prayer, and a fine address. The address was delivered at a missionary rally held in the Central church. Archibald McLean and G. L. Wharton spent a day with us. It was a season of refreshing. If possible have a missionary rally in your congregation with McLean and Wharton as chief speakers. They will lift up, expand, instruct, and enthrall the people. We must have a meeting of this character in Denver:

David Walk lives in Dallas. He is a member of the Central church. Brother Walk is in good health. His spirit is buoyant. He preaches every Lord's day. Almost forty years have passed since I first met Brother Walk. He is a little beyond seventy years of age, but has more vigor, intellectual and physical, than some men who are only thirty or forty years old. It was a great pleasure to meet and greet Brother and Sister Walk.

The residence of Dr. R. W. Allen is an ideal home for a preacher and his wife. If a cup of cold water given to a disciple in the name of the Master shall not fail of reward, what will not the household of Dr. Allen receive for all their kindnesses to Mrs. B. B. Tyler and her husband!

B. B. TYLER.

Denver, Col.

### Indiana State Missionary Convention.

The Indiana state missionary convention was held May 17-19 with the church at Lebanon, Ind. This is an old historic congregation, having been organized in 1832. They have a splendid house of worship and a large working church. The pastor and congregation did everything in their power to make the delegates feel at home and enjoy the work of the convention. The addresses made by the various representatives on the program were practical and strong, and indicated that Indiana at the present time has a strong, vigorous ministry. In fact the writer never attended an Indiana convention that impressed him more with the strength of its ministry than the one just held at Lebanon.

T. J. Legg, state secretary and evangelist of the Indiana mission work, presented a most excellent report. Among other things the report showed that they had held about thirty state and district missionary conventions during the year, and while there was only about \$3,000 raised for state missions, there were over 1,000 conversions to the churches reported. Resolutions were passed to enlarge the work during the coming year and the indications were that Brother Legg was to give his entire time to the evangelistic field, for which he is so well qualified, and the work of secretary was to be done by some other person. A. B. Philpott, of Indianapolis, made a dignified and courteous chairman, and all other officers of the convention seemed to discharge their duties with promptness and accuracy. Among the active members of the convention who formerly labored in the west, we noticed T. W. Grafton, C. H. Trout, W. W. Sniff and Robt. Sellers. Among the strong addresses delivered which the writer heard were those of Prof. Jabez Hall, Prof. C. B. Coleman, E. B. Scofield, P. J. Rice and W. W. Sniff. President W. E. Garrison, of Butler college, delivered the closing address, but the writer was denied the privilege of hearing him.

The Disciples of Christ have 125,000 members and nearly 1,000 churches in the state of Indiana. The great problem that the state mission board has to contend with at the present time is the fact that we have a scattered membership in almost every town and community over the whole state, many of which are without state organizations. One hundred congregations could be organized within one year if the forces were sufficient to visit these communities without churches. Pater familias L. L. Carpenter, E. B. Scofield and T. J. Legg seemed to understand the situation thoroughly, and if Brother Legg has sufficient force to organize and Brother Scofield to develop, Brother Carpenter would certainly dedicate the churches as fast as they could build them if he had to dedicate one every day in the week. Taking it all in all, the work in Indiana seems both hopeful and full of promise.

G. A. H.

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### Nebraska Secretary's Letter.

The three weeks of the Austin-McVey meeting at Geneva show 44 additions. Many of them are baptisms. The interest continues unabated and the meeting will probably not close until about May 26. In the face of the fact that this church has been inactive for several years, this showing is very gratifying.

F. S. White reports two by statement at Dorchester. He will move his family from Arapahoe the first of June.—The church at Verdon has called Bro. A. P. Aten, of Roseville, Ill., and he will begin work there May 29.—S. D. Dutcher will begin his work at Omaha First church May 29. Brother Dutcher has consented to preach at the state convention on Lord's day, Aug. 7.—E. B. Widger, of York, visited a few days at Falls City this week. He is called to deliver several extra addresses at different places. He will preach the convention sermon at the state convention on Tuesday evening, Aug. 2.

Edgar Price, of Beatrice, has been preaching at Wymore on Lord's day afternoons recently.—W. Walter Mower is supplying at Ansley for a month with a view to locating.

The church at Kingston, known as Liberty Christian church, was dedicated on May 15 free of debt by this secretary. More people gathered than could get into the house, and three services were held. A basket dinner added materially to the enjoyment of the occasion. There is a nice intelligent class of people in this valley, and if the present outlook for crops holds out, they will probably add new seats. They have formerly been meeting in a sod house.

The convention of No. 3 at Valparaiso was very poorly attended in point of numbers. The quality was unquestionable, but the quantity was lacking. The district owed it to Valparaiso to do better by them. F. E. Janes was made president, and H. J. Kirchstein corresponding secretary for the coming year.

No. 6 will convene at David City, June 13-15, and No. 5 at Chester, June 15-17, and No. 4 at Wakefield, June 17-18; No. 8 at North Platte, June 21-23. Let the members of these districts take note of these dates and prepare to attend.

Eddyville church was to be dedicated at Eddyville May 15, but no report has come in of the services. Brethren Divine, Hester, Darnier and Rader were to be present. We wait for full report.

The executive committee of the state board will meet at the office of the secretary May 24. The matter of a pavilion for our camp grounds and other improvements will be among the matters under consideration.

East side church at Lincoln is now actively at work building a new parsonage. A fine lot just south of the church was secured and they are erecting a comfortable house. This is a very proper move. Brother Boyd, the preacher in charge, is very glad of this, as he is just now living upstairs.

The cards for the annual statistics of churches and Bible-schools and Christian Endeavor societies will be mailed very soon. The things asked for are not numerous, and a very little prompt attention will answer them. It would seem to be quite easily possible to have reports from every congregation in the state. The blank is easily understood, the postage is prepaid thereon, and no church clerk or preacher, who desires to have a proper record made of the congregation that has called him to service, can afford to let the call go unheeded. Let us have complete returns this year immediately after June 1.

It is important to remember that our state missionary financial year closes June 30. It is equally important that remittances to our work should be made before that date. The treasury is now behind with the workers, and some of them are needing the money due them very badly. The apportionments are not burdensome. They can be easily met if a little concerted action is had of all concerned. Everywhere there is a growing sense of the vital necessity of keeping up our state work. The calls for our help do not abate, but rather increase. Some churches are spending thousands where we spend hundreds in state missions.

W. A. BALDWIN.

### The Scoville Meeting.

I began a meeting at Beaumont, Texas, April 10, and closed May 10, with two hundred and seventy-one additions to the church. Brother De Loss Smith led the music and did the best solo work I have ever had in a gospel meeting.

Bro. B. J. Waugh went to Beaumont about January 1 and began a campaign by holding a meeting in the south end in a small tent, and then in the north end, with Brother and Sister Saxon as singers. While the rainy season greatly crippled their efforts, they reached fifty people for the church and did much to advertise the meeting in the tabernacle, which was held right in the business part of the town.

Inasmuch as many churches will be interested in knowing how the meeting was financed, I will say that we had but eighty-five members there to begin with. The ladies' aid society raised the necessary \$375 for the tabernacle, and the collections the first week in our meeting were \$106; the second Sunday they were \$84, and averaged a great deal over \$100 each week. I gave two stereopticon lectures—one to a \$174.80 house, and the last, "A Night in Egypt," to a \$225 house—lacking but 20 cents of \$400 in the two lectures. Thus our expenses, salary, cost of tabernacle and advertising were all easily raised.

We have many noble people in the church there, and large numbers (a majority) of those reached were from other churches. The last five I baptized were, three Episcopalians, one Methodist, and one Catholic. There were five Catholics who came into the church during the meeting. One night there were ten husbands and wives, all of them from other churches, except one man, and no two of them belonged to the same church. Thus it was Christian union indeed to see husband come from one church and wife from another, stepping out upon the Bible to wear the name of the Lord Jesus Christ.

Brother Waugh can be engaged for meetings this spring. His address is Longview, Texas. I have had one thousand additions in meetings, and am at Moberly, Mo., now, and then back to Chicago. Bro. Chas. A. Young has supplied our pulpit during my absence, and I have also gone home on several different Sundays between meetings.

CHAS. REIGN SCOVILLE.



### Missouri Bible-school Notes.

You have seen the program of the Bible-school convention, and you will do well to post up on those good points and come prepared to help make the sessions interesting, for by hearty co-operation in the conferences is our help and inspiration, no matter what part of the work may be on at any time. The time of the conventions is June 17-22, and you ought to take part in all the sessions of all the conventions, not any special one.

New schools for the eleven months of our year number 30, with a membership of 1,527. Out of these ought to grow several congregations. There were over 800 additions by our forces during the year, and five new congregations, so that we are going to Carrollton with a "record breaker" in the matter of works and results, and now can we not rightfully ask our ministers and Bible-school superintendents to see that the schools and congregations break the records in giving? Will those schools that have co-operated with us in the past please join us again this year, and if possible by May 31, and will not the many that have not helped us in the past get the habit right now? Here is a sample of how this work is done: In 1884 the few brethren living in Laddonia were induced to organize a Bible-school, though too weak to support a congregation. This was done and shortly afterwards a meeting was held and force enough gathered in to have preaching one-fourth time. By faithful and persistent work a house was built, and later on a minister for half time was called, and now C. A. Lowe is their minister and doing good work. Among others, the school was fortunate in having J. C. De Laporte as superintendent for nineteen

years, and he is one of the men who always keep abreast of the times in their work, so that the school to-day has all the latest things that can be used with good effect. The second great help has been one teacher, a fine one too, for eighteen years, R. W. Pearson, who never allows anything, if possible to avoid it, to interfere with his Bible-school work. Another great help has been their secretary for eighteen years, A. L. Bruton, methodical and systematic in all his labors. Others have come and gone, but these have gone on in their devotion to Christ, the children and the gospel, and the results have told for good. They now have a roll of honor, based on presence, offering and memory verses, and of the three classes on the roll for the last quarter, a class of boys of twelve or more years, taught by Miss Zoda Welch, stands first, graded 94. Only one year did the school give less than \$10, and this year that was made up, so the books show in all these years, with all their struggles, no failure to help this holy cause; this is due largely to the three men of God mentioned.

T. J. Head has just closed that good meeting at Sullivan, where some Christian women have so long wanted a house of God. Put out of one house, sent to another, he went on and the people followed, and now there is a good congregation, with 32 additions, lot purchased and money raised toward a new house, and our evangelist promises a tent meeting this summer. Thank God for this victory of his Son. Brethren, won't you help such men? Will you not do so before May 31? Will you not bring it before your schools and see that at least the apportionment is sent in? We appeal to all friends, help.

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**Washington Christian Convention.**

North Yakima, Wash., June 13-17, 1904.

**PROVISIONAL PROGRAM.****MONDAY, JUNE 13.**

- 7:30 P. M. Thanksgiving service led by A. Sanders, Pomeroy.  
8:10 P. M. Convention sermon, J. T. Eshelman, Tacoma.

**TUESDAY, JUNE 14, C. W. B. M. DAY.****WEDNESDAY, JUNE 15, BIBLE SCHOOL AND ENDEAVOR DAY.**

- 9:00 A. M. Devotional service, W. C. Williams, University Place.  
9:30 A. M. The Church and the Children, Ralph C. Sargent, Pullman.  
10:00 A. M. Symposium, How to Increase the Efficiency of Our Bible-schools.  
1. What can the superintendent do? L. G. Knowles, Fremont.  
2. What can the teacher do? Dr. W. T. Thomas, Tacoma.  
3. What can the minister do? W. T. Adams, Waitsburg.  
4. The rally idea,—its value, Ed. Moon, Kelso.  
5. The home department and cradle roll,—their value. General discussion, led by D. Y. Donaldson, Colfax.

**ENDEAVOR SESSION.**

- 2:00 P. M. Devotional, R. M. Messick, Cheney.  
2:30 P. M. Symposium.  
1. What can C. E. do for its own members? M. A. Thompson, Prosser.  
2. What can C. E. do for the church? B. H. Lingenfelter, Seattle.  
3. What can C. E. do for the Bible-school? David Lyon, Dayton.  
4. What can C. E. do for missions? O. W. McGaughey, Everett.  
General discussion, H. K. Pendleton, Tacoma.  
7:30 P. M. Song service, Dudley Eshelman.  
8:00 P. M. Address, Home Missions, Wm. F. Cowden, Tacoma.

**THURSDAY, JUNE 16, STATE MISSIONS.**

- 9:00 A. M. Devotional, J. F. Tout, Centralia.  
9:30 A. M. 1. Report of the state board, J. M. Morris, Cor. Sec., Sumner.  
2. Report of treasurer, H. K. Pendleton, Tacoma.  
3. President's address, J. T. Eshelman, Tacoma, Wash.  
11:00 A. M. Address, Benevolence, David Husband, Sumner.  
Greeting from board of Christian benevolence, George L. Snively, Gen. Sec., St. Louis, Mo.  
2:00 P. M. Song service, Mrs. L. F. Stephens, Spokane.  
2:30 P. M. Washington missionary work—its needs.  
1. East side, Evangelist L. F. Stephens, Spokane.  
2. Palouse, district, Evangelist J. H. McConnell, Palouse.  
3. West side, Evangelist J. M. Morris, Sumner.  
General discussion, R. E. Dunlap, Seattle.  
4:30 P. M. Address, Christian Education, E. C. Sanderson, Eugene, Ore.  
7:30 P. M. Devotional, Dr. J. M. Allen, Spokane.  
8:00 P. M. Foreign missions, J. W. Allen, Spokane.

**FRIDAY, JUNE 17.**

- 9:00 A. M. Devotional, A. D. Skaggs, Vancouver.  
9:30 A. M. Missionary business reports.  
11:00 A. M. Sermon, C. H. Hilton, Ellensburg.  
2:00 P. M. Devotional, A. C. Vail, North Yakima.  
2:30 P. M. Symposium,—The Preacher.  
1. In the pulpit, O. J. Gist, Davenport.  
2. In his study, Morton L. Rose, Tacoma.  
3. Among the people, J. N. Smith, Bellingham.  
4. The work of an evangelist, W. S. Crockett, Olympia.  
5. Our Boys, how to lead them into the ministry, F. Walden, Seattle.  
General discussion, Neal Cheetam, Oakesdale.

7:30 P. M. Song service, Mrs. L. F. Stephens.  
9:00 P. M. Address, Church Extension, W. F. Richardson, Kansas City.

The North Yakima church extends a cordial invitation. Ask railroad agent for certificate when you purchase tickets. With 50 certificates we will be able to return at one-third fare. I am hoping and working for that.  
J. M. MORRIS, Cor. Sec.

Sumner, Wash.

**Carrollton Convention.**

Program of the Christian Endeavor section of the Missouri state meeting of the Christian church, Carrollton, June 17-22, 1904.

The Endeavorers occupy Saturday night and Monday forenoon.

**SATURDAY, JUNE 18, 7:30 to 9:20 P. M.**

- 7:30. Praise service, Harold Bell Wright, Forest avenue church, Kansas City.  
8:00. Report of state superintendent, H. A. Denton.  
8:20. Address, "The Outlook of Christian Endeavor in the first Decade of the Twentieth Century," F. M. Tinder, Lancaster, Ky., president of the Kentucky Endeavor union.

**MONDAY, JUNE 20, 8 to 11 A. M.**

- 8:00. Praise service, E. H. Williamson, Budd Park church, Kansas City.  
8:30. Committees announced, distribution of reports, etc.  
8:40. Address, "Christian Endeavor and Missions," Miss Maud Seelinger, Butler.  
9:00. Address, "The Three Links of Christian Endeavor," Miss Martha Stout, assistant Junior superintendent of the Missouri C. W. B. M.  
9:25. Address, "Our Christian Endeavor Possibilities in Missouri," R. H. Wagoner, national superintendent of Christian Endeavor for the Christian church.  
10:00. Reports of committees.  
10:10. Address, "How to Increase the Membership," R. F. Lozier, Carrollton.  
10:20. Address, "How to Raise the Missionary Money," Miss Bessie Dorsett, Joplin.  
10:30. Consecration address, "How to Walk More in Harmony with the Purposes of God," A. W. Kokendoffer, Mexico.  
10:50. Consecration hymn and Mizpah benediction.

**Concerning the Missouri Endeavor Reports.**

Our state meeting, held this year at Carrollton, is not far off. The Endeavor convention will occupy Saturday night and Monday morning. And we will have charge of the Endeavor prayer-meeting on Sunday evening. Remember, the state meeting date is June 17-22. The railroad fare will be one and one-third fare for the round trip, and the Carrollton church will furnish lodging and breakfast free. F. M. Tinder, for many years president of the Kentucky Endeavor union, will deliver the address Saturday night. Do not fail to get there in time for that.

I know the preachers are always ready to help in the Endeavor work, and I am now asking a small favor of each one who reads these lines: I have mailed my annual letter, a report blank, and a copy of our program to every society on my list. Four hundred and forty-eight letters have gone out within the last few days. Will you inquire if your Endeavor has received this letter? If not, there is a mistake. See that the name of your corresponding secretary, the number of members, active and associate, and the gain during the past year are sent to me at once. If your society has gotten the letter, see that the response is sent in in a few days. This is very important. Just a minute of time and just a word on Sunday will confer a great favor upon your superintendent, and enable him to have a good report at Carrollton. See that your society sends on the dollar for statistic and convention expenses. It is a small matter, but it is being sadly neglected.

And now a word to everybody: Talk up the convention. Get up a delegation from your place. If there is a society anywhere in the state that has been organized this year—

since last June—send me the name of the corresponding secretary at once. In short, if there is anything that I ought to know before my report is made up, send it in, send it in, send it in!

Get the work in good shape to leave, leave the worry at home, get on a year-to-year—or an ear-to-ear—smile, and come up with a little old-time Endeavor enthusiasm in your bones. Bring your white handkerchiefs along and practice the Chautauqua salute.

H. A. DENTON,

Supt. of C. E. for the Christian Church in Mo.  
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## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

### Additions Reported Last Week.

Baptisms .....	842
Denominations .....	88
Total .....	930

M. L. BUCKLEY.

Harrison, O., May 18.

### CALIFORNIA.

Saratoga, May 16.—Just closed a remarkably successful three weeks' meeting held by Evangelists Hazelrigg and Read; profound interest, good audiences, great spiritual results; thirty-three accessions—nineteen by confession and baptism, fourteen by statement. This is the fourth meeting held on the coast this year by Sister Hazelrigg, and all have been equally successful.—JOHN P. ASHLEY, minister.

Ukiah, May 16.—One added by letter here yesterday. Wife and I assisted Bro. J. E. Hood at Hopland a few days midweek, singing and preaching. Six were baptized on May 13 and others were interested. Brother Hood is a splendid personal worker and is greatly beloved by his people both in and out of the church. It was a pleasure to work with him.—OTHA WILKISON.

### ILLINOIS.

Dorchester, May 16.—Had one confession and baptism from M. E. church at Marine yesterday. Sunday evening I preached the memorial sermon.—J. E. MASTERS.

Tuscola, May 16.—The work here prospers. We have inspiring audiences. I will preach the baccalaureate sermon for the high school, May 22, at the Presbyterian church. All the leading churches will unite for the service. We had three additions by letter last Lord's day.—J. T. DAVIS.

Windsor, May 17.—There were two baptized at regular appointment at Oakland, May 15, and two confessions at Humbolt May 1. Church at Humbolt took collection for benevolence. They have newly papered and carpeted the church. The work is harmonious and prosperous. We conducted our ninth protracted meeting at Windsor in March. There were 35 additions in two weeks. Brother Baker is now our pastor at Windsor.—A. H. HARRELL.

Eureka, May 18.—I preached at Fairbury last Lord's day; two additions. I am now living at Humbolt. Would like work in reach of this place so I can attend school here. I have had six years' experience in the ministry.—LEW D. HILL, Box 318, Eureka, Ill.

Lanark, May 16.—Two additions here from the Baptists at prayer-meeting recently; 15 baptisms since last report; 34 persons added to the church since Bro. B. L. Wray began his work here July 1, 1903. All departments of the church now organized and strengthened and working as never before. Brother Wray will preach the baccalaureate sermon here for the high school, May 29. The church board voted to loan him for a short meeting with some weak church during July or August.—C. BEN DORS, church clerk.

### INDIANA.

New Albany, May 16.—Eleven accessions not reported—three yesterday morning. This makes 28 at regular services since Easter—all by baptism but three. Wonderful interest here, and this is a delightful and hard working people.—B. F. CATO, minister Central church.

### INDIAN TERRITORY.

Chickasha, May 12.—The interest in the Lord's work here remains fine; eight accessions last Lord's day; three confessions. Baptismal service almost every Sunday; 143 ad-

ditions since last August.—J. SPRINGER.

Pryor Creek, May 16.—Just closed a short meeting with home forces. Eight by baptism, three by letter and one from the Baptists. Large audiences every night, and we feel that much good has been done. Howard S. Saxton, who led the music, did splendid work.—F. HOOKER GREEN.

### IOWA.

Atlantic, May 16.—Two additions here yesterday.—W. B. CREWDSON.

Cedar Rapids, May 16.—We received five more persons into the fellowship of the Second church here yesterday.—J. E. DINGER, pastor.

Coggon, May 21.—Four added here recently not heretofore reported in the CHRISTIAN-EVANGELIST. We are planning for an aggressive campaign here this fall. I have been selected to deliver the annual memorial sermon May 29; also the address to the class of '04 at the commencement, June 10.—BERT W. SALMON.

### KANSAS.

Olathe, May 17.—Bro. J. Ira Jones closed a successful meeting May 15 at Baxter Springs with 42 accessions. A Christian Endeavor society was organized with 32 members and the Sunday-school increased almost a half. This will close our labors together as state evangelists. I should like to engage for meetings any time after May 29, as my time is not employed after that date.—BERT I. BENTLEY, singing evangelist, 1430 N. Jackson St., Topeka, Kan.

Topeka, May 19.—I gave a series of lectures on "Great Problems of Life and Religion" at Edwardsville, extending an invitation at the close of each lecture, which resulted in 16 additions, 13 confessions and three by statement. I have also baptized eight at other points since last report.—CLERIN ZUMWALT.

### KENTUCKY.

Bowling Green, May 17.—We began a meeting on May 10. R. H. Crossfield, of Owensboro, is doing the preaching with great power and effect. Splendid audiences and deep interest. Thirty-one added to date.—W. T. WELLS, minister.

Fullerton, May 16.—This is my second visit to this busy, growing suburb of the city of Portsmouth. There is a grand opening here for the cause of Christ as we plead it. Yesterday morning a Roman Catholic boy made the good confession and I baptized him and a young lady in the Ohio river at 3 P. M. Last night two ladies made the good confession and four stalwart men "came to themselves" and, prodigal like, came back asking forgiveness both of God and men. I stay to-night; other pressing duties call me away to-morrow. I pray for the time that my "hands may be untied" so that I can take hold of the work at mission points like this and press it on to grand success.—R. B. NEAL.

### MICHIGAN.

Saginaw, May 16.—Great day for home missions yesterday; offering \$40. Two added by baptism.—J. S. RAUM.

### MISSOURI.

Clarksville.—Seven additions since last report, four by letter, three by baptism.—J. D. POWELL.

Kirkville, May 18.—Two confessions and two by letter since last report.—G. W. THOMPSON.

California, May 19.—Two confessions at our prayer-meeting last night, girls 13 and 16 years old. We are having splendid meetings with growing interest and audience.—S. J. VANCE, pastor.

Shelbina.—At recent appointments at Shamrock, two additions by letter, one by baptism. At Ashley I gave my lectures on "Jamaica" and "The South," and took up offerings for foreign and state missions.—CLARIS YBUELL.

St. Joseph, May 17.—Two added by letter at Raytown the first Sunday in May. Mission collections: Foreign, \$6; benevolent, \$10; home, \$10 and state \$3.36. Children's day collection first Sunday in June. The church is doing well. I began with them in Febru-



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ary for one-half time.—N. ROLLO DAVIS.

Rolla, May 17.—Our meeting at Sullivan closed last Wednesday night with 32 additions to the church, a new congregation organized, a church site bought, and over \$300 pledged for the new church building. I am in a meeting here. Began yesterday with two additions at the first service.—T. J. HEAD, Bible-school evangelist.

Monroe City, May 15.—The Monroe City church held its annual missionary rally May 2-8. The pastor was assisted by W. Henry Jones, W. N. Briney, W. G. Swiber, Walter M. Jordan and Claris Yeuell during the week. The offering was taken May 8 at the morning service, and amounted to more than \$400, by far the best effort of the church. All apportionments were more than met. Four baptisms lately at regular services.—J. C. TODD.

Bowling Green, May 20.—There were two added to the church here the first Lord's day in May and two added at Troy the third Lord's day in this month. Both of these churches made offerings for American missions.—E. J. LAMPTON.

#### NEBRASKA.

Geneva, May 16.—Seven confessions to-night. Packed house, people standing. This makes 44 added to date and more than doubles the membership of the church. Third week just closed. Will probably run over Sunday.—DE FOREST AUSTIN and FRANK McVEY, evangelists.

Pawnee City, May 16.—There were two confessions here at our regular service yesterday, May 15.—T. A. LINDENMEYER.

#### NEW YORK.

Niagara Falls.—Four baptized Sunday night, May 15.—J. A. WHARTON.

Brooklyn, May 20.—The Second church of Christ is enjoying a series of gospel meetings with State Evangelist Stephen J. Corey in the lead. Eight added by confession and baptism. The meeting will continue several weeks. Large audiences, excellent interest.—JOS. KEEVIL.

#### OHIO.

Bellaire, May 16.—Three baptized and one added by letter yesterday. About 30 added, 17 by baptism, in last two months at regular services.—SUMNER T. MARTIN.

#### OKLAHOMA TERRITORY.

Stroud, May 10.—We closed our meeting here last night with 46 additions—30 by confession and baptism, ten by statement, four from the denominations and two restored. F. G. Roberts is the pastor, to the satisfaction of all, and is doing a fine work. We returned two days to Ripley and baptized two more, making 32 there. Our next meeting is at Mena, Ark., to begin May 20. Permanent address, Comanche, Texas.—ARTHUR W. JONES and E. M. DOUTHIT.

Stroud, May 19.—Arthur W. Jones and Prof. E. M. Douthit, both of Texas, have just closed a meeting for this church with 44 additions: 34 by baptism, the others by relation. This church has been strengthened and this town stirred. These are capable men and should be kept busy. There have been about 80 additions to this church since I came here in August last.—F. G. ROBERTS, pastor.

#### PENNSYLVANIA.

South Sharon, May 19.—Have been here three weeks. Preached each evening. Meeting held in a store room, though the regular meeting place of the church is the Odd Fellows' hall. Seven added; five by baptism.—F. A. BRIGHT, evangelist.

#### SOUTH CAROLNA.

Charleston, May 16.—Two baptisms here yesterday and two good audiences.—CHAS. E. SMITH.

#### SOUTH AUSTRALIA.

Adelaide, April 21.—I preached my last sermon at Grote street April 17, with one baptism. On April 14 an American song and dialect entertainment netted \$35 for the Mc Garvey chair. B. W. Huntsman, now in Michigan, has been called to succeed me. M. W.

Green takes up the work next Sunday for the interim. I will lecture two weeks with the Melbourne college of the Bible and three weeks with churches in and about Sydney, and will hold a meeting with the Petersham church, N. S. W., before sailing for America.—WREN J. GRINSTEAD.

#### TEXAS.

Cleburne, May 16.—One confession and baptism yesterday and one added by statement. Our offering for home missions will be about \$17 or \$18. Will begin a meeting July 10 with home forces.—J. G. CREASON.

Whitesboro, May 16.—Last night we closed a short meeting with the church in this town. There were 22 additions to the church. Brother Holmes, the young pastor, and his wife are doing a splendid work here. I expect to begin a meeting in Muskogee, I. T., to-night.—H. A. NORTHCUTT.

Dallas, May 16.—We began here yesterday with the beloved pastor, M. M. Davis. Bro. W. E. Harlow is the evangelist and I have charge of the music.—V. E. RIDENOUR, singer.

Garland, May 16.—Our collection for home missions was postponed for two weeks on account of other matters, but we collected \$21 yesterday for that fund.—CHAS. CHASTERS.

Seymour, May 17.—Upon receiving an urgent call from the Seymour district, and approved by the missionary board of northwest Texas, wife and myself left our good work in Oklahoma territory and commenced on special work in this district, comprising some 13 counties of which we have sole charge. We have been holding meetings at Seymour, Level View, Round Timber, and now go to Spring Creek, Throckmorton, Archer City, etc., then back to the missionary convention at Seymour, June 17-19. We have had grand meetings and the best of order. Mrs. Van Deusen is a licensed missionary evangelist and is a splendid personal worker. We are open for engagements and will be glad to hear from all churches needing our services in missionary and special meetings.—WM. H. VAN DEUSEN and LAURA B. VAN DEUSEN.

Whitesboro, May 16.—On last evening we closed our meeting of about three weeks' duration, with Bro. H. A. Northcutt as evangelist and Bro. Jas. M. Faulkner as singer. It is pronounced one of the best meetings ever held by the Christian church in Whitesboro. The accessions were as follows: by confession, 11; from the Methodists, two; from the Baptists, one; by statement and letter, six; reclaimed, three. The church is greatly strengthened and encouraged.—E. H. HOLMES, minister.

#### WASHINGTON.

Waitsburg, May 18.—Two additions since last report, one by letter and one confession. Audiences are keeping up well. Preached the baccalaureate sermon for the high school graduates last Sunday evening to a full house.—W. T. ADAMS.

#### Changes.

C. M. Oliphant, from Cortland to Warren, O.  
Clinton Aber from Hamilton, Ind., to Kansas City, Mo.  
Vernon Stauffer from Cincinnati, O., to Angola, Ind.  
J. Arthur Stout from Columbia to Windsor, Mo.  
Alfred W. Place from Akron, O., to Avalon, Pa.  
C. B. Osgood from Minneapolis to Winona, Minn.

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## People's Forum

### The Ministerial Situation.

I have watched with interest what has been said recently through our papers in reference to "ministerial supply," preachers going into avocations or leaving the work altogether, the dearth of preachers and the varied explanations which have been set forth for the existing conditions. To my mind none of the explanations "hit the nail on the head." That there is an ever increasing number of preachers going into other callings there is no question; that it is becoming more difficult to induce young men to enter the ministry I believe to be true, also. May not the following facts have to do with this matter?

1. It requires more money and time to make a preacher than it does a lawyer or a doctor;
2. When once equipped he can, at most, hope to be constantly employed not more than thirty years of his life;
3. During these thirty years his income is not large enough to enable him to lay by for the inevitable "rainy day";
4. He must be a married man. Children come into his home; he loves his wife and children as dearly as any man. His position demands that they go well dressed; at least as well as the church people. This his salary does not allow;
5. The church and the community demand that his sermons be "up-to-date," which means the latest and best books, papers, periodicals, etc.;
6. At the age of fifty he must take a pastorate at less salary than heretofore, and by degrees go down and finally out with no income at all at last, if he lives to an old age. Young men, I believe, are not less religious, but they are more thoughtful. Middle-aged preachers are not growing faithless, but they see the inevitable and are trying to save their loved ones from being thrown out into an uncharitable world.

So far as my knowledge extends, and I have made quite extensive inquiry, the ministerial salary has not increased during the last decade, but rather decreased, which makes his salary at least ten per cent less than ten years ago. Preachers are human, their families are human and their physical needs are in common with the world, and to cry, "Faithless; another preacher has given way to the world spirit," is, it seems to me, to beg the whole question. The higher, nobler, wiser, more really Christian thing to do is this. Let all concerned look the situation squarely in the face and provide the remedy which is: 1. An educational fund to assist worthy young men in preparing for the ministry. 2. The assurance of work, constant employment during one's active ministerial life at a living salary; 3. A pension following this period, on down to death, large enough to keep "the wolf from the door." Until something of this nature is done we cannot expect much change along this line. From personal correspondence with a large number of our best preachers it is surprising how many are financially ill at ease.

W. H. KERNS.

518 N. Garrison Ave., St. Louis, Mo.

### "My Kind of Federation."

Much has been said and written of late on the subject of church federation. And as we understand it at present, we mean by federation, co-operation with all Christian people in so far as conscience and opportunity will admit; uniting efforts, in civic work, thanksgiving services, observing the week of prayer and in evangelistic effort so far as we can conscientiously do so. No one to break down or leap over the bar of conscience in so doing. I have recently belonged to a ministerial association composed of Methodists, Baptists, Presbyterians and Christians which met regularly semi-monthly on Monday mornings; reported work of the previous Sunday and had a subject before the association for discussion, each member participating.

We frequently exchanged pulpits, and enjoyed frequent union meetings, and in times of evangelistic services held by the various

churches, the ministers attended and gave encouragement in song and prayer. We were never losers in so doing. I did not feel hampered in their pulpits. Not what you say, but how you say it, may win good people to you or drive them from you. Splendid fellowship and hours of pleasant association were the results of these meetings. First the spirit of union, then union. Take the citadel of the soul and you have the soul. We positively have nothing to lose in this kind of federation, but all to gain. There is no need to sacrifice a single principle, nor even advise a few scattered Disciples to enter other folds, neither need we ask permission when to hold evangelistic services or organize a church of Christ.

Our methods of operation need not materially be changed. The spirit of union must strongly predominate in those who advocate its principles and thereby be able to lead others into larger and better light. If I misunderstand the subject, the editor will please point out the errors.

G. W. NUTTER.

Aberdeen, Miss.

[Bro. Nutter sees this question in its true light, and his statement will commend itself to all right-thinking people among us.—EDITOR.]

### The Chain Letter System.

DEAR EVANGELIST:—I think something should be done to stop this "chain letter method" of raising money. This week my wife and I have received two letters asking for 15 cents and also requesting us to write six letters to our friends. Now, the two letters and the six letters, stamped, would take 16 cents, besides time, paper and envelopes. The expense, or rather waste, is too much for the income. I cannot approve of the method. We have our church extension fund to help needy and worthy churches. Brother Muckley and his helpers know, or can know, the needy and worthy places, but I cannot know whether the appeals through the chain letter system are worthy or not. I cannot use the Lord's money in such haphazard way. Churches of Christ should be ashamed to resort to such "catch trap" methods.

Bellflower, Ill.

J. D. WILLIAMS.

### The North-Western Line Russia-Japan Atlas.

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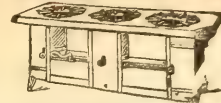
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## Family Circle

### May Blossoms.

By Grace Boteler Sanders.

"To-morrow is Decoration day," sighed Tilly Darrows, as she patted her little sister's hand.

"I wish we could go to the celebration and—wear white dresses and—carry bouquets like the other girls. Miss Elinor said we could go in the wagon with her, but we haven't anything to wear, and if we had there isn't a flower to be found on the place." And Tilly looked scornfully around her at the little brown house, with its bare yard in which not even a blade of grass dared to show itself. A bantam rooster was busily scratching in a round flower bed which, as yet, showed no signs of blossoms.

"Poor papa won't have any flowers—not even a speech over his grave. Oh, dear! Why can't we be like other folks?"

Mrs. Darrows, who sat at the open window sewing, had heard every word of the dismal dialogue, but she only paused long enough to wipe away some telltale tears, then took up her work again, pretending not to hear.

"Poor dears; it can't be helped. Tilly," she called, "it's time to go after the milk," hoping to make them forget, for the moment at least, their trouble. "Take the bucket to Mrs. Abram's and tell her to give you a quart. We'll have some nice bread and milk for our dinner. Won't that be fine?"

At the very thought of the unexpected treat both doleful faces brightened, and the little sisters soon trotted happily away, still plotting for to-morrow. They paused at the creek, standing with bare feet in the shallow water, and watched the frightened little fish as they scurried into the shadows. On a big rock in the middle of the stream the children sat down to rest.

"When papa was home we had such good times," said Tilly, thoughtfully. "Poor mamma works so hard, and with all her planning can scarcely keep a roof over our heads, she says. She sews and cries, and when anyone mentions Decoration day she turns white as paper."

"Why does she?" queried Milly.

"I'll tell you, dear," said Tilly, softly. "That place in the cemetery ain't where papa is buried at all. We used to live a long way from here in the loveliest place. One day a big ship was blown up—papa got so excited when he heard it. The men were drilling all over town. When they went to war papa left us at grandpa's and rode away. After while news came that he was killed in the Philippines. Grandpa died and then mamma sold everything; she thought she'd come here to live with Uncle Bob. And Milly," lowering her voice, "when we got here Uncle Bob was dead, too. Mamma's money was all gone, so she had to stay, and folks were kind, gave her plain sewing, 'cause 'twas all she could do."

"They never heard another word about papa, so she had the mound

made in the cemetery. The minister made a speech; talked so solemn about the sea givin' up its dead—that's when you were just a baby, Milly—so that's how it all happened, and that grave is just 'In his memory' the monument says."

"What did papa look like, Tilly?"

"Oh, he was tall and straight and handsome. His hair was black and curly and his eyes—oh, they just shone! Mamma says she can't bear to even see the parade for it makes her think of how papa used to look when he rode at the head of the procession."

The voices ceased for a moment. "Tilly, let's ask God to help us," begged the little sister. So down on their knees the little sisters knelt. Above the soft ripple of the water, those childish voices rose.

"Dear Jesus," they said, "bring papa home again, and give us this day our daily bread."

"He'll do it, I know," lisped Milly, "seems as if I'm comforted a'ready."

"Just listen, sister. There's the twelve o'clock whistle. Mamma will think we are lost. Come on."

Picking up the bucket from the flat stone on which they had been sitting the little girls raced away, apparently forgetting their troubles in a game of tag.

Decoration day dawned beautifully clear. The children whispered to each other as they washed the dishes, but Hannah Darrows sat by the window stonily indifferent.

The children washed their faces, brushed the curly locks quickly, then stole away to a place where the parade in all its glory could be seen. The horses, the music, the flowers were so entrancing that these children forgot their faded dresses and bare feet; forgot all else but the fact that 'twas decoration day and that their papa was a soldier, too.

Down the graveled drives they followed the soldiers again and again. In an unfrequented part of the cemetery the company were met by two breathless little girls.

"A flower for papa, please!" they cried. "Our papa went to war and mamma cries and cries. Put a flower and flag for him. Then fire the soldiers' salute."

"Who was your papa, little one?" the leader gently asked. "Where is his grave?"

They lead him just a step out of the path. Wonderingly he reads the inscription:

"In memory of George Darrows,  
He died for his country."

Every flower in his basket is heaped upon the little mound. The bugle sounds. After the firing of the salute he speaks again:

"I do honor to-day, men, to one of the bravest soldiers who ever wore the blue. He was my trusted friend, and when he was carried away by the enemy he was called by all a hero. He—"

"Papa, papa!" shrieked Tilly, suddenly. All eyes turned in that direction. A deep voice answered: "My own little girl!" And there stood George Darrows himself! Tall, but no longer handsome, limping, haggard—but returned to receive the praise and love of all.

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"I'll tell you how it happened," said Tilly to her sister next day.

"The savages—I call 'em—took papa miles away. They beat him, starved him and then they made him work in the mines for days and days. But, what do you think he found, Milly? Gold enough to make us rich forever! He sewed it up in his clothes and after while he was exchanged with some more prisoners and sent back to America. When he went to grandpa's everyone was gone and he has been hunting us for six months."

"Will we be rich always? Can we have white dresses and—"

"Yes, yes!" cried Tilly, hugging her little sister rapturously. "And papa says he'll never go away again."

"Do you know how it happened?"

"Oh, yes," murmured Milly, and the little sisters whispered softly together.

"Thanks, dear Lord, for answering our prayer."



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## With the Children

By J. Breckenridge Ellis

### The Green Witch.

#### CHAPTER XII.

His book slipped to the floor, but he did not heed it. How pathetic seemed her life! Now that he had entered the tent and viewed her surroundings, he better understood the meaning of her words, and her desire to escape the humiliation of her daily existence. But he remembered Spot's part in the romance. Did they not meet twice a week in the wood, five miles from home; did not the girl feel love for the youth whom blood and wealth and education had forever removed from her sphere? Was she not seeking through Spot to draw herself out of a life of poverty and squalor? George's heart grew hard against her as he thought how she must have taken advantage of the weakness and quick impulsiveness of the heedless son of his employer. And all the time her face and form haunted him, while the autumn leaves circled about her head and rustled at her feet.

Then there came a quick fear. If her father sent her from home, and if her relatives refused her shelter, she would come to Spot and demand the five hundred dollars he owed her! Her necessity would force her to apply to Mr. Stoner, and there was a reckless, defiant element in her nature which told George she would not hesitate when driven by necessity upon the world. If her father turned against her, surely she would turn against the world. Then Mr. Stoner would learn the truth, and disgrace would fall upon the house. What *was* the truth? George dared not imagine; but he had Spot's word that disgrace would ensue upon its revelation. He must see Marget and endeavor to persuade her to spare her lover. He felt that he had some influence over her, and, against his inclination, he must make use of it at the first opportunity.

The next day he perplexed himself with plans for seeing Marget. He would not go the tent, where they could not be alone, and a meeting upon the streets was not to be considered. He had no wish to be seen in her company. He decided to trust to a chance meeting at the waterfall when he went, next week, to enter Spot Stoner's name in the book at the cattle-shed. The week came to an end, and he wondered if she had been driven from home. A chance meeting with Bill Klupertack, late Saturday afternoon, reassured him on that point. Tuck had told her that she must leave or go to work, but he had given her a few days to make her decision.

That evening on returning home from the store, he went to his room as usual, changed from his work clothes, and seated himself for a long effort to reanimate the dead language. He was encouraged to find Caesar growing so easy that he often read a dozen lines, without a serious pause. To-night, however, he had scarcely brought the forces of "our men" into battle line, when there was a knock upon the door. George opened it and faced Mrs. Stoner. His first thought was

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that Marget had been there with her revelation, and he turned pale. When there is a guilty secret in the breast the hand of each incident of daily life seems to point toward it as toward its hour of striking. The guilt was not George's; he had paled for Spot's sake.

"George," said the lady, to whom long watching and anxiety had given the expression of a mother, "do you play on the piano?"

"By ear," said George.

"You play hymns? old fashioned hymns?"

"Some."

"Spot has been begging to hear some old hymns played, but he is asleep now. Go to the parlor, and when he wakes, I'll send word. He can hear very well from his room. Don't play too loud."

"I am glad to do this for him," said George, who in his great relief could have caught her hand and kissed it.

"I am grateful to you, George," said Mrs. Stoner, laying her hand upon his shoulder. "You are a good boy. I am afraid you have been pretty lonely here." She hurried back to the sick-room.

As usual the parlor was brilliantly lighted by electricity—its windows looked toward the main street. George paused involuntarily at the door. He had not been in the parlor since the night he was introduced to the mistress of the house. His long intimacy with his bare, meanly-furnished bedroom gave the scene of luxury a strangeness which, a few months before, he would not have felt. On a sofa opposite the piano sat Flora Stoner, with a heap of photographs in her lap. She looked up at George with the old sunny smile which had not been given him for many a day.

"Come in, George," she said kindly—just as if it were but yesterday that they had enjoyed their long, confidential talk—just as if she had not avoided him for weeks; "don't you like to look at pictures? Come and see what I have found."

She made a place for him by her side, and as he crossed the rich carpet he was struck more deeply than ever before by her beauty and refinement. He wondered if she had ever felt as a real child; certainly there looked from her sparkling blue eyes, and lurked about the little mouth, something akin to maturity—a gentleness allied to reserve, and a composure, a serenity—in a word, the face of the girl was that of a woman. The taste with which she was dressed, which made excuse for a dress too rich for one of her years, the dainty form, reminding him of a rare flower—all appealed to his love of culture and accomplishment. As he took his place beside the little maiden, her eyes looked questioningly into his. He did not understand, but he smiled.

"Linnie Greer told me you can play," said Flora, drooping her head over the photographs, but once in a while giving him a sidelong glance. "She says you can play *anything* by ear. Spot's asleep now, but when he wakes, you'll play some old hymns for him, won't you?"

"Of course I will," he answered heartily.

"Poor old Spotsy!" said Flora with a sigh. "Don't you think it's pretty serious—his wanting to hear hymns? I don't know a single one; all I can play are two-steps and waltzes, and I just *couldn't* find a hymnbook on the place. We must have left all of ours when we moved. I know we left a lot of old stuff. Linnie Greer is in a dangerous condition; but I suppose you know all about her?"

"No," said George; "but I'm sorry to hear it."

Flora gave him a quick look and said, "You are so different, George!" He did not understand, but he waited in silence, knowing she would go on. "You used to be cold and stiff when I was friendly with you, and I had to warm you up every time, before you would be sociable. I wonder if you know what I mean? Now, it has been weeks since you and I talked together, but you are just as nice as you can be!"

"So are you," said George, smiling.

"But why don't you have to be warmed up?" she asked, examining him with attention.

"I don't let myself get cold any more," said George, somewhat amused.

"But I have kept away from you all this time. And when we met, I'd just go on with a little bow, like this"—Flora jumped up and walked past the sofa, bestowing upon George a faint, nondescript obeisance. "And sometimes when others were with me," she continued, resuming her seat, "I have even looked another way!"

"You can't expect me to be surprised at all this," said George, "for it isn't exactly news, you know."

"Was it that talk with grandpa that did it?"

"Yes, that was the beginning. Well,

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Flora, I'll tell you; I made up my mind that my happiness should be built up by my own efforts, and rest upon my own little successes and accomplishments. I have determined that the pleasure I get out of life shall not depend upon other people. If my joy depends on friends and acquaintances, it'll be as uncertain as they are—people are about as uncertain as the weather, I find! Ever since I reached this conclusion it has been pretty clear sailing. Now that you are good to me I enjoy your friendliness. But to-morrow when you pass with a nod like this"—he arose and gave her a copy of her formal bow—"I'll just fall back on myself and say, 'Hello, George, old fellow! you're still here, at any rate!'"

Flora did not smile. "That sounds selfish, I think," she said. "I would like for your happiness to depend a little on me! I don't think you can care much for my friendliness if you can say, 'Hello, George,' when I have taken it away."

George laughed softly. "I do believe, Flora, you want me to be unhappy, after all your preaching about contentment."

"George," said Flora, earnestly, "please don't laugh. How can you? You know why I treat you as I do. I must act as the set acts, and mamma doesn't like for me to be friends with you because—you know why! But all the time, I like you more than ever. And, yes, I do want you to be a little unhappy on my account, because when I treat you that way I am unhappy for your sake."

She lifted her face and he was astonished to discover tears in her eyes. "Oh, Flora!" he exclaimed, in distress, not knowing what to say, or how to explain her mood, "why, of course I will be just as—as unhappy as you want me to be. Don't feel so bad about it."

He was struck by the ring of his own words; they sounded so ridiculous! Flora also detected the unconscious humor, and smiled. She turned away her face and rubbed a dainty lace handkerchief over her eyes. "I want you to look at this picture," she said, holding up a large photograph, which had been painted in natural tints, "and I don't want to talk about—that other." It was the picture of a little girl.

"Oh!" exclaimed George, holding it toward the light. "What a beautiful face! I wonder if she really looked like this?"

"Yes, just like that; I know her."

"How old is she—about three?"

"It was taken on her third birthday."

George looked long at the photograph. "I wish it belonged to me," he sighed. "It would do me good to take it out and look at it sometimes, when I am pegging away at my books and all of a sudden the room seems to stop its affairs to look at me—did you ever have that sort of lonesome feeling?"

"No, but I think I understand. You would really like to have the picture?"

"I never saw anything like it," he declared, gazing upon it longingly. "The face is so innocent and—oh, I don't know the words for it. What perfectly golden hair! It's like silk

heads with the light running along, as if alive. The eyes are blue like yours—I mean the color is similar; yet they are so different!"

"Do you think them so very different?"

"Oh, yes!" cried George, decidedly. "Look how open and appealing they are! They cling to you; they want to talk—what about, I wonder? Heaven, I think."

"And my eyes?" asked Flora.

"Oh, your eyes talk, too," said George, "though sometimes they don't tell half, and often they are silent and refuse to speak a word."

"Perhaps when I was a child my eyes told all my thoughts, too," she suggested.

"I don't know," he answered, doubtfully.

"Do you like to make up little stories about photographs of strange people?" she said. "Let's make up a story of this baby. We'll say it is twelve years from now. By that time you ought to be started in life, oughtn't you? You have graduated, and are a physician. Now this baby is fifteen years old. She is very much interested in you, isn't she?"

"Of course she is," said George, "she has been my friend since I met her twelve years ago. We used to go walking and driving together, and we have such sweet, long talks! She knows everything about me, and I know everything about her, everything. In one way she has almost taken my mother's place with me."

"Did she know you when you went in blue overalls and drove a delivery-wagon?"

"Of course; she was my friend through everything."

"Then she didn't belong to the best set."

"She did; she was their leader."

"And yet was your friend before them?"

"It made no difference to her about my clothes," declared George. "Look at that face. Do you think that little mouth could ever grow proud and reserved? She stood by me through all my troubles; she helped me in my fight for success, because just knowing I could take all my disappointments to her made them light and only to be borne for a short time."

"Did nobody ever mistreat her because she took your part?"

"Well, if they did, we think more of each other on that account."

"How much do you think of her?" asked Flora, bending over the picture.

"So much that if I succeed as a physician—as I feel I shall—all that I make and all that I become will be hers."

"Then what will you have, George?"

George blushed and laughed. "How foolish we are! After all, she is only three years old."

"But what would you have?" she persisted.

"Why, I should have her. What more could I want?"

Flora did not reply. Mrs. Biniter appeared at the door and said, "Spot is awake and wants old hymns. Mrs. Stoner said to tell you, George, that he wants old hymns. Flora, if I were you I'd go to my room now."

"Can't you be Mrs. Biniter, and go?" asked Flora, irritably. George,

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wondering at her impolite manner, went to the piano and began to play. He had never heard Flora use that tone of voice before, and it jarred upon him. Mrs. Biniter sniffed and stalked away. The youth played "I Need Thee Every Hour." Unlike most of his age and sex he did not accompany the air with a heavy, mechanical succession of chords; nor did he render it as written in the hymnbook; but, having a sensitive ear for musical effects, he was enabled to fill in with little graces of runs and modulations which atoned, in some degree, for the absence of voices. He wondered as he played if the air awakened in Spot any remorse for his past conduct, and if it aroused in him a resolution to lead a different life. And he wondered why Flora was so silent, and what she was doing behind him. At last he heard her softly approach the stool, and though he could not see her, he felt her near presence. When he reached the end of the chorus he paused, considering what to play next.

"I like that very much," said Flora. "When you play hymns it doesn't sound as if they were cut out of paste-board."

George made no answer. His fingers wandered silently over the keys.

"What is the matter?" asked Flora, suddenly, laying her hand upon his arm.

"Flora," said George, "I am not the one to give you advice or to find fault with you; but the way you spoke to Mrs. Biniter—I didn't think you would. It seemed so unlike a—what I thought you—"

"She is so hateful," said Flora.

"But that has nothing to do with your behavior."

"Doesn't it excuse me a little?"

George made no answer. He began to play "Blest Be the Tie That Binds."

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"Then I'll give you a reason," said Flora, gently. "I was about to cry, and that's what made me."

"About to cry?" repeated George, with a thrill. It seemed to him that Flora had narrowly escaped a real misfortune. For her to cry would be very pathetic—she who was naturally so bright and free from serious thought.

The sympathy in his voice touched her. "It was all about the picture and what you said," she continued, speaking softly as he played the hymn. "About my eyes, you know. And how sure you were that you would care so much for *her* when she is grown, but that *I* wasn't anything like her. And you didn't believe I had ever been the least bit like her. And her golden hair was like light running over silk, but nobody you know has *her* innocent face. And yet that picture is *me*! It was taken when I was three years old."

"It was *your* picture?" cried George, his hands halting in the midst of the melody.

"My very own baby picture," Flora declared, laughing a little. George turned and faced her. "I wish I had known it," he said, his face very red. "It wasn't fair for you not tell me. You didn't do right, Flora. For I wouldn't have said—those things."

"Oh," said Flora, "after all there are *some* of those things that I don't mind your saying. I don't care *very* much. I expect you had better go on playing, and not look at me so cross, if you please."

"Anyway," said George, turning from her, "what I said was just in the story we were making up."

"Yes," said Flora, walking away; "that when you are famous you will have *me*, and 'what more could you want,' you said."

"It wasn't you," George retorted, "it was the person we were making up from the picture."

"Yes," said Flora, "but *I* am the person from the picture—you know now—if you didn't know it *then*!"

George was inclined to be a little irritable over the turn affairs had taken, and he looked at Flora as she stood with her back to him, trying to think of something to say that would disturb her serenity. In that moment the light vanished from the room.

"Oh," said Flora, looking up at the bulb in which the wire still glowed faintly, "the fuse has burnt out."

At the first instant the room seemed to them very dark. But the arc light from the street corner made itself manifest at the parlor window at once, and George started up with a low cry. At the windowpane was a woman's face—or else the moving shadows from the trees formed themselves into a human likeness. The face was like his mother's. It watched him—nay, it vanished—the shadows from the naked branches crossed themselves upon the pane, where the street light showed unsteadily. His mother had been watching him from the yard. No, he had seen but the moving of the tree-tips.

"Flora!" he cried wildly. "Run to the window—look out—who is in the yard?" He fell back upon the stool, and as his hands caught blindly at the piano to prevent his fall, they struck

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the keys and produced a violent discord.

"Oh, George!" exclaimed Flora, running to him and grasping his arm, "What was it? I am afraid."

"Did you see her?" he asked, rapidly.

"See whom? What is the matter?" Flora was frightened, "How you tremble!" she exclaimed. "You are just like you were that night in the summer house."

"Then it was the perfume mother used," murmured George; "to-night it was her face!"

"But it is nothing but the shadows of the trees thrown by the arc light," said Flora, suddenly releasing his arm. "It was just the fuse burning out that scared you. See, now, the shadows *do* look queer; how they mix up! There is the outline of a dog."

"Yes, but the face is not there," shuddered the other. "Mother's face! I was not thinking of her, as you know. We were talking about the picture."

"Why didn't you run out into the yard and look?" she demanded.

"I couldn't move, or reason. It was terrible. I felt as if I were dying. Of course, *now* I know it must have been just the shadows—or if a woman was there, it *couldn't*—Flora, I used to think I had a *little* courage. I have never been afraid of the dark. What is the matter with me?"

She laid one hand upon his shoulder. "George," she said, with the

tenderness of a sister, "you are studying too hard every night. You must give it up, for a while, at least. You wouldn't have these fearful thoughts of a spirit visiting you if your mind was not too much—I don't know how to tell it; but you mustn't study so hard!"

"It's not that," said George, rousing himself, "it is brooding over something else all the time. That's the trouble, I do believe."

"What are you brooding over?" demanded Flora. "You said you were not going to let other people give you trouble."

"This is somebody else's trouble," said George.

"Is it Spot's?" she asked, suddenly. "I know there has been something on poor Spotsy's mind a long time. But listen! Mamma is coming with a lamp."

"Don't tell about the face," said George, earnestly, as he rose to go to meet Mrs. Stoner. "I am ashamed of myself. And I am ashamed and grieved that thoughts of my dear mother can ever come to me in this way, bringing something like terror."

At the door he met Mrs. Stoner and took the lamp. "Spot enjoyed the music," said the lady, "and asks for more. Why, Flora! Are *you* in here?"

"Yes'm," said Flora.

"You will disturb George," said her mother, with an air of conviction. "Come upstairs, my child."

(TO BE CONTINUED.)



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A WEEKLY RELIGIOUS NEWSPAPER.

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See Editorial, "The Irrepressible Conflict."

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## Current Events

It would be interesting to know how large a part the great newspapers of Journalism and War. the world play in bringing about the wars which they so eagerly chronicle. In a recent speech, Melville E. Stone, general manager of the Associated Press, lays upon the London newspapers the blame for precipitating the present war between Russia and Japan. They had for a long time pursued the policy of magnifying the issues between the two governments and inciting them to hostility. Then, when the crucial hour had been reached and a feather's weight might have turned the scale for or against war, a dispatch was published in which it was asserted—falsely, as it afterward appeared—that the Czar had put into the hands of Viceroy Alexieff the power to begin hostilities at his discretion, without further orders from St. Petersburg. As it was already known that the Viceroy's voice was for war, this meant that all hope of peace had been abandoned. It was simply a question of which should strike first, and the Japanese struck.

Mr. Stone believes that war might have been avoided if this false report had not been published on the authority of a reputable newspaper. Perhaps one in his position naturally attaches more importance to the utterances of the press than another would, but it is true, in many cases, that the "fourth estate," the press, has more to do with declaring war than king, nobles or commoners. And this comes about even more through seeking out and publishing, in a sensational way, facts which might better have remained unknown, than by giving publicity to erroneous reports. The same principle holds good when a war is in progress. The news service frequently adds to the difficulties, and it is the vigilance and effectiveness of the press that makes the trouble. The best strategy is often nullified by premature publicity. The Japanese are having extraordinary success in preventing those embarrassments which come from too much publication of the plans of campaign. The newspaper correspondents in Tokio are in despair; but after all, difficult as it may be for them to realize the fact, wars are not fought solely to make news for the papers.

Statistics have been lately issued by the Department of Commerce and Labor accounting for the course of whole-sale prices between 1890 and 1903, and comparing the prices of 1903 with those of the thirteen preceding years. The average relative prices of all commodities in 1903 were higher than at any time since and including 1890. Farming products were lowest in 1896 and highest in 1902. Cloth and clothing were lowest in 1897 and highest in 1890. Fuel and lighting were lowest in 1894 and highest in 1903. Lumber and building materials lowest in 1897 and highest in 1903. Metals and implements lowest in 1898 and highest in 1900. In January and February of 1903 the price of raw products, all farm products included, was 33 per cent above the average for the preceding ten years, while the average price for the year was 22.7 per cent above that of the same period. Manufacturing products in 1903 were about one per cent higher than in 1892, 21.5 per cent higher than in 1897 and 11 per cent higher than in 1899. After 1902 beef prices fell off, but the relative prices compared to the period

since 1890 show an increase in cattle of 4.7 per cent. Wheat increased 5.1 per cent. In 35 of 53 articles of food there has been an increase ranging from five per cent on bread to 72 per cent on Singapore pepper. The prices fell of coffee, sugar, soda crackers, flour, vinegar and evaporated fruits. Sugar, trust made, was eight to ten per cent lower in 1903 than during the preceding thirteen years and coffee was 57.4 per cent cheaper. Anthracite coal was 26.2 and anthracite egg 34.3 per cent higher. Matches fell off 14.4 per cent. Kerosene, trust made, was, in March, 1893, 7.8 cents a gallon. Having risen in November and December of 1903 to 15 cents, the cost of oil illumination increased in ten years 100 per cent. Between October, 1892, and December, 1903, crude petroleum, the mother oil of kerosene, increased from 51 3-8 cents to \$1.88 3-8 a barrel. The increase in prices of fifty-six of seventy articles of clothing ranged from three per cent for gingham to 20.8 per cent for sheetings.

The National Municipal League was recently in session in Chicago. The value of such a meeting is very great, especially when its proceedings are extensively reported. The secretary of the League, Clinton Roger Woodruff, accounted for the prominent acts of municipal progress during the past year. Those who have read Mr. Steffens's contributions to the enlightenment of public opinion on the subject of municipal righteousness will be interested in the following remarks of Mr. Woodruff dealing with the process of municipal purification: "Investigations, indictments, trials and convictions for municipal shortcomings and dishonesty have been the order of the day throughout the whole country during the last year to an unprecedented, and, from one point of view, an appalling extent. It is doubtful whether there has been a time in the history of the country when the people were so aggressive and determined to introduce strict business methods into public service. It is better to unearth scandals and punish these than to allow them to pursue their work unmolested in the dark, while the people hug the delusion that they have honest public servants." The question of a pure municipality now largely rests with the people themselves. Men have had their minds directed to the ease with



which corruption can fasten upon city officials, and if they are neglectful to see that the best men are appointed to represent them, and not merely men who are playing the game to aggrandize themselves, citizens may blame themselves if things are not as they ought to be. The situation can be controlled by the citizens. The question is: Will the almighty dollar still have greater influence over the individual than the municipal welfare of himself, his children and his neighbors?



Senator Matthew S. Quay, of Pennsylvania, died on May 28, at Beaver, Pa., at the age of seventy years. Probably there has never been a

man in American politics who possessed more natural and acquired skill in political maneuvering, or more signal ability in the construction and use of a machine. He entered politics early and stayed in until the end. About twenty years ago his power reached its zenith. During the decade from 1885 to 1895 he was Czar of Pennsylvania and suzerain of a still larger territory. After that his supremacy was disputed, charges of official misconduct, of bribery, conspiracy and embezzlement multiplied upon him. In every investigation or trial, however, he was vindicated. The man developed a perfect genius for hair-breadth vindication. In 1899, after serving for twelve years in the senate, he was defeated for re-election and a deadlock in the legislature ensued. When the legislature adjourned, the governor had the effrontery to appoint him to fill the place to which the legislature had refused to elect him, but the senate refused to recognize the election and Mr. Quay was left on the door-step for two years, when the new legislature sent him back to the senate. To a preternatural skill in handling men, and an organizing power which would have won eminent recognition in any great enterprise, he added a thorough acceptance of the theory that politics is a game in which the winner is entitled to the stakes, that public office is a private snap, that all office-holders in the state should owe their first allegiance to the machine which gave them their appointment, and that the author, owner, manager and chief beneficiary of the machine should be M. S. Quay. His fighting qualities were superb. He was the gladiator in politics, fighting with magnificent courage, with surpassing adroitness, on the wrong side of nearly every moral issue which confronted him.



We talk much about political machines, but what is a political machine?

What is a Machine? Senator Quay's death recalls the somewhat famous catalogue which Mr. Wanamaker gave in 1898 of the twenty elements of the Quay machine. The list shows the possibilities of ma-

chine politics in any state of considerable size. It is as follows:

Part A—A Republican state committee which in every part is subjugated to serve the personal interests of Senator Quay first and the party next, without respect to the will of the people.

Part B—Great prestige and patronage, controlled by Quay as a United States senator, with two votes, his own and the other.

Part C—Thirty congressmen, with their secretaries, sixty persons, whose salaries aggregate \$180,000 annually, and who are responsible to the machine for their respective districts.

Part D—The 419 officers and employees of the state government, who receive in salaries \$1,034,500 annually, and who are selected only because they are supposed to be able to deliver the votes of their districts to anyone the Quay machine dictates. These men are all assessed by the bosses, and some of the documents in our possession will be curious reading some time.

Part E—The state senate, with every officer, from president pro tem. down to page boys, selected to do the machine's bidding. The expenses of the senate last year were \$169,604.

Part F—The state house of representatives, with members, officers and employees, 257 in number, who drew \$463,302 last year. All committees are selected by the machine, and are chaired by men who know no will but that of Senator Quay. Thus his machine absolutely controls all revenues and tax legislation.

Part G—8,122 post offices, with salaries amounting to \$3,705,446. Most postmasters are made the personal agents of the machine in their respective towns.

Part H—4,149 officers, a majority of whom are controlled by Senator Quay's machine, whose salaries amount to \$5,000,000.

Part I—The Philadelphia mint, with 438 employees, who receive in yearly salary, \$326,565.

Part J—The offices of collector of port, with 400 employees, who receive in salaries \$545,000.

Part K—The internal revenue officers, with 281 employees, who receive in salaries \$355,400.

Part L—The United States circuit and district courts, with 41 employees, who receive in salaries \$95,000.

Part M—League Island navy yard and state arsenals, with 585 employees, who receive in salaries \$725,000, making a total of 14,705 officers and employees who receive from the state and national governments \$7,608,911 annually.

Part N—The thousands of trustees, other officials and employees of hospitals, state and private; state prisons, reformatories, state asylums, charitable homes, state colleges, normal schools, soldiers' orphan schools, scientific institutes and museums, who are expected to support the machine or the appropriations of their institutions will be endangered.

Part O—The combined capital of the brewers of the state, their thousands of employees and dependent patrons whom they control.

Part P—The appropriation committees, who are of Quay's personal selection, disburse \$10,000,000 annually to schools, hospitals, penal institutions, etc. The bold manipulation of these funds for the benefit of the machine has educated people to regard moneys received for these purposes as personal contributions from Senator Quay, in return for which they must render help to his machine.

Part Q—The state liquor league, whose members are in every city, town, hamlet and crossroads throughout the state, is always for Quay's machine.

Part R—A large number of the common pleas judges throughout the state, who use their license-granting power for the benefit of the machine, by rewarding those faithful to the cause of Quay and punishing those opposed to the machine.

Part S—The millions of withheld school and personal tax moneys that are used to further the interests of the machine. At 3 per cent interest the machine has taken \$2,500,000 of your money since Senator Quay began his reign.

Part T—The hundreds of subservient

newspapers who are recipients of machine favors, with their army of newsgatherers and correspondents, who are forced to chloroform public sentiment and hide the iniquities of the machine.

The principal allies and partners of the machine are the corporations. The 15,000 national and state office holders and the thousands of other officials connected with state institutions form a small part of the whole number of obedient machine men who are constantly at the command of Senator Quay, the admitted boss of the machine.



Whether or not corporations in general are soulless, may be a debatable

#### A Converted Corporation.

question, but one of them at least has experienced a sudden conversion. A few weeks ago the fact came to light that the Western Union Telegraph Company was furnishing private wires and operators to pool-rooms, which were operating secretly and illegally. The president of the company at first tried to defend its course by saying that it was bound to carry any decent message given to it for transmission. This, however, was far from convincing. The highly respectable and eminent gentlemen who are prominent in the management of the company found themselves the center of a storm of adverse public sentiment. That any set of honorable men, acting in a corporate capacity, should be making large profits (\$45 a day for a private wire in a pool-room) by secretly selling to law-breaking gamblers the information by which they were enabled to carry on their illicit and nefarious operations, was a condition wholly repugnant to the moral sense of a community even moderately sensitive to the decencies of life. The sophistry was too transparent to deceive anyone. Moved by the exhortation of a practically unanimous public sentiment, the company has decided to discontinue the race-track department of its work, which consisted in collecting the news of the races and selling it to the pool-rooms. This will not put an end to gambling on horse races, but it will seriously cripple those most despicable and demoralizing institutions, the pool-rooms, and it furnishes a cheering illustration of the power of public opinion to produce immediate results in the realm of public morals.



"The tidal wave of impurity sweeping over our fair land is to make St.

#### Vice and St. Louis.

Louis a whirlpool of death." This is the beginning of an article clipped from some paper which a friend sends to us. We had already issued warnings that people may not expect to find in the World's Fair city a heavenly city. Like all large cities St. Louis has its evil side, but we doubt whether it is as bad as many of these. But friends must not suppose that no effort is being made to cope with the evil. The pastors and social workers of the city are awake and everything possible will be done to keep rottenness and corruption down.



## Reasons for a Great Convention in St. Louis.

We do not know that it is desirable, and certainly it is not practicable, to have every year a great mass convention of the brotherhood numbering many thousands. It is often advisable to hold our conventions in cities more remote from the center, where this would not be practicable. And, ordinarily, it is not necessary for the transaction of the business of the convention. But there are cogent reasons why our convention, next October, in the city of St. Louis, should be a great convention in numbers and in every other respect. We mention a few of these reasons:

1. We are meeting this year at the World's Fair city, and in connection with the greatest Universal Exposition in the history of the world. Everything is on a large scale. It will take a convention of large dimensions to make an impression upon the public at such a time and under such circumstances. A convention of twenty-five thousand people would attract the attention of the whole country, and, to the extent that all nations are represented here, it would challenge the attention of the whole world. Great aggregations of people pursuing with enthusiasm a great purpose, always and everywhere excites attention, interest and inquiry. Thousands of people will receive their first impression of our religious movement from the character of the convention to be held in St. Louis in the autumn. The brethren throughout the country, therefore, should come to the convention in large numbers for the influence it will have upon the outside world.

2. But who can estimate the value to the Disciples themselves from sharing in the fellowship, enthusiasm and instruction of such a convention? It will be the opportunity of a lifetime to witness the scenes that will occur in such a convention, to listen to the great addresses which will be made, and to be lifted to the sublime heights of Christian enthusiasm by the thousand-voiced chorus choir, which will sing to us the inspiring songs of redeeming love. To witness the great, impressive communion service in the Coliseum where no less than ten thousand hearts beating in unison will join in remembering our Lord's death, will be a memory and an inspiration of one's whole future life. It will constitute a picture that will reproduce itself on memory's walls in future years, to stimulate us in moments of discouragement and to create within our hearts a hunger for that larger fellowship which shall be ours in the life beyond. It will be something that parents will tell to their children—the scenes, the experiences, the high enthusiasms of that great convocation.

3. The attractions and educational opportunities offered by the World's Fair are such as should not be neglected by those who are able to avail

themselves of its advantages. The practicability of uniting the convention and the World's Fair as two masterful motives for visiting St. Louis is a most cogent reason why this coming international convention should be the largest by far in our history. No one has overstated or can easily overstate the wonders of that marvelous exhibition of the world's achievements in every department of human effort. To walk amid those ivory palaces, to pass through and examine their treasures of art, science, invention and manufacture, in the thousand departments of human handicraft, is to enlarge one's conceptions of the world, to kindle the imagination, to enrich the understanding, and to give one a higher value of man who is the producer, under God, of all that is here exhibited, and therefore, of the value of his redemption. Nowhere does one feel more impressed with the dignity of man and of his lordship over the earth, than when standing amid these wonderful achievements which his hand and brain have wrought.

4. The very fact that these two motives exist, and that together they have secured the lowest rates of travel, opens up the possibility for the largest convention in our history. And when possibility and desirability unite in any great enterprise, they constitute a duty. We believe there is an unparalleled opportunity for service to the cause we love by bringing together here in St. Louis next October such a convention as will make a lasting impression for good upon ourselves and others, and it would be unfaithfulness on our part, therefore, not to avail ourselves of such an opportunity. It is an occasion where duty and inclination should walk hand in hand, for surely one can but anticipate the attractions offered by the World's Fair and by our national convention with the keenest joy and eagerness. The point is, that since it would be easier the present year than it probably ever will be again, for a generation at least, to hold a convention of international and world-wide representation, which will mark an epoch in our history, it is our duty to seize the opportunity, both for our own sake and for the sake of the cause we cherish as sacred.

These reasons we trust will be sufficient in themselves to interest the brotherhood at large and to cause them thus early to plan their visit to St. Louis so as to take in our great convention and the World's Fair during the same visit. We are glad to say that word comes to us from many sections of the country that our members are planning to make their pilgrimage to St. Louis and to the World's Fair at the time of our convention that they may also enjoy its benefits and blessings. The statements elsewhere from secretaries and others will show something of the outlines of the coming convention, and

that of the chairman of our local committee will indicate what is being done in St. Louis to provide for it.



## The Irrepressible Conflict.

The picture on our first page this week, entitled "Sioux Chief Defying the Advance of Civilization," is that of a striking piece of sculpture out at the World's Fair. The grim warrior seems to be conscious of the approach of a force that is antagonistic to the state of savagery and barbarism which he represents, and has put himself in an attitude of defiance towards its further advance. Let the figure stand as the symbol for all the forces that hinder the advance of Christian civilization, and every muscle and feature becomes expressive of the attitude of those evil influences which hinder the progress of mankind.

Let us, then, analyze this symbolic figure and see what it stands for. Included within this list of evil forces we must reckon the liquor-traffic with its attendant train of evils; the social evil, whose ways lead down to sheol; the spirit of gambling; avarice and greed, whether individual or national; materialism, which sees only the earthly and the tangible; the lust for power; public and private corruption; lawlessness; war, or the disposition that leads to war; and that practical atheism which ignores God in all the affairs of life. These are some of the powerful antagonists, symbolized by the savage, which are defying the advance of Christian civilization.

Arrayed against these and led on by the unseen, but ever-present Leader, the Captain of our salvation, are the hosts of righteousness, with all the factors and agencies He can command, working together for the world's redemption. Chief among these organized agencies for overcoming the evil forces above mentioned is the Church of the living God, and along with it the home and civil government in so far as they are under the influence of Christ's spirit and teaching. There are innumerable agencies working directly and indirectly either to prevent or ameliorate the awful consequences of these gigantic enemies of our civilization.

This is the irrepressible conflict. It was inaugurated with the introduction of sin into the world, and will continue until evil is utterly overthrown, and the good shall prevail throughout the universe of God. The church, as the leader in this spiritual conflict, should unite its scattered forces, put away its own sins and follies, and utilize the manifold agencies that are at work in the world for the promotion of the kingdom of God on earth.

That stalwart Sioux chief defying the advance of civilization reminds us of the threat and boast of an infidel said to have been made in a saloon in the straggling village of St. Louis in its early history, that "Jesus Christ



should never cross the Mississippi river." But alas, how impotent is the arm of man to stay the progress of Christ and Christianity! This great empire west of the Mississippi, according to this reveling atheist, was to be given up to the saloon, the brothel and the gambling hell, and to all manner of bestial indulgencies, undisturbed by the church and the followers of the Nazarene. But God willed and planned otherwise, and nowhere is the Prophet of Galilee gaining greater conquests than in the vast domain stretching from the Mississippi to the shores of the Pacific.

This great universal exposition now in progress in St. Louis—shall it be utilized to overthrow the barbarism and savagery that yet lingers in our modern civilization, or will we permit it to be dominated by the spirit of materialism that will rob it of all power to promote the higher life of mankind? This is a question which the thoughtful man can but ask himself as he looks over this vast and marvelous exhibit of human achievements. These things are not evil in themselves, but may be mighty agencies for good if they are dominated and controlled by Christian motives and for Christian ends. As Christianity has made possible all these achievements, so it should lay them all under contribution for the overthrow of evil and for the advancement on earth of the kingdom of heaven.

It is from this point of view that it seems altogether wise and proper that we should assemble here this autumn one of the greatest religious conventions in history, beside this wonderful exhibit of the world's material progress—"lest we forget." If God be taken out of these splendid palaces and their treasured contents, they are as valueless and ephemeral as the staff of which these imposing structures are built. Let the church, by its great conventions here gathered, by its earnest proclamation of the gospel, by its increased spiritual activities, say to the world that the kingdom of God and its righteousness are the chief concerns of men, and that all these other things are valuable only as they serve these higher purposes.

The conflict may be long and arduous, but the end is not uncertain. It can have but one issue, and that is the triumph of God and good over the devil and evil. Let us see to it that we are not idle lookers-on in the conflict which involves the destiny of the race. Let us take our places under the banner of the cross and quit ourselves like men.

President E. Y. Mullins in an address at Nashville pointed out three fields in which a preacher must make definite and certain conquests. First of all he must conquer himself, then conquer thought and finally conquer his environment. Everyone will agree that the President has adopted the

right order. When a man can conquer himself he will not have so much difficulty in conquering either his surroundings or the great field where the intellect reigns. The preacher who does not discipline himself will not have an easy time to get others to walk in the path they ought to go.

### Children's Day.

In many a country to-day where Christ is not regnant, boyhood functions serviceably only in its ability to shout, "Good donkey, good Melican donkey, bakhsheesh, bakhsheesh," while in nearly every heathen country girls are not counted other than beasts of burden or ministering slaves to men's passions. The lot of the child without Christ has been for the most part a very sad one. And while woman's debt to Christ has been much discussed in church conventions and women's federation meetings, not so much has been heard of childhood's debt to the Galilean. He who bade us become as little children if we would enter the kingdom of heaven has by his gospel given a new idea, that there is no fear upon the bare mountain or in the ghostly glen to the pure in heart, for they shall see God and are to be happy.

Christianity has introduced the song into the child heart. Dr. Wm. C. Prime, some fifty years ago, after a trip around the world, made the remark that he had never heard the voice of a child in song outside of a Christian land. He had heard mothers croon over their children, but never heard a child in a non-Christian land sing as if in enjoyment or in praise. Rarely did he find children giving signs of enjoyment. But later in life Dr. Prime again visited these countries and found a delightful change. Christian missionaries had been at work and the singing of Sunday-school hymns had made glad the hearts of the children.

Christianity having put a new song into the heart of the young it has recently directed youth to another wholesome channel as an outlet for its superabundant vitality. A Chicago and a Denver judge have lately testified that nine-tenths of the boy criminals of the country are American, not foreign-born, as many suppose. And for the most part these young criminals are such because they have not been trained in useful channels. At last society and the church are discovering this fact and utilizing the activities of children. While Children's Day is not the direct outcome of a social movement for the benefit of children, it will have a strong reflex action for good upon the children themselves. For it stands for consecration and service of a noble kind. In their efforts to raise money for missions our children are sowing for themselves as well as for the heathen. And we choose the harvest when we choose the seed.

### Editor's Easy Chair.

And now here are these rare days of June of which the poets sing. And it does seem that if ever heaven kisses the earth it is in this month of blossom and bloom and beauty. At no other period of the year does the sky seem bluer, the grass and the leaves look greener, nor roses bloom in greater profusion and fragrance than in the month of June. It is a month, too, that quickens the memory and brings back again the scenes and events of the long ago. It recalls many a stroll through the woodlands in search of the fresh, ripe strawberries. We live over again our college days, and especially do we associate June with commencement occasions. Can we ever forget that particular commencement in which we received our parchment? Does not there come before us a vision of bouquets of roses, tied with pink ribbons, of pretty girls in white dresses, of dainty essays and vociferous speeches, of crowds of people, of youthful excitement and—of profuse perspiration? Such was the old-time commencement. Said a veteran preacher, a few days ago, as he looked upon a circle of beautiful girls just graduating from one of our schools, "How inexhaustible are the resources of nature, for the girls who are graduating to-day are just as beautiful as those were who graduated here fifty years ago!" And no doubt if we could analyze their emotions, hopes and aspirations, we would find that they are much the same as those experienced by the girls of a half century ago. And so the stream of human life flows unceasingly on, renewing itself continually from the fountain of all life.

Speaking of June and college commencements, we are accustomed, each year, to send our congratulations and best wishes to the young men and women who, having equipped themselves for their life-work in their college courses, are passing from college halls and teachers out upon the broader stage of human life. They cannot know now how deeply we feel interested in their future. Will they be true to the lessons they have learned? Will they use wisely the opportunities that are before them? Will they continue their studious habits, and keep their minds open for all truth, and seek to transmute knowledge into life and character? Will they reflect honor on their *alma maters* by standing for the highest ideals in church and state, in the home and in society, wherever they may be? Will they be enslaved by the world, or, putting it beneath their feet, use it only to serve higher and worthier ends? How much of the future of our country and of the world is bound up with these questions? If our educated young men and women are not to lead the world onward to a purer and better civilization, no one else is likely to do



it. Heaven bless our college graduates who are now entering upon their real life-work! May they see visions, yea heavenly visions, and may they have the courage to be obedient to them, at whatever price it may cost! So shall our colleges and other institutions of learning vindicate their value to the world, and civilization will go forward to future millenniums of righteousness and peace.

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Coming events, it is said, cast their shadows before. The greater the event the greater the shadow it is likely to cast. For several years the World's Fair of St. Louis has been casting its shadow across the world, and now we are face to face with the stupendous reality. It is too great for its real significance and true greatness to be appreciated as yet. It will take a generation to measure its magnitude and far-reaching results. There are those who speak of it as a manifestation of our "materialism," but nothing so impresses us, as we walk amid its architectural triumphs, and look upon the grace and beauty everywhere displayed, as its splendid idealism. What controlling spirit gathered here from all the world the masterpieces of painting and sculpture? Not materialism, but the love of art and the desire of artists to give the world the benefit of their best work. Why that wonderful display to be witnessed in the educational building, of all the latest and most approved methods and means of training the young? Is anybody to make money out of that? It seems to us the controlling motive behind it is that the world may be helped onward to better educational methods and facilities. No doubt the spirit of materialism plays its part in this, as in all great enterprises, but the whole conception of this stupendous enterprise and its execution are due to something higher and worthier. As money-making institutions, world's fairs are failures. As both marking and helping to make new epochs of progress, they have demonstrated their usefulness.

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And now there arises on the horizon the shadow of another coming event. By its form, its dimensions, and general characteristics, we know it to be a great religious convention that is foreshadowed—a convention taking on the proportions and features of a world-wide assembly. The shadow of that coming event projects itself across the pages of the CHRISTIAN-EVANGELIST in this issue. Shadows are not unwelcome in summer weather. What you see and read in the CHRISTIAN-EVANGELIST, this week, are but the premonitory symptoms of what is to be. They are prophetic notes whose prophecy is to be fulfilled before the autumn elections. They deserve the careful consideration of our readers on that account. They challenge attention, too, on the ground that they foretell and

are seeking to prepare the people for, an event that has for its sole purpose the extension of the reign of Christ over the earth. Whatever enterprise or movement has this sublime purpose for its animating motive deserves the favor and support of all good people everywhere. This great international convention of the greatest Christian union movement in history, to be held in connection with the greatest exposition of all time, is a thing to be anticipated with joy, to be participated in with profit when it comes, and to be lived over again in memory long after it has transpired. May all our readers be permitted to see, hear and enjoy it!

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### Notes and Comments.

The Northern Presbyterians have voted for union with the Cumberlands, and the Cumberlands have voted for union with the Northern Presbyterians. The Protestant Methodists and United Brethren have voted for union with the Congregationalists, and the Congregationalists endorse the basis of union with the Protestant Methodists, and United Brethren. Who will say that Christian union is not in the air? Let no one undervalue these union movements because they do not fully reach the New Testament ideal. One step at a time is all that any of us can take.

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Isn't it about time that some of the divisions in the great family of immersionists were getting together? We do not remember how many branches there are of the Baptist family, but there are several, to say nothing of the Disciples, who, if they do carry a sword in one hand, always have an olive branch in the other. One thing we are sure of—leading Baptists and leading Disciples of Christ are much closer to each other than they are to their own lagging brethren who multiply causes of division by magnifying little differences about opinions and methods into tests of fellowship. The time has arrived when the centripetal force of love for a common Master should overcome the centrifugal force of opinionism.

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The success of the union of the Presbyterian church (northern), the Cumberland Presbyterian church, and others, seems to indicate that there will soon be a strong move to unite the twelve different Presbyterian bodies in this country. These bodies now have a membership of 1,661,000. The members of the three Reformed churches, the Reformed church of America, Reformed church of the United States and the Christian Reformed church, are sometimes associated with these Presbyterian churches. While these latter churches are of Dutch origin, their teaching differs but little from the Presbyterian churches. They have a membership now of 390,000. Adding these to the former, there are 2,051,000 members in fifteen differ-

ent religious bodies who hold to practically the same doctrines. If these are not prepared to accept the simple and yet sublime creed of the word of God and thus become one body in Christ, they might unite and become one denomination.

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The reports of the Methodist Episcopal conference just closed at Los Angeles, indicate that there are now 2,832,278 members in this religious body in the United States. In 1890 its membership was 2,240,354, and in 1900 it had reached 2,729,776. This shows an average gain per annum from 1890 to 1900 of a little over two per cent, but less than one per cent gain per annum since 1900. The gain registered for the last four years is only 102,502, while the gain for the previous ten years is 489,422. In other words the larger body now is gaining only 25,625 per annum, while the smaller body for the decade closing with 1900, gained 48,942. Two per cent is equal to the gain in population, while the denomination's one per cent gain is only one-half as rapid. The statistician, Dr. H. K. Carroll, attributes this decrease in growth to a lack of conversions. This is undoubtedly true, as the Methodist Episcopal church does not seem to be manifesting its former vigor in this direction.

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There is a new Bible league. We are always just a little bit suspicious of new leagues and organizations, and want to know what is their purpose and what are their plans. Its recent convention in New York, according to the organ of this new society, was held for the purpose of impressing upon Christian people "a clear idea of the present situation as involving a question of Bible or no Bible." This does not impress us as a very good reason for the existence of the new Bible league. Such talk is alarmist in the extreme. We recall that a league of this kind was established in England some years ago by a few self-appointed defenders of the faith, men who were for the most part entirely ignorant of the views they were combating. The period of criticism through which the Bible has been going is almost ended, and the new league has come into existence at a rather late date. We really do not see any need for it, and we are the more suspicious when we find it starting up a publishing house and a literary propaganda. There have been many cries of heresy in the past few years that seemed to have for their basis little more than the pushing of certain "anti-heresy" publications. There is just now some recurrence in England and Germany of a tendency to doubt the possibility of miracles, but this tendency is affecting the evangelical churches of America in a very slight degree. After all it is nothing more serious than the Christians of the time of Hume and John Stuart Mill had to meet and overcome.



# As Seen from the Dome

By F. D. Power

Ascension Day, May 12, was observed in the P. E. diocese of Washington as "Cathedral Day," and the new Jordan Font of the National Cathedral was dedicated. The cathedral is to be an educational and religious plant of great interest and importance to our brethren of the Episcopal Church. It has already beautiful grounds, a large school for young women, notable memorials, and now has its Jordan Font and Baptistry. The Jordan Font was given mainly through the offerings of children whom the bishop has confirmed during his ministry. It is a fine work of art, chaste in design and religious in symbol, costing \$20,000, and becomes a significant addition to the collection which is accumulating in the Cathedral Close. The font is of white Carrara marble, octagon in shape, fifteen feet in diameter, and reached by three stone steps. Inside are other steps, leading down to the waters, so that immersion may be administered. There is a central figure, life size, of the risen Christ as he is giving the great missionary command. The right arm is raised in blessing, the left holds a little child. In his side and hands appear the wounds received on the cross. The figure stands on a rock, out of which the baptismal waters flow. The mosaic of stones lining the interior is made of stones from the Jordan river, the gift of an eastern sheik. On the external panels of the font in sculpture are the principal events in our Lord's life. Grouped about the octagon are figures of apostles and Joseph of Arimathea. The font is enclosed in a temporary baptistry or building until the Cathedral of St. Peter and St. Paul shall be erected.

Fonts large enough to permit of immersion are exceedingly rare in the history of Christian art, and this is unique in this respect, for immersion is little practiced in the Anglican church. It is, perhaps, the only baptistry in an Episcopal church in America. Hundreds of our most fashionable people assembled to witness its dedication, and Arthur B. Smith, a young man seventeen years of age, was immersed, the first person, doubtless, to be immersed in an Episcopal church in the United States. Surely this must prove an object lesson that will not be forgotten, and "Jordan font" stands at the nation's capital to bear its testimony not only to the great Episcopal cathedral, but to all who in time to come shall be led to visit their great cathedral. To the man on the Dome it has a far reaching significance. It brings once more before us in its very title—"Jordan Font"—the *eiston Jordanan* and *polla hudata* which of necessity are suggested and recalls the administration of God's holy ordinance in the times of John the Immerser of Jesus, and of Paul.

This is simply the revival of a very ancient custom. In early times the font was placed in the baptistry, a structure often entirely separate from the body of the church, as in the celebrated baptistry in Florence. In these the well or tank for the water was usually reached by descending steps. The baptistries were round, square, octagonal or crosslike in form and richly ornamented with scripture and other decorations, bas-relief, columns and arches. Down to the time of the reformation fonts were made large enough to admit of the total immersion of the child, and we know this was the practice of the church of England, which was one of the last of the pedobaptist churches to admit sprinkling, as England was one of the last countries to accept it. Dr. Schaff tells us: "King Edward VI and Queen Elizabeth were immersed. The first prayer book of Edward VI, 1549, directs the priest to dip the child in water thrice. In the second prayer book, 1552, the priest is simply directed to dip the child discreetly or warily, and permission is given for the first time in Great Britain to substitute pouring, if the godfathers and godmothers certify that the child is weak."

Here at the capital we have a step higher in the line of succession to the apostles. Provision is made for adult immersion, and the rite is actually performed in the case of an adult. This is in entire harmony with the teaching of Episcopal scholars. Dean Stanley declares: "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word baptizo, that those who were baptized were plunged, submerged, immersed into the water. Immersion had no doubt the sanction of the apostles and their Master, of the venerable churches of the early ages and sacred courts of the east. Baptism by sprinkling was rejected by the whole ancient church

as no baptism at all. The change from immersion to sprinkling has set aside a larger part of apostolic language as regards baptism, and has altered the very meaning of the word." Dr. Wall, Dr. Geikie, Dean Alford, Edersheim bear similar testimony. And not only so, but many eminent men among them would restore the primitive immersion.

Bishop Smith, of Kentucky, defended the practice. "Immersion," he said, "was not only universal six or eight hundred years ago, but it was primitive and apostolic, no case of baptism standing upon record by any other mode for the first three hundred years, except the few cases of those baptized clinically, lying in bed. If any one practice of the early church is clearly established it is immersion." Bishop Smith accordingly immersed his own child and advised the sending of some Episcopalians to Greece that they might obtain immersion from those who had practiced it in regular succession from the apostles, and on their return restore the practice quietly throughout his communion.

This eminent Episcopalian is but one of many in that religious body who believe in the restoration of the primitive practice in the administration of this ordinance of the gospel. Bishop A. Cleveland Coxe, of New York, was my personal friend. He stood by me when, in the Hartford meeting of the American congress of churches, I emphasized the one baptism as an integral part of the basis of union. The Rev. Dr. Peck assailed my position vigorously and under the rules I could not reply. Bishop Coxe came to the rescue, rebuked the brother for glorying in his denomination, announced himself as one of those "called Christians first at Antioch," and so took up the cudgels for me that the assembly of six or eight hundred ministers cheered him to the echo and a Congregational preacher turned to me and said, "That is your vindication!"

Bishop Coxe later writes of baptism: "The word means dip. I think the sacred writers used the word in the primary sense, but also for other washings which were not dippings. In the church of England dipping is even now the primary rule. But it is not the ordinary custom. It survived far down into Queen Elizabeth's time. It never has been obsolete. I, myself, have baptized by dipping both adults and babes. I ought to add that in France the custom of dipping became obsolete long before it was disused in England. But for this *bad example* my own opinion is that dipping would still prevail among Anglicans. *I wish that all Christians would restore the primitive practice.*" The national cathedral in its Jordan Font gives a wholesome sign of a true apostolic succession.



## Children's Day.

Daisies and clover  
And lilies all over,  
Child-hearts and bird-notes in perfect attune;  
Fern-fronds a-blowing,  
And sweet faces glowing  
What means it, children, this bright day in June?  
"Our day," they chorus;  
"God gave it for us,  
This sunshiny day in the June of the year!"  
Oh, little child-singers,  
Oh, sweet message-bringers,  
May we creep in, too, as the Christ draweth near?

—Bertha Gerneux Woods.



# A Torpedo for Destructionists

A "great little book" just published in London has made a very deep impression on my mind. It is entitled "Monument Facts and Higher Critical Fancies." This new work, consisting of only 127 pages, is issued from the press of the Religious Tract Society. It is written by that celebrated professor of Assyriology in the university of Oxford, Dr. A. H. Sayce, who, though himself a distinguished member of the critical school of biblical students, is the terror of the destructionist higher critics. As Dr. Sayce cannot be disparaged as an old-fashioned conservative in theology, or a "narrow obscurantist," for he is quite sufficiently advanced to alarm in some degree those who cling to the ruts and grooves of literalist orthodoxy, he is exactly the kind of authority who may claim attention all round.

## The Greatest Bible Antiquarian Alive.

The very first words in the preface of this work are indicative of Sayce's position. He says as a start-off: "Recent archeological discoveries bearing on the age and authenticity of the Old Testament scriptures have been so numerous and so unexpected that a brief comparison of them with the results of the so-called 'higher criticism' is desirable, especially in view of the controversies which Professor Friedrich Delitzsch's 'Babel und Bibel' has excited in Germany. It will be seen that they are not favorable to the 'critical position.'" At the close of the preface, the author curtly says of those who have arrogated the title of "critics" to themselves: "It is needless to add that I, for one, do not admit their right to do so."

I am struck by these words in his first chapter, which deals with "historical evidence." Here he remarks: "Literary evidence may be explained away or misinterpreted, inscriptions may be broken and imperfect, but the evidence of potsherds and forms of art is evidence which, once acquired, is acquired forever, and constitutes a solid foundation to build upon. In other words, the more archeological and the less philological our evidence is, the greater will be its claim to scientific authority."

## Dustheaps Better Than Dictionaries.

That last passage I earnestly commend to any of my brethren in the colleges and the churches who have been inclined to put their trust in the dicta of the philologists, however learned. Such great writers in their own department as Driver, Hupfeldt, Robertson Smith, Cheyne, Wellhausen, and Maenen are all philologists, and to them as such we may pay the utmost respect if they confine themselves to the evidence of language without transgressing on the domain of archeology, of which they know nothing except at second hand. These men have been very busy in the process of tak-

## By William Durban

ing the Bible away from us; but one genuine "double first-class" man, like Sayce, who is both linguist in ancient Orientalist dialects, and actual explorer in the dust-heaps of antiquity, is helping us to recover the treasure that was snatched away so ruthlessly. I delight to sit at the feet of those Oxford champions of verbal criticism, Professors Driver and Cheyne, when they are simply expounding the scope and meaning of textual literature. But when they ramble off into some imaginary excursus on supposed myths and fables, and dismiss Abraham and Joseph, Moses and Daniel, the Judges and Joshua, all as the companions in fiction of Sinbad the sailor and the people of the Arabian Nights' entertainments, I turn sorrowfully away and leave them to their diversions, in order that I may hear what Flinders Petrie and Sayce, fresh from excavating in the east the memorial vaults of ages ago, can testify. It is singular indeed that at Oxford, within the precincts of the same university, Driver and Cheyne on the one hand, and Sayce on the other, should be at work in opposing directions. The two former are evermore pulling down the edifice which Sayce is reconstructing.

## The Authority of Archeology.

Says Dr. Sayce: "It is archeology and not philology that has to do with history. The study of language and the study of the past history of mankind belong to different departments of thought. We cannot extract history out of grammars and dictionaries, and the attempt to do so has always ended in failure. In the early days of the science of language comparative philologists fancied that they could construct the primitive history of a hypothetical 'Aryan family' upon the fossilized relics of Indo European speech, but the idyllic picture which they painted of the 'undivided' Aryan community, has long since been shattered by anthropology."

Dr. Sayce complains that it is too often assumed that every Assyriologist or Egyptologist is equally a judge of historical questions. But there are students of Egyptian and Assyrian who have devoted themselves only to the philological side of their subject; and where archeology is involved, the opinion of such students is consequently just as valueless as that of any other philologist in other fields of research. It is for philology to decide upon the meaning of a passage in an ancient inscription; the historical bearing and date of the passage must be determined by archeology.

## That Composite Bogey.

Here is a passage in the same chapter well worth thinking over: "In dealing with the history of the past,

we are confronted with two utterly opposed methods, one objective, the other subjective, one resting on a basis of verifiable facts, the other on the unsupported and unsupportable assumptions of the modern scholar. The one is the method of archeology, the other of the so-called 'higher criticism.' Between the two the scientifically trained mind can have no hesitation in choosing." Then the great Oxford professor goes on with his argument in overwhelming style. He puts to a crucial test the whole "critical" school. There are cases in which recent archeological discovery has enabled us to put the pretensions to the proof. The most important of these is the account of the deluge in Genesis. Here, if anywhere, we should be justified in inferring the existence of a composite narrative, in which at least two stories of the flood have been mixed or combined together. But it so happens that a Babylonian story of the flood, which goes back in its present form to the age of Abraham, has been preserved in the Chaldean epic of Gilgames. When we compare this story with the account in Genesis, we find it agrees not only with the so-called Elohistic version, but with the so-called Yahvistic version as well. It thus presupposes an account of the deluge in which the "Elohistic" and "Yahvistic" elements were already combined together. And since it was written some centuries before the birth of Moses, there are only two ways of accounting for the fact, if the narrative in Genesis is really a composite one. Either the Babylonian poet had before him the present text of Genesis, or else the "Elohist" and "Yahvist" must have copied the Babylonian story on the mutual understanding that the one should insert what the other omitted. There is no alternative of a third kind.

## Burst Bubbles.

"It follows from all this," goes on the professor, "that the 'critical' method is scientifically unsound, and its results accordingly will not stand the application of a scientific test. It is quite as much an artificial creation as was the Ptolemaic system of the universe, and like the latter, requires for its support an ever-increasing number of fresh hypotheses and complicated qualifications." But I have not space here to bring out some of the extraordinary facts which Dr. Sayce piles up with overwhelming effect. I purpose, after this introduction, to give in my next article a summary of these. If I can induce young students amongst my brothers and sisters to attend to them, I feel that they will be helped for life. Dr. Sayce is the supreme authority on what I conceive to be the most important question of the day.

London, England.



# The Coming of Christian Union

By N. J. Aylsworth

Many influences during the last half-century have wrought in favor of Christian union. The powerful attack during the last generation of some able scientists on the foundations of Christianity, and even on the fundamental principles of religion itself, turning the attention and solicitude of Christian peoples away from their differences to the great truths which they hold in common; the increased clarity of the moral sense, relegating to their true place many of the doctrinal speculations that have separated Christians, and exalting those truths having a vital relation to the religious life; the world-wide growth of fraternity, due largely to the annihilation of space by steam and electricity; the latest advance of civilization in the upbuilding of vast business and labor combinations, and their struggles on the way to beneficent adjustment, with the ever present object lesson of the vast power of combination for good or evil; the missionary spirit, which has drawn the heart of the church away from its contentions to its Master's work of converting the world, with the embarrassments experienced in missionary work from the divisions of churches; the pressing questions of our civic life, which can be solved only on Christian principles, and call for the united effort of all good people—these and other influences have called mightily to Christians to unite. Nor is there reason to doubt that our own plea, now nearly a century old, had its influence in stimulating and guiding union sentiment. What have these powerful influences done? First, what have they *not* done?

Our fathers dreamed that in the near future other religious bodies would disband and come over to us or, at least, that so many of their adherents would flock to our fold as to deplete their numbers and leave them neglectable quantities. Many an audience thrilled under this glowing picture. But this has not come to pass. Were these heroic men, then, altogether wrong? Not so. They read the mighty truth aright, but they misread human nature. Spiritual forces, like all others, follow the line of least resistance. It is amazing that people with scarcely a shadow of difference between them still stand apart. To disband or to be absorbed is not an easy thing to do. That step may wait long after others are taken. It is hard to die, even to die into glory. But what has happened?

Religious contention has almost entirely ceased, and the spirit of brotherhood is far on its way. Co-operation in many forms of Christian work has come about. The Evangelical Alliance, Y. M. C. A., Y. W. C. A., union Sunday-school lessons, Christian Endeavor, etc., have accomplished great

results, not only in the line of Christian work, but indirectly in welding together in the strong heat of a common sympathy those who have struggled and wept and rejoiced together. Work together in a noble cause is the royal way to love making and to perfect understanding.

This, then, has been the way of the coming of Christian union. How fearful our mistake had we antagonized these steps!

But this great movement was not to stop here. It is struggling to take another step. Federation is born of the same spirit and is looking to the same end as the other steps taken. It is going one step farther in the same direction—the doing of the Master's work piteously calling to be done, and left undone because of divided counsels. That it will enable the followers of Christ to do more for the salvation of men, can hardly be questioned.

But are there not insuperable obstacles to our taking this step? Would not joining in such a measure compromise our plea? By dividing territory with the evangelical peoples about us would we not recognize and sanction denominationalism? I think we may say emphatically, No. You see a little child fall into a river and that its playmate in trying to rescue it has fallen in, too. You rush to the rescue, and meet another man at the bank. He says, "The children are so far apart. Suppose you take this one and I that." "All right," you say, and in you plunge, and soon both children are saved. Have you recognized that man as a Christian by dividing this work with him, which neither of you could have done alone? Have you even recognized him as a moral man? Certainly not. Had you known him to have deserved hanging long ago for murder, it would not have changed your course. You knew that he was a good swimmer and wanted to save that child, and your arrangement with him recognized that and nothing else. The evangelical bodies about us can, under God, save souls, and are striving to do so, and when we divide territory with them to do what we cannot do alone, we recognize just that and nothing else. And we have recognized that very thing for nearly a century. If this work does not save souls their members are not Christians, and if they are not Christians our plea for Christian union is gone, for there are no Christians to be united. To refuse to admit the only thing that federation recognizes, that these people save souls, is to abandon our plea after a century's advocacy. But does not federation imply a recognition of the Christian character of these peoples? This is involved in the fact that

their work is such as to save souls, for their membership is the fruit of that work. That they save men covers the whole ground. It is an all sufficient reason for such a division of work as will save the most possible, and such division of work carries no further implications. It must not be forgotten that we can do but a small part of this work ourselves, and that the question is not whether those whom we cannot reach shall be counted by those who are simply Christians or by those wearing denominational names, but whether they shall be saved by denominational churches or not saved at all. Shall it be the Methodist or Presbyterian church, or that other church, the saloon? Shall our young men be

(Continued on page 715).

## MAC'S LUCK.

The Young Woman Reporter's Story.

The following food tale written by a clever young newspaper woman is a true story that came under her personal observation.

"I have been with the——(a paper in a Calif. town) for nine years and Mac has been with us all that time and I do not know how much longer. Mac's full name is MacClellan. Before the linotypes came in he was a good printer, and was one of the first to learn the machine, and is now, at about the age of 42, one of our very fastest operators.

"Last winter and the winter before Mac, probably from constant night work and improper food, got badly run down, could not eat much, what little he did eat did not do him much good and he always complained he could not keep warm.

"I missed him for awhile until yesterday I overtook him on the street going toward the office, and hardly knew the man; had it not been for the familiar walk I should surely have passed without recognizing him. He was stout, his face was round and ruddy and his eyes bright as I had never seen them before.

"I said, 'Mac, I hardly knew you, what on earth have you been doing to get so fat?' He replied, 'Grape-Nuts, nothing else. I started in on Grape-Nuts food three months ago when I weighed 126 and was feeling miserable, but now I weigh 160 and feel better than I ever felt in my life. I quit my old diet and went on Grape-Nuts and that's the whole story.' Name given by Postum Co., Battle Creek, Mich.

Exercise is necessary but there's no nourishment in it and proper food alone can supply that. Grape-Nuts for 10 days is a pleasant trial and proves big things.

There's a reason.

Look in each pkg. for the famous little book, "The Road to Wellville."



# First Impressions of Saint Louis\*

By J. M. Philputt

I thank you for this cordial welcome. I have been informed that all the addresses to-night are to be extemporaneous. I feel about extemporaneous addresses very much as Daniel Webster felt. He said that he found that his extemporaneous addresses went off better if they were first written down and committed to memory. However, we are all in the same boat, so you will know what to expect.

I need hardly tell you that St. Louis has been, for the most part, an agreeable surprise, for we had heard terrible things about it. Some people said it was the hottest place this side of Tophet; others said it was the dirtiest place on the continent except Pittsburgh; we were told that there was no climate in the world so despicable as that of St. Louis; so we were prepared when we got off the train to be met by a thunder storm or be swept off our feet by an equatorial simoon. I do not know what it was. Perhaps it was the genial face of Bro. Garrison that transformed all these things. We arrived here on a beautiful evening, and the next day was as delightful as any of California, and the four days that we have spent here have been, I think, four of the most perfect summer days that I have ever seen. I was born in the south, you know, and I am not afraid of hot weather. On the Lord's day, we found a most attentive and responsive people to listen to the Word of God. In the comfort and quiet of Brother Garrison's hospitable home, it is no wonder we felt almost like Enoch, as though we had been translated, and were not in the flesh. But we had an experience yesterday morning that convinced us that we were still in the flesh. We went out to find a boarding house. We wanted a very modest one, befitting our calling and pocketbook. One lady showed us a hall bedroom, with a three-quarter folding bed, one gas jet, and no transom over the door. She said the price of this had been reduced to \$60 per month, without board. We offered to buy the house. We thought that would be a cheaper way to get at it; but otherwise we have met with the most cordial welcome and have found plenty of room. A very different experience, however, from what I had once in London. I was over with a little American party, and we went out to find rooms near the British museum. Everything was full, and everywhere we were turned away. Finally I said to one of the butlers, "Where did all these people come from; is Barnum in town?" and he answered, "It is these blasted Americans. They come over here in shiploads; they are everywhere and have taken everything." Our impressions of St. Louis have, as I say, been for

the most part pleasant. We find here a great city. It has the atmosphere of a great city. St. Louis is now the fourth, I believe, of the great cities of the country, being exceeded by only New York, Chicago and Philadelphia. The census of 1900 gave you 600,000. I am told that you now have about three-quarters of a million. That is a great number. A gentleman took me down town on Saturday and showed me around. He had a pride that my impressions of the business part of the city should be favorable, and he took me into the banks and great trust companies, and when he finally turned me loose he said, "I want to tell you about St. Louis. We are rather slow to take a man up, but when we do take him up we never let go."

I am most impressed with St. Louis as a great place for work among the Disciples of Christ. Already we are strong in the city and in the state. There are 3,800 Disciples now in the city, I believe, and 170,000 in the state. One of the first things that Mrs. Philputt said to-night, when we first saw this company of Disciples, was, "How good it is to get among our people again, where we don't have to apologize for our faith or explain what we believe, and where we do not always have to be on the defensive." We have been where our people were little known. Down at Coronado Beach one evening after supper the people in the boarding house wanted to know who we were and what was my business, and when it transpired that I was a Christian minister, they did not know what that meant. Finally one bright faced girl said, "I know what your people are. You believe in living as the ancient Christians lived."

I told her we believed in living as some of the ancient Christians lived, but in that day, as in this, there were some who did not reach the ideal standard. It is a good thing to know that all over this country our people are coming to be recognized as an important factor in the religious life and activity of the land. I had a queer experience when I went to Union Seminary in New York in 1885. I had to go before the faculty and state my position, and I said, "I am a member of the Christian church." Dr. Hitchcock said, "Yes; we are all members of the Christian church; but what branch?" Then I said, "Disciples of Christ," but this was no better. The Disciples of Christ were not so well known in that part of the country then as now. Finally the president said: "Can't you tell us what you believe? State some of the tenets of your faith; perhaps we can get hold of it in that way." So I proceeded to enlighten these solons on

the principles of the "faith once for all delivered to the saints." Finally a light broke over the face of Dr. Hastings, as he said: "I know what you are. You are a Campbellite-Baptist," and I said, "I guess I am," so I went into the books as a "Campbellite-Baptist." But it is not so to-day over the country. Most of the thinking people whom you see, when you speak of a Disciple of Christ, know what you mean.

Thirty-eight hundred Disciples in St. Louis! That is a good, round sum; but I think you will admit that there is room for great expansion in this city, which I think is destined to be the metropolis of the land, for it is centrally located, and with a ship canal connecting the Mississippi and the great lakes St. Louis will become a seaport, and ships from across the Atlantic will come up and land at your wharves. Here, in the very center of our nation, it seems to me there should be an onward movement among the Disciples as nowhere else in the land. I am glad our people are waking up.  
(Continued on page 715.)



## BOTH JAWS SHOT AWAY.

Still a Successful Business Man.

A man who had both jaws shot away had trouble eating ordinary food but found a food-drink that supplies the nutriment needed. He says:

"I have been an invalid since the siege of Vicksburg, in 1866, when I was wounded by a minie ball passing through my head and causing the entire loss of my jaws. I was a drummer boy and at the time was leading a skirmish line, carrying a gun. Since that time I have been awarded the medal of honor from the Congress of the United States for gallantry on the field.

"The consequences of my wound were dyspepsia in its most aggravated form and I finally proved ordinary coffee was very hard on my stomach so I tried Postum and got better. Then I tried common coffee again and got worse. I did this several times and finally, as Postum helped me every time, I continued to use it, and how often I think that if the Government had issued Postum to us in the Army how much better it would have been for the soldier boys than coffee.

"Coffee constipates me and Postum does not; coffee makes me spit up my food, Postum does not; coffee keeps me awake nights, Postum does not. There is no doubt coffee is too much of a stimulant for most people and is the cause of nearly all the constipation.

"This is my experience and you are at liberty to use my name." Name given by Postum Co., Battle Creek, Mich.

Look in each pkg. for the famous little book, "The Road to Wellville."

\*A speech delivered at the banquet of the Christian Churches of St. Louis, May 24.



# A Great Fair and a Great Convention

Faith fears no famine. The greatest exhibition the world has ever dreamed of is a fact. A greater convention of Christian people than the world has ever known will be a fact in October. Yesterday was the teacher of to-day, Chicago outstripped the Philadelphia centennial, and the Cincinnati missionary convention greatly surpassed the first one held by the societies. So is the Louisiana Purchase exhibition far superior to anything that had preceded it, and so will the St. Louis convention be the greatest religious assembly ever held. The question of faith really, is hardly an issue; there are too many certainties for doubts to have a place.

The "greatest show" will itself bring thousands of people—of Christian people—to St. Louis. Many of these can select their own time, and the most delightful time of the year in St. Louis is October—the Indian summer—the convention time. Thousands of our people—a million of them—have never attended a convention. Now they have the chance of a lifetime to "kill two birds with one stone," to see the greatest exposition and attend the greatest convention for one railway fare. We know that much will depend upon the attractiveness of the program arranged by the societies' committees. This is not a time for experiment in bringing forward a lot of unknown men. We want speakers of national reputation, who will give us of their very best. There will be a danger lest the attractions at the Fair may prove more powerful than the attractions at the convention hall. Those who have the selection of the speakers and topics have a weighty responsibility upon them. They have to provide the very best program ever offered. But we feel sure they will consider this matter very seriously, and will present our best speakers and our most representative men on this occasion. Other churches are sending their most brilliant men to St. Louis, and we shall have much to compete with in getting the public eye and ear.

A writer in the Review of Reviews gives a clear suggestion as to the nature of the exposition and its cost.

"This wonderful exhibition at St. Louis, of what the world is and does in the beginning of the twentieth century was planned, at first, as a much more modest thing," he says. "It arose through a suggestion made to the people of St. Louis in 1898 by the Missouri historical society for some fitting celebration of the centennial of the sale, on April 30, 1803, by Napoleon Bonaparte to Thomas Jefferson of the country west of the Mississippi river, the land known in history as the Louisiana Purchase, and now divided into fourteen states and territories—Arkansas, Colorado, Wyoming, South Dakota and North Dakota, Iowa, Indian Territory, Minnesota, Kansas, Louisiana, Nebraska, Montana, Missouri and Oklahoma.

"The idea took deep root; the business men's league, with its far-reaching commercial influence, assumed responsibility for the movement; the enthusiasm of the states and territories in the Purchase was aroused; national encouragement was got. It was decided that the Purchase should be commemorated by a world's fair. The people of St. Louis gave \$5,000,000 in personal subscrip-

tions; the city voted a gift of \$5,000,000 more and half of the beautiful Forest Park as a site; Congress gave outright \$5,000,000, and lent to the fair \$4,600,000 more. All of this \$19,600,000 has been spent in making the grounds, building the exhibit palaces, inducing the co-operation of foreign governments and our own states, and in advertising the fair.

"The United States has, moreover, spent \$1,650,000 on its own exhibit, and the Philippine Islands exhibit represents \$1,000,000. Fifty-one states and territories will be represented by comprehensive exhibits, and forty-three of them will have buildings on the grounds. The appropriations and subscriptions of these states to the purposes of the fair, varying from Missouri's \$1,000,000 to Maine's \$40,000, amounts to \$7,142,000. Missouri spends \$1,000,000.

"Most of the foreign governments have large

talk of the accomplished expositionist, the 'clou' is the new thing—the wonder that runs from mouth to mouth.

"What is the 'clou' to the St. Louis exposition. At Chicago it was the Ferris wheel, at Paris the Eiffel tower. Elsewhere before and since, the 'clou' had not been born. It is a product of our sensational century. So vast and overpowering is the universal exposition of 1904 that its promoters have lost its 'clou.' They are waiting for the never-erring 'crowds' to discover it. One prophet has had a vision of the 'clou,' and this is what he beholds:

"Life began in a garden under the open skies. There man took his earliest studies and his simple pleasures first-hand from nature. Back to these first principles the greatest exposition has gone for its enduring wonder. All unawares, its promoters have been building a roofless drama of the human

race, outspreading six hundred acres of hill-side, forest, lake and valley, alive with eight thousand peoples of all races, five thousand animals of almost every species, and the trees and plants of the four vegetable zones.

"This is the 'clou' of the latest exposition, the prophet says. St. Louis has set the new fashion. Expositions of the future must be of the open air. Splendid architecture has played its part in housing the marvelous and the strange among the handicrafts of man. Now we have returned to man himself, and the brute subject and his kingdom. The St. Louis spectacle will not be disappointing in the quality of its architecture. The Cascade Garden sounds a more homeric note than the memorable Court of Honor at Chicago; it far overshadows the Troca-

dero. Heroic sculpture tells its harmonious story of the great event which the exposition commemorates, yet these are not the features which will command the tribute of the world.

"It is on the fringe of this master epic of civilization that the visitors will hang with surprise. They will enter the mimic cities of the elder hemisphere, the villages of primitive peoples, go into the forests which cloak secrets old as the ages. On the western verge of the great show, one mile of aboriginal settlements tell more of the world than the palaces filled with mechanized ingenuity and masses of power, developing the speed of an enlightened century."

The Christian church—the Disciples of Christ—is the only religious organization that has planned to "do big things" at St. Louis. It is the only religious body that has erected a building of its own—a very serviceable building and a magnificent advertisement of the great heart of the church's plea. Our churches have the greatest opportunity ever presented to them of unitedly making a wonderful impression upon the whole world. F. N. Calvin, as chairman of the publicity committee, and Paul Moore, as press correspondent, are planning to circulate far and wide the news of the convention, and they bespeak hearty co-operation. St. Louis can accommodate the crowd that is coming. But there will be many people of the foolish kind who will come with much baggage, and having made no arrangements, they will go at once to some of the hotels of which they have



CONVENTION HALL.

and valuable exhibits, and all the great ones, except Russia, have buildings, the appropriations of the foreign participants having been a few thousand more than \$7,000,000. Germany and France have spent more money than any of the other governments,—something more than \$1,000,000 each. England, China and Japan have spent half a million dollars each, and Mexico nearly as much. The show places on the Pike are as extravagant, apparently, in their cost as in their architecture; some of them, particularly the 'Tyrolean Alps' and 'Creation,' have cost three-quarters of a million dollars each, which is also the cost of building 'Jerusalem.' Without counting the six or seven million dollars which these concessionaires have spent to construct and equip their places, the cities, states, and foreign governments are paying for their participation in this fair about thirty-five million dollars, more than twice the fifteen million dollars which Jefferson paid for the whole Louisiana territory. The computation, of course, does not consider the great cost that will fall upon private exhibitors. It is estimated that the insurance on exhibits is more than one hundred million dollars."

It is peculiarly an exhibition of interest to everyone who has ever had a thought about missionary work. In the most limited space it affords the greatest opportunity ever presented at one time for the study of the human race. As a writer has put it:

"Wise men are looking for the 'clou' to the mighty spectacle at St. Louis. In the shop-





FESTIVAL HALL.



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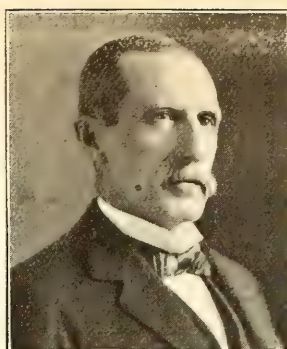
## Local Committeemen

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W. H. McClain.



F. E. Udell.

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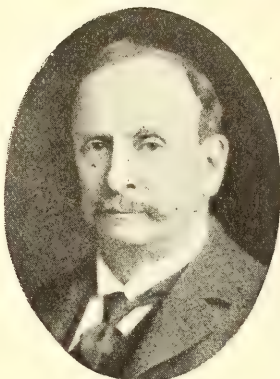
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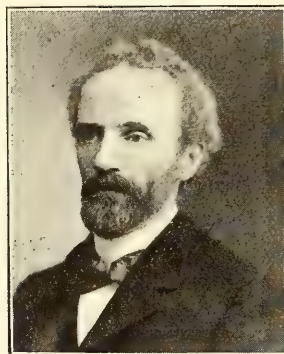
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J. H. Garrison.



J. H. Allen.



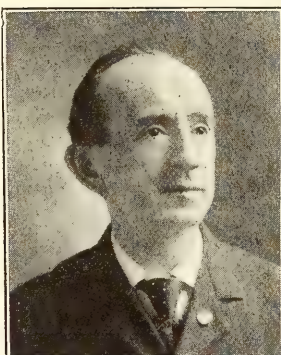
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W. Palmer Clarkson.



Geo. L. Snively.



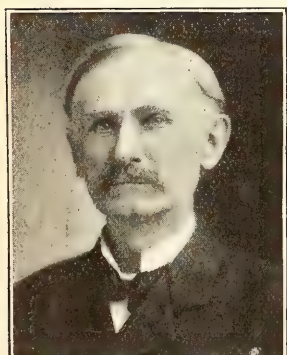
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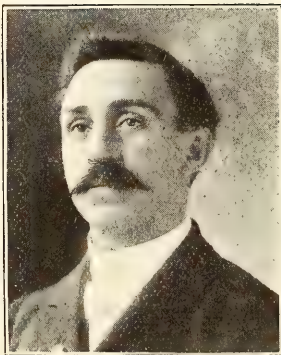
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F. N. Calvin.



G. A. Hoffmann.



E. T. McFarland.



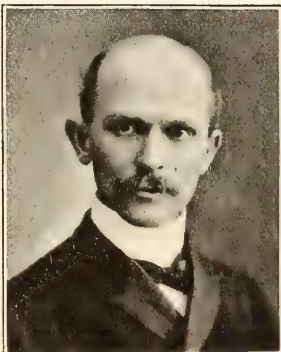
W. Davless Pittman.



Oron E. Scott.



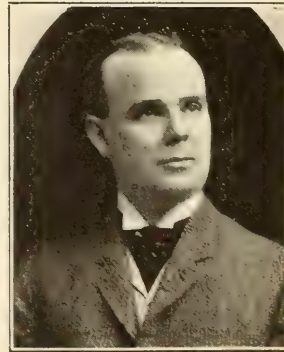
Sydney H. Thomson.



F. G. Tyrrell.



J. A. Gardner.



H. H. Hodgdon.



heard, and will, of course, find them full, and they will be lucky indeed if they find a pleasant room without spending that night and part of the next day uncomfortably. Be wise; make early arrangements with our entertainment committee, and don't come to show off your clothes. Bring as little baggage as possible, come to enjoy a great spiritual feast and learn something of the great wide world that will be a revelation to you.

### The Convention by the Chairman of the Local Committee.

St. Louis will open its doors to the brotherhood of the world October 13-20 next. On that occasion the greatest missionary and educational convention in the history of the Christian church will be held. With all due regard to the workers who have had charge of the great conventions in the past, and with profound respect for the success of their efforts, we are still constrained to believe that St. Louis will eclipse them all.

In the first place, this is the year of the greatest Fair in the history of the world. Opportunities for securing reduced railroad rates have never been equalled, and this itself ought to bring the largest delegation of Christian workers in the history of the world; but we are not to depend upon the World's Fair and reduced railroad rates alone for the success of this convention, but rather on a great program, the activities of a splendid working committee who will have charge of the local arrangements, and the splendid facilities which we have for handling a great convention.

We have twelve churches, with nearly 4,000 members working in perfect harmony, located in every section of this great central city of the west; a convention hall unequalled for location, convenience and equipment, with three great assembly rooms under one roof, having a seating capacity in the three halls of 19,000 people, with the facilities for conducting three great conventions at the same time without any interference one with the other. There are numerous committee rooms, check rooms, immense corridors for the display of literature, and headquarters for colleges, state delegations, etc. With all these facilities, and with a post office, kindergarten, day nursery, hospital and rest room right at hand, we are confident that the local committee will be better able to handle the convention than any committee of the past.

We are planning for at least 25,000 delegates, and some of our friends insist that we will undoubtedly have 50,000 present at the convention.

The program so far outlined covers every department of Christian effort, and is sure to interest, in some of its features, all who come.

The chairmen of the various local committees, with their addresses, are given below:

#### LOCAL COMMITTEE.

W. H. McClain, general chairman, 1623 Washington Ave.

F. E. Udell, vice-chairman, Provident Chemical Works.

G. E. Ireland, secretary, 6438 Colorado Ave.

W. Palmer Clarkson, treasurer, Pioneer Coöperage Co.

J. H. Allen, advisory, Allen-West Co.

J. H. Garrison, advisory, 1522 Locust St.

#### CHAIRMEN OF SUB-COMMITTEES.

International Representation.—F. G. Tyrrell, 5020 Morgan St.

Publicity.—F. N. Calvin, 2800 St. Vincent Ave.

Pulpit Supply.—John L. Brandt, 3040 Locust St.

Religious Exhibit.—Oreon E. Scott, 817 Chestnut St.

Finance.—W. Palmer Clarkson, 2212 DeKalb St.

Reception.—George L. Snively, 903 Aubert Ave.

Registration and Badges.—W. D. Cree, 1522 Locust St.

Entertainment.—G. A. Hoffmann, 1522 Locust St.

Music.—W. Daviess Pittman, Mississippi Valley Trust Co.

Christian Endeavor and Sunday-School.—H. H. Hodgdon, 215 N. Broadway.

Printing.—Sydney H. Thomson, Provident Chemical Works.

Ushers.—E. T. McFarland, 1422 Penrose St.

Transportation.—J. A. Gardner, 512 St. Charles St.

Halls.—F. E. Udell, Provident Chemical Works.

Correspondence is invited, and all communications addressed to either the general chairman, or the chairman of any committee, care of committee headquarters, 1522 Locust street, St. Louis, Mo., will receive prompt attention.

On behalf of the members of the Christian church and the local committee, a general and cordial invitation is extended to our brotherhood everywhere to be with us Oct. 13-20.

With prayers for God's blessing upon our efforts and all our people, I am,

Faternally yours,

W. H. McCLAIN, Gen. Chairman.

### National Convention Entertainment.

It should not be forgotten that St. Louis is to entertain 200 conventions during the World's Fair. This is an average of nearly seven conventions per week. The convention of the Christian church will possibly be one of the largest if not the largest during the year. It is expected that between 25,000 and 50,000 delegates will attend this great gathering. It would be no easy task to take care of so large a delegation without a World's Fair in our city, but when you add a World's Fair and a half dozen other conventions during the same week you see our difficulty. A committee of 50 has been organized to do everything in their power to take care of this vast gathering at this time when our city will be crowded to its utmost capacity. It is the wish of this committee that you send the names of your delegation at an early date, and state the kind of entertainment you wish. Are you willing to stop at a private home, or do you wish a hotel? And how much can you pay for your entertainment? Prices will range from fifty cents per person up as far as you wish to go. Kindly write to G. A. Hoffmann, chairman Convention Headquarters, 1522 Locust St., St. Louis, Mo.

### Outline Program for National Convention, Music Hall, St. Louis, Mo., Oct. 14-20, 1904.

Oct. 14, 15. Christian Woman's Board of Missions sessions.

Saturday forenoon. General Board of Foreign Christian Missionary Society.

Saturday, 2 P. M. General Board of the American Christian Missionary Society.

Saturday, 7:45 P. M. Christian Endeavor session.

Lord's day, Oct. 16, 11 A. M. Preaching in all offered pulpits; 3 P. M., communion service, Music Hall; 8 P. M., preaching in all offered pulpits.

Monday, Oct. 17. Foreign Christian Missionary Society.

Tuesday, Oct. 18. American Christian Missionary Society.

Wednesday morning, Oct. 19. American Christian Missionary Society.

Wednesday afternoon and evening. Our Related Interests—American Christian Educational Society, National Board of Benevolence, the Board of Evangelism, National Sunday-school Association.

### Roll of Honor.

The following is the roll of honor of churches and individuals who are going to support their "own home missionary" through the American Christian Missionary Society.

The May offering has added several to this list, and we have no doubt many other churches that have not reported their offering will raise the \$300 necessary to have their "own home missionary." It is a great inspiration

to a church, as they select the field in consultation with the home board, and the missionary is kept in correspondence with the supporting church constantly, showing the church the work that is being done on the field. It seems to tie the church and the missionary closer together.

We earnestly and heartily recommend this plan to our churches.

Central church, Cincinnati, Ohio, A. M. Harvot, pastor, is trying for three home missionaries: Danville, Ky., H. G. Garrison, pastor; Winchester, Ky., Cecil J. Armstrong, pastor; Warren, Ohio, J. E. Lynn, pastor; Columbus, Ind., Tabernacle church, H. H. Harmon, pastor; Indianapolis, Ind., Central church, A. B. Philputt, pastor; Valparaiso, Ind., J. H. O. Smith, pastor; Frankfort, Ky., Geo. Darsie, pastor; Louisville, Ky., First church, E. L. Powell, pastor; Akron, Ohio, First church, J. G. Slayter, pastor; Bellaire, Ohio, Sumner T. Martin, pastor; Cleveland, Ohio, Euclid avenue church, J. H. Goldner, pastor; Cleveland, Ohio, Franklin Circle, Edgar D. Jones, pastor; Ionia, Mich., W. H. Taylor, pastor; St. Louis, Mo., Central church; Angola, Ind., Vernon Stauffer, pastor; Mayfield, Ky., R. L. Clark, pastor; Connellsville, Pa., C. M. Watson, pastor; Uniontown, Pa., Central church, Herbert Yeuell, pastor; Washington, Pa., E. A. Cole, pastor; Bluefield, W. Va., D. R. Moss, pastor; Cincinnati, Ohio, Mrs. S. M. Cooper; Oklahoma City, Okla., J. M. Monroe; El Reno, Okla., Canadian Milling Co.; Salina, Kan., Howard C. Rash; Guthrie, Okla., the Guthrie Milling Co. (milling company one half and Guthrie church one-half); special missionary of the Sunday-schools through the Young Disciple, F. W. Freeman; Englewood, Chicago, Ill., C. G. Kindred, pastor; Cedar Rapids, Iowa, F. J. Stinson, pastor; Onawa, Iowa, Le Grand Pace, pastor; Augusta, Ga., Howard Cree, Citronelle, Ala., work; East Dallas, Texas, W. A. Fite, Jno. A. Stevens, evangelist; Richmond, Ky., Hugh McLellan, pastor; Lexington, Ky. (Central), I. J. Spencer, pastor; Lexington, Ky. (Broadway), Mark Collis, pastor; Paris, Ky., Carey E. Morgan, pastor; Independence, Mo., L. J. Marshall; Buffalo, N. Y. (Richmond avenue), R. H. Miller, pastor; Mt. Cabanne church, St. Louis, Mo., F. G. Tyrrell, pastor; Jackson boulevard, Chicago, Ill., Lloyd Darsie, pastor; First church, Kansas City, Mo., W. F. Richardson, pastor.

The following churches will have their special missionary for the better part of the year: Walnut Hills, Cincinnati, Ohio, P. Y. Pendleton, pastor; Richmond avenue, Buffalo, N. Y., R. H. Miller, pastor; Third church, Indianapolis, Ind., C. B. Newman, pastor.

### American Home Missionary Society Report.

The CHRISTIAN-EVANGELIST takes pleasure in presenting to its readers reports of work being done by the American Christian Missionary Society.

It is now eight months since our tent meeting began. Since Aug. 16 there have been 48 additions to our membership. Of this number some have fallen away, some have moved, and some have either grown indifferent or are hindered by adverse circumstances from attending our services, but far the greater number, by actual count 35, are seen weekly at our service, are assuming their responsibilities as units in the local congregation, and are being builded up in the knowledge of the word.

The past six months have been years of activity in all lines. Our Sunday-school has had the largest regular attendance, our teachers have been more prompt and faithful, and the work has been better in every way.

Our ladies' aid society has wrought earnestly and faithfully and in a most Christian spirit. Since the meeting it has raised \$408.50. The ladies interested in the quarter league fund have pushed their various enterprises successfully, and about \$100 has come from that source, with more in sight.

Attendance at church service, including



prayer-meeting, has been steadily larger than at any time during the present pastorate.

*Alameda, Cal.* P. C. MACFARLANE.

During April, Bro. Frank E. Jones, of Fremont, Neb., assisted us in a meeting, and we feel, aside from the number added, the church is greatly blessed by this work among us.

Twenty workers of the congregation made a canvass of the city, entering 1,600 homes and places of business. As a result, we are better known and more favorably than ever before. We have had just 100 additions since I began here 18 months ago.

*Boise, Idaho.* A. K. WRIGHT.

We have begun the alterations on the church house, and our membership is, of course, sub-

means to help them get a preacher for all time, at once. Methodists and Baptists have two and three prosperous churches each. They got on the ground early. Business men of the city are in sympathy with our work.

During April the reports show ten added by baptism and four by letter.

*Jackson, Miss.* W. W. PHARES.

The past month has been full of encouragement for this work. In it we have had our largest attendance at Sunday-school, 200; also largest average attendance for four Sundays. Attendance at Sunday-school as follows: 172, 179, 200, 179. We have about 80 in our Junior Christian Endeavor, 37 girls and 29 boys were in attendance last Sunday. The evening

19. Chas. L. Loos, Lexington.....	5 00
19. Christian Pub. Co.....	100 00
28. J. B. Shirley, Castle, I. T.....	50
28. R. S. Howeth, Castle, I. T.....	1 00
31. W. F. Richardson, Kansas City	5 00

Apl. 1. A. McLean, Cincinnati.....	100 00
1. Chas. B. Sala, Minerva, O.....	10 00
1. B. F. Waggoner, Milton ch., O.....	10 00
2. C. A. Freer, Collinwood, O.....	5 00
2. Church Ext. Brd., Kansas City	300 00
4. Fillmore Bros. Co., Cincinnati	50 00
5. Miss Stella D. Ford, Detroit..	25 00
12. I. W. Baughman and wife, Ed- inburg, Ill.....	5 00
12. Wm. G. Dorothy, Ute, Iowa..	1 00
12. Hiram College, Hiram, O.....	100 00
14. Mrs. W. T. Townsend, Rich, Miss	1 00
14. Mrs. W. T. Harris, Rich, Miss.	1 00
14. Mrs. J. W. Harris, Rich, Miss.	1 00
18. Wm. G. Graham, Allegheny, Pa.	25 00
19. W. G. Louks, Lackland, O....	5 00



## THE BUILDING OF THE CHRISTIAN CHURCH ON THE WORLD'S FAIR GROUNDS.

*To be dedicated on Saturday, June 4.*

The lettering on the building is as follows: Over the door: "Christian Church." "Disciples of Christ." Left Panel: "The Disciples were called Christians first in Antioch." Acts 11:26, Right Panel: "That they may all be one, that the world may believe that thou hast sent me." Jesus.

scribing to this fund, the figures of which cannot well be given until a later date.

The branch Sunday-school and service held at the car shed offices is prospering. The new members gained in that work are aiding in the general work. The strain on finances to meet the extra expenses on the building makes it harder than ever to raise the salary, but we expect to rally up the arrears, somehow, later on. Foreign, home, state, city, C. W. B. M., Benevolent association, and other missions are all remembered by us, as best we can, as their days come around.

*St. Louis, Mo.* G. E. IRELAND.

Hattiesburg is a new town of 8,000, near coast. In heart of greatest long leaf pine belt in the world. Growing fast. Four systems of railways. Our state board has never entered it before.

We have in our new church some of the very best people of the city—bankers, professional men, business and laboring men. The end is not yet. Oh, if we only had the

church attendance was about the same: 210 for both services.

*Minneapolis, Minn.* C. B. OSGOOD.

### World's Fair Pavilion Fund.

The following sums have been received to date:

1903.	RECEIVED.
Nov. 5.	B. M. Blount, Irvington, Ind. \$ 10 00
1904.	
Feb. 29.	Long B. & Lbr. Co., Kansas City 50 00
Mar. 5.	John T. Brown, Louisville.... 10 00
	S. M. Cooper, Cincinnati..... 50 00
	Cowherd Bros., Kansas City.. 25 00
	David Wolf, Lanark, Ill. .... 25 00
	Carl Johnson, Canton, Mo..... 25 00
	S. N. Mershon, St. Louis..... 5 00
	Am. Stand. Jewl. Co., Detroit 100 00
	C. E. Smith, Pine Flats, Pa.... 10 00
	W. S. Dickinson, Cincinnati.. 50 00
	Milton Ill. Chr. ch., Milton, Ill. 1 00
	J. H. Allen, St. Louis..... 100 00
	For. Chr. miss'y soc., Cincin.. 300 00
	Am. Chr. miss'y soc., Cincin.. 300 00
	B. Williamson, Buffalo..... 10 00

21. B. A. Jenkins, Lexington, Ky.	25 00
27. M. T. Reeves, Columbus, Ind.	5 00
27. S. M. Hunt, treas. Springfield, Mass.....	50 00

May 2. Wm. Moore, Lisbon, O.....	5 00
2. Ministerial Relief, Indianapolis	25 00
4. Nell B. Ford, Detroit, Mich...	100 00
4. Chas. B. Newcomer, Springfield, Mo.....	5 00
Z. T. Sweeney, Columbus, Ind.	50 00
Eureka College, Eureka, Ill...	40 00
A. Teachout & Son, Cleveland, O.....	100 00
A. W. Jeffress, Marins, Ill....	20 00
E. J. Jeffress, Edwardsville, Ill.	5 00
Levi Marshall, Hannibal, Mo.	2 00
Benevolent Assoc'n, St. Louis	200 00
M. T. Reeves, Columbus, Ind.	5 00
Prof. C. B. Newcomer, Drury College, Springfield, Mo.....	5 00
J. M. Pickens, Washington, D.C.	2 00
Holland S. Reavis, Beaumont, Tex.....	10 00
C. W. Field, Welsh, La.....	5 00
Mrs. Mattie Waller Rice, Edgerton, Mo.....	1 00
C. W. B. M., Indianapolis, Ind.	300 00
W. A. C. Rowse, Kelso, Wash.	25 00
Mrs. R. Mason, St. Louis.....	10 00



W. P. Clarkson, St. Louis.....	5 00
Z. Moore, Taylorville, Ill.....	50
Mrs. A. S. Hedden, Taylorville, Ill.....	10 00
F. E. Udell, St. Louis.....	50 00
Drake University, Des Moines, Iowa.....	50 00
Mr. and Mrs. Cravens, Ft. Smith, Ark.....	2 00
Mrs. W. T. Moore, Christian College.....	50 00
	<hr/>
	\$2984 00

J. H. ALLEN, treasurer.

Total amount cash received up to date.....	\$2,984 00
Total cost of building to date.....	4,050 00
Balance to be provided for.....	1,066 00
The uncollected pledges amount to.....	735 00

But we cannot rely upon collecting all this, as some of them are not personal pledges, but sums which certain parties agreed to raise in their church or communities. Some will not be able to collect all the amounts they pledged. Besides there will be the cost of maintenance,

full, making 332 since the beginning of this work, 16 years ago.

There is \$414,000 in the fund June 1. A. R. Teachout, of Cleveland, O., handed me a check for \$1,000 at the state convention as a direct gift to this fund, lifting the fund to \$414,000.

Over \$370,000 has been paid back in loans and interest since the beginning of this work in 1888. The board has handled, therefore, the \$414,000 plus the \$370,000, making \$784,000 in all during the last fifteen and one-half years, and has lost on bad loans only \$470. This \$470 will be more than made up in excess of interest above expenses. This remarkable record speaks well for the honor and promptness of our mission churches borrowing this money, when it is noted that 792 loans have been made in 43 states and territories, the Dominion of Canada and Hawaii. What bank-

convention to be held in St. Louis next October.

W. Daviess Pittman presided and explained the purpose of the gathering, and W. H. McClain, chairman of the local committee of the convention, briefly outlined the work to be done, and appealed for hearty co-operation. He said that 1,200 people would be wanted on the different committees, and that they must be workers, not shirkers. In another column will be found some of Brother McClain's views.

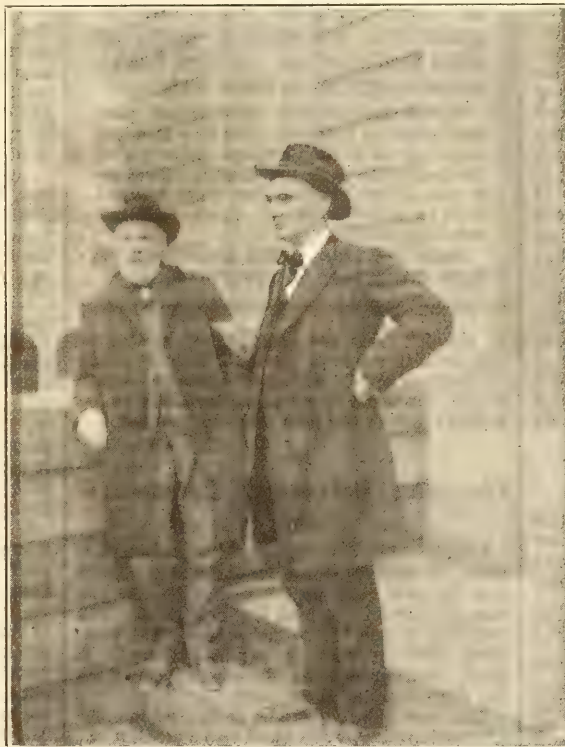
In response to a suggestion of Mrs. H. M. Meier that some women ought to be on the committees, it was explained that in many instances these committees had not yet been formed, and that plenty of work would be allotted to and expected of the ladies.

Bro. J. M. Philpott gave us his first impressions of the World's Fair city, as reported at length on another page, and he, as well as his wife by her delightful singing, charmed all present.

Dr. J. H. Garrison, who had taken



MISS MARY E. GOWANS,  
Hostess of the Pavilion.



J. H. GARRISON AND Z. T. SWEENEY  
Talking on the front steps of the Disciples' Pavilion.



MISS JESSIE D. NESBIT,  
in charge of Missionary Exhibits.

including cost of hostess and janitor, and of free tract distribution. All sums contributed over and above the cost of erecting the pavilion and caring for it will be used for tract distribution under the supervision of the committee.

#### DEDICATION.

Remember the building is to be dedicated next Saturday, 3:30 P. M., with appropriate services, Z. T. Sweeney making the chief address. All in reach of St. Louis are cordially invited to be present. J. H. GARRISON, Chairman of Com.

### Church Extension at the National Convention.

The board of church extension is doing everything it can to contribute to the success of the national convention in October in two ways: 1. In the making of a great report. 2. In the selection of a man to make a great speech.

The church extension society is yet a youth, comparatively speaking. It will be 16 years old in October. We should, by all means, have the greatest report in our history. The secretary and the board have made a splendid beginning for this missionary year. It remains now for the preachers and churches to do their share in the forthcoming September offering. The first six months of this missionary year the board added over \$25,000 to the fund, and since last October over \$70,000 has been returned in loans and interest to the board and 32 missions have paid their loans in

ing concern can show so little charged to profit and loss. A great report will help to make a great convention.

Our speaker at the national convention is E. L. Powell, of Louisville, Ky., a typical southern orator and thoroughly practical in all he says. He draws more men to hear him speak than any church in Louisville. Stopping one night at one of the leading hotels in Louisville, I asked of a group of traveling men, "Who is the leading preacher of Louisville?" They responded almost in a chorus, "Dr. Powell at the First Christian church. You should hear him. More men go to hear him than any man in Louisville." Enough said. Traveling men are wide awake and practical. We will hear a great speech from Brother Powell. G. W. MUCKLEY.

### St. Louis Disciples' Banquet.

Members of the Christian church in St. Louis had a very delightful social gathering at the Christian Endeavor hotel on Tuesday evening of last week, when over 300 sat down to the banquet, prepared by the hotel management, of which John L. Brandt is one. After the viands had been paraken of there were speeches and music. The purpose of the gathering was that members of the different churches should become better acquainted with each other, while it was at the same time an occasion for disseminating information regarding the work and plans for the great

"the precaution of writing down a few extemporaneous thoughts," spoke to the toast "The Tie That Binds," in much the same language as our "Easy Chair" of last week.

The Misses Calvin, daughters of Brother Calvin, of Compton Heights, added much to the pleasure of the evening by their violin and piano contributions.

It was very generally felt that social gatherings like this one of the church membership could be made very profitable, as at Chicago, and no doubt other meetings will be held.

### Program of the American Christian Missionary Society.

The program of the Home Board for the St. Louis convention will be one of the strongest ever presented to a national convention. It is not yet completed, and the names cannot be announced until all the acceptances have been received; but we can announce the address of President Z. T. Sweeney as one of the greatest addresses of the convention. E. L. Powell will speak for the work of church extension, and other men of national reputation will appear on that program. Further announcements will be made at a later date.

We confidently announce to our brethren that the St. Louis convention will touch the high water mark, not only in the character of the reports, in enthusiasm, but also in the addresses which are being prepared for the people. BENJ. L. SMITH, Cor. Sec'y.

American Christian missionary society,  
Cincinnati, Ohio.



## The Sunday-School.

June 12.

CHRIST CRUCIFIED.—

'Mark' 15:22-39.

Memory Verses 25-27.

GOLDEN TEXT.—Christ died for our sins, according to the Scriptures.—1 Cor. 15:3.

### The Hour of Victory.

The hour of deepest humiliation was also the hour of victory. It was true, as Jesus said, that the transactions of this hour were the chief reason why he came into the world. As his mission certainly was not a failure, we are not justified in thinking of the crucifixion as an hour of tragedy and failure. It is true of all great and heroic souls, and was uniquely true of Jesus, that the sacrifice of personal pleasure and profit, even of life itself, is accepted willingly as a reasonable price to pay for the advancement of greater causes and wider interests. The tragedy of life is not the disappointment of personal ambition; it is not the loss of friends, pleasures or reputation; it is not even death. But the real tragedy of life is failure to serve the interests most worthy of service, ineffectiveness in relation to spiritual enterprises, the forfeiture of that which is permanent and universal for the sake of what is merely temporal and personal. No individual success or joy can be other than tragic if it be purchased by the betrayal of the common cause. No individual loss or apparent failure can be other than a triumph if it is a free gift for the welfare of men and the advancement of the kingdom of God. So the death of Jesus was his hour of victory.

### "He Saved Others."

There was truth in the words of those who mocked, saying, "He saved others; himself he cannot save." Certainly he could not. It was because the saving of others required personal sacrifice that it was necessary for him to come into the world and suffer. He might have summoned twelve legions of angels to release him and yield him homage in the sight of those who had reviled and maltreated him; but that would not have been revealing the Father's love. It would have been revealing the Father's power, and his own power, and it would have stunned the scribes and priests with surprise and overwhelmed them with shame. But no one was ever saved by being overwhelmed by a show of power. If that could have sufficed, it would have been easy to give men salvation. But a revelation of love was necessary, and to make such a revelation it was required that He who saved others should relinquish all thought and anxiety about saving himself.

This was not only true of Jesus, but is a general principle of all human experience. Those who serve others cannot serve themselves. John the Baptist said of Jesus: "He must increase, but I must decrease." The paradox of the spiritual life is that such decrease as this is, after all, the surest road to increase; that he who is willing to lose his life, finds it.

### Forsaken by God.

Though Jesus was more than man, his experiences were in most respects human experiences, in principle if not in content. On the mount of transfiguration he enjoyed an hour of spiritual exaltation to which may be compared the uplift that comes to us at certain seasons or under certain circumstances. On the cross there was not only the physical pain, but also the spiritual depression and anguish which seemed like the very withdrawal of the presence of God. Jesus was human enough to be weary, to need to pray, to rejoice, to mourn, to have his seasons of special uplift and exceptional depression. If he had not had these truly human experiences, all his divinity would not have qualified him to be the Savior of men. This cry

## Peculiar To Itself

In what it is and what it does—containing the best blood-purifying, alterative and tonic substances and effecting the most radical and permanent cures of all humors and all eruptions, relieving weak, tired, languid feelings, and building up the whole system—is true only of  
**Hood's Sarsaparilla**

No other medicine acts like it; no other medicine has done so much real, substantial good, no other medicine has restored health and strength at so little cost.

"I was troubled with scrofula and came near losing my eyesight. For four months I could not see to do anything. After taking two bottles of Hood's Sarsaparilla I could see to walk, and when I had taken eight bottles I could see as well as ever." SUSIE A. HAIRSTON, Withers, N. C.

**Hood's Sarsaparilla promises to cure and keeps the promise.**

of anguish from the cross is our guarantee that even in the hour when his divinity shone out most superbly, he was still human enough to feel the throb of human hearts and to be within reach of the men who need his help.



### Christian University Commencement.

Last Monday a week ago, after several unexpected delays, Christian university moved into the new building erected to replace the one destroyed by fire on March 23, 1903. The building is one of the finest and most complete ever erected by our brotherhood. A short description has already appeared in the CHRISTIAN-EVANGELIST.

This new building will be dedicated on commencement day, June 16, at two o'clock P. M., and we earnestly invite all friends of Christian education who read this to come and rejoice with us on that day. We will furnish free entertainment for all those who notify the president of the university of their intention to come, no later than June 8. Judge C. J. Scofield of the class of '71 will deliver the baccalaureate address on June 12, on which day fourteen young men will be ordained to the ministry. Seventeen students will receive diplomas on commencement day. Forty-three young men are now studying for the ministry, and we expect a much larger number next year.

Christian university is now better prepared than ever before to educate young men and women for usefulness in the church, as well as in every vocation in life, and the future looks very bright indeed.

Canton, Mo.

CARL JOHANN, Pres.



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## Christian Endeavor.

By H. A. Denton,

June 12.

WHAT MUST I DO TO BECOME CHRIST'S  
DISCIPLE?—Matt. 16:24-26; John 13:33-35.

### For the Leader.

To become a disciple means to become a learner, a pupil. In the olden times the teacher had his pupils who not only learned of him, but were much more closely associated with him than pupil with teacher to-day. The disciples of Jesus traveled with him, shared the same fare, were sheltered under the same roof. He was to them indeed a master. They drank in all he said. He not only taught them the truth, but was himself the means to them of attaining that truth. The influence he had over them was complete. You can see how this form of discipleship called for a separation from all other masters and interests, from even relatives and dear ones at home. They must literally leave all to follow him. Having left all, they would now submit to his direction in all things. This is what it meant to be one of the disciples of Jesus during his personal ministry in the land of the Jews. Let us see what it means to be a disciple of Jesus during his world-wide spiritual reign.

### For the Members.

1. To become a disciple of Jesus to-day means, first, to forsake the world. That is, to forsake the way of life that has not made Jesus Lord of the soul. Everything in my life that is against Jesus I must give up. My thoughts and my acts, and, more than these, my intentions, my plan of life underlying my thoughts and my acts, must change masters. It must be so, for it is impossible for me to follow Jesus in heart and in life until this change of masters is made.

2. I can see how friends may oppose me in this effort to become a disciple of Jesus. Can you? Then, can we not see, with equal clearness, that we must here part company with them? Not separate from them in the sense of cutting acquaintance, nor to the extent of enmity, but must cease to let them have any further influence over us in this matter. May not a parent, a father, or, what is worse, a mother, sometimes stand in the way of the coming of a son or a daughter to the Lord? In such case you must forsake them in the sense of the term just stated.

3. To become a disciple of Jesus means, secondly, that we must put him on. We have turned away from the world; we must now turn to Jesus. These two things are not so far separated as one might think. In fact, it is hard to distinguish between the act of turning away from the world and turning to the Lord. We, in a measure, do both at the same time: having in mind, of course, the work that goes on in the heart of the sinner. For it is not hard to see the difference between the outward breaking off from the worldly life and the formal steps of putting on Jesus. In turning to Jesus we drink in his gospel; we rejoice over its glad messages to us; our hearts leap for joy over the newly found pleasure in meditation upon the works of the Master; the soul rests, for it has found its normal place and work; it has slipped into the niche cut for it; it is no longer upon a strain.

4. As we have followed the direction of the gospel in the inward turning to Jesus, and in finding out what we must do, so let us follow the word in finding out what outward steps one is to take in becoming a disciple. We find that a public confession of faith in Jesus, a public declaration of the change, an announcement before the world of the joys and hopes and faith of the heart, is not only very desirable, but will be made if we follow the scriptures. (Matt. 16:16; Rom. 10:9-10; Matt. 10:32, 33; 1 Jno. 4:15; Acts 8:35-37; 1 Tim. 6:12.) Then follows baptism, that beautiful and significant symbolism in which the candidate is buried and raised in the act of baptism. The burial and resurrection of Jesus are set forth



in this act of submission to the Lord. It means life. It means also that there has been a death of the old life of sin—hence buried—and a birth to a new life of righteousness—hence raised up. (Mark 16:16; Acts 2:38; 8:12; 18:8; Matt. 3:16; Acts 8:38, 39; Rom. 6:4; Col. 2:12.)

#### Quiet Hour Thought.

Am I a disciple worthy the price that was paid for me and the opportunities and fellowships to which he admits me?

#### DAILY READINGS.

M. Forsaking all.	Luke 14:25-33.
T. Following Christ.	John 1:35-39.
W. Suffering with Christ.	Matt. 10:22-28.
T. Like little children.	Mark 10:13-16.
F. Men of prayer.	Mark 9:14-29.
S. Keeping his word.	John 8:26-31.
S. What must I do to become Christ's disciple?	Matt. 16:24-26.

### Midweek Prayer-Meeting.

June 8, 1904.

#### RELIGION IN THE HOME.

"When our sons shall be as plants grown up in their youth:

And our daughters as corner stones hewn after the fashion of the palaces" (Psalm 144:12).

The two figures employed by the Psalmist in the above passage are alike in this, that each one implies painstaking care for the young in our homes. The plant in our gardens is differentiated from all wild weeds, and is tenderly nurtured and cared for, that it may grow in strength and beauty, and fulfill the purpose for which it was planted. This, says the Psalmist, is what we should do with our sons. They should grow up under the nurturing care of parents and teachers, and so taught and guarded from evil things as to give promise for the largest future usefulness. As the corner stones of our houses are hewn and polished with care, especially in our palatial homes, so the Psalmist says our daughters should be cultivated, polished, and fitted for their high functions in the home and in society.

**Importance of Culture.** Happily it is now almost universally agreed that religion is the chief formative influence of the youthful character. Without the knowledge of God and of His will, and the love of God in the child-heart, and the habit of doing those things which are pleasing to Him, and avoiding those things which are displeasing, there can be no true, permanent culture of the mind and heart. Of course this knowledge of God leads on to all useful knowledge until the mind is disciplined and enlightened, and the heart purified and ennobled with high ideals and holy purposes.

**The Duty of Parents.** "Train up a child in the way he should go," said the wise man, "and even when he is old he will not depart from it" (Proverbs 22:6). This training up of the child in the way he should go is of course the duty of parents. This is a responsibility which they cannot evade, but which many, alas, do not realize. It is often said that this statement has so many exceptions as to destroy its force, and instances are pointed out where children who have been trained up in the way they should go have departed from it. No doubt there are exceptions to all general statements of this kind, but it may be said also that there is perhaps more implied in the phrase, "train up," than we often put into it. It means more than the mere verbal teaching of the child. There must be the acceptance on the part of the child of this right teaching, and the practice of such teaching during the early life. It must not be all theory. Parents must live what they teach, and illustrate their precepts by their daily conduct. Children are more likely to follow an example than to obey a command. What our homes need for the development of the character of the young is a religious atmosphere. This is more important than catechisms and severe parental ex-

# The Round Table

A NEW WEEKLY FOR GIRLS AND BOYS

\*\*\*

EDITORS { W. W. DOWLING, Editor *Our Young Folks*.  
METTA A. DOWLING, Editor *The Young Evangelist*.

\*\*\*

**This New Paper** is issued weekly and consists of eight pages of three columns each, printed on fine book paper, brand new type, in the best style of the art, and as far as appearance is concerned, will not suffer in comparison with any similar paper in the land.

**For Whom Intended.** THE ROUND TABLE is a paper for wide-awake, bright-eyed Boys and Girls in their "early teens," who are a little too old for *The Young Evangelist* and not quite far enough along in years and in their tastes and acquisitions to be greatly interested in the material which goes into the columns of *Our Young Folks*, which is intended for young men and women who are engaged in Bible Study and Christian Work, especially along Sunday-school and Endeavor lines.

**Its Contents.** THE ROUND TABLE is quite distinctly a "Story Paper," five of its eight pages will usually be occupied with Serial and Shorter Stories, always pure in tone and instructive in character, with fine illustrations. The remaining pages will be filled with Table Talks on a great variety of themes; Odds and Ends of useful information; Outlines of the Sunday-school Lessons and Endeavor Topics; A Puzzle Drawer full of Riddles, Charades and Problems, to exercise the wits of young readers, and in each issue a sufficient amount of Pepper and Spice to keep its readers awake and smooth out any wrinkles that may have a tendency to gather in their faces.

**Subscription Price.** One copy, one year, 50 cents; in clubs of five, to one address, 40 cents each; in clubs of ten or more to one address, 36 cents each. Quarterly subscriptions at proportional rates.

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actions. Such passages as Eph. 6:4; Col. 3:21; 2 Tim. 3:14-17 further point out the duties of parents in training their children and the importance of doing it. [Call on different members to read and comment on these passages.]

**Duties of Children.** There must be reciprocity in the home as everywhere else in our relations with others. If it is the duty of parents to train up children in the way they should go, and to set them a godly example, it is the duty of children to honor their parents (Eph. 6:1-3), and to hearken to their instruction (Prov. 23:22). Well-instructed and trained children are not likely to neglect either to honor their parents or to respect their teaching. Indeed there is no surer mark of well-instructed and well-trained children than the reverence which they show to their parents and to their seniors. These are most likely to be found walking in harmony with the teaching they have received.

**Heaven on Earth.** When these reciprocal duties are recognized and performed by parents and children, the home on earth becomes the best type of heaven, and the influence which it exercises is the most potent and far-reaching of all those influences which work for the world's betterment.

**Prayer:** O, God, who art the Father of us all, unto whom we are indebted for the home, with all its sweet and holy influences, we beseech thee to turn once more the hearts of the parents to their children, and of children to their parents, and to give to those to whom thou hast given the care of children, a deeper sense of their responsibility in training them up in the nurture and admonition of the Lord, to the end that our homes may be filled with the sanctifying influence of religion, and become centers of influence which shall work for the redemption of the race. Amen.

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CONSUMPTION



## Our Budget

—This is our first convention number.  
—We shall do it more elaborately later on, when the returns are all in; meanwhile we think it well to sound a few preliminary notes.  
—It is not too early for the brethren everywhere to begin to plan to take in our national convention. It so happens that the month in which our convention is held is the very best month of all the year in which to visit St. Louis and see the World's Fair. October brings us ideal weather in this latitude, and the World's Fair will be at its height of interest at that time.

—We are glad to furnish our readers this week a picture of our World's Fair pavilion, which will give them some idea at least of what it looks like. It takes a full view of it, however, to do it justice. You have only to glance at the faces of the two young women whose pictures adorn the opposite page to know that you will receive a cordial welcome when you visit the building. In another place we hope to publish the statement of the total cost of the building and the remaining indebtedness to be provided for.

—The customary variety and amount of our regular matter will be found as usual, as we add four extra pages to provide for the extra space for the convention. Among these will be found articles of great interest. Our subscription list keeps right on growing, regardless of summer, and we are sparing no pains to give our readers the very best we can prepare for them. Judging from the letters we are receiving and the number of new subscribers coming in, the CHRISTIAN-EVANGELIST was never more highly appreciated than at the present time.

—I. J. Cahill is seeking health at Wartburg, Tenn.

—L. H. Zendt closed his work at Canton, Ill., June 1.

—L. L. Carpenter will dedicate at Oneida, Kansas, June 12.

—Levi Marshall has entered upon his ninth year at Marshall, Mo.

—Vernon Stauffer, of Cincinnati, begins his work at Angola, Ind., June 5.

—James N. Crutcher preached at the Metropolitan church, Chicago, on Lord's day.

—Kipton, O., is without a preacher, W. B. Slater having been called to Lancaster.

—A. B. Cunningham, of Flora, Ill., will represent the Benevolent association in that state.

—The report of the Scoville meeting at Moberly, Mo., gives 39 additions during the first ten days.

—Brother Ferrall, of Buffalo, reports a young Methodist Episcopal minister joining his church.

Bro. V. E. Rambo and family, of our mission forces in India, have reached Croydon, N. H., on furlough.

—W. H. Trainum, before leaving Jennings, La., for Aloa, Okla., surprised his friends by "taking unto himself a wife."

—W. F. Richardson is the toastmaster at the sixth annual luncheon of the Christian ministers in Kansas City, June 3.

—G. A. Miller, of Covington, Ky., who accompanied Prof. Willett to Palestine, is expected home by the middle of June.

—The CHRISTIAN-EVANGELIST and Official Guide of the World's Fair for seventy-five cents. See advertisement in another column.

—G. A. Hess will close his work at Nora Springs, Iowa, about September in order to get nearer his parents in Kankakee county, Illinois.

—Next Sunday is children's day. It is one of the brightest and most joyous anniversaries of the whole calendar for the Sunday-school hosts.

—The resignation of J. Elza Holley, pastor of the First Christian church, Falls City, Neb., will take effect the first of June. After that his address will be Everest, Kansas.

—The address to the high school students by A. R. Adams, of Fairfield, Iowa, was pub-

lished in full by the Tribune of that city. He also delivered the memorial address May 30.

—Now is the time for our friends to work up a large list of trial subscribers for the rest of the year 1904. Only seventy-five cents, and a World's Fair Guide free. See another column.

—C. E. F. Smith, of Douglas, Kan., does not know whether to be jealous or to feel honored because his "better half" was chosen to preach the memorial sermon to the G. A. R. last Lord's day.

—Austin Hunter, of Indianapolis, Ind., delivered the commencement address at Crawfordsville, Ind., on the night of May 24. This was the tenth commencement address he has delivered this spring.

—The Louisiana Christian missionary convention will be held at Alexandria, June 14-16. Besides some of the societies' secretaries, G. L. Wharton, of India, and President Zollars, of Texas, are on the program.

—The Hamilton, Ohio, Sun, May 23, contains a sermon from A. M. Growden on "Scenes on Mission Fields." Brother Growden has been invited by the editor to furnish sermons for the Monday edition of that paper.

—The Foreign society is in great need of a capable medical missionary for India to heal the sick, and to preach the gospel. The society will be pleased to hear from young men who are qualified for this important service.

—Another new work has been begun by the Chicago brethren in a hall at 1255 California avenue. Under Claire L. Waite, of the Douglas park church, it takes over the Sunday-school and other work of the Maplewood mission.

—If the army of Sunday-school workers will not forget to raise \$60,000 next Sunday, they will make children's day, 1904, memorable. There are many assurances that more schools will observe the day this year than ever before in our history.

—Richard William Wallace, in sending us some names for the CHRISTIAN-EVANGELIST, contributes this aphorism: "The more CHRISTIAN-EVANGELISTS in the church the better the church." We believe it to be a true saying and worthy of all acceptance.

—Last Sunday Pres. Albert Buxton, of Dexter, Mo., Christian college, was unanimously elected permanent pastor of the Christian church of that city, which he has been serving on an engagement for a year. He will continue also in the college presidency.

—From a note just received from J. P. Lichtenberger, New York city, we learn of the death of Mrs. M. D. Hinchman, a sister of Professor Charles Louis Loos, which occurred in that city on May 23. Brother Lichtenberger will furnish an obituary notice soon.

—Geo. L. Snively, general secretary of our National Benevolent association, will dedicate the beautiful new church building at Loveland, Col., the first Lord's day in June. From thence he goes south to attend the Texas and Louisiana state conventions of the Christian churches.

—Ellis Purlee has just been called to remain with the church at Coffeyville, Kansas, for another year, and began his fourth year's work there the first of June. The action of the church board was ratified by the congregation with a unanimous vote at the congregational meeting.

—The church at Liberty, Mo., where Robert S. Frank is pastor, has bought one of the most desirable vacant lots in the town and will begin at once the erection of a handsome parsonage. This is but the prelude to the new church which Liberty will have within the next year.

—There will be conferences of the young people's missionary movement at the following places: Lake Winona, Ind., June 17-26; Lookout Mountain, Tenn., July 1-10; Silver Bay on Lake George, N. Y., July 22-31. Some of the most noted speakers of the country will be present to lead.

—Paul McReynolds, a student of Berkeley seminary, Cal., passed through St. Louis this week on his way to England, where he hopes to take special work under Professor Fairbairn, at Oxford. Brother McReynolds may

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locate in the work in England, if he finds the climate agrees with him.

—St. Louis will be the center of many matters of great interest during the rest of the year 1904—the World's Fair, the great convention and many other attractions. Please read offer of CHRISTIAN-EVANGELIST for the rest of the year and the World's Fair Guide free, and write us at once.

—The commencement exercises of Dexter Christian college occurred last week, the baccalaureate sermon being preached by J. T. Craig, pastor of the church at Poplar Bluff. Pres. Buxton reports a good outlook for next session. The enrollment this year has been about 150, with a faculty of ten.

—The article on "The Coming of Christian Union," by Bro. N. J. Aylsworth, is certain to be read with interest, both because of the writer and the subject. His pen always sheds light upon the subject he treats. Christian union is coming, and blessed is the man that is able to recognize it and rejoice in it, no matter in what way it comes.

—G. W. Muckley called at the office of the CHRISTIAN-EVANGELIST on his way from the southern Kentucky and Ohio conventions, which he says were well attended and enthusiastic. There were over 700 delegates at the Ohio convention. Brother Muckley will visit in June the state conventions of Texas, Iowa, South Dakota and New York.

—The Louisville Christian Bible-school, which was projected and established by what is now the American Christian missionary society, and is now under the C. W. B. M., will hold its twelfth anniversary June 2. Our colored brethren studying for the ministry offer what promises to be an interesting program. There were 23 students this year.

—In a recent paragraph in this department we referred to the contribution of \$300 each for the World's Fair pavilion of the Christian church from the three missionary societies—the American Christian missionary society, the Foreign Christian missionary society, and the Christian woman's board of missions. We did not know at the time that the Board of Church Extension was represented, independently, by a contribution of the same amount, which was paid early in the beginning of the enterprise. Of course we might have known that Brother Muckley would not only be in the band wagon, but beating the band! Church extension is never second in any worthy enterprise. That board will have one of the most interesting exhibits in our building.



—Paul Morton, son of the late J. Sterling Morton, who has recently changed his party allegiance, says: "I like the republican party because it is the party that stands for the material interests of the country." But which is the party that stands for the *moral* interests of the country? It seems to us these ought to be the more prominent issues without, of course, sacrificing the material interests. Have we such a party?

—R. E. McKnight has changed his address from Cisco, Texas, to 76 Ocean View avenue, Santa Cruz, Cal., and will preach for the present at Galt and Clay. He writes: "I regretted to leave the hospitable and warm-hearted people of Texas, but I could not stand the climate, and have come to California to spend the remainder of my days." Brethren in California will find Brother McKnight a faithful and efficient minister of the word.

—Claude L. Jones is holding a meeting at Baton Rouge, La. They are making a great effort there to dedicate their building before the legislature adjourns, that they may secure a large attendance of its members. "It is a time," writes Brother Jones, "when jewelry and other worldly goods should be parted with that the Lord's work should not suffer." The members of the church have made their sacrifices and look to brethren outside for aid.

—The children's day offering should be sent promptly Monday morning, June 6, to F. M. Rains, corresponding secretary, Box 884, Cincinnati, Ohio. Send by bank draft, post office order, express order, or registered letter. Do not fail to give the local name of the Sunday-school as well as the post office. Be careful also to send the name of all who gave one dollar or more, that they may be enrolled in the one dollar league, and receive the beautiful souvenir, "Missionary Scenes in Japan."

—Let us have a strong rally of our members and friends at the dedication of the pavilion in the Fair grounds next Saturday afternoon. If the day be pleasant, we will meet on the east side of the building in the shade of the trees and of the building. If it should be raining, we can meet on the inside. People from all over the state will come here to dedicate the Missouri state building. Why should not many come in from Illinois and Missouri especially to the dedication of our building?

—G. W. Muckley, corresponding secretary of the board of church extension, is to fill the pulpit of the First Christian church, Kansas City, through June, July and August, while W. F. Richardson, pastor of the First church, visits the Washington, Oregon, northern and southern California conventions. Brother Richardson, who greatly needs a change, will also visit many of the churches on the Pacific coast, holding church extension institutes and rallies. Brother Muckley is compelled to spend most of these months in the office, and the plan arranged will be pleasant for both.

—The Missouri state convention, it will be remembered by all Missouri Disciples, is to be held at Carrollton, June 17-22, and is to include the C. W. B. M., Christian Endeavor, Sunday-school and state missionary interests. A great meeting is planned for and is needed by the interests of our cause in the state. Let us plan to be present in large numbers. It will be delightful to have hundreds of the leading men and women of our churches in the state sit together at the Lord's table on the Lord's day included in the program.

—Wm. J. Lockhart has resigned the work at Fort Collins, Col., on account of increased nervousness growing out of the work in that high altitude. He will locate for the present at 1508 Twenty-third street, Des Moines. A local paper expresses the deep regret felt on both sides at the enforced departure of the pastor from his flock. The paper says: "When he arrived the church had but 98 members and was \$1,200 in debt. He leaves it free of debt, and with a present membership of 303 resident and 39 non-resident members." He feels quite able to undertake work in lower altitudes.

—J. H. Hardin, who has been engaged in work in the New England field under the employ of our missionary organizations for some time, but who is now doing special service for the American Christian missionary society,

has been secured by the church at Richmond, Mo., to supply their pastorate for the summer and fall, beginning July 1. Richmond is one of our large, growing churches, with a new and beautiful church building and a handsome parsonage recently completed. Bro. Hardin, who has honored this office recently with calls in passing to and fro on his business, is looking well and vigorous. New England has evidently agreed with him, if not with his wife.

—F. O. Fannon reports the meeting at Waxahachie, Texas, in which he has been assisting the efficient pastor, Charles McPherson, as closed with good results. He commenced a meeting with W. P. Jennings, the pastor at Taylor, Texas, May 22. Brother Fannon has been doing evangelistic work in Missouri, Colorado, Texas and New York for the past thirty-one weeks, speaking from one to four times each day, and he reports feeling better than in the beginning of the work. He has every available date taken for meetings for the coming year, and among these engagements he is to hold meetings again in Fort Worth and Hillsboro, Texas, and Syracuse



Missouri Building, World's Fair.

and North Tonawanda, N. Y. At the close of the Taylor meeting he goes to his country home at Dix, Ill., to spend a vacation with his wife and two sons.

—H. H. Van Meter, superintendent of evangelistic work for the Christian Endeavor union of Chicago, makes an interesting report of Endeavor evangelism in that city for the Christian Endeavor world. The method seems to be to hold open air meetings in various parts of the city and in the suburbs, in which singing forms an important part, followed by short, earnest testimonies by Christian Endeavor workers. We notice that a prominent part is being taken in this work by the Endeavor society of the First Christian church of that city. Why should not a great work of this kind be done in St. Louis during the World's Fair period by the Christian Endeavor union of this city? We hope the leaders of our Endeavor union will take this matter under consideration and plan a vigorous campaign for the coming summer and autumn.

—An anonymous "publicist" is writing some articles for the Independent on "The Democrats and the Presidency." In dealing with Senator Cockrell of Missouri the writer says: "Fortunately he comes from a state where profound scholastic research has no popular vogue." This remark is so characteristic of a certain eastern provincialism that it readily locates the unknown writer. Of what state could he say, truthfully, that "profound scholastic research" has a "popular vogue"? None, of course, but here was an opportunity, seldom left unimproved by that class of writers, to express his idea of the general ignorance and semi-barbarism which prevail west of the Mississippi. We trust many of this class who have never been able to see

west of the Alleghenies will come to the World's Fair and take a little look at our western civilization.

—Prof. E. E. Snoddy, of Hiram college, has been supplying the pulpit of the Euclid avenue church, Cleveland, during the absence of its pastor, J. H. Goldner, on a trip to Palestine. Brother Snoddy says that "the appreciative spirit so marked in this church and its kindly courtesy to preachers have made the task a very pleasant one indeed. The church is united and enthusiastic in support of Brother Goldner, under whose efficient leadership every phase of its life and work is in excellent condition. A very enjoyable feature of the work was the splendid fellowship of quite a large number of preachers who are members of the congregation. Among them are J. Z. Tyler, Moffett, Streator, Knight, Griffith, Besaw and Spindler. Brother Tyler, though feeble in body, is clear in mind and in spirit as tender as a child. His well known interest in the Master's cause is still unabated. Brother Goldner is delighted with his trip and comes back to his people full of strength and enthusiasm for his future work."

—The membership of the Religious education association, whose executive office is located at 153 La Salle St., Chicago, is steadily growing, and the general secretary, Dr. Ira Landrith, confidently expects to report an increase of 100 per cent by the opening of the next convention, February, 1905. Both individuals and institutions are joining. Colleges, universities, libraries, churches, Sunday-schools and other institutions are uniting as institutional members, while the individual memberships represent the faculty of almost every leading educational institution in the land, besides pretty nearly every strong church, reform movement and interdenominational religious organization. The Canadian membership has nearly doubled since the March convention, and the association already has members in several foreign countries. The cost of membership is \$3 for the first year, \$2 annually thereafter. Full information will be furnished upon application to the general secretary.

—A small religious paper bearing the unctuous name of "The Soul Winner," which is no doubt accustomed to weigh all questions and doctrines from a denominational point of view, contains a review of our "Helps to Faith," which begins with this amusing, not to say amazing, statement:

"The author's method is to conceal his own doctrinal standpoint and lead the reader onward step by step until he finds himself in the familiar camp of the author's own denomination. The book is really a skillful piece of special pleading for the doctrinal position of Alexander Campbell, whom the author considers the greatest reformer since Luther, and the church he founded 'the great reformation of the 19th century.'"

Really, if it is such a magic book as that it ought to be circulated in editions of ten thou-



sand by those who agree with the "doctrinal standpoint" of the author. It was written, however, with the sole view of strengthening faith—the common faith. If, in doing that, it necessarily strengthens its author's doctrinal position, so much the better for that position.

### Children's Day.

Children's day for heathen missions is now at hand, and it should claim our time, our attention and our best efforts. Reports from the field indicate a large increase over last year in the number of schools preparing for this great day among our children.

Let us catch the deep, full meaning of children's day. We are just beginning to appreciate this the greatest of all enterprises: the developing of our children in the actual work of giving the gospel to the whole world. Mr. John R. Mott truthfully says, "The Sunday-school is, in some respects, the largest undeveloped missionary resource of the church." Let us consider the limitless possibilities wrapped up in our children and duly appreciate the truth that they are our wealth and the jewels of the church.

Last year the Sunday-schools gave nearly \$52,000 for foreign missions; this year they will give \$60,000. What they have done is but a prophecy of what they may do with proper attention. It is but reasonable to expect the entire church to be enlisted in children's day. They should give their sympathy and lend a helping hand to make the first Lord's day in June a great day.

The special children's day exercise, "The Conquering Christ," furnished free by the Foreign missionary society, will prove a helpful agent in the observance of this day. What a theme have we here for kindling enthusiasm! The exercise may be supplemented by any means desirable upon the part of the schools; but let the quickening thought—the conquering Christ—dominate everything else upon this day.

P. H. DUNCAN.

### The Christian Standard and a New Book.

"This is a good, wholesome and faith-producing book. It is unmistakably the best work of the author, both from the intellectual and the literary point of view. It is the ripest thought and maturest conviction of a veteran whose ministry as a preacher and writer has been conspicuous among the churches of Christ. It bears the unmistakable marks of wide reading, earnest thinking and catholic sympathies. It is thoroughly modern in spirit and form, and at the same time perfectly loyal to the truth that has come down to us through the centuries. The author's definition of evolution would raise no protest among intelligent believers, and is not in conflict with the most implicit confidence in the Bible as a divine revelation. The view that man is to inhabit other worlds is but an incident in this instructive and encouraging message. The theme is really man; his creation, his fall, his redemption in Christ, and his glorification in the life beyond. The treatment of the subject is at once philosophical and reverent. The old doctrines appear in modern forms of thought and speech. Without going out of his way, the author shows his devotion to the plea for the restoration of the Christianity of the New Testament. The great Christian doctrine centering in and emanating from the Christ, and preparing man for both this life and the world to come, is set forth with much attractiveness of statement and aptness of illustration, but with no concession to the rationalistic spirit of the present age. The whole influence of the volume is in behalf of an intelligent and implicit faith in Christ as the Son of God and the Savior of man. The book is distinctly quotable, as such expressions as the following show:

"I prefer liberty with all of its evil, to despotism with all of its good."

"I offer as the remedy for this world's unrest our Lord Jesus Christ, with all that he has spoken and all that he has done."

"Denominationalism is bad at its best, while

sectarianism is contrary to the whole spirit and purpose of the Christian religion."

"This volume has a distinctly homiletic value. Extensive citations of the best poetry enrich the pages; illustrations of vital significance abound; luminous interpretations of the holy scripture enforce the argument; science is made a handmaid of religion; and the imagination is appealed to in a sober but stimulating way. The table of contents and index are full and satisfactory. We shall be glad to learn that this thought-provoking book has an extensive reading among Disciples of Christ and the intelligent reading public generally."

The book reviewed by the Christian Standard in the above terms is "Man Preparing for Other Worlds" by W. T. Moore. (Christian Publishing Co., St. Louis, Mo. Price \$2.)

### Agents Wanted.

We have profitable employment for a number of agents who will work for us during the summer months. Write at once to the Christian Publishing Co., 1522 Locust St., St. Louis, Mo.

### Railroad Rates to State Convention.

Strenuous efforts have been made to secure the one fare round trip rate to the state convention, but the very best we could do was one and one-third fare for the round trip. You purchase your tickets at your home station to Carrollton and return for one and one-third fare. Be sure to get a round trip ticket; you don't need certificates or anything of that kind. Tickets on sale June 16-20, good to return June 23. T. A. ABBOTT.

### Official World's Fair Guide Free.

Of course you want an official guide of the World's Fair. This is a splendid book, giving you an intelligent idea of the World's Fair. This you can have free on the following conditions:

*First.* If you are not a subscriber to the CHRISTIAN-EVANGELIST, send us seventy-five cents for the rest of the year 1904 and we will send you the Guide free.

*Second.* If you are a subscriber, secure two trial subscribers for us at seventy-five cents each, send us the one dollar and fifty cents, and receive the Official Guide for yourself and for each of the new subscribers free. Do this at once and you will be delighted with the Guide as well as place the CHRISTIAN-EVANGELIST in new homes.

### Christian Churches in St. Louis.

FIRST.—John L. Brandt, Locust near 3100. Olive and Washington avenue cars.

SECOND.—W. Daviess Pittman, corner Eleventh and Tyler, Bellefontaine cars.

CENTRAL.—J. M. Philpott, Finney, near Grand. Delmar, Page and Grand avenue cars.

FOURTH.—Eugene T. McFarland, Blair and Penrose, Bellefontaine and Broadway cars.

CABANNE.—F. G. Tyrrell, Kingshighway and Morgan, Olive, Delmar and Suburban cars.

COMPTON HEIGHTS.—F. N. Calvin, corner California and St. Vincent, Compton Heights or Park avenue cars, and get off at California avenue.

HAMMETT PLACE.—Samuel B. Moore, Easton avenue and Marcus, Page, Taylor and Spaulding cars.

HAMILTON AVENUE.—Frank J. Nichols, corner Hamilton and Plymouth avenues, Page and Easton cars to Hamilton, or Suburban car to Etzel avenue.

TUXEDO.—J. A. Bennett, Suburban car.

MAPLEWOOD.—G. A. Hoffmann, Suburban, Maplewood car.

OLD ORCHARD.—Melville Miller, Suburban, Maplewood car.

CARONDELET.—G. E. Ireland, 6801 Virginia avenue, Bellefontaine, Broadway or Grand avenue cars going south.

### The St. Louis Letter.

About three hundred and twenty-five of the members of the Christian churches of St. Louis sat down to a banquet together at the Christian Endeavor hotel on Tuesday evening, May 24. It was a representative gathering of many of the best workers of our different churches of the city. Mr. Daviess Pittman was toastmaster, and addresses were made by Messrs. McClain, Garrison and Philpott. Mrs. Philpott sang a solo and responded to an encore. Misses Artie and Enola Calvin gave a violin and piano selection and also responded to an encore. The work of the coming great convention was considered, and much enthusiasm engendered. All went away feeling a renewed influence of the blessed tie that binds our hearts in Christian love. We hope that such occasions will become regular features of our St. Louis fellowship.

No doubt many friends at a distance are wondering how the Fair is progressing, and when is the best time to come. The buildings are nearly all completed and the larger part of the exhibits in, but the Fair is not completed. Many features of it are complete and one can find fifty cents' worth of sight-seeing any day he may desire to go. Indeed, it is so great that one can find more than he can take in for several days. We on the ground would say, come at any time when you get ready, or when you can get off from home, but if you can arrange to come during the month of October, we are confident you will be better pleased with what you see than at any other time. Then everything will be completed. The climate here is perfect at that time, and best of all, that is the month for the greatest convention ever held by our people, or any other people.

Many are interested in knowing something of the Jerusalem exhibit. We would say, make your plans to see it; it is certainly worth while. The exhibit covers about eleven acres of ground. One can easily imagine himself in a foreign city. As soon as you enter you will be attracted by the booths or oriental stores along the streets. The camel and donkey drivers are there galore, and your ear is greeted with the gibberish of the genuine Jew, always on the alert to drive a bargain. From this exhibit one can get a fair idea of how modern Jerusalem really looks. The streets are named as in the real city, and the buildings are arranged so as to give a fair idea of the originals. When the buildings are all completed we may have something more to tell our readers of this miniature oriental city.

The writer of the St. Louis letters is the chairman of the convention publicity committee, and Bro. Paul Moore, of the CHRISTIAN-EVANGELIST, is press representative. We want to ask for the co-operation of our ministers all over this country, and especially do we ask the corresponding secretaries of the various states to help us in bringing the coming convention favorably before all of the churches and state conventions. The experience of being in the next convention will be worth more to help the minister in his regular work with his people than a month's preaching. Get your people to come, and you will never regret it. We ask the secretaries to talk the convention in the state gatherings. Appoint someone to give a special talk on the great convention. Urge the people to come. Literature giving information with regard to the special preparation will be sent out as fast as possible. Our committees are hard at work, and they are determined to leave nothing undone that will help to make this the greatest religious convention the world has ever seen. We want our people everywhere to feel that this is their convention, and its success is their success.

Just think of it as an opportunity to attend the greatest international convention ever held by the Christian churches, and at the same time the greatest international exposition ever held in the world, with special transportation rates from everywhere. You cannot afford to miss it. Keep in mind Oct. 13-20.

F. N. CALVIN.



# News From Many Fields

## Illinois Notes.

Spring has finally come. The promise of God that seedtime and harvest should not fail us, though old, ought always to stir our hearts with gratitude to the ever watchful, loving Father. So far 1904 has been a fruitful year in the Lord's work. Great meetings have been held in many churches, with hundreds of souls born into the kingdom. Special care should now lead these new children of the kingdom into loving service to the Master. Among the more important lessons should be growth in a knowledge of the truth, prayerfulness and communion with God and liberality. Christ freely gave. We cannot be like him and not be givers.

Building of new churches is occupying large attention. By fall the brethren at the Third church, Danville, Edwards street, Decatur, Lincoln, Arrowsmith, Joliet, Forrest, Williamsville, Blue Mound, Jacksonville and perhaps others, all expect to be in new houses of worship. May the worship be as much more inspiring and the consecration to the Lord's work as much more beautiful as does the new house exceed the old.

The church at Minier was an offshoot of the Little Mackinaw congregation in 1874. Near it was the farm and long the home of our departed veteran, George W. Minier. The church numbers about 130, with a good Sunday-school of 75 and an active Christian Endeavor society. Bro. J. C. Lappin is the much loved and efficient pastor.

Paris has one of the strongest churches in the state. It is probably not conscious of its strength, but it will come to itself some of these times and find itself a "living link" to the great enterprises of the church. It has already begun in the larger life. It probably has the best house of worship that we have in the state. Its various departments are unusually strong and active. This is the home of Leroy Wiley and A. J. Baber, who greatly aided Eureka college in its early life and have been lifelong friends. With such men as these and the Augustuses, Shepherds, Arthurs, Millers, Likins and others, there ought to be a great future before it. D. N. Wetzel, a graduate of Eureka college, recent state secretary of Wisconsin, now preaching for one of the Baltimore, Md., churches, was raised here. Finis Idleman, of the class of 1900, since our minister at Dixon, is engaged to begin work at Paris July 1. This seems to me to be a very happy and promising combination. Brother Idleman is one of our most talented young men. H. M. Brooks, one of our most useful men in the state, lives at Paris and preaches regularly at Kansas and elsewhere. He is a kind of bishop of all the churches round about.

The church at Marshall was organized in the forties. Here J. W. Kilburn, our able minister of Keokuk, Iowa, was raised. Prof. M. N. Beeman preaches for the church and teaches in the high school. About 125 members constitute the church, which has a Sunday-school of 125, C. W. B. M. of 50, C. E. of 60 and Jr. C. E. of 40. An orphan is supported in Damoh, India. What a work a church can do if it will! There are 500 churches in Illinois apparently as well situated as Marshall. Why should not the church have as many as its own number in the Sunday-school, half its number in the C. E., and nearly half in the C. W. B. M.? This or better ought to be the normal condition of the church.

The little church at Maple Grove, near Chrisman, is ministered to by S. Sines, of Bethany, part of the time. The church is nearly twenty years old, has 50 members, a Sunday-school of 50 and a C. E. of 40. It has sent out perhaps about 50 of its number in past years to be helpers in other localities. Bro. A. Little is the patriarch of the church, and a noble man.

At Hume J. F. Hollingsworth ministers to a good, thriving church half time and at Brocton the other half. He is a young man of promise and the churches prosper under his care.

Chicago entertained the second district convention May 16. The district includes ten counties in the northeast part of the state. There are eight churches outside of Cook county none of which, I believe, were represented in the convention, and about thirty churches in Cook county most of which were represented in the convention some time during the day. The addresses were good, worthy to be heard by a much larger audience. There is no district in the state that has so great a problem or so promising a field before it as the second district. To an outsider the responsibilities and interests of such a field, and the efforts a district convention should make under such circumstances, merit a larger interest in the future of those in the district who love our Lord. But we remember that this is the second convention of the district, and doubtless much larger things await coming years. Chicago needs the sympathy, prayers and help of the whole state, and the time comes when we will be a great people in Chicago. It would be a pleasure to speak of the work on the north side under Bro. Bruce Brown's management, and of Austin under G. A. Campbell's ministry, but I had but little opportunity to learn the particulars of their life. A little time was kindly given at each place to speak concerning Christian education, and the message was received with manifest pleasure. Everything seems problematic in Chicago, and our people are going to solve them. So far as the education of the young people of the city is concerned, I see no wiser course if they want plenty of fresh air and healthful surroundings, strong character-making influences, thorough acquaintance with and development in the church of Christ, than to come early to Eureka college. Trained here and fitted for life's work, they would return to the city strong to battle with its influences, in which battle so many go down. May the Lord bless both young and old in the great conflict.

*Eureka, Ill.*

J. G. WAGGONER.

## Northern California.

Mrs. Clara H. Hazelrigg has just closed a most successful meeting at Saratoga, with 33 accessions, and is now in a meeting at Pacific Grove. This is the last meeting that we have been able to hold her for, she having to return east. Every meeting has been a success, and the state board is justly proud of her work as state evangelist.

We are sailing along splendidly on our fourth thousand dollars for state missions, and hope to round it out by state meeting. Our missionaries are now well started on their 700 accessions on this year, and we look for that to be rounded out also.

The West Side in San Francisco are making great preparations for their dedication, May 29.

Still new preachers keep coming to the state, and we keep setting them at work, but I cannot promise work to any who are not already booked to be here by our state meeting. Only a few weak churches are not now provided for.

Our state convention is to be July 18-31, at Santa Cruz, and we look for fully 1,500 people in attendance, which will be 50 per cent greater than last year, and 100 to 300 per cent greater than two to five years ago.

The fruit season is beginning in earnest. The crop promises heavy in many localities, but light in others, owing to February and March rains de-pollenizing the trees while in bloom.

I have individually secured control of one of the best 800 acre orchards in the state for our Christian colony site. This will be cut up into 10 acre lots in June, and be ready by July 1 for our brethren to select their homes. Watch for advertisement in the CHRISTIAN-EVANGELIST by the first or second issue in June. I have nothing to sell, but have secured control of this tract by agreeing to become

personally responsible for a certain amount of advertising. More about this later.

Our state convention will be unique, in that one-fourth of our ministers are new men in the state. R. E. McKnight, lately from Cisco, Texas, is supplying at Galt until state meeting. W. W. Pew is supplying at Concord until state meeting, and we hope a mutual attachment will spring up to hold them there. E. T. Nesbit will spend his three months' vacation from school work with the Brentwood church. Wish others might do in like manner. It is quite probable that before this is in print, B. B. Burton will have been called to Healdsburg. J. P. DARGITZ, Cor. Sec.

*Healdsburg.*

## New England.

A. L. Ward, of Arcadia, Ind., has accepted the pastorate of the Boston church. He began work May 22. Preparations are in progress for his "recognition," which will take place some time in June. Brother Ward was educated at Butler university. He graduated from that institution in 1898. He then spent several years at the University of Chicago, doing post graduate work. While there he was pastor of our church at Remington, Ind. He afterwards went to Lawrence, Kansas, and recently substituted for Brother Luther E. Sellers at Terre Haute, Ind., while Brother Sellers was in Palestine. Brother Ward is a young man of excellent ability. He is an able preacher and a good pastor. We are glad to welcome him to New England. He will be a valuable addition to our ministerial forces.

Miss Ella Lewis, of Pittsboro, Ind., a graduate of the school of pastoral helpers, has begun work in the First church, Worcester, Mass., of which Dr. J. M. Van Horn is pastor. One of the leading members of the church in writing of her says: "She is a young woman of pleasing address, good education and evident sincerity, and her welcome among us has been hearty and pronounced."

Hall L. Calhoun will leave Haverhill, Mass., June 1. C. W. Cauble will leave Masstown, R. I., at the same time. Wm. Pearn left S. Lubec and E. Machias, Me., on May 23. Thus it is. Preachers come and go. It can be truly said that the New England brethren listen to a procession of preachers. This is not for the best good of our churches, but under the circumstances it is the best we can do. We hope the day is not far distant when we can get sufficient aid to keep good men with our weak churches until they are self supporting.

G. A. REINL, Cor. Sec. of New England.

## A NOTRE DAME LADY'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 183, Notre Dame, Ind.

## Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. Cor. 6th & Olive Sts., St. Louis.



## The Ohio Convention.

Ohio Disciples have just closed the 29th annual convention of the C. W. B. M. and the 52nd anniversary of the O. C. M. S. In point of things done, this was a fine convention. As usual the women had the first part, from Monday afternoon to Tuesday night. Their program was an extra good one, with such speakers as Mrs. Louise Kelley, of Emporia, Kan., Miss Mattie Burgess and Henry J. Derthick. Mrs. Princess Long was in charge of the music and her solos held the people with marked power. The usual Monday afternoon reception was given, which the Cleveland ladies did in great style. The report of the women was summarized as follows:

Auxiliaries organized and reorganized...	25
Membership of new auxiliaries.....	421
Number of auxiliaries reported in state..	220
Membership of same.....	5161
Number of Missionary Tidings taken by members.....	1865
Money sent to national treasury.....	\$14,122 31
Money sent to state treasury.....	2,384 62
Total raised in the state for C. W. B. M. work.....	16,506 93
Received for sale of leaflet C. W. B. M. day exercises.....	60 57
Number of auxiliaries observing C. W. B. M. day.....	123
Number of auxiliaries on Honor Roll.....	93
Amount of money raised on C. W. B. M. days reported.....	\$1,005 09

There were ninety-three auxiliaries on the honor roll. This was the best by far of any year. Certificates were given in recognition for this. A delightful reception was given to the state and district officers by Mrs. A. R. Teachout at her home on Prospect street Tuesday evening. The Ohio women are growing in grace and numbers all the time. The official roster was changed somewhat. The new officers are: President, Mrs. M. J. Grable, Cleveland; vice-president, Mrs. L. T. Wheeler, Akron; corresponding secretary, Miss Mary A. Lyons, Hiram; treasurer, Mrs. Lizzie Robbins, Cleveland; superintendent young people's work, Miss Kate Teachout, Cleveland.

The sessions of the O. C. M. S. began on Tuesday night. The first thing was the report of the board, submitted by Secretary Bartlett. The report was a good one and showed a fine year's work. The summaries were as follows:

### SUMMARY OF LABOR.

Number of men employed.....	50
Number of days of service.....	11,476
Number of sermons.....	3,869
Number of conversions.....	668
Number of other additions.....	563
Number of churches assisted.....	69
Number of churches organized.....	6
Number of conventions held.....	23

We wish to call special attention to the above summary of labor, as we consider it above the average. Last year we had 244 baptisms; this year 668, a gain over last year of 424. Last year we had 321 other additions; this year 563, a gain of 242. Our total additions last year were 565; this year 1,231. Dividing the number of days of labor by 366, the number of days in this year, we find that we have employed labor amounting to the time of one man for 31 1/3 years, with an average of 40 additions a year. This, we think, is considerably above the work of the average pastor and gives a splendid showing of the effectiveness of our missionary forces.

### FINANCIAL EXHIBIT.

Collections from churches and individuals for general work.....	\$10,505 07
Interest on trust funds.....	1,617 66
District building funds.....	1,545 00
Collected for district expenses.....	131 37
Total collections.....	\$13,799 10
Borrowed money.....	2,100 00
Total receipts.....	\$15,899 10
DISBURSEMENTS.	
Paid to A. Teachout, treasurer.....	\$14,060 18
Held in trust fund treasury, Burnet fund account.....	293 92
Paid district building funds.....	1,545 00
	\$15,899 10

### OHIO'S CONTRIBUTION TO ALL MISSION WORK.

So far as we are able to gather the statistics, Ohio disciples made the following contributions to mission work during the past year:

Foreign for year ending Sept. 30, 1903.....	\$32,301 57
Home missions for the year ending Sept. 30, 1903.....	17,371 13
Ministerial relief for the year ending Sept. 30, 1903.....	657 53
C. W. B. M. national fund for year ending Sept. 30, 1903.....	12,282 69
Church extension for year ending Sept. 30, 1903.....	4,976 44

Total for mission work beyond our borders.....	\$67,589 36
C. W. B. M. for state work.....	2,384 62
O. C. M. S. for state work.....	13,799 10

Grand total for all mission work.....\$83,773 08

It will be seen from this summary that Ohio Disciples offered last year for missions about \$1 per head. We claim 83,000 noses, and it will be observed that we offered a little over \$83,000. That does well comparatively, but yet how small it is!

M. L. Bates, the president, was unable to be present, and in his stead the first vice-president, J. A. Lord, presided and made the president's address on "A Multiplied Ministry."

Wednesday morning was given to Ohio missions and was first looked at from the standpoint of the city by J. O. Shelburne, evangelist of Hamilton county. His was a good address and won for him a warm place in the Ohio fellowship. C. A. Freer led a conference on notable offerings for Ohio missions. This was participated in by Crites, Moninger, Allison, Reynolds, Welsheimer, Sala and Darsie. T. L. Lowe, of Athens, gave an address on "The County Seats." He said, "The real danger of a 'disappearing brotherhood' lies in the Disciples who are constantly disappearing in the towns and unreached county seats." B. S. Denny came down from Iowa and gave us a fine address on state missions. His story of the man who forgot his wife not only brought down the house, but enforced the point of his speech. We shall be glad to hear him again.

Alcinous Baker talked intelligently of "The Country Church." A part of his message was this: "Nine-tenths of all our ministers and the greater part of the officers of the city churches are country born. We must save the country if we save the city. Combine or die is the alternative of our country churches."

W. S. Priest, of Columbus, was forcible and eloquent on "Our Objective Point" on Wednesday night. A very unique address was given by Judge Webber, of Elyria, on "Conscience and Christian Living." He made the young preachers feel like 30 cents, and paid a glowing tribute to the old guard. Attorney Folk, of St. Louis, furnished the judge his text. By the grace of the voters Judge Webber expects to be in the next congress as a Republican representative, but he said if the Democrats had to have a president he was in favor of Folk.

Jabez Hall came from Indianapolis to plead for the welfare of the old preachers, and right well did he do it. This subject always touches a tender place in our hearts. The address of Sumner T. Martin on "Proportionate Giving" was fine and ordered printed in the Ohio Work and put in tract form for general use. To say that W. P. Bentley, Geo. W. Muckley and G. W. Ranshaw pleaded for foreign missions, church extension and home missions respectively is to tell what they said.

Prof. Wakefield in his inimitable style brought a message on "Young Men for the Ministry." No man says wiser things or is heard more carefully than our greatly beloved Wakefield.

The speechmaking was all of a high order and well received. The nominating committee brought in the following report: President, A. M. Harvuot; first vice-president, P. H. Welsheimer; second vice-president, A. Baker; recording secretaries, Scott Cook and F. D. Draper; corresponding secretary, S. H. Bartlett; treasurer, A. Teachout; superintendent of Christian Endeavor, J. H. Dodd;

superintendent of education, John Munro. The clans will gather a year hence at Newark. This is an ideal location. It is central and easily reached and has abundant facilities for taking care of the convention.

### THINGS DROPPED AND PICKED UP.

The Netz sisters sang, and sang, and the more they sang the more the people wanted them to sing. They are surely richly endowed.

The enrollment reached 550. This was not up to the year before by about 50, but it was fine.

W. H. Alford, of Ladoga, Ind., has taken the church at Marietta. We shall welcome him and wish for him a great work in that, the oldest city of Buckeyedom.

Southern Ohio gains another preacher in the person of H. A. Blake, who comes from Philadelphia to Rutland. He began last Sunday.

There was a pervading spirit of greater things. Raise the apportionment, was the cry everywhere. So let it be.

Prof. Thomas, of Hiram, got everybody to sing. The Hackleman Music Co. furnished the convention with "Sing His Praise."

Ohio gets a new Darsie June 1. This one comes from Pueblo, Col. He is Clyde Darsie and will edify the church at Bowling Green.

J. Z. Tyler was in the midst of his brethren, the happiest man of the convention if not the sprightliest.

M. B. Ryan and William Kraft will help advise on the advisory committee for pastorless churches and churchless pastors this year.

Kleeberger will Sunday-school again this year. He fits in this place exactly.

F. M. Green mourns the loss of his excellent wife who died on the 67th anniversary of her birth. She died May 19. She leaves a father 94 years old and a mother 87 who have been married 69 years. Brother Green has the profoundest sympathy of the brethren everywhere.

The convention was saddened while in session to hear of the death of Harrison Jones at his home in Alliance. Brother Jones was the last charter member of the O. C. M. S. Just a year ago his wife died. He has been a unique character, and withal a very useful man. He made friends of everybody, and by his incessant wit kept everybody in a good humor. Precious in the sight of the Lord is the death of his saints.

Among the new men in the state were W. S. Priest, J. H. Dodd, Clark Braden, Edgar D. Jones and E. C. Harris.

The Hiram people had a delightful banquet on Wednesday evening at which about 125 spent a delightful time.

Wilbur F. Crafts, superintendent of the national bureau of reform, brought a helpful and inspiring message. He is a genius in his line of work.

Fraternal greetings were sent to the national Baptist convention that was meeting in Cleveland at the same time.

The closing address was by S. L. Darsie, of Jackson avenue church, Chicago. Brother Darsie was pastor for ten years in Cleveland, and was therefore at home. "The Conquest of the City" was presented in a masterly way.

W. F. Rothenberger reports 53 additions at Ashtabula since Jan. 1. They are now remodeling the house of worship, which will double the capacity.

There is no finer fellowship on earth than among the Ohio Disciples. They really love each other. They have made a great history in Ohio, but the things to be done and the things that will be done will make more glorious history than even that which we have made. May God help us to see and improve our opportunity. C. A. FREER.

Collinwood, O.

### Raw Cream

is inferior to Borden's Peerless Brand Evaporated Cream in richness and delicacy of flavor. Peerless Cream is superior as a cream for cereals, coffee, tea, chocolate and general household cooking. It is the result of fifty years' experience with the milk problem.



## Christian College Commencement. Columbia, Mo.

The most prosperous year in the history of this splendid institution has just closed. Sunday evening I preached the baccalaureate sermon, and Wednesday evening Prof. W. D. McClintock, of Chicago, delivered the commencement address.

There were 140 in attendance in the different courses and fifty-two graduates. These young ladies came from England and nearly every state.

The past year the college was entirely under the control of the president, Mrs. W. T. Moore. Her management of all the great interests of the college and her discipline is most remarkable. Everything moves along as smoothly as if it were one large family. We did not see or hear the least discord. We were constantly asking ourselves, "How does she do so many things, do them all with perfect ease and composure, and without friction?"

We should not overlook, as one factor in the remarkable discipline of the school, the loyal support and hearty co-operation of her splendid faculty, between whom there is perfect accord.

Many times we heard affectionate mention made of Mrs. St. Clair, who has been so long connected with Christian college, but who has been loaned to Hamilton college, at Lexington, Ky., for awhile, at which place she is doing a great work for the higher education of young women.

There are some facts connected with the management of this honored and historic institution, during the eight years that Mrs. Moore and Mrs. St. Clair have been in control, that should be known to the brotherhood, in justice to them and the college.

Eight years ago there was a large debt against Christian college, and the outlook for its payment was rather discouraging. Under this condition, the trustees thought best to place the school in the hands of Mrs. Moore and Mrs. St. Clair, provided they would assume the debt and put \$15,000 worth of improvements on the buildings. This they did. They worked by faith. Without going into details, you ought to know that they went ahead and put in improvements to the amount of \$75,000. The greater part has already been paid, and much of it out of the personal property of these noble women, and the entire property they deeded to the brotherhood, with only two conditions: that it should never be used for any other purposes than that for which it is now used, and should never be mortgaged. That is a great work. Thus the brotherhood is placed in possession of one of the best equipped colleges for the Christian education of young women west of the Alleghenies.

The new buildings are models. The chapel is a beautiful structure, seated with chairs, accommodating 1,200 people. The rooms in the main buildings are arranged in suites, to accommodate two pupils, one room being for the bed room, the other a study and sitting room. Then there are the library and the art gallery, gymnasium, parlors, reception rooms, and on the roof of the chapel is a roof garden, furnished with mats. All this is located in the midst of a sixteen acre plot of ground, shaded with grand old forest trees and ornamented with shrubbery. No wonder the young ladies are happy amidst such surroundings, with superior teachers in all the various arts and sciences that go to make up the training of an accomplished lady.

Dr. Moore's perpetual good humor sheds sunshine through the entire institution, so that the girls all often seek a word from him.

It was a surprise and a great pleasure to meet there W. S. Dickinson, of Cincinnati, who has long been one of the liberal spirits of the Christian church, helping in every good work, a fast friend to the preacher. And it was equally pleasing to meet Frank Coop and wife, leaders in our work in England, who had come to this country to visit friends and see their daughter, Miss Ellen, graduate with honors at Christian college.

We met many old friends and some new ones, whose acquaintance is highly prized.

The few days spent at Christian college commencement, go now to make one of the pleasant memories of life.

J. J. MORGAN.

Kansas City, Mo.

## State Mission Notes.

This is almost the last chance I shall have to reach our people before the state convention. Everything is promising for a great attendance. A great aid for this would be for the churches to say to their preachers, "Go to the state convention." If they will accompany this mandate with the money needed to pay expenses and the assurance that his time will go on just the same, he will be sure to go. And why not? It is to the interest of the cause of Christ in Missouri that we have a great convention. Our congregations ought to be, and usually are, large visioned and unselfish enough to make sacrifices for the good of the cause in the state. Be sure that your preacher comes and that some of the church comes with him to see that he sits up in front.

Have you sent your name to E. H. Kellar, at Carrollton, telling him you are coming to the convention? If not, be sure you do it now. This is but a courtesy that you owe to the church at Carrollton. Did you read carefully the instructions in regard to railroad rates? If not, now is the time to do it. Ask your agent if he has instructions. The rate is one and one-third fare for the round trip. Are you undecided about going to the convention? Read the program again; you may find something that will help you to decide. If you come it will not only do you good, but it will help others. If you have never attended a state convention try it this year, then you will go again.

One preacher writes: "Yes, I am coming to the state convention and shall bring others with me. Has my congregation sent its offering?" That letter is a good text. It has a good natural division. 1. He is coming himself. Something every preacher should do.

How can he persuade others if he comes not himself? 2. He will bring others. Why not? If it is good for him, helps him, it will be good for others, help them. The faithful preacher will desire and work for that which is best for his people. 3. He is interested in the state at large. "Has my congregation sent its offering?" He is not indifferent in this matter. He wants his congregation enlisted; he is not satisfied till he is assured that his congregation has done its duty. How many preachers need to ask this question? Many do not because they know their congregations have done their duty by this great work; these are the men for whom the secretary thanks God every day, strong, faithful, true men of God; the strength, the stay, the hope of the cause of Christ in Missouri.

Others there are, too, just as faithful, just as dependable, who have not yet been able to reach the offering, but will before the convention meets. So many interests press upon the church at this time of the year, all calling for immediate attention, and will have attention, but it takes time. Then there has not for a good while been a season with as many bad weather Sundays. Churches have time and again set the time for the offering and the rains have come and made it impossible. These will yet come; they are not neglectful or indifferent; they will come to the front.

Let me drop this word, that the time is short, the necessity pressing, the demand great, and instant, liberal, generous action is imperative. We ought to hear from 300 churches in the next 20 days.

T. A. ABBOTT.

311 Century Bldg., Kansas City, Mo.

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## Echoes From the May Offering.

As an illustration of the way the people in some of our mission churches give, one of our missionaries writes as follows: "There is a young man here, the one I baptized the night you preached, who froze his feet last winter and was about two months in the hospital. When he came away he was unable yet to go to work. As he had no home or friends to whom he could go we took him in for about two months. Last week he went to work and earned between \$3 and \$4; after paying his board he paid 28 cts. into the church and \$1 into the home offering."

I enclose \$45 from the First Christian church, Charleston, Ill., for home missions; \$44 from the church and \$1 from the Christian Endeavor society. WM. F. SHAW.

The offering of this church last year was \$25—we note the splendid gain in the offering this year.

Enclosed find check for \$50, which credit to the church at this place.

Pendleton, Ore. W. H. HAWLEY, Treas.

The above is cause for rejoicing from the fact that the Pendleton church was a mission point of the American Christian missionary society and just recently became self supporting. This certainly answers in the affirmative the question, "Do home missions pay?"

Cleburne, Texas, sends \$17.50, an increase of \$10 over last year.

Selma, Cal., sends \$11.50.

Third church, Memphis, Tenn., sends \$15, an increase of \$10 over last year.

Washington, N. C., makes a gift of \$36.50.

We rejoice that so many have fellowship in this blessed work.

Sacramento, Cal., makes an offering of \$41.85, more than twice as much as last year.

North River chapel, Augusta, W. Va., sends an offering of \$6.50. This is a total gain over last year. We are glad to see these churches coming into line for home missions.

One pastor reports an offering from 33 out of 200 members—what a magnificent gift they would have had to offer if the remaining 167 members had responded to the call. And what a blessing these 167 missed in neglecting to respond with their gift to help win America for our King.

Salina, Kansas, \$50, full apportionment.

DAVID H. SHIELDS, pastor.

Hubbard, Ohio, \$26.20. C. W. HAMMOND, missionary manager.

Haskell, Texas, \$16.40. C. N. WILLIAMS, pastor.

Daisy May chapel, Ellenton, S. C., \$16.80, more than three times as much as last year.

L. A. BUSH.

## Missouri Bible-school Notes.

Are you going to Carrollton? Going to take the workers? Going as a body?

Former delegates to such gatherings at Carrollton need no assurance as to the hospitality to be extended or the entertainment to be given.

John Jones is the first county superintendent to report, it being early, but his report is the first ever had from Benton, and is fine in every respect, and if we could have similar co-operation from the other superintendents the work could be much easier prosecuted.

One of those pledging to our work at Joplin was a little lad eleven years old. Shortly after the convention he went to Colorado Springs, but now sends us his pledge in full with words of good cheer. Master Guy Head is one of our young friends of whom we are proud.

After opening up the good work just right at Sullivan, T. J. Head went to Rolla, and at

last report the outlook was most favorable for the results so much needed for putting that congregation on its feet as a working force.

Lincoln Bible-school is in fine condition at the close of their campaign, with an increase of more than two-thirds the former membership, and all the school heartily enlisted in the efforts now for a great time on children's day, as every school in the state should be. Mrs. Olivia Hunt continues as superintendent, for the school appreciates her efficiency.

R. B. Havener has closed at Smithfield with 12 additions and another Bible-school, making two missions for Smithfield which, with the main school, are prospering.

W. A. Moore is making a canvass of Holt county, and good reports are coming to this office of the influence of his efforts, while the schools are making manifest their appreciation of his ability by the offerings going toward his support. This was so in Harrison and Worth also.

The Carrollton convention is a united one and no delegate if possible ought to fail to be at all the sessions of all the societies. Do this for your good and the good of your influence on others and the benefit to the session itself.

The Weaubleau Bible-school is larger than the congregation, which indicates what S. E. Hendrickson and others are doing in behalf of the youth of the community, as only about 12 schools in the state are in such standing.

Another church house, the work of this co-operation, will be dedicated more than likely this coming Sunday, at Bland, on the Kansas City extension of the Rock Island, making three new houses built by R. B. Havener's labors along this line of road. Brethren, are you surprised or worried at our urging you so constantly to help us keep such men in the field? It seems strange to us that you would not gladly help such men and such work, and the reports will show that many of the schools have and are doing so, but not nearly so many as should, especially of the schools that are able, but seem to do much for their own comfort and but little for "their neighbors." At least one hundred schools ought to remit an offering to us this week.

Cloverdale has Harry Reid for superintendent, with a membership of forty and, as in the past, they are going to help this work. J. Jones is their minister. H. F. DAVIS.

1522 Locust St., St. Louis, Mo.

## McMechen, West Virginia.

PASTOR'S REPORT.

A great many items of news concerning the very successful meetings recently held in McMechen have already been printed; I wish to add a few lines. This meeting began under adverse circumstances. The floods came, stopping the street cars, and preventing the people from attending; the weather was very bad and many were sick. After a few nights, the interest became very strong and the house packed, then the evangelist was taken sick with catarrhal pneumonia. He remained in bed during the day under the care of two or three physicians; in the evening he would be found at his post in the pulpit, proclaiming the "sweet old story." Every night many were made to see the error of their ways and came into the light. Interest increased and crowds were turned away from the church. Brother Mitchell is a true gospel preacher. He does not work on the feelings of the people by deathbed scenes and other such stories; but by God's word, teaches them to come to Christ, from a standpoint of principle.

I've been personally acquainted with him for several years and know him to be a consecrated man; one who knows how to organize his helpers and plan for the work, and who is willing to help a weak church to become strong. Let us try to keep him in West Virginia. He is at present at Manning-

ton, W. Va., where a great work is being done. A permanent organization has been effected, a \$3,750 lot purchased, and a handsome church will be built this summer.

J. W. UNDERWOOD.

## EVANGELIST'S REPORT.

The meeting at McMechen closed with 216 additions. I saw on my arrival that the pastor, Bro. J. W. Underwood, had been doing some "resurrecting" work, and I followed that line for a few evenings. It counted, for the whole membership in a few evenings went to work in dead earnest in soul-saving. Brother Underwood is a fine yoke fellow, and an evangelist is sure to have success with his help. He is a strong preacher, loved by the entire community, and when he leaves Bethany college in June and moves to McMechen, we prophesy that he and his faithful wife do great things in the Lord's work there.

Our adversities revealed to us the bond of sweet fellowship existing among the neighboring churches. Brother Martin, of Bellaire, Brothers Ziegler and Scholes, of Wheeling, and Brothers Smith and Linkletter, of Moundsville, contributed their presence and help in a way that will always be appreciated by the evangelist, pastor and congregation at McMechen. CLARENCE DUMONT MITCHELL.

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## Children, the Gift of God.

By W. J. Russell.

Marriage is a sacred relationship, and it is a sacred hour when a child is born and laid in the arms of a young father and mother. It is the final seal upon their wedded love. It is the closing benediction of the marriage ceremony. It is the living link that holds husband and wife in the sweetest union. It is a crown and glory of all that marriage means.

"A dreary place would be this earth  
Were there no little people in it,  
The song of life would lose its mirth  
Were there no children to begin it."

Children are the gift of God. Oh, how much happiness they bring into the world! A home without a child is like a garden without a flower. Among the beautiful definitions of babyhood I find the following: "A bursting bud on the tree of life." "The unconscious mediator between father and mother, and the focus of their hearts." "A quaint little craft called Innocence, laden with simplicity and love." "A tiny feather from the wing of love dropped into the sacred lap of motherhood." Byron says:

"A lovely being, scarcely formed or moulded,  
A rose with all its sweetest leaves yet folded."

And our sweet singer of Michigan, Hattie A. Cooley, says:

"A strange white flower, its folded bloom  
Enwrapped in such sweet human guise;  
The double gift of God and love,  
From some fair field beyond the skies."

Among the poems of George Mac Donald are the following pretty and playful lines called simply "The Baby"—

"Where did you come from, baby dear?  
Out of the everywhere into here.

"Where did you get your eyes so blue?  
Out of the skies as I came through.

"What makes your forehead smooth and high?  
A soft hand stroked it as I went by.

"What makes your cheek like a warm white rose?  
I saw something better than anyone knows.

"Whence that three-cornered smile of bliss?  
Three angels gave me at once a kiss.

"Where did you get that coral ear?  
God spoke, and it came out to hear.

"Where did you get those arms and hands?  
Love made itself into bonds and bands.

"Whence came your feet, dear little things?  
From the same box as the cherubs' wings.

"How did they all first come to be you?  
God thought about me, and so I grew.

"But how did you come to us, you dear?  
God thought about you, and so I am here."

Yes, God is thinking about our highest interests when he sends children to us. They are blessed little ministers. Their buoyant and rosy health, their artlessness and glee, win for them a place in our hearts which would be void without them. They are the sweetest episode of life's history. Would that none of human discords might mar them; then would their life song be one of angel sweetness. Years ago a little poem entitled "Angels in the House," floated about in the news-

papers. It is a gem both in thought and versification, and is given here in full:

"Three pairs of dimpled arms, as white as snow,  
Held me in soft embrace:

Three little cheeks, like velvet peaches soft,  
Were placed against my face.

"Three tiny pairs of eyes, so clear, so deep,  
Looking up in mine this even;

Three pairs of lips kissed me a sweet 'good-night,'  
Three little forms from heaven.

"Ah, it is well that 'little ones' should love us;  
It lights our faith when dim

To know that once our blessed Savior bade them  
Bring 'little ones' to him!

"And said he not, 'Of such is heaven,' and blessed them,  
And held them to his breast?

Is it not sweet to know that when they leave us,  
'Tis there they go to rest?

"And yet, ye tiny angels of my house,  
Three hearts incased in mine,

How 'twould be shattered, if the Lord should say,  
'Those angels are not thine!'"

Pittsburg, Pa.

## First Impressions of St. Louis.

(Continued from page 699.)

ing up to the importance of going into the great cities. It was not so a few years ago. We followed the line of least resistance, which sent us into the country places and smaller cities, but we soon saw that we were going to be left in the race unless we went into the cities. Here are the people and the institutions which shape the destiny of the nation, and unless we are strong in these centers we are going to be left in the race. In the four cities which I have mentioned there are strong unions of the Disciples of Christ, and these unions are looking to the matter of planting new churches and the enlarging and strengthening of the old ones, so there is to-day among our people a very strong movement toward the great cities. I believe it is in our hearts to do our part in taking these great centers of population for Christ and the church.

I need not tell you, dear friends, how glad we are to-night to be here and to look into your faces. It is good to get to work again. For fifteen months, you know, I have been resting and recuperating, and it has seemed a long time to keep quiet. I think the time will come when I shall realize that these months were the most important of my life. I have had time in quiet to pray over some of the problems of our people and think them through, and it seems to me to-night that the things that are worth while—the essential things—were never so clear to my mind as now. I cannot tell you with what eagerness I again take up the work and what an unspeakable privilege it seems to me now to be a minister and a witness for Jesus Christ. If it is to be our lot to labor with you here in this great city, I am very sure that we can count upon your prayers

that our labors among you may redound to the good of the people and to the glory of God.

## The Coming of Christian Union.

(Continued from page 698.)

Methodists or drunkards? The choice is quickly made, and carries with it no implication that we do not deplore denominationalism. A choice between two evils is not an approval of either. Who of our membership would hesitate in a choice involving such great odds? Then why not act upon it?

Another source of misapprehension with some has been the name federation. To argue from the application of the word to governments that church federation must contain something authoritative is not legitimate. Here was a new form of co-operation that needed a name. As with new things generally there was no name in existence that exactly fitted it. The word "federation" fitted pretty well on its co-operative side, but carried a suggestion of something binding or authoritative; and yet it probably came nearer fitting than any other word. It was, therefore, chosen with the distinct qualification that the element of authority was not included. So defined, federation becomes simply a form of co-operation, and it is our duty so to recognize it till it belies that profession. It calls for the surrender of no right and subjection to no authority. Mr. Sanford distinctly says: "Whatever counsel may be given by a local federation, final decisions must be made by the parties interested," and that such a course will not affect the standing of those so doing; also, that co-operation in this movement would not be regarded as any endorsement of denominationalism on our part, or any compromise of our plea for unity. The way is open for us to enter into this work *without according any recognition not long ago accorded*, without sacrificing any principle and with great benefit to our cause as a people.

The religious peoples about us are not going to disband to-day nor to-morrow. Christian union is to come by a growing together and final coalescence. Co-operation in service is the most effective means of promoting such growth. Federation is a stage in this growth, springing from the same Christ-spirit that has inspired all previous forms of co-operation. God forbid that we should arrest this onward course of divine fulfillment. To do so would involve the loss of many souls and be a blow to our cause as a people.

The hope of Israel was the coming of the kingdom of God, but because it did not come in the way the Jews had expected they rejected it and slew the King. We have been preaching and praying for Christian union for a century. Let us not make the Jews' mistake, and because it does not come in our own little way slay it in its coming.



## Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

### Additions Reported Last Week.

Baptisms .....	1,005
Denominations .....	73
Total .....	1,078

M. L. BUCKLEY.

Harrison, O., May 25.

### ARKANSAS.

Bentonville.—Our tabernacle meeting starts off encouragingly. A. W. Shaffer, of Kansas, is a fine leader of song. Brother Famuliner is a helpful and useful young minister. A fine interest is growing. We confidently expect a great ingathering.—D. D. BOYLE, evangelist.

Bentonville, May 29.—A week or two ago it was reported in some of our religious papers that D. D. Boyle and A. W. Shaffer, singing evangelist, were in a meeting at Springdale, Neb. This was a mistake. They are here in a meeting ten days old; interest is increasing and the power of the simple gospel is beginning to tell. The time was when the work did not look hopeful here, but now everything is brighter and much interest is manifested. This no doubt will become a very strong church soon; there have been four confessions so far; two of these are among our leading business men, and a number more are on the verge of joining. We have built a tabernacle which has a seating capacity of 700 or 800 people; hundreds of interested hearers are coming each evening who have never heard our plea before.—J. W. FAMULINER.

### CALIFORNIA.

Berkeley, May 24.—Baptized two at Alexander Valley last Sunday night—three since last report. Work is in good condition there. Prospects for many more to be added. We have just closed a two weeks' meeting at Hopland, Cal., where I preach twice a month. Bro. Otha Wilkison, of Ukiah, did the preaching during the meeting. There were six splendid accessions—all by confession and baptism.—J. E. HOOD.

Whittier.—Our meeting closed with 25 accessions and 18 confessions. Very much good was done. R. H. Bateman, pastor, is a fine man.—R. L. McHATTON, Santa Rosa.

### COLORADO.

Cripple Creek.—S. M. Bernard, of Boulder, assisted in a fourteen days' meeting, resulting in fourteen additions, a general awakening of the church, an increase in the minister's salary, a general good feeling except in the camp of Satan, which received a shaking up at the hand of the evangelist.

### DISTRICT OF COLUMBIA.

Washington, May 23.—Six additions reported at the ministers' meeting Monday, five by baptism, one from the Baptists. The writer has just closed a short meeting in Alexandria, Va., resulting in organizing a church with 14 charter members. This is our first organization in this historic city. We hope soon to have a strong church there. The writer preached a special sermon and raised enough money Lord's day afternoon to put the 34th street Christian church of this city out of debt. On Lord's day, July 12, the writer will dedicate the new house of worship at Gilmore, Va.—J. MURRAY TAYLOR.

### INDIANA.

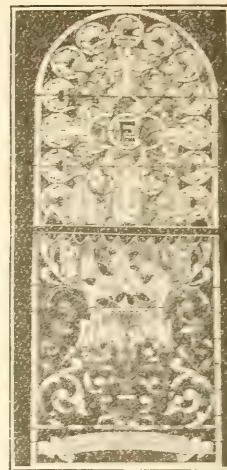
Marion, May 19.—Work at the Tabernacle church is moving nicely. Four baptisms since last report. We are planning for a great children's day. J. M. Stewart is our live superintendent, and is putting the Sunday-school in fine working order. We had Mrs. Princess Long, May 13. All who heard

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her requested her to return. Mrs. Long was ably assisted by her husband, who is improving in health.—W. S. BUCHANAN.

Elwood, May 24.—Last Sunday was a regular evangelistic day with us. Six came forward in the morning service, five were confessions, two sets of young lady sisters. All splendid people. Large attendance now and good interest. I deliver the memorial address to the G. A. R. next Sunday, and in the afternoon deliver another memorial address at Point Isabel, seven miles north of city. Am kept very busy spring days.—L. C. HOWE, minister.

Muncie, May 28.—Chas. E. Shultz and Le Roy St. John closed a very successful meeting at the Central church, resulting in fifteen additions and a general awakening. Bro. C. E. Shultz is a young preacher whose work is highly commendable. His sermons throughout the meeting were very pleading and winning. He is an earnest worker and a consecrated man; he is also a good organizer and knows how to direct his forces and keep them busy.—LE ROY ST. JOHN, singing evangelist, Terre Haute, Ind.

### INDIAN TERRITORY.

Tishomingo, May 23.—There were two additions by letter at Roff yesterday and one here the third Lord's day.—E. S. ALLHANDS.

### IOWA.

Delta, May 24.—Since the first Lord's day in April, there have been seven additions to the church at this place, one by confession and baptism and six by letter.—H. A. PALISTER.

Coggon, May 24.—Two more added by statement at regular service Sunday.—BERT W. SALMON, minister.

Davenport, May 28.—My family is now with me and we are getting well into the work. There have been 33 additions in all since I came, we raised our apportionment for foreign and home missions and are making active preparations for children's day.—A. MARTIN.

### KANSAS.

Oswego, May 23.—All well; largest school since September; natural growth; a fine young man has come to us from the Baptists. Blind Boon, a thorough Disciple, spoke to us last night on faith, hope, charity, much to the uplift of all. Everything is prosperous in Kansas.—R. H. TANKSLEY, pastor.

Douglass, May 23.—Two additions by letter

yesterday at the morning service; more are expected soon.—C. E. F. SMITH.

Kanopolis, May 28.—Held meetings at Junction City and organized a New Testament reading circle. Preached one night at Carneiro and organized a New Testament reading circle. Held a few more services at Sutphen, confirming more fully the young converts. Preached several times at Grinnell and organized a New Testament reading circle and am now preaching at this place. If any of the readers would like to organize a New Testament reading circle in your town or community write me, sending stamps for soliciting cards, etc., and you can do a good work.—THOS J. EASTERWOOD.

### KENTUCKY.

Bowling Green, May 25.—We closed a most successful meeting of 12 days at the Tenth street church. The interest was splendid from the very first to the last service. Immediate results were 49 added. R. H. Crossfield, of Owenboro, did the preaching. He preached the old apostolic faith and doctrine simply, clearly and attractively. Brother Crossfield was with this congregation about four years ago in a series of meetings, during which there were 40 added. All agree that his last was the best. He will always be held in grateful remembrance by this church.—WM. T. WELLS, pastor.

Frankfort, May 27.—We recently closed a ten days' meeting in which Pres. Burris A. Jenkins, of Lexington, did the preaching, with 41 additions in all, 33 by baptism. The preaching was strong, winning and evangelical, and our entire community was greatly delighted with it and edified by it. The church is much refreshed and encouraged in all its work.—GEORGE DARSIE.

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## LOUISIANA.

Alexandria, May 23.—The tent meeting is booming; last night the tent was crowded to its utmost capacity and many were standing on the outside. Brother Haddock is giving them the plain old gospel. We have an orchestra of ten pieces and the music is good.—TALMAGE STANLEY.

## MISSOURI.

Willow Springs, May 24.—The revival meeting which has been running for the past four weeks closed Sunday night with a crowded house and one baptism. In all 31 were added to the church, 26 by confession and baptism. The meeting had been running about 10 days with 10 additions, when we called Bro. E. W. Yocum, of Mountain Grove, to assist us. Brother Yocum is an earnest, fearless preacher of the gospel of Christ. The church is moving forward along all lines. A Junior society of 36 members has been organized and is doing splendid work under the leadership of Mrs. W. E. Gray.—W. E. GRAY, pastor.

Springfield, May 20.—Brother Burr, of Kansas City, with his most estimable family, has located at West Plains, where he has accepted the work, which is starting off splendidly. Brother Gray, recently of Nebraska, is in a meeting at Willow Springs, assisted by E. W. Yocum, of Mountain Grove. Brother Yocum is a good evangelist. Twenty have been buried in baptism. Brother Gray is the pastor, and is loved by all. Brother Horton is the pastor at Seymour; the work is in fine condition at that place. The writer is visiting the churches in the interest of state work. Remember, the books close the middle of June.—JOSEPH GAYLOR.

Hannibal, May 25.—Prof. C. M. Sharpe preached the baccalaureate sermon in the Christian church to the high school last Sunday. The auditorium and Sunday-school room were filled and standing room was used. It was pronounced a very able discourse and most appropriate to the occasion. He preached a fine sermon in the evening, and on Monday night gave his lecture on the "Everlasting Jew" to a large and appreciative audience. Brother Sharpe has made a number of responsive friends for the Bible college. The pastor has just begun his ninth year of service for this church. Next Sunday he will preach the baccalaureate sermon for Pritchett college at Glasgow, Mo. The church enjoys a steady growth.—LEVI MARSHALL.

Liberty, May 24.—There was one confession here Sunday night by a young man who is a student at William Jewell college.—ROBT. G. FRANK.

Maryville, May 28.—I am here conducting a Sunday-school song revival, which will continue over children's day. This is something that is needed in many of our Sunday-schools. W. D. Alkire, the wide-awake superintendent, is always doing something to better his school, consequently it is excelled by none.—L. D. SPRAGUE, gospel singer.

California, May 27.—Baptized two young ladies at our meeting last Friday evening. Evangelists Clarke and Burnett, of Indianapolis, will begin a series of meetings Lord's day morning, May 29, in the Christian church here, from which we hope for great results.—S. J. VANCE, pastor.

Cameron, May 25.—Since my last report there have been eleven additions to the Cameron church—seven by confession and baptism, one reclaimed and three by letter.—RICHARD WALLACE.

## NEBRASKA.

Geneva, May 23.—Closed Sunday night with 56 additions, 12 from M. E.'s, and over 40 baptisms. Commence at Ashland, June 9. Permanent address, Bethany Heights, Lincoln, Neb.—AUSTIN and McVEY.

Benkelman, May 28.—I shall assist Bro. I. H. Fuller in a meeting at Lenox, Ia., in September. Would be pleased to make engage-

ments for other Iowa meetings. Address me at Benkelman.—CHARLES E. McVAY, singing evangelist.

## NEW YORK.

Buffalo, May 25.—Last Lord's day a young M. E. preacher was received into the Jefferson street church of Christ. He took this step after a prayerful and careful consideration of our position as a religious people, spending several hours in my study with an open Bible on his knee. He is a good cornetist and can sing quite well. Lives with his mother, who will accompany him wherever he locates. Any church or churches desiring to locate a pastor, write me at 175 Laurel St.—B. S. FERRALL.

## OHIO.

Greenwich, May 23.—Two additions by letter at our service yesterday morning. Large Sunday-school attendance, and fine audiences both morning and evening. An appreciative audience heard the lecture on "Christian Science" in the evening. This was the second of my Sunday night series on "Modern Religions." The next will be "Mormonism."—T. E. WINTER, pastor.

## OKLAHOMA TERRITORY.

Shawnee.—I report four additions to the church here.—GRANVILLE SNELL.

## OREGON.

Honolulu, May 5.—Our short meeting at Brownsville, Oregon, closed with 31 additions. We are now en route to New Zealand and Australia. Hold one meeting in the former and two in the latter country. Expect to return in time for the national convention. All churches wanting to arrange for campaigns for Christ for the fall and winter address us at once at Auckland, New Zealand, or correspond with A. M. Haggard, dean of Bible college, Drake university, Des Moines, Iowa.—O. E. HAMILTON, general evangelist, FRANK A. WILKINSON, singing evangelist.

## PENNSYLVANIA.

Erie, May 24.—We have had four additions: three by baptism and one by letter. Will double our gift to home missions.—F. A. WRIGHT.

Perryopolis, May 23.—Our meeting began here yesterday with the reopening of the house of worship after the expenditure of over \$1,600 in improvements. Bro. J. M. Bell, the son of the editor of the Leader, is the minister and to him credit is largely due for the success of the work. Brother Bell is a mere boy, but gives promise of becoming one of our greatest preachers. Two by confession yesterday.—R. A. OMER.

## TEXAS.

Garland, May 23.—We had one addition by reinstatement last night.—CHAS. CHASHEN.

Abilene, May 23.—With Theo. Fitz as singer I have just closed a little meeting here in which there were 17 additions and \$600 raised to liquidate the indebtedness. This church will now employ a minister. I return to Greenville to-day to prepare for the convention which meets there June 6-10.—J. W. HOLAPPLE.

## WEST VIRGINIA.

Parkersburg, May 23.—Two confessions yesterday. Work prospers.—J. D. HULL.

## Changes.

G. E. Spring from Watersford, Pa., to Titusville, Pa.

Lloyd Darsie, 834 Monroe to 855 W. Adams St., Chicago, Ill.

Vernon Stauffer from Cincinnati, O., to Angola, Ind.

A. P. Aten from Van Buren, Ark., to Verdon, Neb.

Wm. J. Lockhart from Ft. Collins, Col., to 1508 23rd St., Des Moines, Ia.

H. S. Earl from Irvington, Ind., to Macatawa, Mich.

J. D. Stephens from Corvallis to Whitehall, Mont.

Roy Linton Porter from Vanceburg, Ky., to Lake Charles, La.

S. H. Zendt from Canton, Ill., to Oskaloosa, Ia.

A. L. Ward from Terre Haute, Ind., to 40 Monroe St., Roxbury, Boston, Mass.

G. Warner from McMoresville to Huntingdon, Tenn.

W. P. Bentley from Braddock, Pa., to Wilmington, O.

L. W. McCreary from Hiram to Chillicothe, O.

D. T. Stanley from Van Buren to Paris, Ark.

H. L. Atkinson from Oberlin to Chesterland, Ohio.

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IF you wish modest quarters in private homes during World's Fair at reasonable rates, one mile from grounds, write at once to Mrs. G. A. Hoffmann, Maplewood, St. Louis, Mo.

MRS. T. R. BRYAN and MRS. W. V. HOSTETTER are at home at The Cabanne, 5078 Cabanne Ave., St. Louis. They have pleasant rooms to let to World's Fair visitors at reasonable rates.

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.....190

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## People's Forum

### Membership in an Epworth League.

DEAR CHRISTIAN-EVANGELIST:—Your communication and advice to those who, like myself, do not have church privileges with the church of Christ, was very interesting to me. It reminded me of how I came at one time to join an Epworth League.

When I first came out to this western country I found myself where there was no Christian church, but a handful of Methodists had an organization and a church, and I thought I would co-operate with them as far as I could conscientiously do so in their work.

After a while an evangelist from Denver came and held a revival meeting and enthused us all to renewed efforts for the Master. The Methodist minister in charge was a young man, and after the meeting was over he proposed that we organize an Epworth League, for the benefit of the young people especially. I do not know much about such an organization, but he told us that it was strictly undenominational and that all parties, whether they were members of any or of no church, would constitute this league, and that thus, all working together, we would do untold good.

At last I consented, and everybody (both saint and sinner) became members and went to work with a will to make it a success. And we did have rousing meetings and fine interest. But after a while the presiding elder came, and before he left took occasion to speak some good words to the league. He expressed himself as *very* well pleased that this league had been established. "But," said he, "you must not lose sight of what an Epworth League is, for it is to make Methodists of those who are not, and to make better Methodists of those who are such."

Poor Epworth League! It never had another meeting. The elder had killed it outright.

Afterwards, when the M. E. church had grown so as to have a league, they had one, but I never joined; neither do I go to its meetings.

Unfortunately I have never had the good fortune to be near a church of my own choice, and if it had not been for the dear old CHRISTIAN-EVANGELIST I think I should long ago have given up. I am never more happy than when on Sunday morning I have an hour or two with its bright, clean pages all to myself. Many a time the tears come to my eyes and my heart swells with gratitude at the glorious work of the brotherhood, even though I never get nearer to it than in the CHRISTIAN-EVANGELIST. It is doing a grand, a glorious work. May it continue forever is the prayer of

Your brother in Christ,  
C. A. YERSIN.

Burlington, Col., May 24.

[Why not form a Christian Endeavor society, if none exists, to lead those who are not Christians to become such and to make better Christians of those who are such?—EDITOR.]

### An Eastern View of Western Civilization.

EDITOR CHRISTIAN-EVANGELIST:—I want to call the attention of my brethren of the ministry to a little book I have recently read. I am always thankful for help of this kind, and I am sure any thoughtful man who has not read this book, and is led to do so by my suggestion, will thank me for it. The title page of the book bears this inscription: "Letters from a Chinese Official, Being an Eastern View of Western Civilization." New York. McClure, Phillips & Co.

The writer declares his purpose in the following sentence: "It is my object to promote a juster estimate of my countrymen and their policy by explaining, as far as I am able, the way in which we regard western civilization, and the reasons we have for desiring to exclude its influences."

Very truly yours, L. E. MURRAY.

[The little book is well worth reading, but

the reader must remember that the author gives the best side of oriental life, and does not uncover its pagan abominations.—EDITOR.]

### In an Isle of the Sea.

It is now some time since the CHRISTIAN-EVANGELIST had anything to say to its readers about Jamaica. At the time of our cyclonic disaster last August it was good enough to represent our case and to plead our cause. Partly as a result some generous help was given, for which those who received it are grateful. Doubtless that event, calamitous though it was, caused the island to be better known than it was before; and, doubtless, some kindly interest was awakened in our condition and welfare. We cannot expect that a small place and a poor people should engage much attention or thought in the great world. There are, however, some who are interested in Jamaica on account of the Christian work that has been carried on here so long, in connection with which so much good has been accomplished and which still needs nurture and prayer. The hurricane of last year gave us a serious set-back in all interests. Of course the finances of the island have suffered seriously. Business has been greatly hampered; the exports have fallen off fully one-third; ordinary food stuffs have been so scarce that famine has stared many of our people in the face, and the death rate has materially increased. Of course all this has had a depressing effect on all interests, and, not least, on the religious life of the people. Scarcity of food, shortness of clothing and destitution of money do not tend to promote church giving, and seriously retard church work. And then a very large number of church buildings and school houses were destroyed, which have, as yet, been only partially restored, and a large number of the people are still in houses and huts that afford them very insufficient and partial protection. However, things are looking decidedly brighter and more hope inspiring.

During the first two months of the present year the various church synods, unions and conventions were summing up the work of the past year and looking over their position. In some respects all had similar facts to report and lamentations to make; yet the spiritual aspects of the work appeared to be better than might have been expected. For ourselves, in our little mission, though we "be least among the thousands of Israel," while our receipts fell off in our twenty-two churches by about \$155, our membership increased by about 100 persons. The Baptists with their over 30,000 members had an increase of more than 200. The Episcopalians, with about 200 churches and over 70 clergymen, while able to point to some very marked evidences of advance, were bemoaning the fact that, as regards the number of "communicant members," they occupy much the same place that they did more than thirty years ago, when the church was disestablished in this island. It is well known that the number of "confirmations" performed by their very zealous archbishop and assistant are very large, so that there must be great failure or leakage somewhere.

The Wesleyan Methodists, with over 21,000 members and 42 ministers, while vigorously prosecuting their work, have had to take a step backward. They had assumed a degree of independence and self-support, but have found themselves unable to meet their financial responsibilities. They have, this year, gone back to the British conference with a debt of \$300,000 which the conference has kindly assumed and taken over control of the mission. No doubt our friends here breathe more freely, though obliged to confess their financial weakness.

The Presbyterians have 112 churches in charge of 30 ministers, 10 of whom are natives, the rest hailing from Scotland. Last year a very serious question arose, almost threatening a rupture in the mission. This was owing to a proposal made, the result of which would have been to give the native ministers an inferior position in the church courts and to deprive them of certain powers.

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Against this a vigorous protest was made, the result of which was the adjustment of difficulties and a satisfactory arrangement between the two sides of the house. Whilst, of course, the salaries of the native brethren are not the same as those of the men from Scotland, there was every desire to conciliate and work in harmony.

Others have met for their conferences and have returned to their work. If all were "one" how many more in the world would believe!

The "tourist season" is now practically closed. I believe our visitors have not been quite as numerous as they were last year; but many have been here. Jamaica is becoming more widely known as a health resort. A lady and gentleman from Colorado called on me last week. They expressed themselves as greatly delighted with the climate and scenery, and said that Florida was nowhere near it in either respect. And yet they had not seen the best by any means. Tourists bring some money. It would be a great blessing if they brought more religion. This even some professing Christians seem to leave behind. Especially is this noticeable in their too great disregard for the Lord's day. It is often a matter of thoughtlessness, I suppose, but shows, too, a want of principle. They also lose good and an opportunity to do good. I advise any of your readers (or even the respected Editor himself) who want a delightful and healthful trip next tourist season to come this way.

Jamaica.

C. E. RANDALL.

### A Fine Kidney Remedy.

MR. A. S. HITCHCOCK, East Hampton, Conn., (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

### The North-Western Line Russia-Japan Atlas.

Send ten cents in stamps for Russo-Japanese War Atlas issued by the Chicago & North-Western R'y. Three fine colored maps, each 14 x 20; bound in convenient form for reference. The Eastern situation shown in detail, with tables showing relative military and naval strength and financial resources of Russia and Japan.



## Family Circle

### Paul Hugh de Venter's Campaign.

By John W. Ellis.

In old Socommon state and the county of Wait,

The political pot was in great ebullition;  
And some people perplexed, with their right-  
eous souls vexed,

Said the county was doomed, by misrule, to  
perdition

Unless Paul Hugh de Venter would as candi-  
date enter.

And retrieve their affairs from corruption  
and boodle;—

As a racer they'd groom him, and in mass  
meeting boom him,

With a band playing Dixie and then Yankee  
Doodle!

Hugh de Venter declared their opinions he  
shared;

That he long had observed naught but evil  
portends;

That since office had sought him, and since no  
one had bought him,

He declared he was now in the hands of his  
friends;

Said he'd not buy a vote, nor invest he a  
groat

In red whisky or beer, nor in things of such  
nature.

Which he counted a sin; though he knew he  
would win.

He would not buy a vote for the state legis-  
lature.

When the campaign ablaze, turned the nights  
into days

With its doors open free, it was then the  
machine

With its wheels so well juiced, startling won-  
ders produced

In the raising of votes from the seen and  
unseen;—

So that teachers and preachers opposing the  
"screechers,"

Knew that "something was doing," they  
hardly knew what.

When the ballots were counted, the total  
amounted

To—no matter. The stuff—was it Fate?—  
cast the lot.

In the country and city, caucus work and  
committee

Rolled a barrel well filled which the bosses  
displayed,

For they well understood where "'twould do  
the most good"

In the lighted saloon or the barn's darker  
shade.

Later people much wondered, since the bal-  
lots outnumbered

Those entitled to cast them, just how it was  
done.

Some declared the boys wet 'em as fast as  
they'd get 'em,

And if twenty stuck fast, they were voted  
as one!

Hugh de Venter's pure eyes opened wide in  
surprise

At the very few votes which for him had  
been cast,—

"'Twas an avalanche fell!" Others said, "It  
was hell

Broken loose with its legions all marshaled  
and massed."

My opinion's the first—in the other not  
versed—

For I'm told Hugh de Venter, snowed under  
so deep,

Was so lost that no trace in the snow showed  
a place

Where his friends could in grief gather  
round him and weep.

Plattsburg, Mo.



### The Story of a Modern War.

"A Modern War for Independence" is the graphic story of one of the great-  
est commercial wars of history told by  
Ida M. Tarbell in the June McClure's,  
in her "History of the Standard Oil  
Company." Miss Tarbell describes  
the twenty years' fight of the indepen-  
dent oil men against the Standard and  
her narrative of the struggle is, indeed,  
as "powerful as the most stirring rela-

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tion of battle on land or sea." With  
every weapon at its command in plot  
and counter-plot, attacks on front,  
flank and rear, ambush, treachery and  
deceit, evidently on the theory that all  
is fair in war, the Standard has waged  
unceasing war on all who have refused  
it allegiance and submission.

Mr. Rockefeller's one irreconcilable  
enemy in the oil business has always  
been the oil producer. Stripped of his  
legitimate profits by the marketing  
methods of the Standard, the producer  
has waged constant war in some form  
and place for his commercial rights  
and a fair share of the profits. The  
longer the glaring inequality in re-  
wards was suffered the more bitter  
grew the resentment of the oil religion,  
intensified by the high-handed methods  
of the Standard towards every small  
competing enterprise, refinery, pipe-  
line or oil jobber. The various  
schemes and organizations devised to  
combat the Standard are described by  
Miss Tarbell in detail. The efforts of  
the producers to market their oil in-  
dependently, led to the fiercest war-  
fare. The building of independent  
refineries and pipe-lines was under-  
taken against the keenest and most  
resourceful opposition, and with vary-  
ing failure and success. Everything  
seemed to operate for the Standard.  
Railroads and legislatures lent their  
powerful aid to thwart the efforts of  
the independents. Men important to  
the cause of the struggling oil men  
died at critical moments. Their  
markets were destroyed and their  
money lost in vain efforts to put the  
oil business on a fair competitive  
basis.

Miss Tarbell points out many sig-  
nificant lights of national importance  
which this conflict has thrown on the  
Standard Oil Trust. It indicates the  
trust's conception of "legitimate  
business," which does not seem to be  
much of an improvement in ethical  
quality on that of buccaneering times.  
It shows the widespread power over  
the railroads possessed by the trust,  
which at a mere intimation compels  
favorable action. It reveals an even  
more ominous power over legislatures,  
and, most alarming of all, the power  
of controlling the markets by arbi-  
trarily fixing prices and supply.

Miss Tarbell concludes her sig-  
nificant article with this pertinent com-  
ment:

"Altogether this story shows a com-  
bination of powers of such variety,  
subtlety and strength that the most  
conservative may well ask whether it  
is wise to allow them to any body of  
men. Certainly such sweeping powers  
have long ago been taken away from  
statesmen and churchmen. It seems  
reasonable to ask whether it is safer  
to allow them to men inspired only by  
greed and love of the game than to  
those who, to a degree, at least, are  
inspired by public interest or the ad-  
vancement of religious ideas."

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to be as much of a necessity as clean  
water or clean meat. The producing  
of clean milk is a new business. Very  
few persons, relatively speaking, are  
engaged in this business. The busi-  
ness is yet in its experimental stage;  
that is, it is yet scarcely on a commer-  
cial basis for any great number of  
men. But how greatly this subject is  
developing may be judged from the  
fact that a certain man of thorough ed-  
ucation, high culture and the best of  
social connections is now devoting his  
attention, as a professional business,  
largely to the planning and building  
of cow stables and barns, with his office  
on Fifth avenue.—*Country Life in  
America.*



## June.

Come, with thine old-time witcheries of life,  
Oh, thou full-breasted mother, hasten thee,  
Lest on some wintry-weary sense there fall  
Too late thy rose, and humming of thy bee!

So late thou art! Through many pulsing days  
We heard thy tread in heart of earth and tree,  
And felt thy breath until each leafing vine  
Yearned for thy sensuous touch to make it free.

Through barren months, all bleak and cold  
and gray,  
We watched, like children through the muffled pane,  
A tender signal from a beckoning hand,  
But only saw frost-flowers through the rain.

Come, coax the shyest blossoms of the year!  
Bless us, sweet mother! Make the palest smile,  
And, with our storm-roughed cheeks against thy breast,  
Give us thy beauty for a little while.

No changelings call thee, for our hearts are thine;  
Thou holdest that which keeps all things in tune,—  
Rose leaves and kisses, love and life's red wine,—  
Oh, golden-hearted, peerless, perfect June!  
—Virginia Frazer Boyle, in the June Century.

## A Delightful Japanese Art.

Among the many delightful arts and studies of the Japanese none is more strange, unique and ancient than that of their training, cultivating and dwarfing of certain varieties of their flower-bearing trees. They seize upon certain peculiarities of the tree, and emphasize or exaggerate this trait even to the point of caricature. They aim to express delicate meanings which a western imagination could scarcely grasp; as, for instance, laboriously training certain types of trees to convey the idea of peace, chastity, quiet old age, connubial happiness and the sweetness of solitude.

While essentially artistic, Japanese gardeners do not seek for rare flowers or trees, however beautiful they may be, but rather cultivate the cherry, the plum, azalea, japonica and other common flowering trees, and train these into the rarest of shapes, making festivals of their blossoming-time, and placing fairy plum and cherry trees in pots in the guest-chamber as a token of hospitality. The cultivated flowers of Japan are the wild flowers, and the cultivated trees are those most commonly known and understood.

It would seem that the same perverse order of things obtains in their culture of dwarf trees as in everything else Japanese. Where westerners would train their trees to grow tall and straight and symmetrical, the Japanese fix upon a motif, and laboriously, patiently and systematically adapt nature to their own design, until the tree is twisted and distorted from its original plan, and slowly follows their conception to perfection. The process sometimes covers hundreds of years, being handed down from generation to generation, for this precious labor cannot be accomplished by one man or one generation. When the design is developed by the exposure of the root it can only be done at the rate of a quarter of an inch a year. Many of the designs are developed by grafting various kinds of trees upon one root, or planting more than one tree in

a garden and training the roots and branches together.

The Japanese exhibit the same exquisite veneration for age in trees as in people, and a favorite conceit is the training of the plum-tree, so rugged and gnarled and knotted with its slender shoots and sparse studded arrangement of flowers, that it typifies admirably the contrast of bent or crabbled age with fresh and vigorous youth, best displayed when the tree is in bud.  
—Onoto Watanna in the June Woman's Home Companion.

## A Portable Y. M. C. A. for Lumbermen.

The lumber interests of the south, which are being developed by companies controlling great tracts of forests and employing thousands of men, have followed the example of the railroads and called upon the Young Men's Christian Association to lead in the organization of their employees for their own personal benefit, co-operating financially and materially. The Arkansas lumber company at Stamps, and the Pearl river company at Brookhaven, Miss., have already erected buildings at their new mill towns, which have sprung up as by magic. The association provides the only social center of the town, and has secured the membership of a large percentage of the employees. It is a common meeting place for social, educational, recreational and physical advantages. The Pearl river company has provided a movable building which can be lifted, like other camp buildings, by great cranes onto flat cars and transported to the different points where the men are cutting. In this portable building are supplied bathing, reading, social and amusement rooms, entertainments and religious services. The company employs some hundred men at the cutting camps and nearly a thousand in the mill and shipping towns. Other lumber companies have applied to the international committee for assistance in organizing similar associations at their lumber towns and camps.

## Literary Milk for Russian Babes.

Of authors outside of Russia, according to a recent voting contest among Russian school children, Guy de Maupassant led all the rest, with the respectable total of 86 admirers; then followed Erckmann-Chatrian, Zola, Dickens and Hugo; and just inside the breastwork fell Goethe and Schiller, with 52 votes apiece. Shakespeare and Cervantes, as well as Ibsen and Daudet, straggle along, hopelessly out of the race, with less than fifty to do them reverence.

But it is bewildering to find even the children of Russia so terribly up-to-date! Those sensitive souls who bewail the crassness of American Philistinism should turn their eager eyes toward the north. Maupassant and Gorki are certainly no milk for babes. While their extreme popularity in Russia demonstrates a rather complete intellectual emancipation among the boys and girls, from the moral point of view our only comment, like Quintilian, is to stare and gasp.—William Lyon Phelps in June Book-lovers Magazine.



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**Was the Gain in the Receipts of the American Christian Missionary Society Last Year.**

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NOT A CENT LESS—for the preaching of the gospel in needy places only, in our own land, this year.

We have the plea which wins everywhere, because it is God's power to salvation. We ought to be enthusiastic in preaching this plea throughout America.

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to lay the burden of our Home Missionary work upon the hearts of the people. We know they will not allow the work to lag or suffer, if the facts are laid before them.

### THE TIME IS RIPE

for a movement all along the line. Let us make this a triumphant year. Let us go forward.

— THE —

**American Christian Missionary SOCIETY.**

BENJAMIN L. SMITH, Secretaries.  
GEO. B. RANSHAW,

Y. M. C. A. BUILDING,  
CINCINNATI, O.



## With the Children

By J. Breckenridge Ellis

Now, don't throw down the paper because there is no Green Witch in it this week. I have something very important to tell you. Green Witch wouldn't make a shadow by the side of what I want to say. Besides, what did you do when there *was* no Green Witch? The continued story will be resumed next week, and remember you have to wait a whole month to read some continued stories. Of course they are not Green Witches, but they are doing the best they can, so don't let's draw comparisons. I want to tell you about a little boy named Charlie, and you'll find out why, if you stick to this article. When Charlie was a baby, his father deserted him—went away and was never heard of any more, and I'm sure I wouldn't want to hear from him now, would you? So that's enough to say about *him*! But how grateful we ought to be that our fathers stood by us when we were in our cradles, and how sorry we should feel for those who are cruelly abandoned. So Charlie was left with his broken-hearted mother, too young to understand what sorrow and disgrace was, to wear her life away. Now, a man who could desert his wife and child could strike them, too, and abuse them. Perhaps it was from a drunken blow, or from an injury inflicted in a moment of passion, that Charlie was seriously injured. It was necessary, at last, to have one of his legs cut off, just above the knee. I cannot tell you how the mother toiled and saved, denying herself even the necessities of life, in order to send him to some hospital, that his life might be saved. Perhaps the story is told in the simple fact that she died—it was only three years ago—and the boy, whose leg had been amputated in a Kansas City hospital, was sent to an orphans' home in Indian territory. Here he remained a time, till it was thought he might be taken care of by some family. He was sent away, and found himself among strangers, none of whom cared for him, or were willing to take some of their love and means from their own children, to give a homeless wanderer. It was not because it was any harder-hearted than any other towns. I am perfectly devoted to Plattsburg where I've lived since a child, but if I were an orphan here without a cent or a cousin, I'd just say to myself, "Good-bye, Mr. Breck!"

What is pure religion? Doesn't the Bible say it's to visit the widow and the orphan? Well, the people in the town didn't know what to do with little Charlie, except they knew *they* didn't want him, so there seemed nothing for it but to send him out to the poorhouse. That is what they decided to do. It wouldn't have been a very cheerful place to visit the orphan, when they had put him there, and were exercising their pure religion. When I began this true history, to you, I wrote the name of that town, but I've scratched it out, for fear they mightn't like what I am saying, because it is so true, and some day I might want to be state senator, for a

man never knows what he will come to when everything goes wrong. Charlie isn't the only helpless one I've known of who was allowed to go to the poorhouse—just think! Out there with the paupers and feeble-minded—desolate, pitied and looked down upon, and a big fine church ringing its bell every Sunday morning! Maybe this is what the Advance Society is for, after all, to help a little bit in church work, or at least in orphan work, while the churches, it may be, are straining every nerve to get up a big strawberry social, or hold a red-and-blue-button contest.

There was a man in that Missouri town—you might as well know his name, for I think you would like him—at least I do, though I haven't seen him, and never heard of him except one time—who didn't want Charlie to go to the poorhouse. So Mr. Hughes—that's he, and not *him*, which would be bad grammar—wrote to the St. Louis Orphans' Home, to see if he couldn't get it to take the waif. The committee of the Home hesitated on account of the boy's age, for Charlie is now twelve. But they consented, bless their hearts! and he is there now. "He is a nice looking boy," Miss Tena writes (she's the matron), "clean, sweet, gentle, refined. He is proving himself a blessing by his disposition and example. As he seems to have some musical talent, we think of trying him first in that, and a young lady is giving him music lessons free. Since he can't work like the other boys, we expect to give him hours in our office, where he can fold papers, write addresses, stamp letters, etc." When my father went down to the opening of the World's Fair, of course he visited the Orphans' Home. He was very much pleased with Charlie, who acted as his guide, showing him the rooms and explaining how the orphans live.

Now that's Charlie. Now this is about Little Joe. What do you think? He's gone! One day a letter came telling me that he had been adopted into a good, refined family, which heard of him through our page. Thus, though the Advance Society has been in the orphan business only seven months, it has been so fortunate as to secure a mother and father for a child whose own mother and father cast it upon the world. Are you not proud to have helped in this work with your dimes, quarters and stamps? So now we have no orphan. As our money is not all spent, I could take another child and write about it, and no doubt find it a home in a short time. But I've decided to take Charlie under our wing. You know it will be very unlikely that he can find a home to adopt him, so we will have him, I suppose, a long time—till he is old enough to support himself. We will miss Little Joe, but we can't be sorry he has a happy home and fond foster-parents. He will grow up surrounded by love and plenty, and we have had something to do in bringing this about. But Charlie, we can expect to have with us several years. We can help buy his crutches, furnish his clothes, and his one shoe, keep him in crutch-rubbers, give him a two-weeks' visit to some country home in the summer, pay his way to the Fair,—he is right there, you know,—and in short prove a blessing to him. And

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so I have written to the Home that we will adopt Charlie; I hope you are willing. I'd like to hear from you about it.

I haven't had a chance, yet, to print the names of all who have sent money to our orphan, but I am proud to tell you it is still coming in—mighty slow, however, mighty slow! Still, it is coming. The names of every giver will be printed in time. Harry and Burleigh Cash, Hood River, Ore., sent 50 cents, just after enjoying the smallpox; they wished the society a happy new year, and it isn't too late to tell you, because we can begin the year any day. M. Emily Day, Sparta, Mo., sends 25 cents, and a letter which I'll publish later. Erle Badford Brown, Francesville, Ind., writes: "I am 10; my sister Dorothy and I finished our first quarter. I intended writing that day, but played too much. The ground was all covered with ice in the morning, and it poured down rain all day. I went out to skate, and somehow my feet got ahead of me, and the next thing I knew I was sitting in the water. I had lots of fun, but it was cold. The next day it was 14 degrees below zero. I like to go to school." (It must be pretty stiff on spring gardens in your locality! Oh, I see, this was written last December; I understand, now!) Bessie Knowles, Du Bois, Neb.: "Once I kept the Av. S. rules four weeks, and found I had been leaving out the poetry! But I just *am* going to keep them now! I have a cat named 'Snowball.' She is very mean and will not let me pet her the least bit. I am trying hard to learn to skate. I am 13. I send 10 cents for Little Joe. I am so glad our orphan is from the United States. Is this too long?" (Yes, too long getting printed; hope you'll excuse me. I am not surprised that you find it difficult to skate. You'd better go where's there an ice-plant. As to Snowball, I am sure you do not understand her disposition. If she is really mean, it is because her youth was embittered by somebody's rubbing her hair the wrong way or pulling her tail—and I wish *their* hair had been pulled as a punishment. No cat is naturally mean, except, of course, a wild-cat and one other kind concerning which the less said the better. Perhaps you do not go about petting Snowball in the right way. I'll tell you how to make her as gentle as my own Felix. Sit down on the floor and say "Kittie, kittie, kittie," in the sweetest tones you have. Of course she won't come near, but that doesn't matter. Don't throw anything at her because she crouches up against the door trying to squeeze out through the crack. Get a saucer of milk and put it on the floor, and go 'way off and let her lap. Then open the door and let her go. In a week that cat will be rubbing her hairs all over your clothes, especially if you are dressed up. Remember, you are never to force your attentions upon her. Don't try to catch her to pat her. How would you like to be chased across the yard and then squeezed tight? But if you do try to take her up, and she runs away, don't dance up and down on the porch to make her run faster. Here is our new Honor List:

T. Grace Hord, Grayson, Mo. (3rd

quarter); Evelyn Hord, (3rd); Mary Huffaker, Lexington, Mo. (2nd); Bertha Beesley, Moselle, Mo. (22nd); Harriet McCausland, Coffeyville, Kan.; Vina Hawkins, Ozark, Ark. (5th); Eva Hawkins (5th); Florence Leavitt, Frankfort, S. D. (8th); Mabel Damerell, Walnut, Kan. (6th); Ada Miller, Rich Hill, Mo.; Beulah Shortridge, Glenwood, Ind.; Ethel Pritchard, Mantion, Cal.; Eva Pritchard, Mantion; Burleigh and Harry Cash (18th for both), Hood River, Ore.; Manie Bayless, Mulkeytown, Ind. (5th); Mrs. W. A. Mason, Nevada, Mo. (3rd); Evangeline Williams, age 10, and Alma Williams, Delta, Col.; Nellie Buchanan, Mayview, Mo.; Nannie D. Chambers, Richwood, Ky. (21st); Lois A. Ely, Joplin, Mo.; Madge Masters, Ozark, Ark. (22nd); Sebewa, Mich., name omitted. Whose is it?

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REV. JOHN FUCHS,  
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### What We Stand For.

For the Christ of Galilee,  
For the truth which makes men free,  
For the bond of unity  
Which makes God's children one.

For the love which shines in deeds,  
For the life which this world needs,  
For the church whose triumphs speeds  
The prayer: "Thy will be done."

For the right against the wrong,  
For the weak against the strong,  
For the poor who've waited long  
For the brighter age to be.

For the faith against tradition,  
For the truth 'gainst superstition,  
For the hope whose glad fruition  
Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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Gall sores and blisters cause the horse much pain. They come from heat and friction under the collar or saddle. The parts should be carefully cleansed with a pure soap that will not smart. Ivory Soap with warm water, is excellently adapted to this purpose. This soap is peculiarly efficient where it comes in contact with sores, as it is mild and pure. While cleansing thoroughly, it also soothes and heals.

The I. O. O. F. Lodge at Chicago Heights, Ill., has invited Harry E. Tucker to preach the memorial sermon June 19. The trustees of the First Presbyterian Church have very kindly offered the use of their church for the occasion, in the absence of their pastor, who sails for England June 13.

### The C. W. B. M.

The Christian Woman's Board of Missions will hold its 30th annual convention in St. Louis beginning Friday afternoon, Oct. 14, at 2 o'clock, and closing Saturday afternoon. The program will be announced soon. It will be one of their best. There will be some new

speakers who have not been heard in National Conventions. Some of the old ones who delight us all will also be heard. Missionaries will present the work of their various fields. Mrs. McDaniel will represent Mexico on the program. Mrs. Alderman, either in convention or conference, will tell of her experience in Monterey. Mrs. Irwin of Porto Rico will have a message from that Island. The 8 o'clock conferences of Monday and Tuesday mornings will be unusually important. This has been a year of great prosperity and great opportunity. There will be many things to report in which we will all rejoice. We are wont to declare each convention better than the one that preceded it. We expect this one, because of the place and the occasion, to excel them all.

N. E. ATKINSON.



# THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

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No. 23

## Current Events

Some of our Presbyterian brethren have just discovered that the Civil War is really a **Dead Issue**. Slavery is no longer a living issue. They are to be congratulated. Some others have not yet found it out. The United Presbyterian Assembly, in session at Greenville, Pa., voted by an overwhelming majority to accept the basis of union that had been submitted to it by the Associate Reformed Presbyterian Church of the South. Perhaps it is scarcely yet to be expected that some of the larger bodies which perpetuate the schisms of half a century ago over the slavery question, will make the same interesting discovery of the defunctness of that issue. But they will find it out sooner or later. The spirit of union is in the air. They cannot but absorb it. Besides it will not be possible for great bodies of consecrated and intelligent men and women to keep their eyes glued to the ghost of an issue which was shot to pieces more than a generation ago, while they are earnestly trying, as they are, to march forward and serve the present time.

Decoration day is a festival which becomes increasingly sad year by year, because each year more of the heroes of our wars have joined the great procession that has passed over, and fewer are left to scatter flowers on the graves of their departed comrades. But it is also growing increasingly joyous, for the old bitterness and sectionalism are nearly gone and the memory of the brave men of both North and South is the heritage of the whole nation. So while, in its personal aspects, the day is marked by more of sadness and each year adds to the pathos of the dwindling remnant, in its larger meaning the day has more of joy because less of bitterness than ever before. On Monday of last week President Roosevelt delivered a Memorial day address on the field of Gettysburg, and he was never acting more truly as the president of the whole country

than in that act. It was a strong address, full of the sentiments that make for peace and unity and of wise counsels for the meeting of present emergencies in our national life. That, after all, is the value of Memorial day. It is not only reminiscent and appreciative of the virtues which were displayed in a past crisis. It should be a day for the religious cultivation of the spirit of patriotism. If the Fourth of July is hopelessly given over to riotous merriment and ear-splitting demonstrations, let us make more of Decoration day as a time for learning and teaching the quieter lesson of real patriotism.

Journalism nowadays is not content to record events as they happen, but prides itself upon creating news. **An Imported Excitement.** Thus some of the great New York papers have, from time to time, undertaken expeditions, explorations, enterprises of various sorts, which had a real value in themselves as well as a news value. This is all right. But recently a newspaper device has come into vogue which bears the likeness of caricature to this journalism which does things. In Paris a year or more ago a considerable sum of money was hidden in a public place by an enterprising journal and daily hints were published to guide searchers for the hidden treasure. The hunt became a great theme of popular interest and a general topic of conversation, and naturally the circulation of the paper boomed. The scheme was tried also in London with equally sensational results. Now the idea has crossed the ocean and some American newspapers are working the same absurd and demoralizing device. In one case the money is furnished by the street car company which expects to get large returns from carrying the people to the tract where it is said to be hidden. And the people are carrying out their part of the program and are paying in carfare in the aggregate several times as much as the amount of the prize. But then, the American people always were the greatest "biters" in the world.

But that apart, does it not seem that there are enough reasonable

and inevitable excitements, enough objects of intelligent interest for the papers to report, without going out of their way to create trivialities which shall pass, among the more foolish sort, for objects of real interest and diligent pursuit? It is a common criticism upon the daily press that it has no sense of proportion, that it magnifies the unimportant and minimizes things of real consequence. Such devices tend to support this criticism.

An explosion followed by a fire in one of the largest distilleries in Peoria, Ill., last Saturday resulted in the loss of thirty thousand barrels of whiskey, the death of ten men, and the cremation of nearly four thousand steers in the neighboring stock yards who were caught in the blazing spirit. The property loss was considerably over a million dollars. It was, to be sure, a lamentable accident—especially the death of the men and the destruction of the steers. But when has the consumption of thirty thousand barrels of whiskey ever been attended by so small a loss of human life?

Nearly every honest American who has seen something of the world will confess that few peoples are more fickle or more faddy in some respects than the great American public. Get any "craze" started, whether it be for roller-skating or a long-haired musician, and the American people are the ones who will pay their money for it. They will in one breath sneer at society spelled with a capital S and the next moment bow down before one of the "400" in a way that the Frenchman, the Englishman or the German would not. It is one of the strange things in the American's make-up. Independent as none else in most things, his striving for public notoriety and his eagerness to "get on" seem to warp, in vary many instances, some of the fine elements of his character. That the public press is responsible for much of the toadyism and snobbery of the day is undeniable. The visit of Miss Alice Roosevelt has raised the question.



That young lady has bemeaned herself as we would expect the daughter of such a sire to behave. She "did" the World's Fair in a healthful, democratic way. But because she was the daughter of the president some folks behaved in a very foolish way with regard to her. We may be sure that they did not win her good opinion of themselves and we imagine they must have lost their own.



There is a common belief that the Jew is the most thrifty of all peoples.

### The Wealth and Poverty of the Hebrew.

It is an undoubted fact that when he has a measure of freedom from prosecution and is given the opportunity to rise he is seldom or never a beggar. And for the most part the Jew in London, or New York, who is seemingly poverty-stricken is such because he has not had time to overcome a situation that has been forced upon him. He is a vendor of shoe-laces or fried fish to-day; in a dozen years his condition will be much improved. This is the history of thousands of cases in Paris, London, New York and other large cities where Hebrews are now prominent in all financial circles. When one goes to the still freer west we find that much of the wealth of San Francisco is owned by Jews. They control the choicest residence districts of Los Angeles and the large ostrich feather industry, and the wine business is almost entirely in their hands. The principal meat-packing houses are under their control and they have a large interest in the oil business. The Jew is an important factor in the present and the future of America. In what direction will his religious instincts be turned? The way to the winning of the Hebrew might well be pondered by every Christian minister.



We deplore mob-rule, even when the mob may have right on its side.

### The Fake Bull-Fight.

That will extenuate either the conduct of the mob or the effects of its conduct. A certain company started to give a bull-fight exhibition in St. Louis. The question of a Sunday bull-ring was not at issue. It happened that Sunday was the day chosen. Early in the week the meeting of Congregational ministers discussed the matter and appointed one of their number to protest to the authorities against permitting a bull-fight. The people who paid

their dollars on Sunday had no reason in the world to complain, because Governor Dockery had given orders that the fight could not be held and this fact was widely advertised. They put their money on a speculation and when they lost they had no right to cry, and especially no right to fight back and destroy the property of the bull-fight company. Every man who can be proved to have had any part in the riot should be punished to the full extent of the law. As for the company advertising the bull-fight they are well punished already for their folly. Their whole procedure indicates intentional fraud. They advertised constantly a "real bull-fight," yet the license they had received strictly barred all cruelty to animals. Seeing it is impossible to hold a bull-fight under such conditions, the company was either attempting a "fake" or had in mind to defeat the law. In either case they deserved punishment. So far as they are concerned we will waste no sympathy over the fact that an angry mob set fire to their property and did several thousand dollars' worth of damage. We commend Gov. Dockery for his prompt action and the officers for enforcing his order to prevent the fight. But the Suburban Street Car Co. deserves censure for carrying on the front of their cars advertisements of the fight after the governor's order prohibiting it had been made public. The company is subject to the charge of obtaining money by false pretenses. St. Louis has to live down a very bad reputation. That people who wanted to see animals tortured should vent their spite because the blood was not spilled, will make a greater impression on the outside world than the fact that our governor did his duty. It becomes us to be very zealous in insisting on the observance of the law in every particular and in branding big corporations as well as individual offenders when they put the nickel higher than the law.



After perhaps the most remarkable struggle in the history of conventions the dead-

### The Deadlock Broken.

lock in the Illinois republican convention was broken on the 79th ballot by the nomination of Charles S. Deneen as the republican candidate for governor. Mr. Lowden was within 121 votes of the nomination at one time. It was a very general opinion that when the Yates faction broke loose Lowden would go forward with a whirl. But contrary to the expectations of many

Governor Yates not only held his followers, but swung them to the Deneen standard. This going over to his enemy, the choice of the Chicago "ring papers" who have steadily opposed the governor's renomination, is not so surprising to us as it appears to be to the politicians. For the governor was even more opposed to what is known as the "federal crowd," which Deneen had to contend with as well. The nomination of Mr. Deneen will probably lead to the strongest organization the party has ever had in the state. The new nominee is a man of high principle, undoubted ability and will make an ideal governor, judging by his past record. He stands for the people against boodle and graft and that ilk.



After the definite victory of the Japanese at Kinchow, than which no battle in modern history is more replete with courage, especially the capture of the Nansan heights, which the Japs carried after nine charges, there has come another period of rumor and uncertainty as to the results of the struggle. It is reported that the Japanese main army, reinforced, is marching down the east coast towards Port Arthur, and that a fight may now be in progress. If reports be true, Gen. Kuropatkin also has been reinforced.



President Roosevelt is a father and takes a great interest in the young folks. He has just been

### The President and the Boys.

giving a "heart to heart" talk to the school in which two of his own sons are pupils. He urged his hearers not to become prigs, but study to be strong, decent and resourceful. The man who lacked these qualities, he said, was a poor sort of character, while those possessing them would never become snobs. It was only natural that the President, who believes in men showing their capacity before applying for office, should tell his youthful auditors that it is necessary for boys in school, and for men taking part in social affairs, to demonstrate that they have the power to accomplish things and do their part, for if they cannot do this they must yield place to those who can. A great many other people agree entirely with Mr. Roosevelt's admonitions. It is worth knowing that the training at Groton school is distinctly religious. This element enters into each day's routine, while on Sundays the boys go out in groups to half-a-dozen mission stations and conduct Sunday-schools.



### What Christianity Needs.

It needs testing. It needs to be applied. It needs incarnation continuously in the lives of its professors. We have given too much time and thought and energy, relatively, to theorizing, speculating, and philosophizing about Christianity, and too little to the actual work which Christ has called us to do. Hence our doubts, our timid faith, our uncertainties. **Do** and you shall **know**, is the divine law. Certitude in the things of the Spirit comes from obedience to the leadings of the Spirit.

There are a hundred unsettled questions pertaining to the history and literature of the Bible, and to theology, and when these are settled, if they ever are, there will be as many more new ones. We can afford to leave many of these to the specialists in that line, who are very few in number, while the rest of us devote ourselves to the real work of God in bringing this earth under the reign of righteousness. On every hand there is work that needs to be done which only Christian people can do. If the Church of Jesus Christ should turn its attention for the next quarter of a century to doing the work that Christ wishes to **be done in the world**, what vast strides the kingdom of God would make! This would not hinder the scholars from carrying on their researches, nor the rest of us from keeping in touch with the results of their labors, and it would release a vast amount of time and talents to be employed in actual experiments in bettering the condition of the world by the application of the gospel to its manifold needs.

This plan would be a great boon to those who are troubled with doubts about some theological questions, the preaching of which disturbs the minds of their people without giving them any corresponding good. They believe in God, in the saving power of the gospel as a remedy for human ills. Let them turn aside from doubtful disputations, and show their faith in the fundamental verities of religion by actually doing and getting others to do the work which Christ expects his disciples to do. This would no doubt solve many of their doubts and lead to a larger and more vital faith. We often think of Christian work as a test of faith, but we are yet to learn that it is no less a promoter of faith.

We have an idea, which we have cherished for a long time, and which grows stronger with the passing years, that the church is to find its lost unity, not in discussing and agreeing upon theological problems, but in working together under the leadership of Christ, to rescue this world from the dominion of sin.

In a common work under a common Lord, we will find our common faith, in which we can "keep the unity of the Spirit in the bond of peace." Four centuries of Protestantism ought to have taught us by this time that division and strife, rather than unity and brotherly love, result from efforts to bring about uniformity in thought and methods of organization and worship by legislative enactments or by the eternal pressure of creedal authority. The whole history of Roman Catholicism shows that any uniformity purchased by the sacrifice of individual freedom is a dead formalism that is lacking in the essential elements of Christian unity.

What we propose, then, is that, leaving doubtful disputations, and turning over the critical problems to the few scholars, on each side, who are competent to deal with them, we address ourselves with a whole-hearted faith to the doing of those things that we all agree ought to be done—the preaching of the gospel, and living it, and then applying its principles to our social, industrial and political ills. This we believe would introduce a new era of Christianity, and would soon bring about what our Lord prayed for—the unity of His disciples.



### Unreasonable Conservatism.

The action of the Protestant Episcopal diocesan convention of Missouri in refusing to substitute the Revised for the King James version of the Bible in its church services, strikes us as an instance of unreasonable conservatism. It is the more to be regretted because there is an element in all religious bodies that would sacrifice accuracy and truth on the altar of custom and ancient usage, and this element will be confirmed in its rejection of the new and better version by this action of our Episcopal friends.

It is not denied by any competent scholar, so far as we know, that we have a more accurate translation of the original Hebrew and Greek in the Revised Version than in that of King James, but it is claimed that these modern revisers have sacrificed euphony and beauty of literary form for accuracy and clearness. One of the defenders of the action of the Episcopal convention cites as an illustration of the error of the revisers the substitution of "love" for "charity" in Paul's celebrated chapter—the thirteenth of First Corinthians, "thereby sacrificing its matchless music" just to get into English what Paul meant! Most people, we imagine, can hear more "music" in "love" than in "charity" with its modern meaning and associations. But the question of "music" is subordinate to the question of what is

the thought of the inspired writers. These "holy men of old" who "spoke as the Holy Spirit gave them utterance," did not seek for the "excellency of speech" on which Greek rhetoricians prided themselves, but were concerned rather with the truths they were seeking to convey. This, we take it, should be the chief concern of those who translate their writings into another language.

It is not claimed by any one that the Revised Bible is a perfect translation of the scriptures. It may be admitted that now and then the revisers have obscured rather than made more intelligible some passage. But these are rare exceptions, and on the whole the verdict of the world's best scholarship is that the Revised Bible, and especially the American Revised Bible, is the best version of the scriptures in the English tongue, and is a vast improvement over the King James version. It would be easy to point out numerous passages in both the Old and New Testaments, in which the sense was entirely obscured or perverted in the old version, but is clearly brought out in the revision. So numerous and important are these passages, not to mention a much larger number of others in which the sense of the original is more clearly brought out, that it is amazing that any religious body, professing to believe in the inspiration and supreme authority of the scriptures, would reject the newer for the older version.

It is unnecessary to point out the fact that the Christian scholars of to-day are much better equipped for the task of translating the scriptures than were those of King James' day, for this fact is generally recognized and would not be denied by our Episcopal brethren. But what avails this superior scholarship if the results of its mature thought and diligent labors through many years are to be set aside by prejudice, by the fear of disturbing ancient forms, and on the plea that the older and less correct version is in better literary form? This is to set the form above the substance—a peril to which this church is specially exposed. We do not under-estimate the value of literary form, but to exalt it above clearness and accuracy in a translation of inspired thought is to value the casket above the jewels it contains.

We desire to make this action of the Episcopal convention the occasion of once more urging upon our readers, and our churches, the use of the American Revised Bible. A people who love religious truth, who exalt the authority of the holy scriptures, can not afford to be satisfied with less than the best translation of the sacred oracles.



### Editor's Easy Chair.

In its wandering to and fro up and down the earth last week, the Easy Chair lighted upon a certain place which had a familiar air. It is night, but the west is yet crimson with the reflected rays of the sun that has long since sunk to rest. A chill is on the air, as if it had blown from snow drifts on far-off mountain peaks. A bright fire gleams on the hearth, and without there is a familiar lullaby of wavelets on the beach. Aside from this "music on the lonely shore" stillness reigns supreme. There is something in these associations—these sights and sounds, these familiar walls with their familiar pictures—that calls up a whole troop of memories running back through more than a dozen years. Faces and forms of little children, and of children older grown, and of friends many and dear, pass in review, with many a well-remembered saying and incident connected with loved ones who are not here to-night. A little red wagon calls up a sunny-haired boy whose merry chatter once echoed in these rooms. A tiny bureau with its mirror and drawers causes us to hear again the cheery voice of a little girl with golden hair, whose feet were wont to patter up and down these stairs and whose presence has brightened several summers in this cottage. For this is none other than Edgewood-on-the-Lake, and these resounding waves, sending up their age-long anthem, are breaking on the beach at Macatawa Park.

Yes, it is early to be at the lakeside, but alas, it is "just for to-night"! To-morrow we go hence and give place to others who we trust may enjoy these surroundings as much as we have in the past. We have never seen the Park in its earliest and youngest spring dress before. The leaves are little more than half grown; the earliest flowers are yet blooming upon the hillsides. The very air is laden with the sweet odors of the woods and the flowers. It is a delight to walk through these now quiet and unfrequented paths, to breathe the fresh odor of the woods and listen to the very stillness and peace which abound. Soon these winding paths and roadways will be trodden by the feet of summer tourists, and these quiet woods will echo with the laughter and songs of the young and gay, and listen, perhaps, as they have often listened in the past, to the oft-told story that never grows old, of love's young dreams and hopes and aspirations. What fitter place or time than these serpentine paths that wind in and out through the great trees and around sheltered

nooks, in the cool summer evening, for heart to commune with heart on the deepest and most sacred things of life? It would be interesting to know how many solemn vows of everlasting affection have been exchanged in these romantic surroundings, and how long they have lasted!

We wish we could speak as approvingly of what man is doing to beautify this fair spot, as we have of the part which nature has performed and is performing in the miracles of the early summer. But alas, the trail of the serpent is found in every earthly paradise. That its presence in this Park grows more manifest each year is a matter of sincere regret to those who have loved it most, and who have done most to commend it to others as a place where one may find rest for body, mind and heart. Macatawa Park is now at the parting of the ways; its future character will soon be determined. If the present plans are suffered to mature unmolested, the people who have loved it for its quietness, its morality, its religious character, will have to look elsewhere for their ideal resort. The cottagers may prevent this by timely and vigorous action if they will. If they submit now they are henceforth at the mercy of any scheme which greed or avarice may prompt. Satan loves a beautiful site for his synagogue, as well as do the saints, and eternal vigilance is the price of decency and morality. A hint to the wise is sufficient.

One of the days during our brief trip to the north was Decoration day. The trains were crowded with excursionists, mostly young people, who have come on the stage of action since the great drama of our civil war. To many of these it is simply a holiday—only that and nothing more. Little do they know of the bitter sacrifices and the noble heroisms of those days that tried men's souls. But the old, scarred veterans here and there were falling into ranks once more to march with halting steps to the cemetery, to scatter flowers on the graves of their fallen comrades. These men feel the thrill of old time scenes and struggles as memory recalls them to view. Their thin ranks and halting gait are in pathetic contrast with the invincible hosts that marched, with the measured tread of veterans, to the battlefields of the south in the dark days between '61 and '65. Aye, scatter flowers upon the graves of these fallen heroes, both of those who wore the blue and of those who wore the gray. Their blood cemented the nation's bond of unity, and gave their country a new birth of

freedom and of glory. In the hour of peril they laid down their lives on the altar of patriotism and deserve to live in the affectionate remembrance of those who enjoy the blessings, for the perpetuation of which these heroes offered up their lives. Soon, very soon, their comrades who survive them will also pitch their tents beyond the river, on "fame's eternal camping ground."

### Questions and Answers.

If a member of another church should request you to baptize him stating that he would remain with his denomination, would you do so? If so, why? If not, why?—John L. Lewis, Warren, Ind.

If convinced that the person making the request was a penitent believer and was actuated by a sincere desire to obey his Lord in baptism, we should baptize him, leaving the matter of his relationship with any given church to his own conscience and sense of duty. Our reason for doing so would be that as a penitent believer he is entitled to baptism, and his desire to remain in affiliation with his denomination does not nullify his faith or his penitence. That is a matter of information. He is probably acting in harmony with his best judgment, and while we would try to point out to him "a more excellent way," namely, to discard denominational name or creed, we should leave it entirely to his judgment, under guidance of New Testament teaching, to work out that problem for himself.

Our congregation is about to invest in a supply (several hundred copies) of new hymnals. It is suggested that we go outside our own books and make selection of a certain hymnal that has been before the public for some years; is intended to be undenominational and does not bear the imprint of a sectarian publisher. This book is larger and is more pretentious in appearance (and consequently more expensive) than any published by our people. It is urged that this book should be chosen because it comprises one of the most extensive and choicest collections of strictly evangelical, standard hymns; also, because of the fact that there is no essential difference in the character of the hymns found in all of the orthodox hymnals of the better class. Will you indicate, for the benefit of our churches in general, what, under all the circumstances, is the wisest course—and why—as between the adoption of one of our hymnals or one like the above mentioned.

### HYMNOLOGY.

June 2, 1904.

It is true that denominationalism figures less in the hymnology of the churches than anywhere else. It is necessarily so because the only hymns that have power to live from generation to generation are those which breathe the spirit of devotion and which express sentiments that lie at the very heart of the gospel. There is no hymn book used by any



of the churches but that contains a large amount of music which any other church can use with equal acceptance. "Indeed there is a large number of the old standard hymns and tunes which are to be found in every first-class hymnal. New hymns come and go but these go on forever.

But while this is true, there are perhaps a few songs in every denominational book which another religious body would not care to use. There is something in the form of worship in each religious body that necessarily affects its hymnology. In our own churches, for instance, there is a demand for hymns appropriate to the Lord's day, to the Lord's Supper and to Christian baptism which it would be difficult to find in any hymnal not specially compiled for use in our churches. In addition to the hymns, however, it is customary now, in the best hymnals, to publish responsive readings from the Scriptures, and here again there is necessarily adaptation in such selections to the various occasions and needs of each religious body. In addition to these reasons why it seems desirable that our churches should use their own hymnals, other things being equal, it is to be said that we can in no other way better promote unity among ourselves than by singing the same hymns. Unity in hymnology has always been regarded as one of the best means of promoting unity in faith and in worship.

We notice our querist states that the book referred to is "larger and more pretentious in appearance than any published by our people." This is because we have not maintained the unity among ourselves which we should have done in the matter of a church hymnal. Notwithstanding, we have a number of hymnals, very respectable in size, in mechanical execution and in the quality of their music, any one of which, we should say, would be better adapted to the average church among us than the excellent book referred to above. For, after all, we cannot omit the consideration of **adaptation** to the needs of the churches which are to use the hymnals. There is a grade of music of a high order against which nothing can be said, except that it is out of the reach of the membership of the average church. There must be the combination, with this class of music, of a simpler kind that will appeal to a larger number of singers. The Christian Publishing Co., in connection with the Hackleman Music Co., of Indianapolis, has in an advanced state of preparation a hymnal which will be equal to the best published in this country, and which will contain the additional advantage of being adapt-

ed to the needs of our own churches. A large number of leading brethren are co-operating with these companies in the preparation and oversight of this work, which we hope to put upon the market in a few months. There is a growing demand on the part of our best churches for such a hymnal, and the publishers have decided to assume the financial risk of getting out such a work at no little cost and pains, to meet this demand. Meantime, we think the churches would do well to use one of the very good hymnals already published by our different publishing houses.

### Notes and Comments.

A gentleman and his wife, strolling leisurely along in front of our World's Fair pavilion, on the Fair Grounds, the other day, paused to read the name above the door and the scriptural mottoes on the panels on either side of the door. The man was heard to comment as follows: "That is all very well if they will only live up to it!" A very pertinent comment. Aye, "living up to it" is the rub. It is easy enough to adopt an unsectarian name and creed, if only they did not impose the obligation of living up to them, at least to some worthy degree. The world has a right to expect that those who claim to occupy such high, unsectarian ground shall be unsectarian in spirit, in doctrine and in conduct. Right thinking minds everywhere endorse a broad, unsectarian platform that is true both to the gospel and to the principle of Christian liberty, but many are waiting for a demonstration of the practicability of such a platform. They are asking the question, "Can it be lived up to?"

Jesus recognized this principle of making one's life correspond to his creed when He said to His disciples: "For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same?" If He were addressing a company of His disciples to-day who had set out to promote the unity of His followers on the basis of faith in and personal allegiance to Himself, we can easily imagine him as saying: "If you love those only who agree with you in opinion, what reward have you? If you can co-operate in Christian work and worship only with those whose theological opinions you endorse, what do ye more than others? If your broader creed has not given you a broader charity, greater toler-

ance for differences of opinion, and a greater love for your brethren who do not agree with you in all things, what profit is there in it?" Yes, we may be assured that not only the world but Christ Himself expects us to live up to" what we profess to believe, and to put in practice what we teach.

Referring to our editorial note in a recent number of the Christian-Evangelist in reference to a religious press parliament, Rev. James E. Clarke, editor of the Cumberland Presbyterian, Nashville, Tenn., writes: "I shall be glad to second your motion, and congratulate you upon having taken the initiative. In my opinion such a meeting if arranged for should be held in the early part of October." Now that the motion has been made and seconded, remarks are in order. What do the brethren of the press say on the subject of having a Religious Press Congress or Parliament in the early part of October, in connection with the World's Fair, to discuss such topics as we suggested in our former editorial and others that may be agreed upon? It occurs to us that the religious press has been somewhat ignored in the recent World's Press Parliament and that it would be nothing more than a dignified assertion of the value of our calling, to plan for and hold such a congress as has been suggested.

Speaking of the power of Christian work to promote Christian union, a recent writer says:

"The principle has striking illustration in the history of the Disciples. They set out to unite Christians in order to evangelize the world. As a historical fact the only efficient union they have attained, even among themselves, has been during the period of their organized missionary work and among the churches participating in that work. They might then reverse their motto to read: The evangelization of the world in order to unite the church."

There is no denying the fact that the enlistment of our forces in missionary work has been a powerful unifying agency. It would be difficult, too, for us to show to the world that we have any practical Christian unity outside of the churches co-operating in some way and to some extent in our missionary work. There is food for reflection in this remark on the part of churches and brethren standing aloof from our co-operative work. We need a union that can be seen—a visible, tangible, practical union.



# Wanted—More Rest By J. H. Jowett

"I will give you rest." Give! This kind of rest is always a gift; it is never earned. It is not the emolument of toil; it is the dowry of grace. It is not the prize of endeavor, its birth precedes endeavor, and is indeed the spring and secret of it. It is not the perquisite of culture, for between it and culture there is no necessary and inevitable communion. It broods in strange and illiterate places, untouched by scholastic and academic refinement, but it abides also in cultured souls which have been chastened by the manifold ministry of the schools. It is not a work, but a fruit, not the product of organization, but the sure and silent issue of a relationship. "Come unto me . . . and I will give you rest."

But even the gift of rest does not disclose its unutterable contents in a day. It is an immediate gift, but it is also a continuous discovery. "Learn of me . . . and ye shall find rest." Part of "the things which God hath prepared for them that love him" lie in this wealthy gift of rest, and it is one of the frequent and delightful surprises of grace that we should repeatedly come upon new and unexpected veins of ore in this deep mine of "the peace of God, which passeth all understanding." I say that the rest of the Lord is an immediate gift and a perpetual discovery. "Come unto me . . . and I will give you rest." "Learn of me . . . and ye shall find rest unto your souls."

And so I am to speak to you of the riches of the Christian rest. Do you feel it to be an irrelevant note, an inappropriate theme, in the march and warfare of our times? Surely we need to speak of battle-fields rather than of green pastures, and to hear the nerving call to struggle and duty rather than the soft and gentle wooings that call to rest! Our times demand the warrior's bugle-peal, and not the shepherd's pipe of peace! Ah, but, brethren, in this warfare the trumpeter himself is shorn of inspiration unless he have the gift of rest, and the warrior himself is rendered impotent unless he be possessed by the secret of the heavenly peace. The restless trumpeter ministers no thrill, and the perturbed warrior lacks the very genius of conquest. I know the feverish motions of our time, the restlessness of fruitless desire, the disturbing forebodings of anxiety, the busy-ness of the devil, the sleepless and perspiring activity of Mammon, the rush to be rich, the race to be happy, the craving for sensation, the immense impetus and speed characterising every interest in our varied life, and added to all, the precipitate shedding of hoary forms and vestures, and the reclothing of the thoughts of men in modern and more congenial attire. I know the general restlessness, the heated and consuming haste, and knowing them I proclaim that the secret of a successful antagonism

must be sought in the profound restfulness of the church. I do not wonder at the restlessness of the world, but I stand amazed at the restlessness of the Savior's Church! We are encountering restlessness by restlessness, and on many sides we are suffering defeat. The antagonists ought to be of quite another order. The contendants must be restfulness versus rest, and the odds will be overwhelmingly on our side. Let me pause to make a few distinctions in order that my argument may not be misunderstood. We must distinguish between indolent passivity and active restfulness. I am not pleading for enervating ease, but for enabling and inspiring rest. Ease is an opiate; rest is a stimulant, say rather a nutriment. Ease is the enemy of strength; rest is the hidden resource. I am not the advocate of the couch, but the advocate of restful and therefore invincible movement. Our scientists distinguish between motion and energy, and I could wish that some similar distinction might be transferred to the sphere of the Church. All activity is not influential. All speech is not persuasive. All supplication is not effective. The secret of effective supplication is a quiet faith. The secret of effective speech is a hidden assurance. The secret of triumphant warfare is a permanent peace. The essential and operative element in all fruitful activity is a deep and abiding rest. We must fight the prevalent restlessness by a sovereign peace. "Come unto me . . . and I will give you rest."

Now, my brethren, I confess I miss this essential in the modern Church. How think you? Is the Church of our day characterized by that wealthy peace and rest which ought to be the portion of all saved, forgiven and sanctified men and women? I confess that peace and rest are about the last grace I think about when I gaze upon the modern Church! The care lines, and the wrinkles of worry and anxiety and uncertainty, and a general air of restlessness, seem to me almost as prevalent upon the countenance of the Church as upon the face of the world. The Church is not conspicuous by the smoothness of its brow! Everywhere I detect a certain strain, a certain fussy precipitancy, a certain trembling activity, a certain emulating care. We look like men and women who are carrying more than we can bear, and who are attempting tasks that are quite beyond our strength. If I listen to our prevailing vocabulary, and note the words that are most in evidence, my impression of the general restlessness is only confirmed. The vocabulary is scriptural enough so far as it goes, but the real fertilizing terms are too much obscured or ignored. The great, hot, dry words in the terminology are manifest enough: strive, fight, wrestle, oppose, work, war, do, endeavor; but those gracious, energizing

words, lying there with the soft dews upon them: grace, rest, joy, quietness, assurance—these deep, generic words are not sufficiently honored in our modern speech. I am calling for the resurrection of these domestic terms in order that the military terms may be revived. I am calling to peace for the sake of warfare. I am calling to rest for the sake of labor. I plead for a little more mysticism for the sake of our enthusiasms. I proclaim the sacredness and necessity of the cloister in the soul, the necessity of a chamber of peace, a centre of calmness, a "heart at rest, when all without tumultuous seems." Rest is the secret of conquest, and it is to the Church, therefore, and not to the world, that I primarily offer this evangel to-day:—"Come unto me, all ye that labor and are heavily laden, and I will give you rest."

Now, when I look around upon the strained and wrinkled Church, moving often in the pallor of fear and uncertainty when she ought to exult in the pink of strength and assurance, I am impressed with certain primary lacks in her equipment. The strain frequently comes at the hill; not always so; perhaps not even commonly so; for perhaps it is true both of men and of Churches that the strain is not so much felt in the sharp and passing crisis as in the dull and jogging commonplace. Perhaps there is more strain in the prolonged drudgery than in the sudden calamity. The dead level may try us more than the hill! "Because they have no changes they fear not God." But come the strain how it may, all strain is suggestive of inadequate resources; and the wrinkled, restless, careworn face of the Church makes it abundantly evident that the Church is not entering into the fullness of "the inheritance of the saints in light." What does the Church require if her strain and her paralyzing restlessness are to be removed?

She needs a more restful realization of her Lord's presence. My brethren, we fight too much as soldiers whose leader is out of the field. We work too much as though our Exemplar were a dead Nazarene instead of a living and immediate friend. We tear about with the aimless, pathetic wanderings of little chicks when the mother bird is away. And so our life is strained and restless and uninspired when it might be filled with a big and bracing contentment. We need the stimulating consciousness of a great and ever-present companionship. We know the stimulus of lofty companionship in other spheres and in smaller communions. We know the influence of Stevenson's companionship upon Mr. Barrie and Mr. Crockett. That companionship acted like a second literary conscience, restraining all careless and hasty work, but it also acted as an unfailing inspiration, quickening the very tissues of their minds and



souls. It was a companionship that was not only like a great white throne of literary judgment, but a throne out of which flowed, as there does out of every engaging personality, a river of water of life, vitalizing all who hold communion with it. But when we lift up the relationship, and contemplate the great communion which we are all privileged to share in the companionship of the Lord, all similes tire and fall limp and ineffective, and leave the glory unexpressed! A restful realization of the Lord's companionship! That has been the characteristic of all men whose religious activity has been forceful, influential and fertile in the purposes of the Kingdom. At the very heart of all their labors, in the very centre of their stormiest days, there is a sphere of sure and restful intimacy with the Lord. You know how close and intimate and calm such intimacy can be. I think of Samuel Rutherford. I think of the love-language which he uses in his communion with the Lord. Only the Song of Solomon can supply him with the suitable expressions of holy passion where-with to tell the story of his soul's devotion. When I read some of his words I almost feel as though I were eavesdropping, and had overheard two lovers in their gentle and wooing speech. It is a fashion of language not congenial to our time, but that, my brethren, is only because in our day we have almost ceased to cultivate the affections, and confine our education to the culture of the intellect and the conscience. "We now make critics, not lovers," and the love-impassioned speech of Samuel Rutherford sounds to us like an alien tongue. Samuel Rutherford had a sweet and restful intimacy with his Lord, and therefore he was never idle, and never feared the coming day. I think of Jonathan Edwards, a man of greatly differing type from Samuel Rutherford, but also a man of multitudinous labors and of fearless persistence, and whose activities rested upon a sublime repose in the abiding sense of the reality and presence of his Lord. His latest biographer declares that he had "an immediate vision of the spiritual universe as the reality of realities," that "in exploring its recesses and in pondering its relations he did so as native and to the manner born," that perhaps next to the apostle John he exercised the surest and most intimate familiarity with things unseen. I think of David Hill, and I am conscious of the sweet and gracious perfume which was ever rising from his full and ever-moving life. At the heart of this busy worker was the restful lover; he moved about in assured and certain warfare because his soul was ever feasting in love-companionship with his Lord. I like this sentence of his: "What a thrill it gives me to meet with one who has fallen in love with Jesus!" Ah, but that is the speech of a lover, who is himself in love with the Lord. It is the thrill of systematic vibrations; it is the thrill of one who is already in

love with the Lover, and who delights to see the Lover come to His own. David Hill's sort of warfare finds its explanation in the lover's thrill, and the lover's thrill has its secret in the lover's rest. But why should I keep up on these high planes of renowned and prominent personalities. Get a man who is restfully intimate with his Lord, and you have a man whose force is tremendous! Such men move in apparent ease, but it is the ease that is linked with the infinite, it is the very rest of God. They may be engaged in apparent trifles, but even in the doing of the trifles there emerge the health-giving currents of the Kingdom of God. Listen to James Smeatham: "I was at the leader's meeting last night. There was the superintendent. There was a gardener, a baker, a cheesemonger, a postman and myself. We sat till near ten p. m. Now what were the topics? When is the juvenile missionary meeting to be? When the society tea-meeting? How best to distribute the poor money, etc." Here were these unknown and unlettered men, engaged in apparently trivial

business, but resting in the Lord, and pouring forth from their rest-possessed souls spiritual energy which to James Smeatham is like "healthy air," and "send me home," he says, "as last night, cured to the core, so fresh, so calm, so delivered from all my fears and troubles." Gentlemen, the man who is sure and restful in the conscious companionship of his Lord has about him the strainlessness and inevitableness of the ocean tide, and gives off bracing influence like God's fresh and wondrous sea. "Then had thy peace been like a river, and thy righteousness like the waves of the sea." Let us become restfully sure of God, and we shall meet the battalions of the evil one unstrained and undismayed. "Hold the fort, for I am coming!" The doctrine is pernicious, and fills the life with strain and fear and uncertainty! "For I am coming?" "The Lord of Hosts is with us; the God of Jacob is our refuge." Let the Church rest in her Lord and she will become terrible as an army with banners. "Come unto me . . . and I will give you rest."

## The Business Man and the Church

BY CHARLES B. SALA.

Many churches fail to do the good they might because they seem to trust their finances to inspiration. Their local business affairs are often so carelessly and loosely administered that not only is the individual church brought into discredit with the practical business man but he is led to unjustly judge the great and splendidly managed general missionary enterprises of the church.

Is it any wonder that one so often hears otherwise unprejudiced men, when solicited for money for missionary work, say, "Yes, I should like to give liberally to the work, but if the missionary affairs are as poorly managed as the local church finances, it won't do much good"? Of course ignorance is no excuse, but the church financiers who do not study to show themselves approved unto God, workmen that need not reproof, are permitting their congregations to lose much prestige and power in attracting a class of men who will prove not only valuable additions to the membership but who will generally consecrate much money and talent to the Master's cause.

It is a rare exception when a business man attends our great National Missionary Conventions that he does not become enthused and deeply interested in the work of the societies. And why? Not because of the big speeches or flights of oratory but because he sees and knows for the first time perhaps that the general missionary societies are organized and managed on sound business principles that are sure to administer well the funds he places in their care. He sees they stand the closest inspection and are far better managed in a financial way than many really successful business institutions. He sees and is convinced that God really does help those who earnestly, studiously and carefully prepare and execute his work. Thus his confidence is built up in, and his

purse unstrung for, the work of the church both general and local.

It is one of the purposes of this column to try to interest the Christian business men in the churches of Christ all over the country to attend the National Convention to be held at St. Louis October 13 to 20, 1904, and to come in contact with the home and the foreign work and workers and with His servants who manage the affairs pertaining thereto. The business men's meetings at the Cincinnati and Detroit conventions had this for their keynote. It ought to be done. It must be done.

The church needs consecrated tact and business sagacity as well as consecrated prayers and speeches. The Lord's business is not listed in Dunn's or Bradstreet's or it might have a pretty poor rating in some places.

Mr. Arbuthnot, the founder and for long years the proprietor of a great wholesale house in Pittsburg bearing his name, shortly before his death said in the presence of the writer, "Every legitimate business institution in a civilized land should pay liberal tribute to Jesus Christ, for his Gospel is not only the creator of the conditions that make such businesses possible and profitable but is the conservator of them as well."

At a recent church convention in Ohio the presentation to a good cause of a goodly sum of money by a brother without a word of eulogy or ovation was greeted with applause equal to that bestowed upon the most entertaining speaker. Verily, consecrated "money talks."

It is not too soon to begin to arrange your affairs to attend the St. Louis Convention. Your World's Fair visit will be the more profitable if you set apart at least two or three days for attendance at the sessions of the convention.



# As Seen from the Dome

By F. D. Power

The great question of church union is in the air. Here at the capital a significant meeting has just closed, the purpose of which was the amalgamation of three of America's religious bodies. From the opening of the quadrennial conference of the Methodist Protestant Church here to its close this was the topic overshadowing all others: "How shall the Congregationists, the United Brethren, and the M. P.'s get together?" There has been no division of opinion as to the wisdom of the consolidation, but some confusion as to the manner of accomplishing it. The forms of government differ. The United Brethren have an Episcopal form with bishops, the Congregationists have no central government, head or bishop, the Methodist Protestants are ruled by a general conference composed of an equal representation of clergy and laymen whose head is termed a president. The plan now is to bring about co-operation with the view of ultimate organic union, and is presented in a syllabus compiled by their committees in April as follows:

"1. We are agreed that the formulated statements of doctrine as held by each of these bodies at present are essentially the same; and we affirm them all as expressing 'the truth as it is in Jesus.'"

"2. We are agreed that these bodies shall retain their present name and their autonomy in respect to all local affairs, but that they add to their official title the words 'in affiliation with the general council of the united churches.'"

"3. We recommend that these bodies authorize the creation of a general council, composed of representatives elected from their respective bodies, on the basis of one representative for every 5,000 members."

"4. The powers of the general council shall be advisory, and any recommendation it may make shall be referred to the constituent bodies for approval."

"5. A committee of three from each of the general bodies represented shall be appointed to arrange for the time and place of the first meeting of the general council."

"6. At the first session of the general council a temporary organization shall be effected by the election of a chairman and secretary, and the council itself shall determine the officers it may need and the manner of permanent organization it may prefer."

"7. The purposes of the general council shall be: (1) To present, so far as we possibly can, a realization of that unity which seems so greatly desired by Christian churches. (2) To promote a better knowledge and a closer fellowship among the Christian bodies thus uniting. (3) To secure the co-ordination and unification of the three bodies in evangelistic, educational, and missionary work. (4) To adopt a plan by which the three bodies may be brought into co-ordinate activity and organic

unity, a unity representing some form of connectionalism. (5) To prevent the unnecessary multiplication of churches; to unite weak churches of the same neighborhood wherever it is practicable, and to invite and encourage the affiliation with this council of other Christian bodies cherishing a kindred faith and purpose."

By a unanimous vote and amid great enthusiasm the conference endorsed the proposition to begin negotiations on this basis. Dr. Washington Gladden addressed the conference as the representative of the Congregationists. He thought there were no impossible barriers to the proposed union. This unity would signify something more than federation, for federation contemplates the maintenance intact of all the parts and organs of each of the denominations taking part in it. But this general council proposes to find ways in which the three denominations shall immediately become one in certain important parts of the work, which they are now carrying forward. Gradually through this co-operation ways ought to be found, he thought, of bringing the three bodies under one organization.

Dr. Weekley represented the United Brethren. He denied that some sects exist by the will of God, that they are the children of providence and should be left to work out each its mission in its own way. They stand for nothing vital. Their distinctiveness does not represent a single great principle. There is no apology for their presence among the great moral and religious forces of the age. Granting that many of them had a providential origin, is there not as much providence in the mighty currents of to-day which tend toward the merging of these institutions as there was in their origin? How humiliating the thought that much of the money raised in this country ostensibly to save the heathen is spent in keeping up ecclesiastical distinctions and consequently the most shameful rivalries! Why should a town of only a few hundred people be burdened with a half dozen churches when two at most would answer every purpose? Mere federation will not accomplish what we want. We must go farther. The call of God at this hour to husband our resources and to unify our forces to the end that we may conquer and win, is loud and clear.

It was an interesting discussion with a loud, clear note which I have heard before. It sounds far above the shrieks along the Yalu and on Nanshan Hill. It is not so significant because of the three bodies which it may bring into closer fellowship as it is suggestive of larger things—the beginning of a general movement that shall involve others and even move powerful religious organizations. It shows how the world is moving. Even while these three denominations were deliberating, propositions were

considered by the conference looking to union with the Primitive Methodists and the Methodist Episcopal church, and the consolidation of the six Methodist churches in Japan.

Meantime the good work goes on in Buffalo, N. Y., the 116th General Assembly of "The Presbyterian Church in the U. S. of America," proposing union with the Southern branch known as "the Presbyterian Church in the United States," and the Cumberland Presbyterians. There was a warm time over the matter in the General Assembly of the last named brotherhood at Dallas, Tex., and in that of the southern church at Mobile the staid old-time decorum of that dignified body went all to pieces on the receipt of a telegram from their brethren in Buffalo. There ought surely to be no difficulty in effecting a union between the Presbyterian Church in the U. S. of America and the Presbyterian Church in the U. S. The shortening of the name of the first by dropping the last two words seems to accomplish it at once. More than anything else slavery divided these bodies, and now that North and South have shaken hands across the bloody chasm, and men must look back forty years to recall the struggle, it seems high time for men and women who profess to love the Lord to forget their differences; yet not until this Buffalo Assembly has such action as that suggested by Dr. T. S. Hamlin of this city been taken, "removing all aspersions and charges of any and every kind made by previous assemblies reflecting on the Christian character" of the Southern church. The following resolutions still stand on the statute books of "the Presbyterian Church of the U. S. of America":

"The General Assembly exhorts its presbyteries, in the event that any of the ministers of the rebel states, sharing in the guilt of treason, shall apply for admission into these presbyteries, not to admit them, or in any way to recognize them as ambassadors of the Cross of Christ, until they give satisfactory evidence of their repentance of this sin."

"Private members of the church in the southern states applying for membership shall not be admitted to the communion of the church until they give evidence of repentance for their sin and renounce their error."

Two other Presbyterian bodies in session the past week have been busy also in this work of ecclesiastical courtship—the United Presbyterian Assembly and the Associated Reformed Presbyterian Church of the South. For twenty-nine years the courting has gone on and it is time for the nuptial ceremony. Amid great applause the already United brethren, in session at Greenville, Pa., received the proposal from their Southern ad-

(Continued on page 737.)



# The Atonement—II. By D. R. Dungan

Before coming to the New Testament, it will be in order to note some prophetic utterances. The fifty-third chapter of Isaiah contains several statements which show the Spirit's communication to him on the subject of what some of our critics call "substitutionary atonement." Verses 3, 4: "He was despised and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised, and we esteemed him not." It will be noticed that I take it for granted that the prophet is referring to the then coming Messiah. The quibble of Jewish rabbis is not worth the time necessary to mention. That Isaiah referred to the Jewish nation as a man answering to the things here said of the Savior breaks down at every point. I am astonished that even destructive critics have so little regard for themselves as to give us an occasional recital of rabbinical weakness.

Verses 5, 6: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all." This is substitutionary; it is the Christ bearing the iniquity of men.

Verse 8: "For the transgression of my people to whom the stroke was due." The revision leaves no escape. Verse 11: "By the knowledge of himself shall my righteous servant justify many: and he shall bear their iniquities." Verse 12: "Yet he bars the sin of, and made intercession for the transgressors."

Some who have read the prophecies just a little object to many of the statements referring to the Christ because they are in the past tense. But the prophets reveal to us the things they saw in vision, at least, that is the case many times, and then of course they use the past tense as it was in the past when these things had been seen by them. The teaching of this chapter can not be missed. Christ took our place and suffered in our stead, and by or through that suffering, in which he poured out his soul unto death, he made it possible for men to be saved through their acceptance of the payment made for them.

Hos. 13:14: "I will ransom them from the power of sheol; I will redeem them from death: O death, where are thy plagues? O sheol, where is thy destruction? repentance shall be hid from mine eyes."

What is it to ransom? Webster says, "to redeem from captivity, servitude, punishment, or forfeit, by paying a price; to buy out of servitude or penalty; to rescue; to deliver; as to ransom prisoners from an enemy." This then is what God does in Christ for men. Men are sold under bondage and have nothing

with which to pay, and Christ becomes the ransom for them, that is, the price by which they can have their liberty.

This is the thought of Mark 10:45: "For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many." Like this is the statement of Paul, 1 Tim. 2:6: "Who gave himself a ransom for all." That is, he paid the price of redemption for all that justice might be satisfied.

Akin to this is the word redemption. This will be so frequently used that it seems best to refer again to Webster. He says of this word: "The act of redeeming, or the state of being redeemed; purchase; ransom; release; rescue; deliverance; as the redemption of prisoners taken in war; the redemption of a ship and cargo. Specially: (a) (law) The liberation of an estate from a mortgage, or the taking back of property mortgaged upon the performance of the terms or conditions on which it was conveyed; also, the right of redeeming, and re-entering upon an estate mortgaged. See equity of redemption, under **Equity**, (b) (com) Performance of the obligation stated in a note, bill, bond, or other evidence of debt, by making payment to the holder. (c) (Theol) The procuring of God's favor, by the suffering and death of Christ; the ransom of deliverance of sinners from the bondage of sin and the penalties of God's violated law."

It seems well to have the words of English defined for two reasons, first, the revision has done as well or better than we would be able to do, and second, critics do not always seem very careful to employ our words in their legitimate import. This was clearly seen in our former paper, in the use of the word atonement. In Luke 2:38, we have an account of Hannah speaking to all them that looked for the redemption of Jerusalem, that is, its recovery from the hand of the enemy. In Heb. 9:12, however, it is the human race that is redeemed, or bought back: "Nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption". Again in verse fifteen of the same chapter: "And for this cause he is the Mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called, may receive the promise of the eternal inheritance." The atonement of Jesus is thus made clear by the offering of the high priest under the law in atoning for the sins of the people. While it was impossible for the blood of bulls and goats to take away sin, human transgression could be covered for a year at a time and thus carried forward to be blotted out by the offering of the blood of the Christ when, in the end of the ages, he became both

the priest and the sacrifice in making expiation for the sins of the whole world.

Rom. 3:23-26: "For all have sinned and fall short of the glory of God; being justified freely by his grace through the redemption which is in Christ Jesus: whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness, because of the passing over of the sins done beforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus." This propitiatory sacrifice was offered that God might pardon the sinner and be just while doing so, and this justification must then be accepted by faith in the Christ.

1 Cor. 1:30: "But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness, and sanctification, and redemption." He is the redeeming price given of God answering the demands of justice.

Eph. 1:7: "In whom we have our redemption through his blood, the forgiveness of our tresspasses, according to the riches of his grace." See verse 14: "Which is an earnest of our inheritance, unto the redemption of God's own possession unto the praise of his glory."

Titus 2:14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." Having been sold under bondage to sin, and having no means for redemption. Christ came and offered himself, a sacrifice to be testified in due time, that man might be reinstated into the favor of God.

1 Peter 1:18-20: "Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake." The thought that Christ redeemed the world by living in it, and teaching men and working miracles is not the thought in any Scripture of either the Old or New Testament. That he persuaded men by the power of his truth, that he condemned sin not simply by the words he spoke, that he smote the world with a beautiful white life, and that in all this he becomes our guide, is true, and many Scriptures have this beautiful thought. But he made a propitiatory sacrifice for the sins of men, through which God saw that justice was answered, and that He could therefore be just while extending, in the name of the Christ, the forgiveness of sins.

If possible stronger statements from Scripture will appear a week later.



# Our Country Churches

By W. T. Moore

In the earlier history of the religious movement of the Disciples, the country church held an honorable and important position. It was, indeed, nearly all there was to the movement. In a few of the smaller towns and villages the movement early gained a permanent footing, but in nearly all the larger towns and cities little or no progress was made even where a church or churches may have been started.

The reason for this state of things, in the early days, is not far to seek. The movement itself laid a distinct emphasis upon the common people and made its appeal chiefly to them, on the ground both of their need of it and of its need of them. There was a simplicity in the gospel, as proclaimed by the Disciple preachers, which at once arrested the attention and commanded the fealty of the common people as they were scattered throughout the country districts. These people had not become accustomed to the "domineering priesthood" which in the early days of the nineteenth century seemed to have almost complete control over the city churches; consequently the "new gospel," as it was called by some, or the "old gospel," as the Disciples themselves called it quickly found an abiding place in the hearts of the honest yeomanry of the farming districts.

America was at that time known mainly as an agricultural country. In fact the country was nearly everything; for it was in the country where the real riches were to be found.

Some have thought that Mr. Campbell made a great mistake when he located at Bethany, Va., instead of locating in New York, Boston or some other great commercial and intellectual center. This mistake, however, is not very apparent, when all the facts are taken into the account. Some of these facts it may be well to mention.

(1) All great movements that have swayed the world have found their leaders among the common people, and, for the most part, among farmers. Moses was not fit to lead the Israelites out of bondage, although he had many years of training in Egyptian universities, until he had lived forty years in the land of Midian, tending his father-in-law's flocks. It would be surprising, if the facts were correctly gathered and stated as to how many eminent men in the world's history, at some time in their lives have been farmers. So far as the Disciple movement is concerned it is certain that nearly all of their most eminent ministers have come from the farming classes. Nor is there yet very much of a reaction against this state of things. It is still true that our most promising young men in attendance at our colleges and universities hail from the farming districts.

(2) Another important reason why the movement should have started where it did is found in the fact that it was impossible in the early days of the movement to make much impression upon the cities. Little can be done with a church in a city without a suitable building, well located. It has often been charged against our forefathers that when they did attempt to do something

in a city they virtually hid themselves away by selecting some unsuitable place for the house of worship. But really this was a matter over which they had no control. With no means at command by which they could build houses of worship suitable to compete with those of the richer religious peoples, the only thing they could do was to get a hold of some sort in whatever location offered them the best opportunity. It is perfectly true that these efforts were often almost fruitless because of the unsuitableness of the location selected and the inadequacy of the building; but, after all, we must judge all these efforts by the peculiar conditions surrounding the movement at that time, and then we will have more patience with the small beginnings and those who were doing the best they could, and often at great personal sacrifice.

(3) These feeble city efforts were finally saved from utter failures by additions from the country churches. Some of our wealthier members in the country began to move toward the towns and cities, and for the most part the cause in these cities was really saved from a complete breakdown by the help received from the country churches.

I am not persuaded, therefore, that Mr. Campbell made a mistake or that it would have been better for our cause in the long run if we could have begun our religious movement in the cities instead of in the country. But there was another predominant factor in our movement which seemed to exactly fit the soil on which it had to grow. The movement was, especially in its beginning, anticlerical. It was emphatically opposed to Burns' "Spiritual Excisemen." The country churches for a long time made no attempt to have regular pastors, such as are now generally recognized. The elders of each church formed a sort of teaching college whose duty it was to read the scriptures, and expound certain portions for the edification of the brethren on each Lord's Day when the whole church met together to break bread. The breaking of bread was the chief thing to be attended to, as this was the matter which brought the disciples together. They met for that very purpose, and consequently everything, as far as possible, was made to contribute to the great end of setting forth the Lord's death and suffering.

This simple but comprehensive service was not always attended to with a supreme dignity; nor were the accompanying songs and preaching quite in harmony with our present notions of culture; but all the same it could be generally said at the close of these services, "see how these brethren love one another," and that fact alone accentuated the gospel of salvation much more strongly than anything we see in our modern church life where the elements of simplicity and earnestness are overshadowed by stereoperfunticity.

These, with other considerations which might be presented, make it certain that we are much indebted to our country churches for the present position we occupy as a religious people. These churches were undoubtedly the parent centers from which our whole move-

ment took its most forceful type; and while some of the crudeness which belonged to the early days might well be dispensed with at present, it is not altogether improbable that, in some respects, we have not improved upon the church life which was developed during the earlier periods of the movement. At any rate, it is worth while looking carefully into the present state of our country churches to see what can be done for their relief; for it is undeniably true that something must be done, or else their existence cannot possibly be of very long duration.

Having made a careful study of the condition of these churches, during the last six or seven years, I feel somewhat competent to deal with the problem, both from an appreciation of their early usefulness and a deep sympathy with them in their present almost helpless condition. Consequently in a few articles I shall hope to call attention at least to some of the actual conditions as they now exist, and to offer such a remedy as may seem to be the most practicable under all the circumstances of the case. Meanwhile, I will be glad to receive from time to time suggestions from any of our preachers, or from any members of these country churches that will help to throw light upon the important subject under consideration.

Columbia, Mo.



## TURN OVER TIME.

### When Nature Hints About the Food.

When there's no relish to any food and all that one eats doesn't seem to do any good then is the time to make a turn over in the diet, for that's Nature's way of dropping a hint that the food isn't the kind required.

"For a number of years I followed railroad work, much of it being office work of a trying nature. Meal times were our busiest and eating too much and too quickly of food such as is commonly served in hotels and restaurants, these together with the sedentary habits were not long in giving me dyspepsia and stomach trouble which reduced my weight from 205 to 160 pounds.

"There was little relish in any food and none of it seemed to do me any good. It seemed the more I ate the poorer I got and was always hungry before another meal, no matter how much I had eaten.

"Then I commenced a fair trial of Grape-Nuts and was surprised how a small saucer of it would carry me along, strong and with satisfied appetite, until the next meal, with no sensations of hunger, weakness or distress as before.

"I have been following this diet now for several months and my improvement has been so great all the others in my family have taken up the use of Grape-Nuts with complete satisfaction and much improvement in health and brain power.

"American people undoubtedly eat hurriedly, have lots of worry, thus hindering digestion and therefore need a food that is predigested and concentrated in nourishment." Name given by Postum Co., Battle Creek, Mich.

Look in each pkg. for the famous little book, "The Road to Wellville."



## Echoes of the National Baptist Convention.

By Edgar D. Jones.

The Convention of the Northern Baptist Missionary Societies met in Cleveland, May 16 to 24. It was in many ways a great convention. About three thousand delegates were present, among whom were men of national reputation. The day sessions were held in the Euclid Avenue Baptist Church of which Mr. Rockefeller is a member, while the evening meetings were assembled in Gray's Armory.

It was the writer's pleasure to attend two of the most important sessions and to keep in close touch with the work of the entire convention through the daily press. A masterful address was delivered by Dr. Alexander Blackburn of Salem, Mass., on "Our Present Duty in Bible Work." The speaker said that the watch word of his address was "Work with the Bible and not at it." Furthermore he declared that the Baptists and Disciples were the only religious peoples who took the Bible and it alone as their rule of faith and practice. He expressed the desire that the two bodies might be one at no distant date. Dr. Blackburn plead earnestly for the Old Book. "The Bereans," he said, searched the scriptures to see if these things were so. Now, too many of us are searching these things to see if the scriptures are so." In the course of his address Dr. Blackburn said that however much we may differ from the radical school of biblical critics their work is leading people to study the scriptures with new zeal and diligence.

By far the most interesting address from the view point of a Disciple was that of Prof. A. S. Hobart of Crosier Theological Seminary on "Denominationalism, its Scope and Obligations." To the writer the subject seemed something of a misnomer, for the address was simply a presentation of Baptist principles, but a superb presentation nevertheless. The speaker with great power and brilliance showed the reasons his people had for leaving other churches. He touched on three points of divergence! First, ecclesiastical courts; second, false theories of regeneration; and third, the question of baptism. In speaking of the latter Dr. Hobart said that there are just four things to baptism. First, it is an act of obedience, second, a vow of consecration, third, a symbol, symbolizing the great central facts of the gospel, and fourth, baptism is a light house. Under this fourth head he went on to show that as the lighthouse enables the mariner to get his bearings and safely reach the port, so baptism points out to the sinner that in order to be saved he must be merged into Christ, that he must become a new creature in Christ Jesus his Lord. "Baptism," said the speaker, "is an expression of our faith."

Dr. Hobart closed his address by exhorting his fellow Baptists to hold fast

to the principles of their denomination, but that they should saturate their loyalty with the love set forth in Corinthians, the 13th chapter. "Cultivate a spirit of receptivity to new truth," he said. "Baptists have not pumped the well dry." At the conclusion of this address there were calls for P. S. Henson, of Boston, who occupied a seat on the platform.

In a characteristic speech Dr. Henson said: "I don't believe in denominationalism and I don't believe there ought to be any. The church that admits all regardless of conditions of life or race is the church that ought to be preserved. Sects ought to be done away with. I am not especially fond of the name Baptist. We did not call ourselves Baptists, but the world flung it at us and it stuck. Baptists by any other name would be as sound. I think we ought to wear the name Christian and I believe we'll come to it by and by."

On Sunday, May 22, the pulpits of nearly all the evangelical churches of Cleveland were occupied by the visiting Baptist ministers. At the Franklin Circle Church Dr. J. W. Conley of Omaha, Neb., filled the pulpit and after preaching a strong and helpful sermon he sat down with us at the table of the Lord. Mrs. Princess Long then sang a hymn that "dissolved us into ecstasies and brought all heaven before our eyes."

"Behold how good and how pleasant it is for brethren to dwell together in unity."

Cleveland, Ohio.

## As Seen from the Dome.

(Continued from page 734.)

mirers, the whole assembly rising to its feet to give assent.

Now, all these movements, from the Dome, appear to indicate wholesome conditions. Certainly they show a great advance since the new Declaration of Independence by the old Seceder Presbyterian minister, Thomas Campbell, of Washington county, Pa., in 1809, when a Presbyterian grocer hesitated to sell a neighbor kerosine oil to light a Methodist church lest he might encourage the teaching of false doctrine! We have but one suggestion for all these brethren, and that is, in considering plans of union it may be well to consider the expediency of a restoration of the original unity and life of the church as it existed and was taught by the apostles in the New Testament church before the rise of Roman Catholicism or the era of denominationalism. On such a basis we can all stand together, and against such a united church the powers of the unseen world cannot prevail.



Praying is too often a cheap substitute for paying. The man who has no heart to give has no heart to pray. It is impossible to fellowship God in your heart and the world with your money. Do you not know we can not serve God and mammon? If you do not, you will.



### SISTER'S TRICK.

But all Came out Right.

How a sister played a trick that brought rosy health to a coffee fiend is an interesting tale:

"I was a coffee fiend—a trembling, nervous physical wreck, yet clinging to, the poison that stole away my strength because for a fleeting moment it stimulated my weakened powers. I mocked at Postum and would have none of it.

"One day my sister, Mrs. U. S. Showalter, substituted a cup of crisp, hot Postum for my morning cup of coffee but did not tell me what it was. I noticed the richness of it and remarked that the coffee tasted fine but my sister did not tell me I was drinking Postum for fear I might not take any more.

"She kept the secret and kept giving me Postum instead of coffee until I grew stronger, more tireless, got a better color in my hollow cheeks and a clearness to my eyes, then she told me of the health-giving, nerve-strengthening life-saver she had given me in place of my morning coffee. From that time I became a disciple of Postum and no words can do justice to the good this cereal drink can do. I will not try to tell, for only after having used it can one be convinced of its merits." Name given by Postum Co., Battle Creek, Mich.

Ten days' trial shows Postum's power to rebuild what coffee has destroyed. There's a reason.

Look in each pkg. for the famous little book, "The Road to Wellville."

## Profanity.

"Keep thy tongue from evil, and thy lips from speaking guile."—Ps. 34:13.

**Reverence God: His truth profess;  
Take not thy Maker's name in vain.  
Can He hold guiltless lips profane,  
Who sits enthroned in holiness?**

**Reverence Man. Noble and great,  
For highest Heaven his spirit framed,  
Let him be honored, not profaned;  
Dare not corrupt, but elevate.**

**Rev'rence thyself. Keep thy lips clean.  
Speak grace and virtue, truth and right.  
Words foul or false but stain and blight**

**The soul that should be fair, serene.**

**Rev'rence all good. Profaneness breeds**

**The vilest brood that curses earth.  
Pure thoughts, pure words, of heavenly birth,**

**Do rank in Heaven with purest deeds.**

—F. D. Power.



## Midweek Prayer-Meeting.

June 15, 1904.

### BESETTING SINS.

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Hebrews 12:1.

The preceding chapter has been called "the Westminster Abbey of the Bible" because it records the names of the heroes of faith in the old dispensation. Having referred to their achievements and triumphs, the author of the Hebrew letter exhorts us in the language above, in view of so many witnesses, to lay aside every weight, together with our besetting sins, in order that we may run successfully the race that is set before us. The reference here is to the Grecian game of racing, in which the runners, stripping themselves of every unnecessary impediment, would run the race before the great multitude of witnesses, gathered on either side as interested onlookers.

The race set before us is the Christian race, and the whole spiritual universe may be said to be witnesses of our efforts to win the heavenly prize. We are exhorted to disencumber ourselves from every impeding weight and every besetting sin, in order to run in such a race. Instead of dealing with sin in the abstract, let us specify a few particular sins which are sure to prevent us from winning the prize:

1. **Selfishness.** This includes a great many sins, such as avarice, greed, covetousness. No spirit is more antagonistic to Christianity than the spirit of selfishness. The mind of Christ was just exactly the opposite. (Read Phil. 2:5-8.) Unless this mind be in us also, we cannot be disciples of Christ.

2. **"An Evil Heart of Unbelief."** It was this that prevented the first generation of Hebrews that left Egypt from entering into the promised land. (Hebrews 3:12.) The same evil will prevent us from entering into the heavenly Canaan. We must cultivate faith in God and learn to trust Him implicitly.

3. **Worldliness.** John tells us to "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." (1 John 2:15.) We may love all that is true and beautiful and good in the world, but we may not love its wickedness, its lusts of the flesh, its allurements, nor allow ourselves to become so enthralled with material things as to prevent us from running this Christian race. The world and its glory will soon pass away, but the prize for which we run endureth forever.

4. **An unbridled tongue.** If any man thinketh himself to be religious while he bridleth not his tongue but deceiveth his heart, this man's religion is vain." (James 1:26.) Who can overestimate the evil which an unbridled tongue may work? It has blighted reputations, made enemies of friends, broken up families, disturbed the peace of neighborhoods and churches, and even caused war between nations.

5. **Unfaithfulness to the public worship.** (See Hebrew 10:25.) How many of us are neglecting the assembling of ourselves together as the custom of some is? Here is an opportunity for fidelity and for witness-bearing which should not be neglected. It is the beginning of apostasy.

6. **Worry and anxiety.** We cannot

## Spring Medicine

There is no other season when good medicine is so much needed as in the Spring.

The blood is impure, weak and impoverished—a condition indicated by pimples and other eruptions on the face and body, by deficient vitality, loss of appetite, lack of strength, and want of animation.

### Hood's Sarsaparilla and Pills

Make the blood pure, vigorous and rich, create appetite, give vitality, strength and animation, and cure all eruptions. Have the whole family begin to take them today.

"Hood's Sarsaparilla has been used in our family for some time, and always with good results. Last spring I was all run down and got a bottle of it, and as usual received great benefit." Miss BEULAH BOYCE, Stowe, Vt.

**Hood's Sarsaparilla promises to cure and keeps the promise.**

win the Christian race with our minds distracted with cares and anxieties. Jesus knew this when he said to his disciples and also to us, "Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." (Matthew 6:34.)

7. **Weariness in well doing.** It is not enough to run well for a season, and then give up the race. Many preachers, Sunday-school teachers, and other Christian workers, become discouraged because the results of their labor seem to be so long delayed; and yet the Apostle Paul urges us not to grow weary in well doing, "for in due season we shall reap if we faint not." (Gal. 6:3.) Let us sow the seed and patiently wait for the harvest.

**The remedy for these sins.** If we undertake to combat each of these sins in our own strength, we shall fail. There is one remedy and one only, and that is to enthrone Christ in our hearts. To love Him sincerely and devotedly is to come into fellowship with His great plans and purposes, and to be freed from the dominion of these sins which war against the soul. Only "the expulsive power of a new affection," as Dr. Chalmers called it, can drive out from our hearts our besetting sins. As light is the remedy for darkness, water for thirst, and food for hunger, so the love of the true, the pure and the good, as they are embodied in Christ, is the remedy for every evil passion.

**Prayer.** Our Father who art in heaven, we thank Thee that Thou hast called us to run this Christian race, and that through Christ Thou hast enabled us to put away our besetting sins and in His strength to run with patience the race that is set before us. Wilt thou help us thus to lay aside every weight and every besetting sin, and so to run that we may obtain the prize of everlasting life through Jesus Christ our Lord. Amen.

"The Young People's Prayer-Meeting," by Cal Ogburn, is for a similar purpose among the young people who want to do, but do not know how. 75 cents. Christian Publishing Co.

## The Sunday-School.

June 19.

CHRIST RISEN.—

Mark 28:1-15.

Memory verses, 9, 10.

Golden text. "Now is Christ risen from the dead." 1 Cor. 15:20.

### Life and Resurrection.

It was fitting and natural that a life of sacrifice, the whole purpose of which was to exemplify the principles of self-sacrifice, and loving service, should lead to a sacrificial death. But it was equally fitting—one may almost say, inevitable—that such a death should be only a passing episode in that life, and not its consummation. Into one point of burning brilliancy was focused all the radiance of that loving and sacrificial life, and again, like rays of light that have passed through and beyond their focus, it was diffused into a more general illumination. Viewed from one side, that focal point of the divine life in the flesh was the crucifixion. Viewed from the other side, it was the resurrection. Both the crucifixion and the resurrection of Jesus get their meaning, their spiritual value and their credibility from the life of Jesus. The resurrection was no vulgar wonder, no spectacular and vain-glorious display of power. It was a coherent and consistent part of his life.

### The Need of the Resurrection.

It was not only in the highest sense natural that Jesus should conquer death and defeat the tomb, but there was the greatest need that he should do so in a way which would carry conviction to his own disciples. Those who assert that the story of the resurrection is a fiction originated and disseminated by his disciples, do not take into account the reluctance of the disciples themselves to accept it. The crucifixion left them disheartened and scattered. Their lord was dead. He whom they had hoped would deliver Israel had fallen a victim of Jewish hate and Roman tyranny. It was small wonder if Peter's thoughts turned again to his nets, and if the eleven were almost ready to take up their old life where they had left it, with only the regretful memory of those three golden years. What, short of the bodily appearance of their risen lord, could have convinced them that his cause had not ended in failure, and that his death was not the end but the beginning of his work; that it marked not the collapse but the establishment of his kingdom? In the mood in which the crucifixion left them, the disciples were incapable of even imagining anything so good as the resurrection—much less of fabricating a consistent story of it and sealing their testimony to it with years of labor and final death.

### Preaching the Resurrection.

The resurrection of Christ had a far larger place in the apostolic preaching than it has to-day. Peter's first sermon, on Pentecost, hinged on the fact of the resurrection. His audience knew Jesus well enough as an historical personage. They knew of His life and of His death. They had also the expectation of a Messiah who should come as the messenger of Jehovah for the redemption of Israel. Peter's task was to prove that the historical Jesus, whom they knew and whom they had killed, was actually the Messiah whom they expected. To prove this he relied largely upon the fact of



the resurrection. The argument was the same in the other apostolic sermons preached in the early years at Jerusalem. Paul introduced a still larger and richer use of the resurrection of Jesus when he made it the basis for belief in personal immortality for his followers. Christ is now "the first fruits of them that slept," and the first fruits i sto be followed by a harvest. "Because he lives, ye shall live also." This is the burden of Paul's argument in the fifteenth chapter of 1 Corinthians. And it is the meaning of the resurrection which has made it a priceless treasure to the Christian world. As an evidence of the Messiahship of Jesus it is worth much. As a sign that death is but an episode in life, that the victory of death has been turned into permanent defeat, that there is an endless life of blessedness awaiting the followers of Christ, it is worth vastly more.

### Christian Endeavor.

By H. A. Denton.  
June 19.

#### WHAT PAUL TEACHES ME ABOUT RISING ABOVE DISCOURAGEMENT.—2 Cor. 4:7-18

##### For the Leader.

1. Our topic this evening is one in which every one should have an interest. Discouragement is common to all. No life is exempt from it. There is scarcely a day that is not spoiled more or less with its moments of the down-cast spirit. Those who have put their trust in One who is able to keep—the people who believe in and serve God—should not suffer in this way as those who are not believers. We are the children of the Kingdom, and we should not lose faith in our King. Many are the examples, among the followers of the Lord, of power to rise above discouragement. But, of all those who have found out this secret, Paul seems to have exercised this gift beyond all the rest. He suffered more than any other one of the early witnesses of the Lord, and he learned to lean more fully upon his source of help and strength.

##### For the Members.

1. We are not to suppose that Paul reached a point in his discipleship where he was not conscious of the displeasure caused by the many things that came upon him. They had their effect upon him, and he seems to have felt them as keenly as we do to-day, but he did not let them discourage him. He says, "troubled on every side, but not distressed;" "perplexed, but not in despair;" "persecuted, but not forsaken;" "cast down, but not destroyed."

2. So here was a servant of the Lord suffering to the very limit—an ocean of trouble rolling over him, but every time rising and righting himself like a splendid ship in the storm. Who can tell the sorrows of that man? Who can ever know the feelings that must have weighed upon him at times like a mountain? It must be approached only by those who suffer here; it is to be told in heaven. Yet he does not give up. He never talks of quitting. He goes right on. Why this? He says in one place that he knows Him in Whom he has believed, and, further, that he is persuaded that He is able to keep that which he has committed to Him.

3. This, then, is what Paul teaches us about rising above discouragement: Our troubles are not able to overthrow us, if we put our trust in God. If they are not able to prevail against us, why be discouraged? For the sake of Him who will give us the victory, and remembering what He suffered for us, we

are willing to endure, knowing that the reason for this, while not fully manifest now, will be made clear in the life to come. It is part of the plan of the Father. That is, it is made necessary in a world of sin in order that the Father's plans of love may be fulfilled—His plans concerning us. While, in the nature of the case, it is not possible to have the Christian life without these discouragements, Paul believed that the right would triumph, and that the doors of the right would not be overcome.

4. He had faith in his purpose, his plan, his creed, his Ideal. In the face of death it was the same with Paul. He reasoned in verse 14 that the Father who raised up Jesus would raise him up at the last day. They might kill him, but he would live again. He could face the prospects of cruel death with a hope like this. He knew that the only uncertain element in his salvation was his own part. If he did his part, the Father would do His. This must be kept in mind, or we may find ourselves coming into possession of the notion that Paul was a fatalist.—This is not so. There is a vast difference between fatalism and the belief that Paul held concerning the safety of those who put their trust in God. Paul knew that his acts had to conform to a certain standard, or else he was lost. He must be sure that he went in the right way, but he believed, also, that he who did the will of the Lord, would come out all right. Even death was not a defeat, for the power that brought Jesus again from the dead would raise His followers up.

##### Quiet Hour Thought.

Oh, Lord, help me that when I go down into the waters of sorrow and discouragement I may hold thy hand with a firm grip.

##### Daily Readings.

M. - As Caleb did. Num. 13:25-33.  
T. As Moses did. Num. 32:6-19.  
W. As Christ does. Ps. 42:1-4.  
T. As David did. Ps. 42:5-11.  
F. As Peter and John did. Acts 4:1-10.  
S. As Paul did. Acts 27:21-26.  
S. What Paul teaches me about rising above discouragement. 2 Cor. 4:7-11.

### Ministerial Exchange.

Miss Sylvie Keener can be secured for meetings during the summer, commencing June 1, as soloist or leader of song. Address 1312 27th St., Des Moines, Ia.

The church at Mozier, Ill., wants a preacher for one-fourth time. Will pay \$100.

The Central Church, Peoria, Ill., is looking for a young man (single) to become associate pastor with their present minister and preach for their mission at Hewett St. This is a splendid opportunity for the right man to gain experience and do a good work. Address G. B. Van Arsdall.

G. W. Coffman, will preach for one or more churches within reach of St. Louis. Address care M. I. Payne, Old Orchard, Mo.

C. J. Sharp, pastor Hammond, Ind., has been granted leave of absence during July, August and September. During this time he can hold one meeting. Address at Hammond, Ind.

J. Elza Holley, Everest, Kan., would like to hear from churches in Missouri and Kansas in need of a pastor.

Any church desiring pulpit supply or planning to locate a graduate preacher should address The Ministerial Association, Hiram College, Hiram, Ohio, Box 1.

G. A. Hess closes his work at Nora Springs, Iowa, about September 1, and would like a church in eastern Illinois.

### HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

#### What To Do.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the "St. Louis Christian Evangelist." Don't make any mistake, but remember the name, Swamp-Root, Dr Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

or western Indiana. He has had about five years' experience and can furnish references.

Wanted at once, a minister at West Rupert, Vt. Can pay \$600 and perhaps better for a good man, parsonage included. Man with family preferred. E. P. Flower, Rupert, Vt.

W. A. Roush, who has had a vacation granted him of a few weeks, would like to hold a meeting some time the last of July or August. Will make terms very moderate. Address, 502 E. Vine St. Mt. Vernon, Ohio.

### "Room Up Front."

In the jammed and jouncing street-car I was hanging to a strap,  
Trying hard to keep from sitting in some total stranger's lap;  
Every time we stopped, some others scrambled hurriedly aboard.  
While in tones that thrilled with earnestness the blue-clad man implored:  
"Oh, there's plenty room up front there, if you'll move along and hunt—  
Step a little lively, people, for there's Room Up Front."

If we'd heed that little lesson as we struggle day by day;  
Toiling onward and molling onward in a dull, half-hearted way;  
If we'd make a resolution that we'd do our work so well  
That unless the others hustled we'd be certain to excel,  
We would feel a lot less crowded as we do our daily stunt—  
If we'd "step a little lively" there'd be Room Up Front."

Room Up Front."

—Baltimore American.

### SUMMER IN MICHIGAN.

This is the time to plan your summer vacation. Michigan is the place you are seeking. Send name and address to H. F. Moeller, G. P. A., Pere Marquette Railroad, Detroit, Michigan, for booklets "Michigan Summer Resorts" and "Michigan East Coast Resorts."



## Our Budget

—We are receiving many compliments for our Convention Number, although it was only a starter.

—We have a few extra copies on hand which we will gladly supply on request to those who may wish to distribute them in their congregations or among their friends who are not readers of the paper.

—The postponement of the dedication of our World's Fair building one week on account of the rain, gives us time to get our exhibits in better order and to collect additional funds to pay for the building. See further notice elsewhere.

—Our Missouri State Convention which convenes at Carrollton June 17-22, should be one of the largest in our history, combining as it does the Missouri Christian Missionary Society, the C. W. B. M., the Sunday school and the Christian Endeavor Convention. We look for an old time rally of Missouri Disciples, and for such an enthusiastic convention as will send all our general interests forward with accelerated speed.

—The rains of the past week have interfered materially with plans and programs, and especially with the planting and sowing of the farmers. But let us be patient, for both in material and spiritual things we shall "reap in due season if we faint not."

—A great many strangers are now in the city, and among them a liberal representation of our members whose presence in our churches on Sunday makes a notable addition to our audiences. In one of our churches last Lord's Day there were more visitors from abroad than resident members, in the congregation. Besides several states, England and the Hawaii Islands were represented.

—The Christian Endeavor Hotel, near the World's Fair, dedicated its new and large auditorium on Tuesday evening of this week with appropriate exercises. We are glad to learn that it is receiving a large patronage from the Christian people of the country.

—If for any reason your Sunday school did not observe Children's Day on last Lord's Day, see to it that it is not omitted on next Lord's Day, or a later Sunday. We have not yet reached the limits of our possibilities in this direction by a long ways.

—Hufford, Kansas, has called G. W. Alford for another year.

—J. C. Hanna, of Laurens, Ia., has received a call from Pawnee, O. T.

—Colby Hall, of New York, is to begin work at Hillsboro, Texas, July 1.

—Hopedale, O., has E. F. Sergissor, of Rochester, N. Y., for its new minister.

—The church at Terrell, Texas, has extended a call to N. J. Wright, of Paris, Ill.

—S. A. Ennefer, of Edinburg, Ill., enters upon his new field of work at Princeton, Mo., next Lord's day.

—President Hieronymous, of Eureka College, is to deliver the Commencement address of Butler College on June 23.

—"The convention number of the Christian-Evangelist is received. It is a very fine number, good in every way." Helen E. Moses.

—The illness of Bro. Aten's wife has necessitated his tendering his resignation at Van Buren, Ark., to which place he had recently been called.

—A. R. Adams delivered the memorial address at Fairfield, Iowa, this year and had it published in full by the city press.

—The Sunday-school at Hopkinsville, Ky., raised \$208 Sunday, May 29. This was an increase over last year of \$47.00. Thos. W. Long is the Superintendent.

—Recent improvements in the church property have added materially to the appearance of the Augusta, Ga., church over which Howard T. Cree now presides.

—R. N. Hopkins, state Sunday-school evangelist of Kentucky, speaks enthusiastically of the unity, co-operation and progress of the four congregations in Lexington.

—The Children's Day offering starts well. There is every indication of a decided gain in the offerings. The Sunday-schools should be prompt in forwarding their contributions.

—"I held three services and rode 30 miles to the baptism of a new convert." This quotation from J. A. Holton, in California, seems to indicate that the day of the circuit rider is not over.

—L. A. Chapman of Grand Valley, Ont., has just given his illustrated sermon lecture on "Altar Stairs" to a crowded house. He is to give the address at the Odd Fellows' anniversary next Lord's day.

—W. S. Dickinson, of Cincinnati, and Frank Coop and wife and daughter, of England, have been spending a few days at the Fair, and worshipped at the Central church in this city on last Lord's day.

—Bro. T. M. Westrup has commenced the translation of Farrar's "Life of Christ." Such a work translated into Spanish ought to prove of very great assistance to the evangelistic work in Mexico.

—Three hundred and fifty students have been at Hiram College during the year. The graduating class numbers thirty-six. President Wakefield will preach the Baccalaureate sermon on June 19.

At the Delphic Semi-Centennial, Prof. Dean will read a history and Robert Moffett and others will speak.

—A prominent man will address the class on commencement afternoon, June 23, if political duties do not imperatively forbid. All friends of the college are cordially invited to be present.

—President W. E. Garrison, of Butler College, occupied the pulpit of the Central church, Indianapolis, last Lord's day, while A. B. Philpott preached the Baccalaureate sermon for Kentucky University.

—W. J. Lockhart, who has done a fine work at Fort Collins, Col., having increased the membership very largely and wiped out the debt, has resigned for health reasons. He goes to Des Moines for the summer.

—Twenty-three evening addresses were sufficient to organize a church with 27 members at Presho, S. Dak. This church will co-operate with Oacoma, S. Dak., in securing a pastor. W. J. Dodge was the evangelist.

—B. W. Huntsman and wife of Adrian, Mich., expect to leave in July on a visit to his parents in Melbourne, Australia. He will preach at the Grote Street Church, Adelaide, until the end of the year. His successor at Adrian has not yet been chosen.

—Mrs. Alderman, of the Mexican mission, her children and Miss Eubank have left for their visit to the states. They were quarantined at Saltillo. Mrs. Alderman will attend the Texas state convention and deliver an address on "The Needs of Mexico."

—Geo. W. Ranshaw spoke at Broadway Christian Church, Van Buren, Ark., on Sunday. He passed through St. Louis to see our World's Fair building.

—J. C. Coggins having become president of the College at Waynesville, N. C., J. J. Harper has been elected president of Atlanta Christian College.

—Cephas Shelburne, of Huntington, Ind., delivered the literary address before the graduates of the Roanoke, Ind., schools; and the baccalaureate sermon to the graduates of the Huntington High School. The sermon was published in the daily papers.

—O. A. Ishmael, Drexel, Mo., has just paid a visit to his old charge at Haden's Grove, Henry Co., where he ministered four years. He reports having had a good time, the church, under Bro. Scott, in a growing condition, and three confessing on the occasion of his visit.

—The union question is to the fore in Canada. Dr. Allison, a prominent Methodist, thinks it possible. The Presbyterian general assembly will discuss it, and Baptists and Free Baptists in the Maritime provinces, as our correspondent intimates, are almost agreed to unite.

—At a union meeting of the ministers' association in San Francisco, representatives of the denominations told what Jesus would protest against in their denominations were He present to-day. We shall look forward with some degree of interest to a fuller report of this meeting.

—The receipts for Foreign Missions during the month of May amounted to \$14,468.27, a gain over the corresponding month last year of \$3,078.15. The churches, as churches, gave \$10,024.99, a gain of \$3,310.25. It is hoped there will be a large gain from the Sunday-schools during June.

—R. H. Bateman, pastor at Whittier, Cal., speaks very highly of R. L. McHatton who has just closed a meeting there. Under his preaching he says, "rubber necks are not at all popular, neither the snapping of watches nor gazing at the clock on the wall. He demands and has attention to the front."

—The members at Newark, Ohio, are eagerly looking forward to the dedication of their new church. The pastor has been compelled to give much of his time all along to the innumerable details connected with the building of the new church. All are anxious to have the entire cost provided for by dedication day.

—The Missionary Intelligencer for May contained the address delivered at the great Missionary Rally in Buffalo by Dr. Anson G. Chester, upon "The Dignity of the Missionary Enterprise." Bro. Chester ought to feel complimented, that an expert judge like Mr. A. McLean regarded his address as worthy of special publication.

—The last Sunday in May was a great day at the West Side Church in San Francisco. The new house of worship which was dedicated is a magnificent structure, and considering the history of the church and its small beginning only a few years ago, no praise can be too great for those who have brought about such a result. Among those most deserving is Wm. A. Gardiner.

—The church at Washburn, Ill., will observe the fortieth anniversary of its organization with special exercises on June 26. The former pastors and others are requested to send greetings. The church has given five ministers of the word to the brotherhood. Bro. H. H. Jenner writes that it will be a joy to have any or all of these present. There were seven additions to the church by primary obedience in May.



—J. P. Crank writes that W. G. Heamer, who has been associated with Christian scientists, has joined our church at Minden Mines, Mo. He is a man of experience in the ministry and was known by Bro. Crank fourteen years ago. "He will be a great help to this part of the country. He is preaching half-time at Minden and the other half at Moundville, Mo., where his home will be."

—The \$20,000 pipe organ for the new Thomas concert hall in Chicago has been awarded to the firm of Lyon and Healy of that city. It is especially designed for orchestral work and has many new features, among which are an electro-pneumatic action and a movable key-desk. The organ is to be set up ready for use by Nov. 1. Among orchestral organs in present use it will be second only to that in the auditorium in the same city.

—In view of the convention at North Yakima, it is interesting to note that more of our churches in Washington have held protracted meetings this year and more have regular preaching than ever before. Last year about one-third of the preachers in the state resigned, while this year only a few have done so. The reports presented will show an average net gain probably of more than 25 per cent. in membership. The missionary spirit is growing.

—The receipts of the American Christian Missionary Society from our churches, during the month of May, show an increase over the same period last year of \$1,508.41. Among the more than 900 churches contributing 376 made no offering last year. This is a very pleasing advance. But, it is essential that none of our churches that gave last year, should fail to do so this year. Their loyal support in the raising of the \$200,000 for this work is necessary.

—In a letter from Sister Helen E. Moses, corresponding secretary, C. W. B. M., received too late for mention in our last issue, she says, speaking of the convention in St. Louis next October: "India, Mexico and Porto Rico will have representatives on our program, also our home field, with the negro and mountain schools and the university Bible work. We expect a strong and interesting program." Our sisters never fail in giving us an interesting program and we expect that the coming one will be especially good.

—We have received one of the new maps which are being sent out by the Board of Church Extension this month to the preachers to be hung in all the churches. It is a striking exhibit of the wonderful work done by this board during its fifteen years and a half of history. The map came in a tube in good condition and now adorns our office. The map is sent out to be hung in your church for all the people to see. If you want a second one for your own study the board will no doubt gladly mail you another. Try it by sending a card to G. W. Muckey, 600 Water Works Bldg., Kansas City, Mo.

—In sending his contribution of \$50 for the World's Fair Pavilion. Bro. C. C. Chapman, formerly of Chicago, but now of Fullerton, California, says: "I am sure this is a worthy enterprise and I commend the spirit which inspired it. Let the thousands at your great Fair ask the question, 'Who and what are the people calling themselves Disciples of Christ and their church the Christian Church, and find right there at least a partial answer. Thus this will prove a great educational feature, and helpful in many ways.' What we need is more men of public spirit, who have regard for the wider interests of the kingdom of God.

Those visiting the Fair, and wishing to go to the pavilion of the Christian church, may take the intramural railway, going east or west from the terminal near the main entrance, and get off at Station 12, and walk north about the distance of a city block. Be sure to attend the dedication next Saturday, June 11, 3 p. m. Let us make it an occasion.

—L. L. Carpenter has dedicated the beautiful new house of worship at Elizabethton, Tenn. He reports the minister, Bro. Buck, "a Godly man, a splendid preacher, a good pastor." There were 3,000 in attendance at the dedication and 15 preachers among them. It was the greatest day the old city had had for many years. Milligan College is only a few miles away, and is in a prosperous condition, doing much educational work for young men for the ministry.

—The beautiful new brick church at Whitesville, Ky., has been dedicated, R. H. Crossfield, of Owensboro, Ky., preached the sermon and assisted in raising the amount of the debt. The church is easily the best and most commodious of the Protestant churches of the county outside of Owensboro. Its seating capacity is 600. The fixtures and appliances are the very best. The amount of the debt was \$2,650 and a little over \$3,000 was raised. A bountiful basket-dinner was served to the 3,000 or more people in attendance. Bro. H. C. Ford, of Nebo, Ky., is the efficient minister, and it was largely through his business ability and enthusiasm that the church was erected.

—The Englewood Church of Christ, Chicago, have for some time been of the opinion that they had secured a lot for their new building. This was on the corner of Stewart Ave. and 67th. The money was raised but the parties owning the property failed in "delivering." The congregation, however, are congratulating themselves on having just come into possession at a bargain, of a beautiful property on the same avenue only one square north of the corner referred to. It has a frontage of 100 feet by 175 feet in depth with a stone church occupying 60 feet and on the remaining 40 feet a two-story frame dwelling. On the rear of the lot stands a frame chapel connected with the church building proper, which latter was erected eight years ago. The Cumberland Presbyterians, whose congregation was recently united with the First Presbyterian Church, South, of Englewood, have sold it to the Christian Church and their present church property will apply as part payment. The work of remodeling will at once be begun and it is hoped that the premises will be ready for occupancy some time in July.

### An Old-Time Missouri Rally.

Let us make the annual convention at Carrollton, June 17 to 22, an old time rally of Missouri Disciples. It will be the first meeting together of our united forces in one convention, and it should be a gathering of unusual interest, magnitude and enthusiasm. Let us show how essentially one and how heartily in agreement, are the different departments of our work in the state—State Missions, Christian Woman's Board of Missions, Christian Endeavor and Bible-school work. The young and old, male and female, preacher and lay worker, will meet together and each rejoice in the presence and work of the other.

No side-show like the World's Fair should be permitted to interfere with that convention of Christian workers en-

gaged in the King's business. What more delightful season of the year is there for holding a convention than the month of June? It will be worth while to make the trip, just to see old Missouri with her fields of waving grain, her young growing crops, her green meadows, starred with daisies and dandelions, her forests robed in fresh garments of summer, and her gardens aflame with June roses. And then Carrollton is one of the older Missouri towns inhabited by a prosperous and hospitable people, who will extend to all a hearty welcome.

There is need, too, in every department of our work in the state, of the fresh impetus that will come from a large and enthusiastic convention. Great demands are made upon the Christian churches of Missouri and great problems are before us. A people numbering 175,000 or more, in the State, have weighty responsibilities. Let us go to Carrollton in a mighty throng from all sections of the State, and lift still higher the banner which we bear, and impart new vigor to all the departments of our work. But let us go in the spirit of prayer and of devout consecration to the Master's work.

### Dedication of Our World's Fair Pavilion.

The incessant rains of last week, deranging the street car service on Saturday and rendering the grounds about the building wet and uncomfortable, caused us to postpone the dedication of our World's Fair pavilion, one week from the day and hour fixed. Bro. Z. T. Sweeney was present, according to agreement, but returned home on Saturday on learning of the postponement. He will be with us next Saturday, when everything, we hope, will be in readiness for the dedication. A leakage in the roof rendered the building unsuitable for use on last Saturday, but this has been remedied and if the weather should be unsuitable for outdoor services, they will be held inside the building. We urge upon our members in the city and those who may be visiting us at that time, and all who are within easy reach of the city, to attend the dedication on next Saturday, June 11, at 3 o'clock p. m. It will not make a very favorable impression if only a corporal's guard is present on the occasion. Meantime we hope that all who have not yet paid their pledges to this enterprise, will do so, if possible, by that date. There should be further contributions, however, over and above those pledged in order to enable us to dedicate the building free of debt and to assist in its maintenance and in free tract distribution. We are glad to acknowledge the following sums received since last report:

C. A. Young, Christian Century,	
Chicago, Ill.....	\$25.00
Englewood Church, Chicago.....	15.00
C. C. Chapman, Fullerton, Cal....	50.00
Irving Park Church, Chicago.....	5.50
King's Daughters and Rose St.	
Church, Chicago.....	2.00
First Church, Chicago.....	10.00
Amount acknowledged last week.....	2,984.00
Total received to date.....	3,091.50

This still leaves a deficit on cost of building of \$958.50 and should be provided, for, promptly, with an additional sum for carrying out the purposes of the building. Not less than \$5,000 will be required for all purposes before the end of the Fair.

Thanking all who contributed to this work, we fully trust the brotherhood to furnish the additional amount needed.

In behalf of the Committee,  
J. H. GARRISON, Chairman.



## Seventeen Outgoing Missionaries.

A conference of outgoing missionaries with each other, the members of the board and a few friends of missions was held in Cincinnati on Wednesday and Thursday, June 1 and 2. There were present at the conference seventeen missionaries who will go into foreign fields next September under the auspices of the Foreign Christian Missionary Society. Eight of these are returning after furlough; nine are about to begin their missionary work.

It was a rare privilege to be present and speak to such a gathering. It was a group of strong men and women—strong in Christian faith and devotion, strong in intellectual endowment and equipment, strong in an abounding and exuberant joy in their work. The young men and women are all college graduates. They are people who would be conspicuous in any company for culture, intelligence and strength of personality. Surely we are sending our best to the foreign field.

It was a most cheerful assembly. Not a word was said about the "sacrifice" that they were making. There were no regrets. They could not have been happier about it if every one of them had been going with a princely salary as an ambassador to some splendid court. Those who were going back to fields where they had spent seven or seventeen years were as joyous as those who were going out for the first time. The joy of the occasion found its most hilarious expression when a company of twenty-five missionaries and friends sat down, on Wednesday evening, in the home of Bro. F. M. Rains, at a dinner table which stretched through the dining room and away into the parlor.

This was the first time that our board has held such a conference with outgoing missionaries. The value of it is obvious. It gives opportunity for personal acquaintance among missionaries who are going to different fields, and between the members and officers of the board and the missionaries. It enables the new missionaries to take counsel with those who have had experience.

The following missionaries who have been on furlough attended this conference: Mr. and Mrs. W. P. Bentley, of Shanghai, China; Mr. and Mrs. Frank Garrett, of Nankin, China; Miss Bertha Clawson, of Osaka, Japan; G. L. Wharton, of Jabalpur, India; and Dr. and Mrs. E. A. Layton, of Bolengi, Africa; who are now going to China. The newly appointed missionaries who were present were: C. S. Settlemeyer, Miss Nancy Cockrell, D. E. Dannenberg, Miss Meacham, and Justin E. Brown, who go to China; R. D. McCoy, W. H. Erskine and Miss Virginia Stewart, who go to Japan; and C. E. Benlehr, who goes to India. All of these, both old and new, will go to their fields in September of the present year.

The program for the sessions of the conference was as follows:

### WEDNESDAY JUNE FIRST.

9:30 a. m. Devotional Service, "Prayer," A. M. Harvuot. Address of Welcome, Miss Mattie M. Boteler. "The Missionary Calling," C. L. Loos. Discussion led by W. P. Bentley. "The Distinctive Aim of the Missionary," F. M. Rains. Discussion led by Frank Garrett.

2:00 p. m. Devotional Service, "Faith," J. N. Green. "The Intellectual Life of the Missionary," W. E. Garrison. Discussion led by S. M. Cooper. "The Spiritual Life of the Missionary," I. J. Spencer. Discussion led by P. Y. Pendleton.

### THURSDAY, JUNE SECOND.

9:30 a. m. Devotional Service, "Love," D. E. Dannenberg. "The Missionaries in their Relation to Each Other and to the Society," A. McLean. Discussion led by Miss Bertha Clawson. "Lessons of Seventeen Years as a Missionary," G. L. Wharton. Discussion led by Mrs. E. A. Layton.

2:00 p. m. Devotional Service, "The Life Hid with Christ in God," C. S. Settlemeyer. "The Missionary's Care of Himself," Dr. P. T. Kilgour. Discussion led by Dr. E. A. Layton. "The Assured Success of Foreign Missions," J. A. Lord. Discussion led by W. F. Smith.

8:00 p. m. Public Reception at the Central Christian Church. Short addresses by the missionaries.

W. E. G.



Mrs. Princess C. Long.

We are glad to furnish our readers in this number a picture of our widely known and popular songstress, Mrs. Princess C. Long, late of California, but whose address is at present Paris, Ky. Our readers will remember the recent letter of commendation in our columns from Bro. J. W. McGarvey of Sister Long and her singing. She was reared in the Methodist Church and remained there until fifteen years ago. She was educated in music for the operatic stage and sang there until she found "a more excellent way" to use the voice which God had given her. No doubt the training she received, however, has enabled her to use her voice to the best advantage and to stand the large amount of work she has been able to do in conventions and in evangelistic services. In a personal letter to the Editor she says: "It grows more and more easy to sing. This is perhaps due to the fact that I am now working for the right Master. My ambition is not to be known simply as a singer, even by our own brethren, but as a worker and an inspirer of young singers whose life is still before them, and who have not the responsibilities, loves and anxieties of a home and family, that they may see the glory of this work and its superiority over an operatic career." She cherishes the hope that later she may be able to do something in training younger singers for the kind of work she is doing.

There is a quality in the singing of Mrs. Long—a magnetic element, or whatever one may please to call it—that seizes the popular heart, and that makes her unusually popular. Her singing at our great national conventions has introduced her quite generally to the

brotherhood, and she is in great demand at conventions and in evangelistic meetings. We anticipate the pleasure of hearing her on the platform of our great music hall in St. Louis during our national conventions next October. We have the promise of something from her pen, later, on the subject of religious music and singers.

## Washington Christian College.

The commencement exercises of Washington Christian College were held at the Vermont Ave. Christian Church on June 1. Rev. B. A. Abbott, of Baltimore, made a brief speech to the graduates that was well received.

Dr. Daniel E. Motley, president of the college, presented the diplomas and delivered an address on education. He said Christian colleges need to be fuller and stronger in their work, launching out for all that truth is.

Dr. Motley defined his idea of a college:

"I should like to see one educational institution in America thorough and strong in its educational work, and standing solidly on the principle of Christianity. An institution not ecclesiastical, not religious, not denominational, not orthodox, not unorthodox, but exactly Christian as Christ was Christian. Christian, added to by nothing, subtracted from nothing, multiplied by nothing, divided by nothing.

"And I should like to see this institution stand in manner and in claim not arrogantly, neither apologetically, not sanctimoniously, neither tamely, not historically, not theoretically, but simply Christianly—that is all. Christian education, in its very nature, without any discussion about it, contains something that Roman or Grecian or English education does not necessarily contain, and that is life.

"Did you know that a person cannot possibly be Christian educated without having it in his life? Hear me, intellect cannot hold life, only life can hold life. What we need is Christian education."

## Commencement Exercises Texas Christian University.

A great day has just closed at T. C. U. 18 ladies and gentlemen received the degree A.B., and two received the degree A.M. Of this number seven are preparing for ministerial and missionary work. The special departments were also well represented by graduates, so that in all 83 diplomas were presented at this commencement.

The class address was delivered by Judge A. E. Wilkinson, of Austin. It was a model for clearness of thought, and was intensely practical. The address takes rank with the best of its kind.

Pres. Zollars, in his usual happy vein, presented the diplomas and conferred the degrees. Addison and Randolph Clark each gave a word of greeting to the great audience, and amid the profusion of flowers, gold medals, and congratulations, T. C. U.'s best commencement day passed into history.

The institution gained this year 42 per cent in attendance over last year, making the enrollment 428. The students represented 10 states and three nations. Great things are expected next year. The faculty has been enlarged by the addition of five or six teachers, and efforts are being made to provide additional boarding facilities. The star of Texas Christian University is growing brighter every year, and Pres. Zollars and his co-laborers are happy.

FRANK MARSHALL.

North Waco, Texas, June 2.



# News From Many Fields

## Georgia.

The cause in Georgia is showing unmistakable evidences of progress. We now have two very efficient evangelists in the field. W. J. Cocke, the regular state evangelist, has endeared himself to all whom he has met. He has conducted successful meetings at Tallapoosa, Fitzgerald, Tonnelle and the First Church, Atlanta. William B. Shaw, our gifted Sunday-school and Endeavor evangelist, is winning the confidence and support of the people wherever he goes. He spoke to large and appreciative audiences in Rome last Sunday, and delivered his fine stereopticon lecture "Scenes in the Life of Christ" on Tuesday evening to a large audience. Standing room was at a premium while many were turned away.

Howard T. Cree, new pastor of First Church, Augusta, is making remarkable strides forward in the work at that place. The church is manifesting new life along all lines.

J. H. Hughes, of California, has accepted work with the splendid First Church at Macon and has entered with enthusiasm upon what promises to be a prosperous pastorate.

S. B. Moore, pastor of First church Atlanta, is directing the work successfully with a master's hand. The church in addition to \$2,720 paid on new church lot, raised \$554 for state work. All are jubilant over the contemplated Tabernacle soon to be erected.

Our veteran R. Lin Cave, pastor West End Church, recently closed a very successful revival. He was ably assisted by his son Robert L. Cave of Clarksville, Tenn.

J. E. Spiegel, minister at Sandersville, raised \$200 for home missions. O. P. Spiegel, general southern evangelist for the American Board, will hold him a meeting this summer.

Under the ministry of A. R. Miller, the work moves on nicely at Savannah. Our work in Rome is in better condition than it has been in some time. The administration of Bro. Lavender, our mayor, is eliciting the highest praises of all. He and council have pushed the questionable dives of varied promiscuity beyond the city limits.

Sam Jones and Geo. Stewart open up a tent meeting on our popular street, 2nd Ave., on the 5th Sunday. As the tent is only one lot removed from our church we will give way at nights.

ERNEST MOBLEY.

Rome, Ga.

## Texas.

The San Marcos River camp meeting will be held at Fentress in Caldwell County, beginning Friday, June 24, and continuing seventeen days. The location of the camp ground is about equal distance from San Marcos, Lockland and Luling and immediately on the San Marcos River—one of the most beautiful streams in America—shaded by beautiful oak trees and surrounded with Bermuda grass, lighted by electricity and furnished with water works.

The committee on arrangements has provided every convenience for the comfort of the great number of people who will attend. The bread and beef will be cooked on the grounds. Restaurants will furnish meals for those who do not care to do their own cooking; tents will be on the ground to rent; three dairies will furnish the milk and butter; bathing booths will be placed in the river,

and in fact everything for convenience and comfort that can be found in a city. The large tent will be lighted by electricity and seated with as comfortable seats as can be found in any of our best churches. The preaching will be done by B. B. Saunders, and R. R. Hamlin, and the singing will be led by Prof. E. M. Douthit, assisted by a strong chorus of five hundred voices.

The church at Beaumont, where Evangelist Scoville recently held a fine meeting, is planning to build a church commensurate with the demands of the city and the numerical strength of the church.

B. J. Waugh is in a fine meeting at Port Arthur with 67 additions the last heard from. He writes that the church there wants a pastor. Who will go? Write to B. J. Waugh, Longview, Texas.

R. H. Simmons has just closed a fine meeting with the church at Plainview in which there were about 50 additions. D. C. Brown, from the Methodist church, recently baptized by Dr. J. W. Lowber of Austin, has accepted the pastorate with the church at Jennings, La. Colby D. Hall begins pastoral work with the church at Hillsboro June 1, and Edwin D. Hammer with the church at Kaufman the same date.

The church at El Campo, which the writer organized in February last, is building a church house which will be completed about July 1st.

B. B. SANDERS.

Austin.

## Kentucky.

The baccalaureate sermons of Campbell-Hagerman and Hamilton Colleges were delivered Sunday, May 29, in Lexington. The former was preached by Prof. B. J. Pinkerton in the Central church, and the latter by H. D. C. MacLachlan in the Broadway church. These institutions are both in a prosperous condition and have just closed a very successful year's work.

H. C. Garrison, of Danville, is assisting his brother, C. L. Garrison, in a meeting with the church at Newport. R. H. Crossfield of Owensboro, has been assisting W. T. Wells in a splendid meeting at Bowling Green. At last reports there had been 31 added. Z. T. Williams, of Montpelier, recently assisted R. A. Staley in a meeting at Burkesville, which resulted in 8 additions, 3 by primary obedience. R. B. Neal, of Eastern Kentucky, is in a splendid meeting at Fullerton, with fifteen added at last reports, and a church organization in prospect. W. C. Gibbs, of Ludlow, recently assisted H. C. Runyan in a short meeting at Latonia, which resulted in 4 additions, 3 by confession and baptism. The meeting recently held by J. H. Stambaugh at Valley View, Madison Co., closed with 32 added, 26 by confession and baptism. E. L. Powell of Louisville, has just closed a good meeting at Union City, Ind. J. L. Hill is the regular minister at this place. Milo Atkinson has been supplying the pulpit of Geo. A. Miller, of Covington, in his absence on his European trip.

The twelfth district convention will be held at Maysville, June 29, 30. H. W. Elliott, R. M. Hopkins, R. M. Giddens, J. A. Lord, ex-Congressman Pugh and W. G. Dearing are among the speakers who will take part on the program. These district meetings are very helpful and are resulting in much good.

W. T. Brooks, of Ladoga, Ind., with J. Lawrence Sapp as singing evangelist, has just closed a very successful meet-

ing at London, with 40 added. W. J. Loss is the regular minister of the church. Two more additions at our regular services here since our last report, both by confession and baptism. The commencement exercises of the Kentucky Female Orphan School of this city were held on the 24th of May. There were sixteen graduates. This institution has just closed a very successful session.

GEO. W. KEMPER.

Midway, Ky.

## Strengthening the Cause in the Northwest.

We believe that Billings, Mont., is a strategic point in which to plant the Primitive Gospel. We believe that it is destined to become one of the important cities of the West. It is generally conceded that three conditions are required to assure the permanent growth of a city, namely, tributary resources, transportation facilities and energetic citizens. Add to these a favorable climate and there remains no question as to the success of that locality.

Billings is situated in the center of an immense valley surrounded by rugged hills that protect from the fierce storms of other localities and yet are open to the warm Chinook winds from the west. Last winter while our neighbors in the eastern and central states were in the grasp of storm or flood, we were usually enjoying bright, sunny days.

No resource will compare with an agricultural country in assuring permanency to a city. Farms are not shut down by hard times and cannot be closed by strikes and lock-outs. And in a country where the farms are irrigated, harvest is practically as sure as seed time. To the west of Billings are some 75,000 acres under irrigation. For these ranches practically all the supplies come from the wholesale and retail stores in this city. The Billings Land and Irrigation Co. is engaged in constructing a fine canal to water some 30,000 acres of bench land beginning within one and one-half miles east of the city limits. This proposition is declared by a host of eastern land men to be the finest they know of and the terms and inducements are such that its early settlement is unquestioned. This increased cultivated area will bring many hundred families.

On the 27th of April of this year, President Roosevelt signed the bill which provides for the opening for settlement of 1,100,000 acres of the Crow Reservation. This immense tract is just across the Yellowstone river from Billings and embraces 125,000 acres of land that can be irrigated from the unfailing Yellowstone. Big Horn and other rivers. Government engineers are now in the field inspecting the various irrigation projects offered there. For some time past, the federal government, has had irrigation experts working in the Lake Basin country, which under irrigation would add half a million acres to the resources tributary to Billings. Besides all this, there stretches in nearly every direction and in almost unlimited extent, grazing land, much of which will doubtless grow grain. From this immense range, come countless cattle and sheep till Billings has become the greatest wool shipping point in the world.

Billings is a division point on the main line of the Northern Pacific. Here the great Burlington system has its western terminus. Thus equipped, we are pre-



pared to compete in the markets of the east, the west and the south.

That her citizens are enterprising, scarcely needs stating. The sons of the west have their greatest heritage in their vigorous health, their indomitable energy and tenacity of purpose.

In view of these facts, we believe it is highly important that our cause be firmly established here and to that end we propose exerting our best efforts. We believe that the work here is of such importance that it will justify and require the securing of an able man as minister. In the last month and a half we have purchased an organ and four dozen hymnals and paid \$120.00 for preaching services, including a two weeks' meeting. This has been done without aid from any but members. While we shall require help from the board as soon as we secure a permanent pastor, it is the purpose of the church to be entirely self-supporting in a very short time. A very efficient ladies' aid society has been of much assistance in social work and in contributing to the church funds. They have announced it as their policy to refrain from "Pay Socials" and fake schemes but to give full value at all times.

W. W. CLARKE.

### The New Church Extension Map.

Early in June the Board of Church Extension is mailing a beautiful large map in colors, to all the preachers in our brotherhood whose addresses they have. If any minister among us does not receive the map it will be because the board has not your address. We try to keep a complete mailing list. But in the best regulated office some addresses will be lost en route. If you do not receive the map by the last of June send a postal card to G. W. Muckley, 600 Water Works Bldg., Kansas City, Mo., and the map will be promptly mailed to you. Several thousand of these maps will be at the Disciples' building at the World's Fair.

The map is the best and most attractive exhibit of Church Extension ever sent out by this board, and will be highly useful in educating the people on our Church Extension work. It contains brief statements in explanation of the work and its progress. People can catch the field at a glance. When once seen it is an object of attraction and where it has been put in churches, as an experiment, groups of interested and inquiring people gather round it and their attention is riveted at once and they do not leave it without understanding it. It is plain and self-revealing.

The map is prepared and sent out at some cost to the Board. It costs the brotherhood contributing to this fund, not a cent. It is paid for out of the interest paid by the mission churches borrowing the money. It is sacred money and the maps are sent out to increase interest in the Church Extension Fund which has done so much to house our homeless brethren. The preachers will therefore count it as doing a favor to Christ and His homeless brethren when they place the map in a prominent place.

If you are preaching for two or more churches, send for as many as you need. One should be hung in each church for which you preach. It is intended to prepare the hearts of the people for the September offering for Church Extension. It should hang before them as an object lesson of the possibilities of this work and its great needs. 360 homeless missions applied for aid last year and your Board of Church Extension could answer but 86. We need to arouse a great and abiding interest in this work. This is the object of the map. Will you surely help your board?

The board paid seventy dollars for seven thousand cards, one for each preacher, or correspondent, where a church has no pastor. Don't throw away the card. Use it to order literature. The order should come to our office soon so that our printing can be done at once and in one or two big orders. Your literature will be mailed early in August free of charge, with the understanding that it will be used to get as good a Church Extension offering as possible or distributed for educational purposes.

### The South Kentucky Convention.

The South Kentucky Association met at Corydon, May 23-26. Preceded by the most successful meeting of the District C. W. B. M. in years the small attendance was disappointing. In contrast the addresses were exceptionally good. Remarkable were the addresses of R. H. Crossfield and Harvey B. Smith, of Princeton, Ky. Mr. Smith has recently entered this section of Kentucky but has already entrenched himself in our affections. The handling of his theme, "Enlarged Vision" was strong and forcible. A. McLean, G. W. Muckley and H. G. Hill were with us. Leonard Dougherty led the singing.

The outlook for the South Kentucky work is hopeful. The treasurer's report shows a reduction of indebtedness. The old executive committee was re-elected, J. W. Gant, who has so long and self-sacrificingly stood by the work under unfavorable conditions declined any further official connection with it but was induced to serve for a while longer, until an evangelist can be secured. With a new evangelist in the field the work is expected to recover its old-time vigor. J. W. Ligon was host and a fine one. R. H. Crossfield, Owensboro, was elected president. Geo. C. Long, Hopkinsville, treasurer, and Harvey B. Smith, Princeton, recording secretary.

ROGER L. CLARK.

### Maritime News.

Howard Murray, who supplied for five weeks at Coburg St., St. John, reports one addition at Silver Falls, a little mission about three miles from the city.

J. F. Floyd has made a good impression. The brethren of Coburg St. are hopeful, and we feel confident that if they stand by Brother Floyd he will lead them to victory. Bro. F. D. Zimmerman, of Melton, N. D., reports \$44.50 collected for foreign missions. Special meetings conducted by himself resulted in 10 baptisms and 2 otherwise. Bro. Zimmerman has begun the work in his new pastorate well.

R. W. Stevenson has resigned at Charlton, but the brethren there are not going to permit him to leave. Bro. Stevenson is one of our ripest men in pulpit ability and in experience.

Bro. E. C. Ford, editor of The Christian, is hard at work at Westport and Severton. He reports good meetings at these places. He recently visited Digby encouraging Bro. Devoe in his noble enterprise at that place. He also visited Port Williams, N. S., where his son-in-law, R. E. Stevens, is laboring. He writes that Bro. Stevens and family are about to leave the provinces. If this be true we will lose an efficient Christian worker.

The church at Back Bay raised \$27 for foreign missions.

Dr. Allison, principal of the Mt. Allison Methodist College, Sackville, N. B., in a recent sermon discussed at length the proposed union of the Methodist, Congregational and Presbyterian churches.

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In his opinion there is nothing to hinder an organic union.

The Presbyterian General Assembly of Canada meets in St. John, N. B., in June. The program provides for a lengthy discussion of the question of union.

Committees representing the Baptists and Free Baptists of the Maritime provinces met in the Baptist mission rooms, St. John, a few weeks ago to discuss a proposed union of their respective bodies. This union is all but consummated.

We hail with delight the prognostications of a brighter future in the religious world. I wonder if the Disciples of Christ, big D or little d, will be found among the ranks falling into line when the final signal comes. I am afraid that some of us will be lingering behind, discussing the orthodoxy of the men in the fire zone and denying them their right to such a position on the ground that their views of the atonement, the value of miracles, the resurrection, and future punishment are not in accord with ours.

G. N. STEVENSON.

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## The Jerusalem Pilgrims.

While in the great seven-hilled city on the Tiber, a few words concerning the cruise of the pilgrims to the "World's Fourth Sunday-school Convention in Jerusalem" might be of interest to the many readers of the Christian-Evangelist. Our ship the Grosser Kurfurst, of the North German Lloyd Atlantic service, left the piers at the foot of Hoboken Street, New York, March 8, 1904, at 5 p. m. She is a splendid vessel with tonnage of 13,182, length 582 feet, width 63 feet, draft 36 feet, and a crew of 380. She is a beautiful vessel, neat and clean a veritable floating palace, manned by the good Captain Reinkasten, who is a kind, elegant gentleman, ever interested in the people of his vessel, and his well trained crew. Our destination was Jerusalem, the city of the great King. Our route was via Madeira, Gibraltar, Algiers, Malta, Athens, Constantinople, Smyrna, Ephesus, Beirut, Caifa on the coast of Syria, where a party of some two hundred and thirty of us landed and went the overland way on horseback, passing Nazareth, Galilee, Nablus, which is old Shechem, Samaria, Bethel and on to Jerusalem. While here we also visited by carriage Hebron, Bethlehem, Jericho, Jordan and the Dead Sea. Our delegation at New York numbered some 815, with a few picked up on the way.

On board the vessel during the voyage the fellowship was most delightful and helpful. Many prominent Sunday school workers were on board from many states and territories and from Canada. Dr. John Potts, chairman of the International Lesson Committee, was among the number. His broad spirit, humble piety, and simple, childlike disposition quickly won all hearts. He preached to us at the morning service on the first Lord's day out a very simple, impressive and helpful sermon. "Whither Bound" was the theme, based on a passage in the one hundred and seventh Psalm, and Paul's voyage to Rome. The occasion, the circumstances, the theme, the speaker, all combined to make the service memorable. As Dr. Potts closed with, "Sunset and evening star,

And one clear call for me;  
And may there be no moaning of the bar,

When I put out to sea." there were few dry eyes in the room. Rev. H. H. Jessup, D. D., missionary at Beirut, Syria, under the Presbyterian Board, for the last forty-five years, was among our number. Though past three score years and ten he is full of life and missionary zeal. He is a heroic character of marvelous faith and hope. He fills—most admirably—the writer's ideal of David Livingstone. Tall, slender, straight as an arrow, long, white, thin hair and beard, high forehead, quick in movement and walk, vigorous in style, and with a deep-toned voice that suggests the depths of the character of the man and causes the multitudes to listen. He was in constant demand, and made all the addresses his strength would permit during the entire voyage over.

Miss Jessie Ackerman, for some years a temperance worker of international fame, added by her excellent addresses and talks to the pleasure and profit of the voyage. She has made some six or seven tours around the world, and is now on her seventy-ninth voyage.

The Central Committee, W. H. Warren, Three Oaks, Mich., W. N. Hartshorn, Boston, and A. N. McCrillis, were all present and were unsparing in time and means to make the voyage pleasant and profitable. These are men of beautiful spirit and deserve high praise. To these Sunday-school workers, more than to any others, or all others, is the suc-

cess of the enterprise to be attributed. Many other prominent workers and ministers were present, too numerous to mention in a short letter.

The name of Prof. F. H. Jacobs, New York, should be mentioned with those above. His excellent solos, together with his leadership of the music on the vessel and in the convention, contributed much to the spiritual uplift enjoyed by the delegates.

The convention, though held in a place where rare opportunities for study and sight-seeing would detract from it, was well attended throughout and was deeply spiritual, interesting and instructive. The writer was present at all save one session of the convention. The addresses were of a high order, thoughtful, spiritual, hopeful and helpful. We recall especially those of the venerable Archbishop of London, Rev. William Sinclair, who preached the convention sermon Sunday at 10:30 a. m., Dr. Monroe Gibson, Rev. W. L. Watson, and Rev. Dr. Richard Glover. These were also of London. Of our own delegation the addresses of Marion Lawrence, Toledo, O., Mrs. Mary Foster Brynes, and Mr. W. B. Jacobs, Chicago, impressed me as most suitable for the time and place.

The Lord's day evening service was a characteristic one, and will doubtless live in the minds of all as one of the delightful sessions. F. F. Belsey, Esq., London, presided. The addresses of welcome were delivered by the Right Rev. G. F. Blythe, D. D., Bishop of the Church of England in Jerusalem and the East, Hon. Selah Merritt, American Consul, Jerusalem. John Dickson, Esq., His British Majesty's Consul, was prevented from being present, but sent a letter of welcome. Responses were as follows:

America—Rev. John Potts, D. D., Toronto.

England—Dr. Monroe Gibson, London.

Canada—Rev. William Frizzell, Toronto.

United States—Mr. W. N. Hartshorn, Boston.

India—Rev. Richard Burges, Calcutta.

Turkey—Rev. Jas. P. McNaughton, Smyrna.

Egypt—Rev. Chauncey Murch, Luxor.

Bulgaria—Rev. J. F. Clark, Samakov.

Trinidad—Rev. W. Scott Whitties, D. D., Port of Spain.

Mexico—Rev. J. G. Dale, Rio Verde.

Japan—Miss Frances Phelps, Sendai.

China—Miss Lizzie Sloan, Soochow.

Persia—Mrs. Maragret W. Dean, Urumia.

Nova Scotia—Rev. Jacob Layton, Truro.

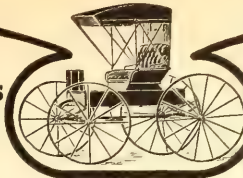
World Tour—Dr. John B. Devins, New York.

Colored Work—Dr. W. G. Brooks, D. D., Chicago.

Indian Work—Rev. A. L. Riggs, Santic, Neb.

Scarcely in the history of the church since the day of Pentecost has there been such a gathering. What but the gospel of Christ could bring together such a body for such a purpose? More wonderful still, an address by the high priest of Samaria was interpreted to the convention by Rev. J. Carnegie Brown, of Jerusalem, a converted Jew. Verily has the gospel broken down every barrier,

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and made of all "one new man, so making peace."

That, however, which rises high over all, and will doubtless linger in the hearts of all "till He comes," is the communion service, Lord's day afternoon. Dr. John Potts presided, Dr. Gibson made a most impressive and tender address. Prof. Jacobs, with an appropriate solo, melted all to tears. Then in simple way, familiar to every Disciple, the loaf and cup were passed. Calvary, as located by Gen. Gordon, is not far distant. We are inclined to the notion that this is the real place "called Calvary." What sacred associations, what holy scenes! How the heart beats and the soul rises in a great swelling tide of emotion and gratitude as we sit under these impressive influences. May this not be another Pentecost, and may these not go out "into all the world" as if baptized with new power? It is good to linger here for a brief moment, that we may catch new visions where Christ, of the future, and of duty. The joy of this holy hour will linger in the heart like the sweet odor of some pressed flower.

"Oh, joyous the quest of the pilgrim band,  
Who will cross the ocean wide  
To journey amid the hallowed scenes  
Where our Saviour lived and died;  
To follow the paths over hill and vale  
Made dear by His blessed feet,  
And lovingly linger near the haunts  
His presence made ever sweet."

This letter is finished floating down the Rhine, and will be mailed at Rotterdam.

D. W. MOORE.

Rome, Italy, May 8, 1904.



## William Woods' College Commencement.

William Woods College held its fourteenth annual commencement exercises in the College auditorium, Thursday night, May 26, when diplomas were awarded to twenty-eight young ladies' the largest class in the history of the institution. The baccalaureate sermon was preached in the Christian church, Sunday morning, May 22, by Rev. J. B. Jones, owing to the illness of Rev. J. I. Perkins, of Huntsville, who had accepted an invitation to deliver that address.

Pres. Jones took for his theme the motto of the college, "Love conquers all things." His text was from the thirteenth chapter of First Corinthians, and the sermon was a clear and forceful address. Rev. Madison A. Hart preached the sermon to the undergraduates in the Christian Church, Sunday night, taking for his theme "The Higher Ministry of Education." Mr. Hart delivered a strong, thought-provoking sermon.

On Monday night the graduates in the music departments gave a splendid recital consisting of instrumental numbers by the four graduates in piano music, of vocal selections and of readings by graduates in expression.

A dramatization of "Tennyson's Princess" was given at the college Tuesday night by students in expression, under the direction of Miss Ellen M. Barker, head of the expression department. The play was far above the usual amateur production and reflected much credit upon Miss Barker and those who took part. The meeting of the alumnae organization was held at the college Wednesday morning. A large body of old students was present and the meeting was a very happy and pleasant one. The commencement basket ball game was also played Wednesday morning on the college campus and was witnessed by a large and interested crowd of spectators.

The art exhibit was held Wednesday afternoon in the art rooms of the college. The display consisted of work in water colors, oil and pastel paintings, china decoration, pyrography and specimens of basketry.

The junior essay contest in which six young ladies took part was held Wednesday evening. The essays were all well prepared and very creditably read. The prize, a gold medal, was awarded to Miss Clelia Boggess, of Excelsior Springs, Mo. Miss Alma Simcoe, of Fulton, was awarded second honors.

The alumnae banquet was given immediately after the junior essay contest in the college dining hall. The banquet was attended by the alumnae, the faculty, the class of 1904, representatives of the board, and a few invited guests.

Among the most interesting exercises of commencement were the class day exercises which were held Thursday morning. The welcome address was delivered by Miss Estelle Gibson, of Ellsberry, Mo., and the class will was read by Miss Lydia Kallmeyer, of New Florence, Mo., Pres. of the senior class. "Sunbonnets," a farce comedy in two acts, was presented by eleven seniors and the parts were all well done. The planting of the ivy was done by Miss Mary Goff, of Oklahoma City, Okla., amid impressive services.

The commencement exercises proper were held at the college Thursday night. Miss Blanche Farmer, of Fulton, was the salutatorian and Miss May Jameson, of Fulton, valedictorian. Besides these young ladies four other seniors read splendid essays. In a happy speech, A. W. Kokendoffer, of Mexico, delivered diplomas to twenty-eight young ladies, sixteen in the literary depart-

ment, four in piano, one in voice, two in expression and six in shorthand and typewriting. The enrollment of this year is one of the best and the institution is in a prosperous and flourishing condition. Our hearts were made glad by the announcement at the closing exercises that the board of managers had ordered the erection of a new building to cost not less than ten thousand dollars. The new building will be located south of the main college building. It will be three stories high and besides rooms for manual training, it will furnish additional living rooms. It is through the gift of our beloved Dr. W. S. Woods of Kansas City, that we are able to have this splendid new building. Work will begin at once and it is expected that the building will be ready for occupancy by September.

The President of Camden Point Orphan School sent greetings to President Jones, to which he responded and wished Camden Point abundant success and a prosperous future.

F. L. CRAFT, Jr.



## Nebraska's Secretary's Letter.

J. W. Snapp reports one added at Brownville, A. M. P. preacher. The Putman-Egbert meeting at Aurora is developing a large audience. They go from these to Lexington, June 15. Bro. Putman will move to York and that will be his headquarters as soon as his goods arrive.

C. F. Swander closes his work at North Platte, July 1. He will hold a meeting in Oregon a little later. M. D. Baumer is at Waterloo trying to gather together the fragments of the church that remains.

District conventions will be held this month as follows: No. 6 at David City, June 13-15. No. 5, at Chester, June 15-17. No. 4, at Wakefield, June 15-17. No. 8, at North Platte, June 22-24.

Geo. Rader has resigned at Eddyville and will take work elsewhere. De Forest Austin supplied at Geneva on May 29. It was planned to organize a C. E. Society. No report from it to this writing.

The Executive Committee of the state Board, to which was referred the matter of building a tabernacle at the convention grounds, decided to postpone that action till another year. The grounds will be well fenced and comfortable seats provided. The tent will be paraffined to make it waterproof, and the meeting will be held therein again this year.

Bro. Charles Gobbey of Beatrice, who has been at Columbus, Ind., for more than a year, is at home for a vacation. Bro. Cobbey has been quite successful in preaching for a mission church in Columbus.

The Christian Citizens Council of Bethany, has been discussing the advisability of making a lake at the convention grounds.

Bro. H. C. Holmes will have charge of the book stand at the convention this year, and he is anxious that the list of books on sale shall include such as the brethren in the state are interested in. If any have suggestions to make, he will be glad to receive them. Write him at Fairbury before June 30. There will be as liberal a discount given as the conditions will warrant, and as large a line to select from as seems desirable. Come prepared to look over and select from this stock. Your will save money.

Remember that our state convention is now only two months ahead. August 2-7 is the date. Rates of R. R. fare can not now be given, but will be as soon as they can be obtained. Full information

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will be published in good time as to all matters pertaining to the convention and how to get there. The program will be satisfactory as it now seems to be arranged.

Letters have been mailed to the churches that have thus far not sent in anything on apportionments. If there is a reasonable response to these appeals, as well as those to individual pledgers, we can go over the line June 30 without debt. Will you do this? Nothing unreasonable has been asked, and nothing that is out of harmony with the giving of the churches that have remitted. It is not a question of poverty with many of these delinquent churches. The crops have been abundant, and the prosperity steady for several years. It is a question of desire. Remember that June 30 fixes our closing date for the present fiscal year.

The cards for statistics have been sent. May we not have a prompt and full response? It costs nothing but a little labor, and it is very valuable.

W. A. BALDWIN.

Lincoln, Neb.



## District Convention.

The Sixth District of Illinois Missions will hold their Annual Convention at Mattoon, June 21-22, 1904. An excellent program has been arranged in four divisions, viz., C. W. B.M., State and District interests and our Plea. All the subjects are of great interest to the church. We need the presence of every preacher and a representative from every church. Your presence and advice are much needed at this convention. The pastor and church at Mattoon extend a cordial invitation.

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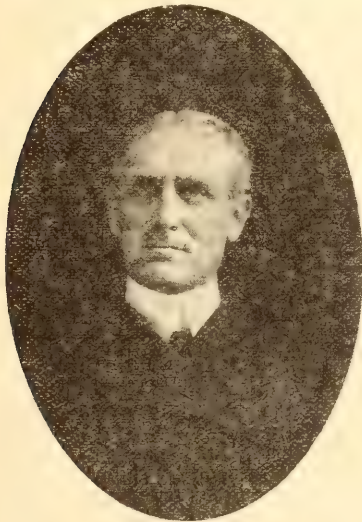


## Carrollton and Carrollton Church.

Carrollton is a city of about 5,000 inhabitants, the county seat of Carroll Co., one of the best in the state. Carrollton is on the main line of the Wabash R. R., St. Louis to Kansas City, and on the main line of the Santa Fe, Kansas City to Chicago, and it is the terminus of a branch road of the Burlington System. Carrollton has proven to be one of the best convention points for our people in the state.

In Carroll County there are all told twenty-two Churches of Christ. Of this number fourteen are co-operative churches. The county is organized, has a county evangelist and holds quarterly co-operative meetings and a monthly paper, with a circulation of six hundred copies, is published at Carrollton, devoted to the interest of the churches in the county.

The church at Carrollton has a membership of 610 and the present minister has been there four years. It has a strong board of officers of twelve of the representative men of the community,



E. H. Kellar.

The senior elder, Dr. Littleton Tull, has been an officer in the congregation since 1851.

The congregation was set in order in the grand jury room of the first court house in Carrollton, by evangelist, and later pastor, Thomas N. Gaines in December, 1845, with 25 members. The congregation worshipped in the court house till 1848, when uniting with the Methodists and Baptists a meeting house was built on the west side of the square, known as the Baptist church. Those who had chosen to be known simply as Christian had the use of this house one-fourth time, which arrangement continued till a Christian church was built in 1858. This first house was completely destroyed by a wind storm in May, 1861. A second house was built on the foundation of the first house, in 1867; this house is in good preservation at this writing and is called "Music Hall" and was used by the congregation until the third house, the present one, was ready in 1892.

The town and the church is now engaged in making preparations to entertain properly all who come to the conventions represented. Lodging and breakfast are furnished free and dinner and supper can be had at a cost not to exceed 25 cents each meal.

The committee on arrangements will be greatly helped by those who are expecting to attend, if they will send their names in advance to the pastor E. H. Kellar, Carrollton, Mo. The electric car meets all passenger trains and

brings delegates within one block of the church building where all are asked to report. This later information is given in event the reception committee and the incoming delegate fail to make connection.

Some preachers who have served the Carrollton Church are: Thomas N. Gaines, Thomas P. Haley, Henry S. Earl, Benj. H. Smith, Wm. H. Robinson, E. R. Childers, D. M. Grandfield, W. A. Meloan, E. B. Cake, R. M. Mesick, R. H. Ellett, A. P. Terrell, C. H. Trout, E. W. Thornton, J. T. Ogle.

The board of officers of the church is as follows: Elders—Dr. Littleton Tull, Ralph F. Lozier. Deacons—(emeritus) J. W. Clinkscale, Waller Holladay. (Active) Joseph Hill, Robt. G. Martin, James E. Willis, E. J. Rea, John E. Lynn, A. F. Smith, Dr. R. O. Harris, John G. Houston, Chas. D. Wagaman, Dr. B. S. Reily.

## [State Convention—A Last Word.]

The most cheering news comes from every part of the state about those who are coming to the state convention. The C. W. B. M., the Bible-school hosts, the C. E. hustlers and the church workers are turning their eyes towards Carrollton as the objective point of their desires.

The Christian women never fail, they will be there in force. Mrs. A. G. Alderman, that woman with a brave head and mighty soul, who went with her husband to Mexico to join battle against sin and shame for the Lord and his church, and though her husband fell at the post of duty, with sublime heroism continues the struggle, is to be at Carrollton with a message that will thrill and fill your soul.

The services on the Lord's day promise to be of more than ordinary interest, the men selected to fill the pulpits are men worthy of the honor. The communion service in the afternoon should be and doubtless will be, a "season of refreshing from the presence of the Lord."

Never were the Endeavorers as thoroughly enlisted as they are in this convention. They are appointing their delegates and working up the attendance. So of the Bible-school; they are never left in an affair of this kind. They will come as a flood.

Several letters from ministers have come saying how happy they would be to attend if only they had the means. No church ought to permit its preacher to remain away from any such cause. If it were a matter that was selfish to him, the benefit coming to him alone, the congregation might well be indifferent; but it is not, the greatest beneficiary in the matter is the congregation itself; to them, through him, quickened, freshened, inspired anew with the fellowship he can only find at the convention, comes the greater blessing, and the best money they can spend is in sending their preacher to the state convention. But even this is not all, for out of these gatherings comes that which enlarges and expands the cause of Christ in Missouri, in the home land and in the wide, wide, world. Other religious bodies count it a great thing to do this for their ministry, why not we?

One word more about railroad rates. We were in error in stating that the tickets were on sale June 16-20, it is 16-21, one day more. It may be possible some could not leave home until Tuesday, June 21. The tickets are on sale that day. Remember now, no certificate is needed, you buy at your home station a round trip ticket to Carrollton and re-

turn, for which you pay one and one-third fare. See your agent.

We believe that this convention is to be one of the great ones, and that you will be sorry if you miss it. But then you won't do this. I have a promise I want to make you. The one great dread of my life in the last few months has been that I should be compelled to report a deficit, it has haunted me waking and sleeping. I promise you this, that if your church will send its offering immediately that deficit shall be wiped out. Won't you do it?

Yours in His name,  
T. A. ABBOTT.

PROGRAM OF THE SIXTY-SEVENTH ANNUAL CONVENTION OF THE MISSOURI CHRISTIAN MISSIONARY SOCIETY, INCLUDING C. W. B. M., Y. P. S. C. E. AND STATE BIBLE-SCHOOL CONVENTIONS, CARROLLTON, JUNE 17-22.

CHRISTIAN WOMAN'S BOARD OF MISSIONS PERIOD.

FRIDAY EVENING, JUNE 17, AT 7:30.

Song service.  
Devotional, Mrs. J. B. Lockhart, Carrollton.  
Address, Mrs. M. M. Goode, St. Joseph.  
Address, Mrs. N. E. Atkinson, Indiana.

SATURDAY MORNING, JUNE 18, AT 9:00.

Devotional, Mrs. Annie Sullivan, Springfield.  
Appointment of committees and enrollment.  
Report of secretary, Mrs. L. G. Bantz, St. Louis.  
Report of treasurer, Mrs. J. P. Pinkerton, Plattsburg.  
Exercise, Carrollton Juniors, Mrs. A. C. Smith, leader.  
Address, Junior Work, Mrs. F. B. Elmore, Burlington Junction.  
Report Y. P. Department, Miss Mollie Hughes, Independence.  
City Junior Unions, Mrs. A. C. Frisbie, Stamberry.

SATURDAY AFTERNOON, JUNE 18, AT 2:00.

Miss Ida Simpson, leader of song.  
Devotional, Miss Mary Hoard, Grayson.  
Address, "Missionary Social Unions," Mrs. Ella Donaghe, Sedalia.  
Reports of Missouri Unions. Discussion.  
Poem, Mrs. Phoebe R. Gibson, St. Louis.  
Address, "How We Grew," Mrs. Hiram Wilcox, Carrollton.  
Address, "This Duty Also," Mrs. G. W. Webb, Independence.  
Reports of Committees.

CHRISTIAN ENDEAVOR PERIOD.

State Superintendent, H. A. Denton, Warrensburg.

SATURDAY EVENING, JUNE 18, 7:30 to 9:20.

Praise Service, Harold Bell Wright.  
Report of state superintendent.  
Address, "The Outlook of Christian Endeavor in the First Decade of the Twentieth Century," F. M. Tinder.

MONDAY, JUNE 20, 8 to 11 A. M.

Praise Service, E. H. Williamson, Budd Park Church, Kansas City.  
Committees announced, distribution of reports, etc.  
Address, "Christian Endeavor and Missions," Miss Maud Seelinger, Butler.  
Address, "The Three Links of Christian Endeavor," Miss Martha Stout, Asst. Junior Supt. of the Missouri C. W. B. M.  
Address, "Our Christian Endeavor Possibilities in Missouri," R. H. Waggoner, National Supt. of C. E. for the Christian Church.  
Reports of committees.  
Address, "How to Increase the Membership," R. F. Lozier, Carrollton.  
Address, "How to Raise the Missionary Money," Miss Bessie Dorset, Joplin.  
Consecration address, "How to Walk More in Harmony With the Purposes of God," A. W. Kokendoffer, Mexico.  
Consecration Hymn and Mizpah Benediction.

CHRISTIAN MISSIONARY CONVENTION PERIOD.

SUNDAY, JUNE 19.

Sunday morning, preaching in all offered pulpits  
Communion Service, T. P. Haley, Kansas City.  
4:30. C. W. B. M. Quiet Hour, Mrs. J. K. Rogers, Kansas City, leader.  
7:00. Christian Endeavor, H. A. Denton, Warrensburg, leader.  
8:00. Address, "Young People and State Work," R. G. Frank, Liberty.



## BIBLE-SCHOOL CONVENTION PERIOD.

MONDAY MORNING, JUNE 20.

Musical Director, C. E. Wagner, Shelbyville.  
 Primary Session under Mrs. Mary Wisdom Grant,  
 State Primary Superintendent.  
 Conference, "Practical Primary Problems," J. N.  
 Dalby, Sedalia.  
 1.—"The Competent Primary Teacher," Miss Nan-  
 nie Hopper, St. Louis.  
 2.—"Aids to Primary Teaching," Mrs. J. C. Todd,  
 Monroe City.  
 3.—"Three Hard Lessons," Mrs. J. H. King,  
 St. Louis.  
 (a)—The Temperance Lesson. (b)—The Mis-  
 sionary Lesson. (c)—The Quarterly Review.  
 "An Open Parliament," led by Miss Minnie  
 Shaffer, Sedalia.

MONDAY AFTERNOON AT 1:45.

Devotional, led by Allen C. Hitch, Canton.  
 Conference, "How hold the Boys," led by J. R.  
 Perkins, Huntsville.  
 1.—"The Superintendent's Part," W. D. Alkire,  
 Maryville.  
 2.—"What Can the Teacher Do?" R. H. Ember-  
 son, Columbia.  
 3.—"Benefits of Outside Work," I. R. Williams,  
 Savannah.  
 Open Conference on above, led by J. M. Kersey,  
 Springfield.  
 "The Successful Bible-school," led by C. M.  
 Lewellyn, Hamilton.  
 1.—"The Elements and equipment Needed," Mrs.  
 L. M. Shelton, Lamar.  
 2.—"Its General Exercises," James A. Gordon,  
 Marshall.  
 3.—"The Work of its Teachers," Mrs. M. J.  
 Groom, Richland.  
 4.—"The Part of the Pastor," Jno. P. Jesse,  
 Gower.  
 Free parliament on above, led by W. D. McCully,  
 Salisbury.  
 Reports of the Board, Treasurer and Field Men.

MONDAY EVENING, 7:30.

Service of Song. Prayer by W. F. Hamann, Se-  
 dalia.  
 Address, "Why Use the Standard American," G.  
 D. Edwards, Nevada.  
 Address, "Value of Children's Days," by A. N.  
 Lindsay, New Franklin.

TUESDAY MORNING, JUNE 21, 8:30.

Devotional, led by D. B. McCannon, Canton.  
 Business Session.  
 Conference, "Equipment and Preparation for  
 Teaching," led by B. P. Smith.  
 1.—"The Equipment," by W. R. Holloway, Kirks-  
 ville.  
 2.—"The Teacher's Personal Preparation," Mrs.  
 Madison Miller, Liberty.  
 3.—"Teacher's Professional Preparation," by A.  
 E. Stagner, Camden Point.  
 Address, "Our One Business," by E. M. Rains,  
 Cincinnati, Ohio.  
 Address, "The Future Bible School," by J. M.  
 Rudy, Sedalia.

## CHRISTIAN MISSIONARY CONVENTION PERIOD.

TUESDAY AFTERNOON, JUNE 21, 1:45.

Song Leader, C. E. Wagner, Shelbyville.  
 Devotional, E. T. McFarland, St. Louis.  
 Business Period.  
 1.—Report of State Board.  
 2.—Report of Treasurer.  
 Appointment of Special Committees and vacancies  
 supplied.  
 "Difficulties in State Missions in My Territory,"  
 G. A. Hoffmann, St. Louis, leader.  
 Southwest Missouri, W. F. Turner, Joplin.  
 Southeast Missouri, J. T. Craig, Poplar Bluff.  
 Northeast Missouri, W. H. Jones, Palmyra.  
 Northeast Missouri, J. E. Davis, Stanberry.  
 The Sum of It All, by the Leader.  
 Address, "The Good Sense of Church Extension,"  
 Geo. Darsie, Frankfort, Ky.  
 Report of Foreign Mission Committee.  
 Address, "Foreign Missions," F. M. Rains, Cin-  
 cinnati.  
 Report of Committee on National Benevolent  
 Association.  
 Address, "Benevolent Association," S. B. Moore,  
 St. Louis.

EVENING SESSION, 7:45.

Devotional, J. P. Jesse.  
 Address, "State Work," Crayton S. Brooks, Jef-  
 ferson City.  
 WEDNESDAY MORNING, JUNE 22, 8:30.  
 Bible Exposition, D. R. Dungan, Christian Uni-  
 versity.  
 Address, "Christian Education," H. G. Hill.  
 Reports of Committees:  
 Ways and Means. State Missions. State of the  
 Cause. Nominations. Y. P. S. C. E.  
 Sermon, Geo. H. Combs, Kansas City.

WEDNESDAY AFTERNOON, 1:45.

Devotional, M. S. Johnson, Louisiana.  
 Reports of Committees: 1.—Schools and Col-  
 leges. 2.—Students' Aid Fund. 3.—Obituary.  
 4.—Resolutions. 5.—Special Committees.  
 Address, "The Primacy of the Gospel Ministry,  
 as it Affects State Work," D. R. Dungan, Can-  
 ton.

CLOSING SESSION—WEDNESDAY NIGHT, 7:30.

Song Service and Devotional, G. E. Jones, Kan-  
 sas City.  
 Sermon by J. N. Crutcher, Moberly.  
 Final adjournment.  
 Benediction.

## Missouri Bible School Notes.

The Carrollton Convention is empha-  
 sized in this number of all our Missouri  
 papers, for it is the great day of the feast  
 with us. The Christian-Evangelist has  
 done itself proud by the space and ad-  
 vertising given this annual gathering of  
 the saints, for which those of us so  
 closely identified feel very grateful to  
 the editors.

The rate this year is a one and one-  
 third fare for the round trip from all  
 points in the state, with no certificate  
 "foolishness." Buy your round trip tick-  
 ets right at home on Friday, June 17,  
 or 16, if you wish.

The date of the conventions is June  
 17-22. Tickets on sale, June 16, 17, 18,  
 19, 20, 21, and if you come later you  
 should pay double fare, while all com-  
 ing even as late as Monday must bring  
 good reports or take the penalty.

All seeing the programs from C. W.  
 B. M. to state missionary, compliment  
 them, which is right, for they are good.

Carrollton gives us lodging and break-  
 fast gratis, while good dinners and sup-  
 pers are to be given us at twenty-five  
 cents each.

The Wabash and Santa Fe give us  
 direct lines to Carrollton, two of the very  
 best railway systems in the west, while  
 the Burlington is "tolerable like." But  
 with these three systems we will have  
 no difficulty reaching the convention  
 from all portions of the state. Other  
 lines will sell you via one of these right  
 into Carrollton, so no excuses are valid  
 or acceptable.

R. B. Havenner did as we thought, de-  
 dicating the house at Bland last Sunday,  
 raising something like \$500, so that the  
 house was dedicated free of all obliga-  
 tions, and his meeting is going on with  
 fine success, making three new houses  
 and more than five hundred members  
 gathered in by our evangelist in these  
 new towns on the Kansas City division  
 of the Rock Island, with all obligations  
 met and church property worth nearly  
 \$7,500—all this at a trifling cost, and  
 we want you brethren in the ministry  
 and Bible school superintendents to  
 come to our rescue with at least an offer-  
 ing, if not your full proportion of this  
 expense. If no better, bring it to Car-  
 rollton.

T. J. Head reports from Rolla, "Our  
 meeting here closes to-night with all  
 departments of the church well organ-  
 ized, including officers and a splendid  
 ladies' aid, and ten additions to Christ."  
 While doing this work, our evangelist  
 went out to Macedonia in the country  
 and put in a new Bible-school—another  
 good reason why you should support  
 these worthy men. Any one not willing  
 to support such work ought to be ex-  
 cluded from stinginess, in my opinion.  
 First, Sedalia, this year gave us \$100.  
 What think you of that? J. W. Mc-  
 Clain, J. N. Dalby, and J. M. Rudy had  
 much to do with it, as under others, the  
 school had gotten in debt, these waited,  
 and then paid in full. Good for Sedalia,  
 a faithfulness to pledges that others in  
 Missouri could follow with credit.

J. H. Allen, so ready in all good works,  
 has helped us do our work this year  
 with a personal offering of \$50.00, and  
 we gladly "tell it abroad."

Bellflower is in a union house, hence  
 are cramped into a "union" school, but  
 the congregation is not slow to help a  
 good cause with readiness and liberality.  
 H. C. Hupe is in the lead. David Miller  
 has just begun his work with them and  
 the outlook is bright, for he is devoted  
 and energetic.

That delinquent list will surprise some  
 of you with amount and correspondents.

H. F. DAVIS.

1522 Locust St., St. Louis.

## Cuba Convention Notes.

The annual convention of the 3rd Mis-  
 sionary District (Ill.) convened at Cuba,  
 May 24 to 26, 1904. Bro. Van Arsdall,  
 our capable president, was in the chair,  
 but we greatly missed Bro. Bendt, our  
 efficient secretary, who has served our  
 district so acceptably for the past few  
 years, and who at this time was remov-  
 ing to his new work, Oskaloosa, Iowa.  
 The principal addresses were delivered  
 by O. W. Lawrence, of Rock Island, State  
 Secretary J. Fred Jones, Pres. address,  
 G. B. Van Arsdall, Peoria, W. M. Jordan,  
 Quincy, E. B. Richey, Blandinsville,  
 A. C. Roach, Kewanee, J. G. Waggoner,  
 Eureka, J. O. Walton, Bloomington, N.  
 G. Brown, Galesburg. These addresses  
 were of a high order, edifying and up-  
 lifting.

Brother A. B. Cunningham of Flora,  
 was with us and represented the "Bene-  
 volent Association." On Wednesday  
 afternoon the C. W. B. M. had an enjoy-  
 able and profitable session under the  
 leadership of Miss Anna Hale, and Miss  
 Eva Hoge.

Let all the churches in the 3rd District  
 take notice that brother G. W. Backner,  
 of Macomb, is our new secretary. Our  
 of Macomb, is our new secretary. Our  
 report for the past year was very en-  
 couraging, in that we employed an  
 evangelist, J. O. Walton, to hold some  
 meetings, and also raised about \$700.00  
 in this district. This shows a healthy  
 and progressive sentiment throughout  
 the district, relative to our needs, and a  
 hearty co-operation on the part of the  
 churches, in State and District work  
 that has not been known for years. Let  
 all the pastors muster their forces upon  
 the firing line and hold them there until  
 the San Juan of evil shall surrendered to  
 the advancing army of Light, and the  
 old 3rd District shall lead all the dis-  
 tricts in winning Illinois for Christ.

One of the most interesting and pro-  
 fitable features of our convention was  
 brother Marion Stevenson's five lectures  
 on the Pentateuch. While these lec-  
 tures contain the very meat of things  
 in the five books of Moses, yet brother  
 Stevenson brings out that fine spiritual  
 strain that runs like a golden thread  
 through these books, and makes his lec-  
 tures so winning, uplifting and popular  
 with the masses. These lectures should  
 be heard by our people everywhere, and  
 Brother Waggoner pronounce them  
 the best he had ever heard. The great value  
 of his work is seen in the fact that he  
 is engaged for months in advance.

A. L. FERGUSON, Pastor.

Cuba, Ill.

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## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

### ARKANSAS.

Bentonville.—Our meeting goes well; 15 to date; all baptisms, save one; 8 yesterday.—D. D. BOYLE, evangelist.

Hot Springs, May 30.—There have been four additions up to date in our meeting. I am doing my own preaching.—T. M. KINCAID.

### CANADA.

Winger, Ontario.—The church here has just closed a meeting. Bro. A. T. Campbell, of Toronto, did the preaching. As the visible results of the effort, there were twelve additions, ten by confession, one from the Methodists, and one by statement. I expect to close my work here in September and would like to see some one ready to take up the work at that time. There are two congregations in the country. Plenty of work for one who is willing to do it.—HENRY GENDERS.

### COLORADO.

Fort Collins, May 30.—Four added the past two Sundays; three by baptism. All strong additions.—WM. J. LOCKHART.

### DISTRICT OF COLUMBIA.

Washington, May 30.—Two additions yesterday at H Street. In the afternoon the writer preached for the newly organized church in Alexandria, Va. There were three additions there—two by statement and one from the Baptists. There will be several others next Lord's day. The prospects are bright for a strong church in this old historic city. The church now has 18 members.—J. MURRAY TAYLOR.

### ILLINOIS.

Windsor, May 30.—I was called to a funeral at Janesville May 25. I stayed over, preached three sermons and baptized four that had made the confession when I was there in March, and had seven confessions the last night. I will return and help them in a short meeting and baptize those soon. Bro. Shane, of Mason, has been called to their work. They have been without a minister. I have received about 60 into their church, but was never their minister.—A. H. HARRELL.

Pawnee, May 31.—Our meeting at Elkhart, of twelve days, resulted in 15 additions to the church. We will preach for the church one-half time. Our temporary address will be Williamsville, Ill., instead of Pawnee.—B. F. TURNER.

### INDIANA.

Hammond, May 28.—One confession at Hammond last Lord's day. I have been granted three month's leave of absence during July, August and September.—C. J. SHARP, Minister.

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### IOWA.

Fairfield, June 1.—Forty new Sunday-school scholars were enrolled last Sunday, and one added to the church at the evening service.—A. R. A.

Sigourney, May 31.—One added by baptism at Sigourney and one by statement—from the Baptists—at Lancaster, recently.—C. H. STRAWN.

Atlantic, May 30.—Two fine services yesterday. The 11 a. m. service was the memorial sermon for the G. A. R.'s. The evening service we had four additions; another husband and wife. This makes 11 husbands and wives to come together since our new house was dedicated, April 6.—W. B. CREWSDON.

Keokuk, June 1.—Two added Sunday forenoon, and four the previous Sunday, B. S. Denny, state secretary, spoke for us Sunday night.—J. W. KILBORE.

### KANSAS.

Thayer, May 30.—Our meetings closed with 23 additions to the Thayer congregation. There were 10 baptisms, one from United Brethren, and 12 by statement and commendation. C. W. Yard is employed to preach in Thayer every Lord's day.—SIMPSON ELY.

Atchison, May 28.—Our Sunday-school is in a flourishing condition, having reached the same attendance now by a natural and healthy growth that was reached last year by a "contest," which was followed by a reaction. A notable feature is the pastor's class of boys, ranging from 11 to 14 years of age. There are 40 enrolled in the class, and 32 were present on last Lord's day. The primary department, of which Mrs. Ely is superintendent, numbers about one hundred members—75 in attendance. The ladies' aid society includes nearly all the women of the church, and is a strong factor in the work of the church. They are successfully pushing the "calendar" plan for raising a small debt of \$450.00 remaining on the church, and confidently expect to pay the

debt by the end of the year 1904.—EDWARD L. ELY, pastor.

Salina, June 1.—Twenty-one additions—fifteen by confession and six by letter, during April and May, at the regular services. Nine were young men.—DAVID H. SHIELDS.

### MICHIGAN.

Saginaw, April 1.—Three added Sunday, May 29.—J. S. RAUM.

### MISSOURI.

Clarksville, May 26.—There were two baptisms at prayer meeting last Thursday evening.—J. D. POWELL.

Drexel, May 31.—Please report four by confession and baptism at Cleveland, May 17. Also one from the Methodists was baptized at Creighton May 30.—O. A. ISHMAEL.

Smithfield, May 30.—R. B. Havener closed a meeting at this place last Monday night with sixteen additions. We had crowded houses nearly every night. We have raised thirty dollars a month for a minister for half time. Bro. Havener left the church in splendid shape. We expect to have him hold us another meeting in the fall, and are looking forward to a great ingathering of souls.—ETTA BEAMER.

Mountain Grove, May 29.—We closed a good meeting at Willow Springs, Mo., May 22—23 sermons with 23 confessions. Bro. W. E. Gray is their pastor. The church was dead when he took the work the 1st of March. Ten had been added to the church before I went to assist him. Bro. Gray is doing splendid work. Among the additions were the city marshal and deputy county marshal, also a doctor who can speak nine different languages. Many more, I think, will soon follow under Bro. Gray's faithful work.—E. W. YOCUM.

Kansas City, June 3.—Sheffield Church getting along nicely. Church has called G. E. Jones for another year. Sunday-school doing fine since we have renewed interest in rally.—G. E. JONES, Pastor.

Weaubleau, June 2.—I held a week's meeting at Cross Timbers. Closed Sunday night. Was rained out of two of our best services. Baptized one young married man. This place needs a revival bad. Hope some one can hold them one this fall.—S. E. HENDRICKSON.

### NEBRASKA.

Arapahoe.—I am preaching full time at Bartley, Red Willow county, Neb. I made a memorial discourse for the G. A. R.'s May 29.—C. P. EVANS.

### OHIO.

Steubenville, May 30.—Four added yesterday. All heads of families. Two by confession and two from denominations. Our Sunday-school mission on the hill averaged 105 in attendance for the first quarter of 1904.—H. H. MONINGER.

Martin's Ferry, May 30.—One added from the Baptists since last report. I preached a special sermon Sunday afternoon to the Knights of the Golden Eagle, a uniformed order, that attended in a body.—G. F. ASSITER.

### OKLAHOMA.

Kingfisher, June 1.—At prayer meeting last week a sister made the good confession and was baptized the same hour of the night. She came from the M. E.'s. The annual C. E. Convention of Oklahoma and Indian Territory was held in the Christian church. Miss Kate H. Hans, of Missouri, was with us. Her addresses were enjoyed by all.—ISOM ROBERTS.

### SOUTH DAKOTA.

Yankton, June 1.—I am here investigating the prospects of organizing the Christian Church. I have thus far found seven firm and anxious members. It seems to me that there is an opening here for a successful work. I will look farther into conditions. The expense will be the greatest obstacle.—A. D. WARD.

### TEXAS.

Bastrop, May 28.—The writer and his good wife have just closed a meeting at Smithville, Texas, where E. J. Bradley ministers. The meeting was three weeks in length; forty-five additions in all. There were 27 baptisms and four from the Baptists and 14 by statement. A marked feature of the meeting was that 32 of the number were heads of families. The church had but 53 members when we began and the character of the 45 new members easily doubles the financial and working force of the church. We have been evangelizing a good while, but never worked with a finer character than Ernest J. Bradley, the Smithville minister. He is every inch loyal to God's word, and has no crochets or foolish notions in his make-up. We have a few days left before the meeting of the Texas convention and are putting the time in at Bastrop, the county seat of Bastrop county, trying to revive and encourage the church to the point of employing a minister. Our next meeting will be at Forney, Texas.—JOHN A. STEVENS.

Garland, May 30.—We had one addition by letter yesterday.—CHAS. CHASTEEN.

### Changes.

T. F. Richardson from Martinton, Ill., to New port, Ark.  
Hall L. Calhoun from Cambridge, Mass., to Lexington, Ky.

S. D. Dutcher from Oklahoma City, O. T., to Omaha, Neb.

A. F. Reiter from Bluffton, Ohio, to Ada, Ohio.  
Daniel George Cole from Ottawa, Kans., to Waveland, Ind.

J. W. Ball from Dochester, Neb., to Miltonvale, Kans.

H. N. McKee from Columbia to Boonville, Mo.  
R. E. Stevens from Port Williams, N. S., to Gas City, Ind.

J. E. Lynn from Springfield, Ill., to Warren, Ohio.

A. N. Glover from Colorado City, Col., to Orange, Calif.

B. F. Lively from Perkins to Medford, O. T.  
J. T. Ferguson from Columbia, Mo., to Madison, Mo.

Frank Orialt from Gravity City, Ia., to Douglas, Ia.

E. Hammer from Detroit, Texas, to First Church, Kaufman, Texas.

## The Bethany Books

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## Minnesota Christian Convention.

Minneapolis, June 21-23.

### TUESDAY EVENING.

Reception of Delegates and Visitors by the Grand Avenue Church.  
Address of Welcome by representatives of the Minneapolis Churches.  
Response, W. E. Rogers, St. Paul.  
President's Annual Address, by F. H. Mellen.

### WEDNESDAY MORNING.

Praise and Prayer Service, F. E. Herthum.  
Paper, "Probabilities of our Work in Minnesota," A. T. Ankeny. Discussion.  
Annual Reports:  
Corresponding Secretary.  
Treasurer's Report.  
Evangelistic Report.  
Discussion.  
Announcement of Committees.  
Convention Sermon, "The Reunion of Christendom," Evangelist J. H. Bicknell.

### WEDNESDAY AFTERNOON.

C. W. B. M.

Devotional Service, Mrs. Louis Dunn.  
President's Address, Mrs. A. D. Harmon.  
Treasurer's Report.  
Nominations.  
Future Work.  
Paper, Mrs. John Treloar.  
Junior Hour.  
Round Table, conducted by C. Scott Willard.

### WEDNESDAY EVENING.

Devotional Service, A. E. Major.  
Address, "The Bible Choir and State Universities," George P. Coler, Ann Arbor, Mich.  
Address, C. Scott Willard.

### THURSDAY MORNING.

Prayer and Praise, C. B. Osgood.  
Address, "Minnesota Work," A. D. Harmon.  
Music.  
Paper, "Our Greatest Needs"—E. C. Nicholson.  
Paper, "The Country Church"—G. W. Wise.  
J. K. Shellenberger—"The Field and the Forces." Discussion.

### THURSDAY AFTERNOON.

Devotional Service, M. W. Towner.  
Business Session.  
Reports of Committees.  
Election of Officers. Unfinished Business.  
Paper, "Church Finances," C. R. Sine.  
Paper, "The New Testament Christianity and Missions," W. H. Notts.  
"Importance of Training Children," Mrs. M. W. Towner.  
"The Boy," Mrs. D. F. Witter.  
"The Girl," Mrs. D. O. Thomas.

### THURSDAY EVENING.

Christian Endeavor Rally at Portland Ave. Church.  
Song Service.  
Report of Christian Endeavor Superintendent, John Treloar.  
Address on Christian Endeavor, R. W. Abberley.  
M. R. WATERS, Cor. Sec.  
Minneapolis, Minn.

## Iowa Christian Convention.

Albia, June 20-23.

### MONDAY EVENING.

Praise service, the music conducted by the Albia choir.  
Address of welcome, by J. C. Mabry, Albia.  
Response, W. W. Burks, Mason City.  
Special Music.  
Address, J. S. Hughes, Chicago.

### TUESDAY FORENOON.

Opening service, J. M. Bailey, Ottumwa.  
Bible Study, F. W. Collins, West Liberty.  
Address, "Church Extension," G. W. Muckley, Kansas City, Mo.  
Address, "Christian Benevolence," Geo. L. Snively, St. Louis, Mo.  
Announcement of committees and president's address, Clinton Lockhart, Des Moines.  
Music.  
Sermon, H. A. Pallister, Delta.

### TUESDAY AFTERNOON.

C. W. B. M. SESSION.

Opening devotional, Mrs. W. P. Galloway, Esterville.  
Welcome.  
President's Message, Mrs. A. M. Haggard, Des Moines.  
Announcement of committees.  
Reports of:  
Junior Superintendent, Mrs. E. E. Ogburn, Des Moines.  
Treasurer, Mrs. Letta Page Ashley, Des Moines.

Secretary, Miss Annette Newcomer, Des Moines.  
Nominating committee.

Solo.  
Message from our India Missionary, "My Work in India," Mrs. C. O. Denny, Des Moines.  
Her influence in Iowa.

Our part.  
Report of committee on Plan of Work.  
Iowa Ministerial Association Session.  
Address, "The Minister Himself," H. O. Breeden, Des Moines.

### TUESDAY EVENING.

Song and Praise Service, M. S. Perkins, Villisca.  
Report of State Board, by Cor. Sec. B. S. Denny, Des Moines.  
Special Music.  
I. C. C. Address, Chas. S. Medbury, Des Moines.  
Going Forward.

### WEDNESDAY FORENOON.

Opening service, H. W. Cies, Red Oak.  
Reports of Treasurer, Auditing Committee, Tract Committee, Educational Committee, Iowa Ministerial Association, Iowa Bible Association.  
Bible Study, T. F. Odenweller, Laurens.  
The I. C. C. and the Southeast District, D. W. Hastings, Floris.  
The I. C. C. and the Southwest District, I. H. Fuller, Lenox.  
The I. C. C. and the Central District, C. G. Stout, Des Moines.  
The I. C. C. and the Northeast District, G. A. Hess, Nora Springs.  
The I. C. C. and the Northwest District, W. T. Hilton, Sioux City.  
The Living Link Church and the I. C. C.  
Address, J. H. Stark, Montezuma.

### WEDNESDAY AFTERNOON.

Opening service, C. E. Pomeroy, Murray.  
Drake University session.  
Address, President Hill M. Bell, Des Moines.  
Address, Harry G. Hill, Gen'l Secretary A. C. E. S., Indianapolis, Ind.  
"Round Table," Joel Brown, Field Secretary for Drake University.  
Bible School session.  
Iowa Ministerial Association session; address, "The Ministry and Work for the Future," F. J. Stinson, Cedar Rapids.

### WEDNESDAY EVENING.

Song and Praise service, Mrs. Grace Starr.  
Educational Address, Harry G. Hill, Indianapolis, Ind.  
Address, Miss Bertha Clawson, Tokyo, Japan.  
Adjournment.

### THURSDAY FORENOON.

Opening Service, F. D. Farrell, Ames.  
Bible Study, Prof. Walter Stairs, Drake University.  
Business session.  
Paper, "Christian Unity," Edward Wright, Waterloo.  
Sermon, Noah Garwick, Griswold.

### THURSDAY AFTERNOON.

Opening Service, E. W. Bowers, Jefferson.  
Christian Endeavor session.  
Address, "The Relation of the Endeavor Movement to the Restoration," H. H. Hubbel, Leon.  
Address, "The Endeavor Message to the New Century," H. E. Van Horn, Osceola.  
Conference on "Christian Endeavor."  
Emergency hour.  
Iowa Ministerial Association Address, "Positive Preaching," Percy Leach, Iowa City.

### THURSDAY EVENING.

Song and Praise service, J. Will Walters, Webster City.  
Bible School Address.  
Address, "Civic Conscience," I. N. McCash, Des Moines.  
Song, "God be with you till we meet again."

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## Our Campaign for Kansas.

Rally Day for the churches, June 19.

The time is at hand for every church, Bible-school, C. E. Society, C. W. B. M. and Junior C. E. in Kansas to draw up in line of battle. The bugle call of our Master has sounded. It is the part of a true soldier to listen and obey. As Napoleon said to his soldiers at the battle of Austerlitz, "Every soldier has the crown of the Emperor in his hands," so say we with respect to the future of the Master's cause in Kansas. Each Disciple in the state holds within his hands the weal or the woe of the great work committed to him. Shall we do our duty, or shall we flinch and quail before the advancing hosts of sin and leave the battle to be fought by our comrades? Whether or not we shall come to the state convention at Paola with colors flying depends upon the activity of the Kansas churches during this month. Read the ringing words from the pens of a few of our Kansas workers who are intensely interested in this great cause. And when you have read go out and lend a hand in bringing to pass the desire of so many hearts.

Brethren, this is no time for quibbling. No time for debating; no time for faultfinding. The issues are too great, the time is too short and the consequences too far-reaching to admit of delay because of individual preferences or fancies. The question is, shall we stand by the Kansas Christian Missionary Society and through it by the Kansas brotherhood? No individual because of personal preferences has any right to forsake his brethren in their time of greatest need.

Brethren of the ministry and leaders of all departments in church work, we can only appeal to you and leave the matter in your hands. The work is yours, not mine. The days of June will be filled with anxiety and freighted with prayer as we await your response to this appeal. Shall we be disappointed? Shall the Lord of the harvest wait in vain for the reapers to do their duty? I do not believe it. The Lord expects every Disciple of Christ to do his duty.

Your brother in hope,

W. S. LOWE.

Topeka, Kansas.

### WILL KANSAS DO HER DUTY?

The above question is being asked at this time by every anxious worker in the state. There are many of the churches that took the offering on Kansas Day, but many more failed, and as a result have not taken it yet. These churches have no right to throw off their responsibility and thus increase the responsibility of others until it becomes a burden. If every member, and especially every preacher, would do his part the work, instead of being a burden to anyone would be counted a privilege and a pleasure.

If we do not pay our debt to Kansas it will certainly be because of a failure to understand the logic of Mt. Olivet. We are to let our light shine first at home. If the rays do not light up Kansas, how can they extend across the seas? If they fall short of the ends of the earth we will fail of our mission as disciples of Him who died for the world.

The time is short. The year will close in less than a month. If you expect to have a part in Kansas work during the year 1903-1904 now is the time to act. It is a golden opportunity which should be seized at any cost. May our "battle cry" for this year be realized and God will abundantly bless His people.

Arkansas City, Kansas.

M. LEE SOREY.

### CAN WE?

Can we raise seven thousand dollars for Kansas Missions? Rather let us say, shall we raise it? If forty thousand Disciples in the state would give twenty-five cents apiece the sum would be raised and a thousand more. Our ability is not the question. It is a question of loyalty to Christ—a problem which the preachers of the state must solve. If the preachers will agitate the people will respond. If they will sound a bugle peal forward the churches will advance. If they will hold on high the motto, \$7,000 for Kansas missions, the brotherhood will rally around it. Every pastor should make it his pride to raise the full apportionment.

Let us be faithful stewards of our Lord's vineyard and not be found wanting when in July the Lord shall come to receive His own. Let us go to Paola with triumphant banners and songs of rejoicing that every preacher throughout the state has led his people to victory; every church on the honor roll and every Disciple proud of it; the work in the state multiplied and multiplying and Christ honored through the watchmen on the battlements who day and night have not ceased the cry to all congregations in arrears, "Come let us be faithful; let not a congregation fail in doing their part, Christ demands it for His glory and we in honor must raise \$7,000 for Kansas missions."

Brother pastor, we must lead and the people will follow. If we fail to meet the pressing demands of the year it will be because we have been recreant to our great trust and high calling. Let us magnify our opportunity and spread wide our borders.

Topeka, Kansas.

CHAS. A. FINCH.

### SHOULD BE EASILY DONE.

The battle cry "\$7,000 for Kansas missions, 7,000 souls for Christ" is possible of realization without even pleasurable sacrifice.

Two blocks from where I am seated lives a

day laborer in a rented house with wife and children dependent upon his wages. He spends ten cents a day for chewing tobacco, the accursed of the vegetable kingdom. If the 50,000 Disciples in Kansas would pay as much to state work the \$7,000 would be given in less than one and a half days, and the Kingdom of heaven would be enlarged within our borders.

Kansas with wheat and oil; Kansas with corn and dollars; Kansas with cattle and grass; Kansas with Bible-schools and Endeavors; Kansas with C. W. B. M.'s and prayer meetings; Kansas with congregations and church houses; Kansas with sacred song and divine plea, ought to evangelize Kansas in this generation. \$7,000 for Kansas missions and 7,000 souls for Christ is only a part of what the Lord requires of us this year.

GEORGE E. LYONS.

Lyons, Kansas.

### WHO IS RESPONSIBLE?

I learn that only a few of the churches have paid their apportionments for state missions, and I want to send them this question, "why?" Why should they increase your burdens by delay?

Preachers, elders, deacons, attend to this; you have the same reasons to pay your apportionments promptly as the members of your congregations have to pay theirs. And if you neglect why complain when they neglect?

Yates Center, Kansas.

J. G. SLICK.

### THE PREACHER'S RESPONSIBILITY.

The man who has the ears of the people in the churches is the minister. He of all men knows best their means, their interest and the way to approach them.

As the end of the missionary year draws near and only about one-third of the \$7,000 is raised the leaders of the state missionary work turn to the minister. Upon him who has the opportunity to bring their duty home to the people the burden rests. He is actually worth a hundred men and women. He is their teacher, their adviser. He may stir their hearts into a sympathy that will mean large gifts; or he may keep silent and allow them to slumber. What will Christ's minister do about this pressing need? What Christ would he would do. The missionary preacher will speak the word to the people and do it soon.

WALLACE C. PAYNE.

Lawrence, Kansas.

### HOW TO DO IT.

Brother Lowe wants me to tell him how the thing is done—that is, how the apportionment for state missions is raised. We did it this way: Early in the year the state work was presented at the elders' and deacons' meeting, and they were urged to accept the apportionment and set a time for paying it. They did both. Their action was placed before the church in the form of a recommendation, and the doings and needs of the state board were presented to the congregation. By vote they adopted the recommendation. When the time came to pay, we paid. I have followed this plan since the second year of my ministry. We have not always been in time to get the church's name on the honor roll at the state convention, but I believe we have never failed to raise the apportionment. The secret seems to be this: That when the church is made acquainted with the doings of the state board and its needs and possibilities, the membership insists on having a small part at least in the good work. It isn't my "fault"; the churches I have served simply believe in state missions, and the rest is easy. Definite information has accomplished more in my fields than desperate exhortation. I think in case I had not made "previous arrangements" that before the missionary year was up I would skip out and raise the apportionment by personal solicitation.

Respectfully,

A. L. DRUMMOND.

Norton, Kansas.

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## Marriages.

HACKETT—PIKE.—At the home of the bride's parents in West Liberty, Ia., May 25, 1904, by F. W. Collins, Mr. James P. Hackett of Chicago, Ill., and Miss Myrtle A. Pike.

INGHRAM—ROMAINE.—At the home of the bride's parents in West Liberty, Ia., May 11, 1904, by F. W. Collins, Mr. Louie J. Inghram and Miss Edith M. Romaine.

KIRBY—McCOLLOUGH.—At the home of Mr. and Mrs. Aaron Smith, West Liberty, Ia., May 11, 1904, by F. W. Collins, Mr. Samuel I. Kirby, of Wapello, Ia. and Miss Edna S. McCollough, of West Liberty.

PICKERING—KOCKERT.—On May 28, 1904, by N. R. Dale of New Albany, Ind., Mr. Frank I. Pickering of Louisville, Ky., to Miss Annie L. Kockert of New Albany, Ind.

YEAGER—FISHER.—Married at the home of the bride's parents in Bladensburg, Ia., Mr. Wm. Yeager and Miss Dora Fisher, E. A. Hastings officiating.

## Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

### BARNETT.

Sister Emmeline Barnett was born in Bedford Co., Tenn., May 27, 1824, and died at her home near Shaw's Point Christian church in Macoupin Co., Ill., April 2, 1904, in her 80th year. In 1846 she was married to Thos. Barnett, who lived only three years. She united with the Christian Church early in life, and remained loyal to her faith to the end. Sister Barnett was good to the poor, kind to the sick, and died respected and honored by all who knew her. The writer conducted her funeral at the Shaw's Point Church on Monday, April 4, before a very large concourse of people. W. H. KERN.

### CLIFFORD.

Marguerite, daughter of Mr. and Mrs. B. F. Clifford, died at the family residence, 5474 Greenwood Avenue, Chicago, May 13. She was born February 18, 1885, at Indianapolis, Indiana. The family removed to Tacoma, Washington, when she was three and to Chicago when she was nine years of age. She united with the Hyde Park Church in September, 1900, under Dr. H. L. Willett. She has suffered from tuberculosis of the skin for four and a half years but was rarely confined to her bed or room. During the last five weeks, in spite of all that medical skill and her devoted parents could do, the disease became worse, causing the most intense suffering. She bore up with marvelous fortitude and cheerfulness. Her endurance was extraordinary. She won all hearts by her heroism and tenderness. The service was conducted at the home Sunday morning, May 15, by her pastor, E. S. Ames.

### GREEN.

Helen E., the beloved wife of Frank M. Green, of Kent, O., passed away on her 67th birthday, May 19, 1904, and was followed to her grave by a large concourse of sympathizing friends to-day. She was the daughter of Albert and Almira Stowe, pioneers in the settlement of Summit Co., and pioneers in the early work of the Disciples. Mrs. Green is survived by four children, and eight grandchildren. In the three-fold relation of daughter, wife, and mother, she was ever devoted and faithful and as the wife of a minister, she was Bro. Green's esteemed help-mate.

Bro. J. G. Slayter, pastor of the First Church of Akron, in his funeral address, called special attention to the little recognized, but valuable services and sacrifice of the minister's wife, of whom Mrs. Green was a conspicuous example. Bro. Green has the hearty sympathy of hosts of friends all over the United States.

R. MOFFETT.

Cleveland, O., May 21.

### HOPKINS.

Miss Mary B. Hopkins fell asleep in Jesus, Friday, May 27, 1904, at her home No. 65 Webster St., Kokomo, Ind.

### McDOWELL.

John H. McDowell was born in Kentucky, Nov. 22, 1821, and died at Bladensburg, Ia., May 2, 1904, aged 82 years. He was married to Mary A. Fisher in 1851, and to this union were born ten children, eight of whom are living. He united with the church of Christ at Bladensburg in 1856 and was elected a deacon in 1866 and served until his death. The sincerity and genuineness of his Christian life were beyond question. He gave most freely of his time, his thought and his money. No worthy appeal was ever made to him in vain.

The funeral services were held at the residence conducted by E. A. Hastings and assisted by Eld. J. N. Smith of Hedrick.

He will be greatly missed in the community but most of all by the devoted wife who has shared with him the trials and hardships of his pioneer life. E. A. HASTINGS.



## Family Circle

### "Keep Sweet and Keep Movin'."

Homely phrase of our Southland bright—

Keep steady step to the flam of the drum;

Touch to the left—eyes to the right—

Sing with the soul tho' the lips be dumb.

Hard to be good when the wind's in the east;

Hard to be gay when the heart is down;

When "they that trouble you are increased,"

When you look for a smile and see a frown.

But

"Keep sweet and keep movin'."

Hard to be sweet when the throng is dense,

When elbows jostle and shoulders crowd;

Easy to give and to take offense

When the touch is rough and the voice is loud.

"Keep to the right," in the city's throng;

"Divide the road" on the broad highway;

There's one way right when everything's wrong;

"Easy and fair goes far in a day."

Just

"Keep sweet and keep movin'."

The quick taunt answers the hasty word—

The lifetime chance for a "help" is missed;

The muddiest pool is a fountain stirred,

A kind hand clenched makes an angry fist.

When the nerves are tense and the mind is vexed,

The spark lies close to the magazine;

Whisper a hope to the soul perplexed—

Banish the fear with a smile serene—

Just

"Keep sweet and keep movin'."

—Robert J. Burdette.



### Bert's Exploit.

What a cold, cutting blast! The snow was flying furiously, driven here and there by the fierce northwest wind. Mrs. Warner put her head out of the kitchen door, while the supper, cooking on the stove, sizzled and sputtered. When she drew back from the door, snowy crystals sparkled in her dark hair.

"Isn't it awful!" she exclaimed to Bert. The boy was leaning against the kitchen window peering out into the hoary evening, his eyes focused on the spot in the horizon where the sun should have set. No sunset to-night. In the snowy fusillade and the darkness one could not see three feet beyond the window.

"It's worse than we've had yet," said Bert. "Listen to that wind, ma. Sounds like a dozen packs of wolves." Then he began to congratulate himself on the fact that the cows were snug in the barn, and that Maggie, his mare, was contentedly munching alfalfa in her stall.

But his mother again stepped to the kitchen door and peered out into the oncoming stormy night.

"Bert!" she called, in an uneasy tone, "have you seen George Morgan drive back from town this afternoon?"

"No, mother; he didn't pass our house."

"Well, then that poor little woman is over there on the ranch all alone—not a soul but her and the baby. No cows up—the baby drinks cow's milk; no wood and—nothing. What will she do?" She stepped to the window with a picture in her mind of the forlorn young wife with her baby in her arms, helplessly waiting for the return of her husband, who was doubtless blockaded by the snowstorm.

"Where is Mag?"

"Down in the barn."

"Ethelbert, you are only twelve, but will you get on Mag and run over to Morgan's and drive up their cows and see if the poor woman's got wood? God will help you."

"Yes, mother!" the boy exclaimed, for he hadn't his brave widowed mother's heart for nothing.

In a moment the mother had his heavy coat off the nail and the sturdy lad wrapped in it. Having on his cap and mittens, he turned to go.

"I saw the cows in the north pasture this afternoon. Be careful, Bert, and keep your wits. You're mother's man,

you know. Follow the fence and you won't get lost."

The snow and wind almost drove him back into the house, but he tried to chuckle to himself and ran quickly to the barn.

Shortly he called to his mother standing in the lighted kitchen doorway, as the mare galloped by: "I'm off!"

"Keep to the fence, Bert!" she called after him.

For some time the mother stood holding open the door and in this way lighted him to the long stretch of wire fence, which, if he would follow, would lead him to the Morgan ranch, two miles away. The sharp wind and floundering of the mare upon the uneven ground made keeping in his saddle a difficult matter. The blinding snowflakes pelted his face with such insistence that he was compelled to ride along with his eyes half-closed. However, he had been over the ground often in the daylight, and felt secure so long as he could keep to the fence. It chafed him to think of having to follow the long stretch of fence, when in the daytime he would cut across the great pasture and thus make the distance shorter.

But he urged the mare on with a courageous heart. And just then the mare stumbled.

"Whoa, Mag!" he shouted, and felt the little mare going down underneath him.

In a moment he was hurled out of the saddle into the snow. He was stunned. Presently he got on his feet and felt about him to see where he was. He could now appreciate what it was to be lost in one's own pasture. On such nights as these, ranchmen, according to their own statement, have driven round and round on their ranches, vainly trying to find their domiciles. He heard a whinny, and he called "Mag! Mag!" Again he went head foremost, and down an embankment. At the bottom, he recovered his senses and began to think—and rightly—that he was in the irrigation ditch, which, fortunately, was dry.

"Mag?" he called inquiringly. There was the familiar whinnying just by him in the ditch. He could see his hand before him, but barely. But as he groped about, his hand came in contact with a familiar soft coat; and it was the mare! She was standing waiting for him.

He felt for the bridle. He knew now that they had left the fence several rods to the right. So he led the mare up the embankment, and mounting, made for the fence. As he came up against the fence he saw a light shining at a distance—dimly through the snow—and he knew it was Morgan's. He stepped a few feet in front and found he was just by the irrigation lateral. The boy's courage was almost gone. Mag rubbed her nose against his head.

"Well, Mag, I guess we had better go on," said he, mounting into the saddle. It seemed like hours since he had left his mother in the kitchen door.

Having gotten his bearings, he made his way to Morgan's gate, and, luckily, the cows were standing huddled up in the corner as cattle always do in such storms.

"Whoa!" he shouted, and, rounding them up, drove directly for the light at Morgan's. Soon he reached the corral, back of the house, and drove the cows in. Hitching Mag in the corral, he made his way to the house. As he approached the kitchen he heard the baby crying within and the voice of the young mother trying to comfort it. He opened the door. The young woman gave a frightened "Oh!" Recognizing Bert, she uttered, "Thank God!" and almost fainted as she fell back in a chair.

"The baby is hungry, and I have no milk for him," she said, recovering her-

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self. "George went to town this morning expecting to return in the afternoon, but this unexpected storm has kept him back somewhere." With that she began to cry, as well as the baby.

Bert, child as he was, didn't know what to do, and stood confused. He looked around the room and discovered a milk bucket, which he seized by the handle and ran out to the corral.

It was but a little while now until the baby was cooing and drinking at his bottle.

"Have you any wood chopped?" asked Bert, after he was warmed up by the little stove.

"That's every stick," she sighed, pointing to the woodbox. "George was going to chop some more when he should return this afternoon. If it hadn't been so awfully cold I wouldn't have used so much."

Then, with a grateful heart, she placed another lamp in the window to light Bert as he made his way to the woodpile to chop up the long cedar poles.

After he had brought in the last armful of wood, the young mother stooped and kissed him. "Bert, you are an angel," she said.

All night the blizzard lasted, and the wind howled around the Morgan home—where Bert remained as protector and comforter.

In the morning the sun rose on the landscape innocent and beautiful, the azure of the sky and the white of the snow-covered prairie vying with each other in intensity of tone.

When Bert had given an account of his exploit to his mother that morning, she smiled, and omitting to mention the difficulties encountered, said: "You're just like your daddy was."—Southwestern Presbyterian.



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**The Sleepy Song.**

As soon as the fire burns red and low,  
And the house upstairs is still,  
She sings me a queer little sleepy song  
Of sheep that go over the hill.

The good little sheep run quick and soft,  
Their colors are gray and white;  
They follow their leader, nose to tail,  
For they must be home by night.

And one slips over, and one comes next,  
And one runs after behind,  
The gray one's nose at the white one's tail,  
The top of the hill they find.

And when they get to the top of the hill  
They quietly slip away;  
But one runs over, one comes next—  
Their colors are white and gray.

And over they go, and over they go,  
And over the top of the hill;  
The good little, gray little sheep,  
And the house upstairs is still.

And one slips over, and one comes next—  
The good little, gray little sheep.  
I watch how the fire burns red and low,  
And she says that I fall asleep.

—Josephine Dodge Daskam, in *Century*.

**The Artist and the Monkey.**

The friendship between them came about in this way: A book was to be published in which a small gray monkey played a very important part. The publishers wished to illustrate the book with many pictures, and because this artist was known to be so fond of animals that he drew them better than most others, he was asked to make these illustrations. If I were to mention his name, you would know it at once.

He read the manuscript and then set about finding his models. Men, women, and children were at hand to answer his purpose, but where was the monkey to be found?

He went up to Central Park and looked among the swinging, chattering, wrinkled-face creatures. Finally he found one answering to the description in the manuscript. In order to make his drawings before the crowd of visitors flocked to the menageries, he used to get up very early in the bright spring mornings, and go and sit before the great monkey cage and make sketches of the little creature in the various queer positions that it seemed fond of taking.

After a time the monkey noticed him, and came to the very wires of the cage at once upon his arrival every morning.

It reached for a pencil, smelled of it, turned it over many times, bit the lead off at the sharpened end, and gravely gave it back with an air that said: "I am surprised that you do not know how to prepare your pencils."

But all the time it seemed to the artist that the monkey was sad or ill. Now, the artist was a tall man and broad-shouldered. His head reached far higher than most men we meet. Perhaps that was why every small weak thing seemed to know and like for you know large natures are weak.

So he set himself to find out what it was that troubled his little friend. The keeper was called and questioned.

"Oh, the little gray monk is all right," said the keeper. "You're payin' him a good deal of attention, an' he thinks he's got to make out a case. Monkeys are awful fakirs; an' them little gray ones are sharper'n most."

So the artist went on with his work, and the monkey sat by the wires, chattering his sad little tale, all about the home he had left in a tall cocoanut tree, and the friends that were like himself.

And the artist answered: "Yes, yes, old fellow, it's a big shame!" And his heart was very tender toward his little gray friend.

Then the monkey began to rub its little hand across its stomach, as if it were in pain. The keeper was called again.

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"I tell you I'm afraid there's something the matter with the little fellow, after all."

The keeper watched the small creature a minute or two, but it sat perfectly still.

"He's all right," said the keeper again. "He's young, an' he's growin' fast. Growin' pains, maybe."

When the keeper had gone, the little monkey came very close to the side of the cage and chattered very softly, and reached out one little gray arm. The artist went up to the cage. The monkey took one of his fingers, and with a great deal of looking over its shoulder and chattering and twisting about, rubbed the fingers up and down over the front of his little gray fur waistcoat.

And what do you think?

The artist found a strong string tied tightly about the monkey's stomach. The end had been broken off and the fur had covered it from sight. It had been tied on when the monkey was little, and, while the poor thing had grown larger, the string had remained the same and was cutting into the flesh.

The artist at once took out his knife and opened a shining blade. This frightened the monkey, but after a little, faith in his big friend helped him to be brave.

The cord was cut and found to have made a sore all about the waist of the little one. The artist went at once to the attendant, who brought some ointment, and together they took the little sufferer from his cage. But the monkey would let no hand but that of his artist friend touch the wound, so the big man turned surgeon and dressed it carefully.

Afterwards when the pictures for the book had all been made and the sore mark under the little waistcoat had long been healed, whenever the artist chanced to stop before the monkey cage—even if many people were there—he was sure to hear a joyous chattering and see a little figure come flying to the bars and beckon with all its might. Then the small hands were rubbed across the small stomach, while merry thanks were chattered for the old-time service of gentleness and pity.—*New York Herald*.

**He Got Even.**

Mark Twain tells this story of how he got even with a canny lassie, who was telegraph operator at the Glasgow end of a London line:

"I had run up to Glasgow on my way to the Highlands," said Mr. Clemens, "and stepped into a telegraph and postal station to send a dispatch to a friend in London. I asked several questions as to how long it would take, when the message would be delivered, etc. The girl at the desk was inclined to be snubish, and at the third or fourth question she cut me dead.

"But I got even with her. I just sent my friend this message: 'Arrived safely. Girls here ugly and bad-tempered.' And she had to send it, too!"

**Obedying Instructions.**

The boy hung back when the visitor spoke to him and his mother was naturally annoyed.

"Won't you go to Mrs. Jones, Harold?" she said.

"No," replied the boy shortly.

"Don't you like me?" asked Mrs. Jones good-naturedly.

"No, I don't," said the boy.

"Why, Harold!" exclaimed his mother. "Well, I got licked for not telling the truth yesterday, and I ain't taking no chances today," protested the boy.

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## With the Children

By J. Breckenridge Ellis

### The Green Witch.

CHAPTER XIII.

The next day, which was Sunday, George did not look into his school-books. He thought perhaps Flora was right, that he had been studying too hard, and that this had unnerved him. But he believed that his nightly expeditions to the cattle-shed had something to do with the visions which had haunted him. He resolved to go Monday and Tuesday, as in the past week, and then, if possible, dismiss it from his mind. In the afternoon, he sought a shady nook in the yard, and deliberately gave himself up to recollections of his mother. He brought back her pretty young face, her sunny smile, her gay laughter. He almost fancied he could see her slight form running over the green sward now dotted by leaves of many colors. How like a girl she had been. How like a girl—until that cloud began to throw its shadow! What cloud? What shadow? Nay, it disappeared under his earnest scrutiny. He would not think of that. He would think of her only in those girlish moods, when he and she played and romped like two children. He wondered, as the golden sunshine quivered through the half-stripped branches, how the sudden thought of her face at the window had given him terror. If he could see a face resembling hers, he should be glad. The sweet-violet odor which had mingled with his dreams in the summer-house should have brought nothing but happiness, yet it had filled him with fear. How could he fear that mother who had been so gentle and playful in life, and who was now at rest? When Sunday was at its close, he felt strong, once more, to take up his burdens, to move forward and upward. Never again, he told himself, could the thought of his dead mother chill his heart. So it was, Monday night, as he pursued his lonely way through the autumn woods. The rustle of the leaves, the snapping of dry weeds under his feet, the queer shapes formed in the darkness by masses of tangled limbs brought no thrill of fear. When the sweet, young face of the departed rose before him, he crowned it with the garland of a loving thought. He hoped to find Marget at the waterfall and to plead with her not to come to the Stoner's and bring disgrace upon them; but the wood was deserted. He signed Spot's name in the book, and returned home disappointed.

Early Tuesday morning a telegram was delivered at the Stoner grocery for George from his aunt Martha. It bade him come at once to his father's death-bed. A second messenger brought him the amount necessary for the journey, which his aunt had also telegraphed.

"You must go, of course," said Mr. Stoner to the grief-stricken son. "But don't stay a minute longer than can be helped. When—it's all over, come back to me. There's nothing for you out in Florida. I'll promote you the day you return. I've already spoken to Bill Klupertack about driving my wagon. I need you at the desk. Now remember, I need you! And if you lose time, you'll lose a big opening, young man."

George packed his trunk, but the train did not leave till evening. For some time he was unable to think of anything coherently, save the fact that his dear father lay dying. But suddenly came the thought, "I cannot write Spot's

name in the book! He will be ruined!"

The reflection caused him acute anguish, as much for Flora's sake as for his room-mate's. At first he thought wildly of begging Bill Klupertack to undertake the mysterious mission. Then he reflected that he had no right to entrust Spot's secret to another. Besides, Bill was a gossip. And while he was away, there would be no one to stand between Marget and the disgrace of the Stoners. Surely she would come to demand her five hundred dollars, after her father had cast her forth into the world.

"You might just as well drive the wagon till near train-time," observed Mr. Stoner, as George entered the store, restive and miserable. "It'll help take your mind off your trouble, and, besides, I've paid for this day, you know."

"Why, of course," said George with a pitiful smile. "Mr. Stoner, I just felt as if everything stopped when I read that telegram. It seems like nothing can go on as it did before."

"It can, though," said Mr. Stoner. "Old Poll will pull that wagon, and deliver crackers and sardines when I'm in the grave. Death doesn't stop anything in this world, except the beating of one heart."

So George delivered as usual, and sought in vain for some relief from his difficulties. He could not bid Spot good-by, as his friend had lain for days in a state of unconsciousness. At the last moment he sought Mrs. Binitier.

"Good-by, Mrs. Binitier," he said. "Will you tell Mrs. Stoner and Flora good-by for me?"

"Yes," said the housekeeper severely. "I can't disturb Mrs. Stoner now, she

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is with George. She must not be disturbed. Good-by, young sir."

"Where is Flora?" he inquired.

"She is not here, she is away," said the other. "Oh, I'll tell her good-by for you! I'll be glad to do it. If she was here, it would just distress her to see you. She is a girl. And you oughtn't to want to make her unhappy because you are. You ought to bear up, young sir. You ought to be a Christian!"

"Thank you," said George, meekly. The day had already carried his trunk to the station. He hastened to follow afoot. He bought his ticket, and now was added to his sorrow the fresh disappointment of missing Flora's farewell.

After the train leaves the station at Burr City, it halts at a tank, not a hundred yards distant. At first George thought he would walk down to the tank and board the train, and by this additional exercise drive melancholy thoughts away. But there came to him a sudden yielding to misfortune, a passive despair which for a time refused to be resisted. He entered the car, threw himself in a seat, and covered his face with his hands. The people about him were

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strangers; but had they been acquaintances, he was not in a condition to care. The tears coursed down his face and he made no effort to check them.

"George," said a familiar voice. Some one sat down beside him. He looked up quickly and sought his handkerchief, while a smile struggled to his face.

"Where do you come from?" he exclaimed, rubbing his eyes.

"I ran off," said Flora, smiling, and then looking grave. "I was in the depot when you bought your ticket, but you didn't look around."

"You ran off!" he echoed, looking wistfully into her bright face. "But you mustn't! You can't. I—I can't let you, Flora!"

"I am going to get off at the tank, you know," she said.

"Oh!" exclaimed the other beginning to laugh.

"Did you think I was running off to Florida with you?" cried Flora in amazement at his preposterous suspicion.

"I didn't know what to think," said George. "I never know what you are going to do, Flora."

"How would you have liked it?" she inquired.

"Oh, it would be so good, if you could go with me! I mean if everybody knew, and I was taking care of you. It would keep me from thinking." His voice was halted by a sob.

Flora took his hand and held it upon her knee. "I am sorry," she said, "so, so, so sorry! But maybe he won't die. Maybe when you get there, you'll find him better."

The train gave a jerk and drew out from the station. George said, "Flora, it was good of you to come. I was feeling bad, for one thing, because I hadn't seen you, and didn't know when I would see you again. It was so good of you to come."

"Was it?" said Flora. "I wonder if mamma would think so. I'll not tell her, anyway!"

"Maybe it was wrong," he conceded reluctantly.

"You know it was wrong!" cried Flora.

"Yes, you oughtn't," he said feebly.

"But don't you bother, George, it isn't you doing wrong, so you just go on and enjoy it. As for me, I like wrong things, dancing and cards and late buggy-riding, and running off to the tank, and most everything that's forbidden!"

"Well, I am enjoying it," declared George whose eyes were now free from tears, and bright from comfort.

"You won't ever doubt that I am your friend after this, will you, George?" she said, as the engine stopped at the tank.

"I never shall!" he exclaimed.

"George, what is Spot's secret? You said you were bothering about somebody's secret, and when I guessed Spotsy, you didn't deny."

"I can't tell you anything, Flora. I promised."

"Was it about money?" asked Flora.

"I can't tell anything. Please don't ask me."

"Is Tuck Hootin in it?" she demanded. "And wasn't it with cards?"

"I don't know what you mean. But if you guessed right I couldn't tell. Don't guess anybody else."

"Now, George, when I said Tuck Hootin, wasn't I getting warm?"

George made no answer.

"So it's Tuck," remarked Flora. "I thought so. Jim Greer is in it, too. Linnie knows about Jim. But of course Tuck Hootin hates Spotsy worse because pa discharged him. Oh, I must get off. Good-by, George!"

"I'll never forget how you came to

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me in my trouble," said George. He looked at her golden hair as the western sun shot through the opposite window and lay calm and red upon it. Suddenly he exclaimed, as they stood upon the platform, "You little sunbeam!"

Flora's eyes danced. "You big sunbeam!" she cried, slowly descending the car-step. There was the sound of creaking chains as the waterspout was drawn up beside the tank. George stood upon the step as she paused on the ground before him. "And my eyes?" she said suddenly, her face thrown back, and the sunlight upon its creamy tint.

"They haven't changed, except for the better," he cried, smiling. "I was all wrong that night."

"And do they still tell everything?"

"Yes, I think so. Yes, they do."

"And do you like what they say?" she asked. Suddenly her face was as red as the sunlight on her hair.

"Flora!" cried George, leaping from the step. There was the sound of a shrill whistle, mingled with that of escaping steam.

"Oh, you will be left!" cried Flora running away. The train started convulsively, and George regained the platform. Flora turned and waved her handkerchief, and the next moment the tank hid her from sight.

(To be continued.)

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Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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# THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XLI.

June 16, 1904

No. 24

## Current Events

It is the new idea. Hitherto the Mormons have been the proselytizers.

### Converting the Mormons.

They went out to the wilderness, their promised land, and established themselves. Then when they were waxing strong they sent out their emissaries, even to foreign nations, to win converts to the practices and beliefs of Brigham Young. The recent controversy over the seating of Senator Smoot and its attendant protests from the press and various organizations show a healthy public opinion on the subject. Added to this, we have the determination on the part of some of the big religious bodies to fight the common enemy in its very citadel. The Presbyterian assembly, the Methodist conference and the Baptist missionary union have all, in their recent sessions, expressed strong views upon the subject and recommended vigorous action. Nothing will be left undone to increase the efficiency of home missions. The school and the church is to be strengthened in Utah. Christianity and Americanism must overcome Mormonism. Will Disciples of Christ be content to let the denominational organizations do all the battling? Is there not a great field for the primitive gospel in Utah?

One of the greatest victories for the methods of arbitration is seen in the agreement made between the anthracite coal operators and the miners. This has now been in operation over a year. Neither side was wholly satisfied at first, but in operation the verdict rendered has seemingly been justifiable. Only 116 cases have been presented, according to the Hon. Carroll D. Wright, secretary of the arbitration commission. And the representatives of the operators have informed him that "the miners are trying sincerely and to the best of their ability to abide by the award, while the representatives of the miners, on the other side, have given an emphatic assurance that the operators are doing all they can, and sincerely, to carry out the provisions of the award of the commission." This goes to show that the spirit that rules a man is far more important than the abstract question of right or wrong. Were the principle of the gospel, the

spirit of in honor preferring the other, ever really to get hold upon men, how comparatively simple a matter it would be to find the adjudication that would save the great friction, hard feelings and loss of property and life now incidental to labor and capital conflicts.

"There was a man there who had a withered hand." This is a Bible text.

### The Withered Hand and the Modern Man.

But it is a text, too, in every-day life. It is of the nature of "sermons in stones," and Dr. Charles E. Jefferson in a baccalaureate sermon has been using it in a trenchant fashion to drive home the truth readily acknowledged in the challenge, yet largely ignored in the living, that we are burdened with various classes of ineffective citizens. He cited the man who cannot hold the ballot—cannot wield the instrument of the American freeman in hewing the path for American freedom. It is this man who is usually a great talker. He admits the evil but—he becomes even jocose when he talks about any "fanatics" who think it worth an effort to try to better the evil conditions he himself sees so clearly. Such a man has a withered hand. Then another man, who can read some ephemeral book or newspaper filled with the blackness of scandal and crime and foolishness cannot hold the Bible or a hymn-book. He has no power to go out and overcome difficulties, to dare great things for God and humanity. He stands on the shore and makes sarcastic remarks about foreign missions, home missions and college settlements. The men with these withered hands to-day need the healing touch of Jesus just as did he of old, for as Dr. Jefferson pointed out, the cure for these evils will be found in an honest effort to follow Jesus of Nazareth.

The American as a colonizer has as a consequence to revise his attitude

### An Important Ruling.

to some things that have been sacred. His inalienable right to a trial by a jury of his peers for certain offenses has just been declared inapplicable to the new American, made such in the Philippines by right of conquest and purchase. Certain newspaper men convicted of libel in a court at Manila asked for a jury trial. The Supreme Court of the Philippines decided against them, and this decision has been upheld by the United States Supreme Court, though it was a five to

four decision. In its local aspects the decision is a sane one, but the consequences thereof may be wide-reaching. The experience of Great Britain, however, the greatest of all colonizing countries, may be accepted as a reasonable plea that the great principle of Magna Charta will not be obliterated from the American constitution. For every American has the hope in his breast, that, having undertaken the responsibility of training a new people, he will one day give them those privileges which he believes have been fundamental in making his own nation the great nation it is.

It was a witty Anglo-French schoolmaster, we believe, who gave expres-

### The American Woman and the World.

sion to the wish that if he could be born again he would have the Creator make him an American woman. That is a very common sentiment in these latter days, for the real American woman is becoming better known abroad. For instance, several visitors to St. Louis have received a very different conception of the real article from what they had derived from the representative title-hunters and money-spenders, whose escapades and society ways have long been "good copy" for the newspapers. Even in Germany, where woman is the housewife, the truer conception of the American woman and what she stands for in the world-movement is being better appreciated. At Berlin, the international woman's congress has just opened. That very fact marks an advance in Germany's womanhood. And the unheard-of thing—a farewell banquet at the expense of the municipality—has been decided upon, and even Chancellor von Buelow is to give a reception in honor of the delegates. The great deference shown to the United States as the leading country in the world in the woman's movement impressed the American delegates.

It is difficult for one not on the ground or without the full evidence be-

### Colorado's Troubles.

fore him to decide who is to blame for the desperate things that have been happening in Colorado. The cost of the various strikes during the past sixteen months is estimated at over \$23,000,000. With the exception of a few brief periods, the national guard has been on duty at one point or another in the state since early in 1903. The closing of the Portland



mine may bring the whole question at issue before the federal court. That would be the best thing that could happen. If the contention of the state military authorities be true, they have abundant reason for their recent action. For the reign of crime has reached a climax that demands prompt and severe repression. Union labor has tried to carry things with a high hand, and crime has resulted. Whether the criminals were the miners is a matter we cannot adjudicate upon. It is a matter for the careful sifting of the courts. But such outrages as have happened cannot be tolerated, whether due to union or non-union labor, or the military.



It is more than a twice-told tale; it is an old story. Until the map of Europe is changed, or a new Gladstone orders Britain's navy to the Bosphorus, or America is thrilled by the horrors inflicted upon the subject races by the Turks and orders them to cease forever, it is likely to continue to be an old, but ever new, story. For there will apparently never be an end to the Turks' butchering of Christians whenever opportunity occurs. The French foreign minister made a statement in the chamber of deputies the other day, which makes it certain that there has been another wholesale slaughter of Armenians. Some indications were that twenty-five villages had been destroyed. M. Delcasse says that he has informed the Porte that "the time for repression is over." But France loves Russia, and Russia wants to get her ships through the Dardanelles and—the Sultan smiles. If the so-called Christian powers would really act as policemen and put Mr. Turk in prison for awhile the whole world would approve. But the powers are self-seekers. That is the whole trouble.



Some years ago, after a tour around the continent of Europe, we landed in New York in the early oyster season. We ordered bivalves. We noticed that the waiter hung around our chair when there was no occasion for it, and on reflection we knew he was looking for his—tip. This in the land of the free! To such a state has the tipping nuisance finally come that the legislature of Massachusetts passed a law, this spring, making it a penal offense for an employe to take a "fee" from a patron. On the other hand, at the largest passenger station in New York City, the railway company has cut off entirely the wages of the porters, leaving them to get what they can out of the passengers. This is worse than anywhere in Europe. In England, for instance, the railway porter gets his five to eight or ten dollars a week, and he picks up almost as much from his four and six cent tips.

He never expects more, and he feels that he is a wage-earner and gives good return to the company for his hire, as he does. But there is no excuse whatever for the system in America. Wages and salaries are good. The whole system of tipping is vicious and degrading. It is nothing more nor less than "graft" on a small scale, and subjects the man who receives a gratuity to the implication of serfdom, and the man who gives to an unrighteous pride.



We are rapidly approaching the season when the vote is to count. In this

#### The Missouri Nominations.

country every man has the right to the expression of his opinion, and when great issues are at stake and he fails to cast his vote he to that extent fails in his citizenship. The present issue in Missouri is one of the greatest that has ever been before the electorate of any state. In its essence it is the question of the government by the people, and for righteousness, or a government by a clique in the interest of a clique. It is generally conceded that Mr. Folk will secure the nomination of the Democratic party for the governorship, but until recently not so much heed has been given as to who will occupy the other places on the ticket and what might be the effect upon Mr. Folk's policy should those antagonistic to him be selected to make the fight. Mr. Cook and Mr. Allen have been prominent candidates for offices and have received a very large support. It is one of the strange things to us that there has not been greater opposition to their candidature before this. But the time has now come when plain speaking is a necessity. The election of any tainted men on the ticket with Mr. Folk will be a very severe blow to the whole program for reform that was started with his boodle prosecutions, and which the best element of the state desires to see carried through. Mr. Folk has given explanations why he has not personally come out in direct opposition to certain aspirants for office on the ticket with him. He believes in the right of the people to select their own candidates, and he does not propose to dictate who shall be put on the ticket with him, but while he regards it as improper for him to meddle with the other nominations he does believe that it is not improper for him to express his views, not of men, but of principles. That is a very fair position to take, though it has led many to question Mr. Folk's real sincerity. He has, however, given unmistakable evidence that he is not allied with any ring or coterie and that he wishes to have certain men whose names have been prominently mentioned kept off the ticket. "In order that this battle may be waged effectively," he said in his speech at Bolivar, "no man should be put on the ticket who is not willing to uncompromisingly at-

tack the corruptionists and their allies. No man who expects any support from the boodle element, or who truckles to undesirable influences, ought to be nominated for any office. This applies to every place on the ticket. We should have a ticket that will appeal to all lovers of good government, a ticket that means something and one that will not raise false issues to divert the public mind. The fight against corruption has only begun in Missouri." That language is definite enough. Mr. Folk has spoken. Now there must be no compromise of this principle by the people, for it is upon the people of this state and their representatives that the selection depends. Messrs. Cook and Allen have not stood for the same idea that Mr. Folk stands for, and that the people who want Mr. Folk to be governor stand for. These men have antagonized Mr. Folk. If the people of this state want the principles for which Mr. Folk stands to succeed, they must put into office with him men who are of the same mind as himself.



There is another side of the Christian union movement that we sometimes forget about.

#### When Union is Not Desired.

Were we all imbued with the right spirit; were we really striving for Christian union and not church union, there would be little to stand in the way of the early fulfillment of the Savior's prayer. But the human element of personal preference and pride plays a great part in preventing what people are more and more coming to admit is the true and the ideal state as regards the Christian Church. A prominent British paper has been led to suggest that the morality of the outer world which calls for arbitration of difficulties in international and business circles, ought to govern churches. Twenty years ago this editor was not thinking in this fashion. Since then he has learned much of what the Disciples have taught, and the church of which he is a member has united forces with another great church. Unfortunately, however, there was a disaffected minority, and this minority is seeking, through the law, to break the union. And the British House of Lords has determined to rehear arguments. Law in the old country means law, and pending a judicial decision that possibly, though hardly probably, might strip the majority of this Scotch church of all its real and personal property, it would be well if conciliation and arbitration could bring about a settlement under which the conservative, schismatic faction of the Free church could be given some of the funds which the United Free church now claims. This controversy shows us the difficulty of Christian union when people do not want to be united. Trust funds, financial considerations can always be appealed to. But the majority usually ought to rule.



## Christian Union and Primitive Christianity.

We have recently run across a somewhat independent and philosophic statement concerning the religious movement in which our readers are most deeply interested, which shall serve as a text for this editorial. We make the following extract from the statement referred to:

There are among the Disciples two interpretations of their mission. One emphasizes union, the other the return to primitive Christianity. These were more closely joined in the minds of the pioneer Disciples. To-day it is not obvious that union is best stated in terms of a return to apostolic conditions, or that such a return, if it were possible, would bring union. Therefore these two elements of the "plea" are drifting apart and becoming, perhaps unconsciously, the standards of two parties. The extreme conservatives insist upon a return to the apostolic church at all hazards, and seek to make the very words of scripture the criterion of their success. The liberal party emphasize union, and urge as its basis the spirit and principles of Christianity as these have become clarified and established by the whole history of the church.

It is evident that this was written by one familiar with the history of thought and discussion among the Disciples of Christ, and yet it does not seem to us to state with sufficient accuracy the real point at issue between the two schools of thought to which the writer refers. For instance, it is hardly correct to say that some of us plead for Christian union and others for a return to primitive Christianity. We are sure that the men who, under God, inaugurated this movement never separated in their minds the thought of Christian union from the other thought of a return to the simplicity and catholicity of New Testament Christianity. On no other condition did they believe Christian union to be practicable. They recognized, as all the world recognizes, the impossibility of effecting Christian union on any of the existing creeds devised by church councils. They insisted, as those who came after them have always insisted, that we must repudiate human creeds and confessions of faith as foundations of Christian union and communion, and must return to the original creed of Christianity, on which Jesus Christ said he would build his church. If there is anyone to-day who dreams of Christian union on any other basis than that, he is dreaming of something quite apart from the thought and purpose of the men who originated this movement, and quite different, too, from anything that is aimed at by the great body of the Disciples of Christ to-day.

The remark that "To-day it is not obvious that union is best stated in terms of a return to apostolic conditions, or that such a return, if it were possible, would bring union," does not do justice, we think, to the conception which our fathers had, and which is held by our representative men to-day, as to what is meant by a return to primitive Christianity. It is clearly

recognized, and always has been, that there are many conditions and features of the apostolic churches that ought not to be reproduced in this age, if they could be. We ought, indeed, to be careful to define what we mean, when we speak of restoring primitive Christianity. It is quite certain, we think, that if there could be a return to the New Testament confession of faith, to New Testament names and terms of membership, and of life, that Christian union would be possible. And this is what we mean by a return to primitive Christianity.

It is true, however, that some among us have emphasized the feature of a return to primitive Christianity above the plea for Christian union, and have given an interpretation to that phrase which has well-nigh obscured and has rendered abortive the plea for Christian union so far as they are concerned. These are they who look into the New Testament as into a new Levitical code, expecting to find chapter and verse for missionary societies, Sunday-schools, instrumental music in the worship, and all the details of present day forms of Christian service. These are they who deduce certain doctrinal propositions from the New Testament and lay such emphasis upon these theological deductions as to practically make them conditions of fellowship. But neither of these classes is to be regarded as representing the religious reformation of the nineteenth century, which combines in its plea the unity of the church with the restoration of the original creed—the Messiahship and divinity of Jesus of Nazareth—and the inspired rule of faith and practice—the New Testament.

The great body of Disciples have never separated in their minds the plea for Christian union from the plea for the restoration of the original basis of union. These two elements were united in the thought of our fathers and are united to-day in the thought of all our representative men. Nor is it a human combination, but a divine order. The only possible or desirable Christian union, is union in Christ and upon Christ, and for Christ. It was because modern Christianity had gotten away from that center and had rallied groups of believers around other centers and foundations, that it became necessary to urge a return to the original center and foundation, which is Christ Jesus the Lord. Jesus Himself blended together in His intercessory prayer the unity of His disciples with each other, and their union with Himself and the Father. What God has thus joined together, let not man part asunder. Nothing less than the restoration of Christ as the center of the Christian system, and the foundation of the church, will suffice to unite the dis severed people of God. This is the capital and most distinguishing feature of our movement, and must not be neglected or obscured.

## Opposed to Organic Union.

The Southern Presbyterian Assembly, recently held in Mobile, was marked by a great deal of feeling and spirited discussion, judging by the reports which come to us through the Mobile Register. The question which seems to have precipitated the most heated discussion was "the appointment of a special committee to confer with other religious bodies desiring closer relations." A substitute was offered for this resolution to the effect that "in view of existing and impending conditions, while expressing the deepest fraternal interest and praying for the most effective co-operation in all the work of Christ's kingdom, our assembly does not see its way clear at this time to appoint a committee for general conference with other Presbyterian bodies looking to closer relations, as has been asked for in the overtures recited above."

After a prolonged discussion, the substitute was voted down and the original report adopted, but only with the distinct understanding that nobody favored organic union and that such conference did not look to such union. We were surprised to see how much of the spirit that was provoked by the controversies in 1861 at the time of separation, still remains. The opposition to the appointment of the committee was based solely on the ground of the fear that it might lead to organic union, and organic union, it was declared, was entirely out of the question. Even the telegram from the Northern Church, in assembly at Buffalo, expunging all aspersions upon the Southern Church during the war, did not seem to lessen the opposition to a reunion. The fact that the Northern Church is about to effect a union with the Cumberland Presbyterians was urged as one reason why no action should be taken now looking to closer relations. It was "unwise to take a step looking to union with the Northern Church when that church seems about to assimilate to itself or to assimilate itself to a body and a creed so fully and notoriously Arminian as the Cumberland."

Of course the discussion offered a fine opportunity for appealing to the gallery. "Our beloved church;" "our southern church;" its "proud history;" its "splendid traditions;" its "great name," all were endangered by this agitation of the subject of union. One speaker declared that it was wrong to be wasting time in discussing the subject of organic union instead of considering the great question of converting the world, wholly unmindful of the fact that the Lord Himself had hinged the latter event upon the former. To one occupying our point of view, the discussion was no less than amazing and saddening. Few of the speakers even referred to the teaching of the New Testament on the subject of union or seemed to regard it as desirable that Christ's prayer for the one-



ness of His followers should be realized.

The whole history of the schism and separation of the Presbyterian Church into its Northern and Southern divisions is full of warning, showing as it does how easy it is to foment division, and how exceedingly difficult it is, after the lapse of years, to heal such division. The reunion of divided Presbyterians is, we fear, further away than we had been led to believe. And yet there is no reason for discouragement. "God buries His workmen, but carries on His work." Indeed, that is one of the means by which He carries on His work to larger issues, and brings forward His church to new eras of progress and power. When the generation that inherited the prejudices of the war period has passed away, then, and perhaps not till then, will the reunion between Northern and Southern Presbyterians become practicable.



### Editor's Easy Chair.

We have all heard [of the device of the indolent man, who, to shorten his evening devotions, attached a form of prayer to the foot of] his bed, and, pointing to it, as he turned in, would say, "Them's my sentiments"! It is not mere indolence, however, but a recognition of a poet's superior ability in interpreting our feelings, just now, that leads us to print the following lines from the Washington Star, as the Easy Chair's "sentiments," thrown into poetic form:

It's mighty aggravatin' to be hangin' round  
the town  
When the pavement starts to sizzle an' the  
sun is beatin' down;  
To think about the waste that's goin' on not  
far away  
Where the leaves are rustlin' softly an' the  
sunbeams love to play.  
I know the birds in song are pourin' out their  
hearts  
With no one near to listen to their sweet  
melodious arts,  
I know the crimson clover is a-noddin' in  
the breeze  
An' glintin' in the sunlight over there where  
no one sees,  
An' the honeysuckle's bendin' o'er the bosom  
of the stream,  
An' the fish leap up an' settle with a splashin'  
silvery gleam,  
An' the whippoorwill at night time is a-tellin'  
of his grief  
With none to give him sympathy or offer him  
relief,  
It's mighty aggravatin' to be hangin' 'round  
the town  
Where they tell you to "step lively" an' the  
car conductors frown,  
An' feel your heart grow fainter in the bustle  
an' the haste  
As you think about the beauty an' the song  
that's goin' to waste.



But what is a man to do about it when all the world is in "town," and one's door bell or telephone bell is ringing almost continually, and when calls for service multiply with the progress of the year? Well, for the present we must heed these calls for service, but we serve notice now that

this must not be expected to continue throughout the summer. We have sent word to the leaves to keep "a-rustlin'," to the birds to keep up their concerts, to the "crimson clover" to just go on "a-noddin' in the breeze," and to the bending honeysuckle and leaping fish and complaining whippoorwill to continue doing business at the old stand until we arrive on the scene. If Bob White can arrange his plans so as to give us a few familiar notes from a neighboring wheatfield, we will be obliged to him. Meanwhile we will try to endure, with patience, the glory and glamour and pageantry of the World's Fair, and seek to extract as much enjoyment and instruction as possible from "the greatest show on earth." The most interesting and instructive part of the whole Exposition, to us, is the human beings who gather there from every land under the whole heaven. While one sees much to humble his pride in the people and products of the leading nations of the world, on the other hand he sees much in the lower tribes and peoples and their crude handiwork, to impress him with a sense of gratitude for the blessings and opportunities of a Christian civilization which he has too little appreciated. It is a far cry from the highest type of American or European civilization to the Igorrotes of the Philippines, or the lowest savages from the Painted Plains of Arizona. But they are all human beings, in different environments and in different stages of development.



And so Mr. Russell Sage, octogenarian and multimillionaire of New York city, does not believe in what he calls "the vacation habit." It is unjust to employers, he says—this custom of employes taking two weeks off in the summer season—and as for others, it is unnecessary. He never took a vacation in his life and never felt the need of one. How characteristic this is of the man who has piled up his millions, but in whose veins there flows little of the milk of human kindness! Who can doubt that if Russell Sage had formed "the vacation habit" in his young manhood, before the fountain of his sympathies and generosity had frozen up, and had learned to love nature as well as he loves money, and could have become as much interested in birds and flowers, and streams and mountains, as in the accumulation of interest and in exacting usury, he would have been a wiser Sage and a better man, though he might have had less money? Mr. Sage's example is a strong argument for vacations. We feel justified in referring to him as a warning against resisting "the vacation habit." From his point of view, he may be logical enough, but his point of view is that of a money-changer, and not that of one who loves nature and who would keep close to its heart and to the heart of its Author.

There is a pathos in growing old unconsciously. A member of the General Conference of the Methodist Episcopal Church, which recently met at Los Angeles, told us that the vote retiring their six oldest bishops was one of the saddest and most pathetic scenes of the conference. They had not anticipated it. Only one, Bishop Merrill, recognized the inevitable and tendered his resignation beforehand. They had not noticed that they were less efficient than in former years. Doubtless each one of them believed he could "preach as well as he ever could!" Others could see their failing powers, but not they. That is where the pathos comes in. It is not easy to yield official station and leadership to younger hands and feel that while others must increase we must decrease. Dr. Mark Hopkins, president of Williams College, resigned against the protest of many friends because, as he said, he wanted to be the first one to discern the fact that increasing years made such a step wise. Not everyone has the wisdom or discernment to gracefully retire at the right time. But, on the other hand, there is sometimes undue haste in retiring men who possess the capacity for wise leadership. But, sooner or later, the older men must give place to the younger, and nothing can rob this fact of its pathos. But grace on the part of the old, and reverence on the part of their successors, will rob it at least of bitterness.



### Questions and Answers.

In the Bible Student notes on "Christ Risen," the lesson for June 19, there is this quotation from Dr. Abbott: "A singular and significant testimony to the truth of the resurrection is afforded by the change of the Sabbath day. It was changed, not by any express command in the New Testament, but by the almost universal consent of the church."

There are two authorities against Dr. Abbott. Smith's Dictionary of the Bible says: "It [the Lord's day] was never confounded with the Sabbath, but carefully distinguished from it. . . . Whatever analogy may be supposed to exist between the Lord's day and the Sabbath, in no passage that has come down to us is the fourth commandment appealed to as the ground of the obligation to observe the Lord's day." McClintock and Strong's Cyclopaedia endorses both of these statements and also says: "If an apostle had set the example of confounding the seventh and the first days of the week, it would have been strange indeed that every ecclesiastical writer for the first five centuries should have avoided any approach to such confusion. They do avoid it; for, as Sabbath is never used by them for the first day of the week, so Lord's day is never used by them for the seventh day."

Now there are two questions:

1. As the change of the Sabbath from the seventh to the first day of the week, if there has been such a change, must have been made this side of "the first five centuries," when and by whom was the change made?
2. Should we teach our children in our Bible-schools, as the Bible Student teaches, that the Sabbath day has been changed from the seventh to the first day of the week, and that we should call the first day of the week the Sabbath?

We should be glad if you would kindly answer these questions in the next issue of the CHRISTIAN-EVANGELIST, so that we can have



the help of your answers when this subject comes up in our Bible-schools on Sunday, June 19.

ALLEN HICKEY.

Des Moines, Ia.

1. We do not think Dr. Abbott would wish to be understood as meaning that the Jewish Sabbath, with its spirit, its meaning and its regulations, was transferred from the seventh day to the first day of the week. What he probably means is that the fact that the first Christians gradually ceased observing the seventh day as the sacred day, and began to observe the first, is proof of the resurrection of Christ. Certainly, this was the only use the editor of the Bible Student aimed to make of the quotation. Our querist is right, as are also the authorities he quotes, we think, in denying that the Jewish Sabbath was transferred from the seventh to the first day of the week. The Jewish Sabbath was abolished with the old covenant, of which it was a part, and the Lord's day, the first day of the week, commemorating the resurrection of Christ on that day, succeeded it and is a Christian institution, and should never be confounded with the Jewish Sabbath. It is a great misfortune that the use of the term "Sabbath," as applying to the first day of the week, has become so widely prevalent in the religious world. Among the churches of this reformation the terms "Sabbath" and the "Lord's day" are never used interchangeably, but always in their strict, New Testament sense.

2. By no means. On the contrary, we should teach our children to observe the distinction which the New Testament and early church usage always make between the Sabbath and the Lord's day. The editor of the Bible Student did not mean anything different, by citing the language of Dr. Abbott. The purpose of that quotation was to show that the resurrection of Christ had effected a change in sacred days. Dr. Abbott simply conformed to the popular custom in the use of the term "Sabbath," but we do not think he would antagonize the position taken in Smith's Bible Dictionary and McClintock and Strong's Encyclopedia.

Dr. James Stalker, the noted Scotch preacher, just prior to sailing from New York the other day, said that the life of Christ has been the central point of biblical study for the last fifty years and continually grows in interest. The life of Christ having been the subject of leading study, probably the attention of scholars will, for some time to come, be specially directed to the words of Jesus. Another testimony to the uniqueness of the Bible is that of Sir Edwin Arnold, who, when asked shortly before his death, a few weeks ago, what he, as a man of letters owed to the Bible, replied, "I shall simply say that I owe my education, as a writer, more to the Bible than to any other hundred books that could be named. It is the grandest

possible school of style, letting alone all that it must ever be on the moral and spiritual side." To the same effect is the testimony of Daniel Webster, who, having been questioned concerning the matter of his style, said he owed more to the splendid imagery of the Bible than to all other books.

### Notes and Comments.

THE CHRISTIAN-EVANGELIST suggests the propriety of a parliament of the religious press of the country, for the purpose of discussing some "very vital questions." The last of a series of such vital questions which it proposes is the following: "How Far May the Religious Newspaper Deal with the Questions of Historical Biblical Criticism?" This is an easy one. It can be answered without any discussion. The religious newspaper may discuss these questions just as far as it has brains enough and information enough to discuss them correctly.—J. W. M. Garvey in *Christian Standard*.

Precisely so. It was the too common failure to observe the wise limitation suggested above that led us to propose the question for discussion.

THE CHRISTIAN-EVANGELIST of St. Louis suggests a congress of the religious press in connection with the Exposition. It is a good suggestion.—*The Advance*.

A good suggestion, like a crying baby in church, should be carried out. Chicago must help us do it.

I note that you are proposing a convention of editors of religious papers. I hope you may be successful in making arrangements. The makers of our religious papers need to get together. I shall be glad to co-operate.—Frederick A. Bisbee, editor *Universalist Leader*, Boston, Mass.

There is no reason why Boston should be excluded from an enterprise of this kind. Wise men still come from the east, and we, out west, want them to tell us how to conduct a religious newspaper.

The Central Baptist, this city, "seconds the motion" for a Press Congress, and suggests the advertising problem as one that needs looking into. The question might be, "Where is the editor's conscience when certain advertisements are admitted into his columns?" The editor of the Central Baptist also suggests that some of his editorial brethren should "take a few lessons in simple figures to enable them to count the number of their subscribers." We supposed that they were generally experts in that line, from the figures we have seen!

Speaking of heresy-hunting, we believe that Brother Garrison has the distinction of having done that a little more effectively than any other brother among us.—*Christian Companion*.

But that was not a case of heresy-hunting, Bro. Briney. It didn't need hunting. It was too obvious to require that. It was dealt with effectively by the local congregation, and in a way to save the local church, and to prevent any jar to the brotherhood. The man among us who rejects the authority and the ordinances of Jesus Christ

needs no "hunting" or "driving out of the brotherhood." He is out, and soon finds it out.

"We thank thee that we have machinery. Fill it with divine power," prayed Bishop Warren, at the opening of the Methodist Episcopal general conference.—*Report of General Conference*.

But there is some ecclesiastical machinery that it would be mighty hard for the Lord, even, to fill with divine power. It doesn't seem to fit it. The New Testament method seems to have been to get the divine power first, and let it create the machinery to express itself, as life everywhere forms its own organism.

We do not give much space to questions of "biblical criticism" in our columns, but here is a brother that ought to be conducting a column in some of our papers. He criticizes one of our Sunday-school publications for saying that Jesus told the penitent thief that "this day thou shalt be with me in paradise." He says: "That is calculated to teach people to think that a thief or murderer can go to heaven. It does not say that 'To-day thou shalt be with me in paradise,' but 'To-day shalt thou be with me in paradise?' It is only a question asked. We should be very careful how we teach people." But then it should be said, in palliation, that the scholars who have translated this passage out of the original Greek, never found out what this brother has discovered—that Jesus was asking a question instead of declaring a fact, in the passage quoted. As soon as the scholars of the world have made this discovery, they will place an interrogation mark where the period now occurs. But then, are we to shut the door of hope to penitent thieves?

Dr. Henry G. Weston is one of the most conspicuous figures in the Baptist denomination. Though eighty-six years of age, he is still doing a man's full work in the world. When asked, the other day, how he finds the preaching of to-day, this president of one of the great theological schools replied:

"Well, there is a great deal of philosophical and ethical preaching which would have been just as true if there had never been a Bethlehem or a Calvary. The other day I heard one of the preachers of this style, and I made a memorandum of the authorities he quoted and of the persons to whom he alluded in the course of his sermon, and the list was"—here Dr. Weston took out a notebook and began to read—"Socrates, Aristides, Maurice, Robertson, Kingsley, Arnold, Spinoza, Tulloch, Keble, Newman, Froide, and one Old Testament character, Enoch—and I am not certain that all his hearers identified Enoch as a man from the Bible."

President Weston has touched upon a real weak spot. The art of quotation can be made a very valuable one. But if the gospel be left out of the sermon, the modern thought bouquet is as flowers planted in an arid garden—fair for the moment to look upon, but destined to wither speedily.



# Can the Modern Man Be a Christ Man?

This is the question which our student boys and girls and thousands in middle life are asking:

"How can you keep your faith while you think about things?"

So asks the college girl who tells us that between her philosophy classes and her Bible course she gets into more mazes of doubt and uncertainty every day.

So, too, does the college boy, unless he drives out all thought by physical dissipation at football, or in the "Dutch Kitchen" over a beer mug, after hard work in lecture room, laboratory or manual labor shop is over. How can a thinking lad or lassie of to-day, inhabiting the new heavens and the new earth revealed by modern science, be a Christian and "only believe"?

The average college student finished the study of theology some time ago in the Sunday-school under a sweet young lady of sixteen, or twenty, most probably. How can he keep faith now? Graduated from high school into the university, where the professors bid you doubt and question, the old narrow path seems ever narrower; amid quagmires without landmarks on one side, and abysses and quick-sands on the other; or, led up over exceeding high mountains of daring speculation into immensities and infinities, the youth seems to be traveling through rarified atmosphere in a balloon just about to burst.

"I don't know whether I believe in anything," is the despairing cry.

After this, look out for the hardened man, who makes no more fights or struggles, but settles down into sterility and hardness good for this world only—a Confucian Chinaman, without knowing it.

Or, behold the wild-eyed male or female seeker after and victim of every apostle of the isms, needy adventurer, or fatterer on human gullibility. "Ever learning and never able to come to the knowledge of the truth," are these "clouds without water." "Thrice dead, plucked up by the root"—they are dead facts stranded on the shores of the oblivious years." Every community is full of them. They are spoil for the spoiler.

Needless to name either the fat foxes or the plucked geese of the twentieth century. Every age, in one form or another, has its typical Brigham Young—superb in physical equipment, amazing master of multitudes, crafty and shrewd, dollar and flesh loving to the last degree. From Cæsar's time until Roosevelt's, also, there will be ever the "weird woman"—"Mother" this or that. Living in cave or cottage of colonial architecture, electric lighted and telephone equipped, at the Delphic oracle or talking over the wires, it is much the same woman.

By William Elliot Griffis, D. D.

Anselm and Aquinas and Edwards, and, still more audaciously and with

Barnum believed that average humanity loves to be humbugged, yet he knew also even as Lincoln did—"not all the people all the time." He had to provide new humbugs to tickle the shallow thinkers to whom faith and credulity were the same.

It is not thinking that destroys faith. In fact, to make a trained thinker, a spiritual athlete, the true college professor, seeking to turn out stalwart intellects, yea, and true Christians also, first seeks to melt down, as the sun the icicle, the old ways of thinking, the pretty snow wreaths of the callow student. He cannot fulfill unless he first destroys much. He throws the boy overboard in order to teach him how to swim. So Jesus, against "ye have heard it said in old time," put his, "but I say unto you." Christianity is Christ. All else is dilution.

Yes, my young student friend, there is a way to use your mind and be the stronger in faith! Here Jesus is the teacher of teachers. "Ye believe in God, believe also in me." "Have faith in God." How, do you ask? He replies, "Consider"; that is, think it out slowly. Consider. Sit down, don't be in a hurry. You cannot form either a final philosophy, or a complete theodicy, or an infallible theology in the fermenting stage of your mental career. Wait until exercise interprets life, and life truth. Be a skeptic—in the original sense of that much abused word; that is, shade your eyes from the glare and look steadily. Shut out the world and Babel, and telephone to God in prayer. You'll hear the still small voice, "This is the way, walk ye therein." "He that hath ears to hear, let him hear." Contemplate! (*Contemplum*.) Look all around the temple. Take a broad view, yes, even of mighty philosophies, yet look to him who is greater than all, who is "made unto us wisdom." Words give next to nothing. "Not every one that saith unto me, Lord, Lord, but he that doeth the will of my Father." There is no such thing as religion in words and opinions only; it is life, or it is nothing.

Doing helps us mightily to know of the doctrine, whether it be of God. "If I hadn't got mission work to do, and turned my belief, as far as I had any, into life and action, I should have been an infidel," said my fellow student under Doctor Shedd, and now the successor of Phillips Brooks. Yes, our famous teacher, who, with his eye on a single speck in the ceiling, sharp pointed pencil in hand, took us up into the aspirations of deity, and later showed us "Calvinism, pure and mixed," tried honestly to reconcile to the modern world Augustine and

honest self-persuasion, attempted to reconcile Christ to these worthies and, almost, as we thought, to show their equal claims on us.

How far behind seems that world of ideas of even thirty years ago! Yet the Christ is still ahead.

Generation after generation have said, "Lord, Lord, permit us to explain thee and thy teachings, permit us to limit thee by making thee talk our dialect, to clothe thy gospel in terms of our philosophy and view of the universe." How well they succeeded—for a time. Even as in "Arabian Nights," Abraham and the patriarchs are made to talk good orthodox Islam, make pious ejaculations like Mahomet's own, so our old theologians make Ezekiel and Peter talk the language of Rome, Moscow, Augsburg, Westminster and Andover.

Even now men try to perform the same pious legerdemain, expecting to furnish the final philosophy. Still the voices of Gerizim and Jerusalem, of Moscow and Rome, of Protestant and Catholic, of Ritsche and Maurice, of restorationism and Eddyism, of liberal and orthodox, ring out insistently. Each calls, as of old, "Lord, Lord."

Yet, "the word of God is not bound." It cannot be. Living Samson breaks his withes and new ropes. In reality the old Jesus way is still plain. Yes, shining clear, even to the fool, whether wayfaring man on the highway, freshman in college, or baldheaded scholar immersed in walls of books. Blessed is the man who can see the divine Christ as the ever fresh teacher, making obsolete the old hampering systems that are orthodoxies or heterodoxies, certified by sects or ecclesiastical corporations or popular theologians, as compared with the teachings of the Son of man. His teachings are plain. Twenty centuries have added nothing to them, nor can add. If philosopher and theologian, agnostic and confessionalist, school and party, ism and every "new idea," have demonstrated anything, it is their utter impotence to make a Christian. Christ is still ahead, Lord of the centuries, and Christianity means loyalty to him. "Behold, I make all things new," are his own words.

Our grandfathers were nearer in mental outlook on the universe to the Greek fathers and the medieval system makers than we are to our grandfathers. The Protestant reformation was a revolution only in forms; ours of the past fifty years is a revolution in spirit. Most of old apologetics, Paley, Butler and all their host, are hopelessly antiquated; but for us, the men of modern mind in the twentieth century, the Christ, the divine Christ, with the white hair of eternity, has the



bright eyes of eternal youth. His word stands. His commands are binding. His way of life is the only one.

So fear not, little maid in college, tossed between the rabbi and the philosopher. Don't read Paul and Augustine and Aquinas and Calvin and Drummond first, and *then* try to understand the Christ. Read Jesus first. Take him seriously. Prove by practice that his ideas are workable. Believe in his doctrine of the second mile. Demonstrate what it means. You'll not know him well until you do. Then you'll find him divine. Saturate your mind with his mind. Do your Father's will and you'll soon learn how to value all things outside the soul and God, yes, even Bible, church, the fathers, theology and teachers. With Jesus you cannot go wrong. It isn't possible to do so. You may have to walk over Calvary, but not into the mire. Don't even trust Fairbairn too much, my college friend. Once suspected as heterodox, he is now the champion of orthodoxy. I know and love him and his work, but all human philosophy is alike. It is the newspaper for the hour; the Bible, read as a child would read it, is for the ages. Prophecy, knowledge, philosophy, creed, catechism shall fail. The word abides. The text will always be more than the commentary. Jesus' words will never fail. Master the Master. First, last, always, test all things by him. Let philosopher, priest, teacher, new or old, "advanced" or "orthodox," go. Cling to Christ. Walk in his footsteps. Do his will.

So, you find Farrar's Life of Christ a little "gushy." "Rather popular and sensational, isn't it?" you ask. Yes, I'll forgive your "impertinence." It's rather a sign of growth. I thought as you do long ago. Tried in the fire of critical examination, much of Farrar's work will not stand. He did not verify his references. No careless work abides. Helpful as his work once was, it does but illustrate how even literary luminaries and planets, orthodox, seemingly of the first magnitude, soon grow dim. Jesus is the bright and morning star. Even what appeared to us the very heavens and earth of proper belief have already passed away, but Christ's words will never pass away. Twenty centuries only brighten them. "His name is called the word of God."

So, my college maiden, don't fear to think. Have only the fear of the Lord which makes clean, purifies. Even our dear Leader in Gethsemane "was heard in that he feared." The modern man may be a Christ man; yea abundantly, for the modern world is part of the coming perfect world which Jesus came to bring. Somehow or other Jesus of the gospels seems wonderfully at home in it—that is, if we are doing his will and believe his word "in-as-much." Learn what it means to die daily. Keep ever in faith's eye the picture of the Leader "conquering and

to conquer," whose armies follow him clothed in white linen, the righteousness of saints. 'Twixt rabbi and seer, "fix your eye upon Jesus." Into that holy city and kingdom not yet come, but ever coming down upon the earth, "the fearful and unbelieving" can never enter; but the brave in faith who do his will are already in it. None more so than they who, seeing the universe with modern eyes, declining, if need be, Greek philosophy and Roman discipline and modern schemes of theology as no necessary part of their Christian mind, sit at the feet of Jesus and walk in his pathway.

*Ithaca, N. Y.*



### "Greater Works."

By Simpson Ely.

"Greater works shall ye do than I have done." These words of our Lord, spoken to his disciples a short time before his death, have been hard for many persons to understand. And yet they express a most blessed truth, and should be full of encouragement to every Christian. No one can live a better life than Jesus lived. He was the only perfect [One. No one can be more thoroughly consecrated to the will of God than was Jesus. No one can announce such vital truths as fell from our Savior's lips. No one can give to the world such exhibitions of love and sympathy as were manifested by the Nazarene.

Notwithstanding all these facts, the immediate and visible results were shamefully meager, and showed how inappreciative was the world at the time he lived in it.

Jesus was despised and rejected of men. Of him the world was not worthy. Though many thousands gathered about him at times and seemed to hang with deathless interest upon his words of life and love, yet these same multitudes melted away from him as the morning star disappears from the sun. At his death he had a mere handful of followers, and they were half-hearted and discouraged.

During his life on earth Jesus did not leave a written word. He had no learning of the schools, and founded no colleges and universities. He built up no orphanages and established no benevolent associations. He built no church houses and planned no libraries. He left polygamy and slavery unscathed, and "the middle wall of partition between Jew and Gentile" was undisturbed. His ministry did not reach beyond the little land of Palestine.

How much greater have been the works of his disciples! A few days after Jesus' death they led thousands to obey him. Jerusalem and Judea and Samaria were made to acknowledge him as King. Then their work overleaped national lines, and in Paul's day the gospel had been preached in every nation. In three hundred years they overthrew the Roman empire.

And in these latter days what victories have been wrought! Millions of men and women have been converted to the Christian religion. Libraries have been filled with Christian thought. Thousands of printing presses are heralding the name of Jesus. Missionaries of the cross are in every land. Christian colleges and universities are emphasizing the words and life of Jesus. Slavery is doomed. Polygamy must go. While war has not ceased, it is stripped of much of its barbarity. Troubles between individuals and between nations are more and more being settled by the arbitrament of peace.

Measured by visible results, how much greater are the works of Jesus' followers than his own! And yet all the strength and influence of his people come from him who has gone to his Father. From his enthroned position he superintends the work.



### Cruciferentes.

See Luke XXIII: 26.

**The Orient sun shines hot upon the dusty way  
As on to Calvary throngs the motley multitude:**

**Scribe, Pharisee, and priest, soldier and publican,**

**Gentile and Jew; and in their curious midst the Man**

**Of Sorrows walks beneath the heavy, torturing rood.**

**A week ago and o'er this self-same way**

**Amidst the plaudits of the press he passed**

**In state: before him branches green and flowers gay;**

**While all did shout, "Hosanna! David's son to-day**

**Doth come! Our King! Our King hath come at last!"**

**All changed. Curses for blessings now; for flowers, thorns;**

**Not David's son; not king. Nor rides he now in state,**

**But walks with faltering feet beneath the cruel load;**

**Now faints and falls to earth; they can no longer goad**

**His failing strength. That love should have its meed of hate!**

**Impatient of delay they lay the load on one**

**Who follows there with loving eye his Master's shame,**

**To bear it after him. Happy Cyrenian, thou,**

**To follow thus thy Lord and bear his cross! And now—**

**How proud we now, Oh, Lord, could we but do the same!**

**The little burdens thy love brings to us,**

**Help us to bear as patiently as then Simon did bear the cross. Help us to see**

**These, too, are thine, and bear them for thy sake. Amen.**

—H. O. Williams.



# How It Strikes an Englishman

Impressions of Dr. W. T. Moore's  
New Book.

By William Durban

I am enjoying a feast provided by one of the friends I know best on earth through long and close association almost daily in Christian work, and in constant companionship for over a dozen years during his residence in England. Dr. Moore has sent me a copy of his new book. It is certainly the greatest of his works in the literary line. In that last sentence I would emphasize the term "works" as well as the term "greatest." For my old master and beloved friend of youthful days, the late C. H. Spurgeon, in the preface to his beautiful little volume, "The Saint and his Savior," says that a man's writings may well be styled his "works," seeing that if they are of any value they must have cost him much toil. My friend, W. T. Moore, has really worked assiduously to produce such a book as this, "Man Preparing for Other Worlds." The hard work is not in the actual writing, for he can accomplish that process with the easy and graceful fluency with which he can talk, in common with so many of his race. Nor is the evidence of hard labor seen in the thinking out of the treatise, for my old friend is by nature a very original thinker, and his intellect works with admirable logical facility. I know W. T. M. so well! I know how he likes mathematics rather better of the two than classics; yet how he revels in reading the best poetry, and in fits of inspiration writes tender lyrics or stately blank verse in miniature epic effusions. I know that he prefers accurate ratiocination expressed in simple diction to spread-eagle rhetoric. Then, wherein does his latest work manifest the labor incurred? In this, that the many apt quotations from masters of religious, philosophic, and scientific thought, classified with great care and applied with extreme aptitude, demonstrate the fact that our author has read and studied immensely in the fields of literature bearing on his subject. I think that the first feeling of readers of "Man Preparing for Other Worlds," will be one of pleasure in going through chapter after chapter—led on by the easy and graceful style I have spoken of, and by the current of steady but swiftly flowing reasoning on the various positions assumed by thinkers, and convinced as the scheme unfolds that here is a new presentation of the greatest problem connected with the higher anthropology. But the next feeling of the reader will be that the book is of the greatest worth as a work of standard reference. It puts us in possession, in compact form, of what needs to be known by every student in the direction of the comparative philosophy of religion. And this is the very direction in which most young people leave col-

leges and universities befogged and bewildered. They are despairingly muddled between Darwin and Weismann, Flint and Le Conte, Dawson and Romanes, Emerson and Ruskin. Dr. Moore brings his authorities face to face with each other, and compels them to analyze each other's theories. Oh, how clearly this method exposes fallacy after fallacy.

## Many Spoonfuls of Sunshine.

I have often wondered what Hartmann, Schopenhauer, and the other apostles of pessimism and despair would have said in a dialogue with Dr. Moore. He is the incarnation of optimism, and this book is an optimist classic. A little American girl one day sat on a rug with her cup of bread and milk. Suddenly, as a bright gleam glanced along her spoon with dazzling lustre, she exclaimed, "Oh, mother, I have swallowed a spoonful of sunshine!" I have swallowed many doses of solar essence while reading these pages. For in passage after passage the triumph of humanity over sin and sorrow, darkness and death, misery and mortality, self and Satan, hades and hell, is celebrated exultantly, while all the radiance of the prospect proceeds not from the writer's imagination, nor from any moonshiny reflection of the thoughts of men, however brilliant, but from the actual solar glory of the Christian system. The Sun of Righteousness, the Divine man Jesus Christ, is the supreme personality in view throughout.

## Victorious Eschatology.

According to certain present day prophets both Anglican and American, everything is now on the verge of "the everlasting smash." Michael Baxter on my side of the Atlantic, and Lieut. Totten on yours, for instance, have been for some years fixing the dates of a dread assortment of horrors, not one of which in itself is incredible, but the reverse. But these hungry soothsayers do not like chronological expansionism. They give condensed terrors in tightly packed infernal machines. Baxter's original dates are all exhausted already, and this world has no business here at all, nor should his splendid business in Fleet street be booming as it is. I do not know where your Lieut. Totten may happen to be, but he must be worse disappointed than Jonah when that prophet was at his most peevish pitch. I allude to the matter because these vaticinators always have a new calendar on hand, and because hosts of credulous people are as ready to be invited to nightmare suppers as ever. It is refreshing to read any work which entertains respect for the proleptic portions of Holy Scripture, and yet puts

on them a bright and encouraging interpretation with regard to the destiny of mankind. The climax of Brother Moore's book is contained in two chapters on "Man's Assurance of Victory," and on "Death and the Other Side." This portion of the book is magnificent. The writer has been showing in a chapter of forty-five beautiful pages, on "The Spiritual Man's Equipment for Service," that the gospel will ultimately triumph, but that this triumph will come about by a very great change in the attitude of Christian society, which will become adjusted to the spirit of Christ by assuming an heroic position scarcely even thought of in the great denominations and the churches as yet. Then we are treated to a masterly analysis of the reasons of suffering, and the benefits which have accrued to society after tragedies which for the moment stunned the communities, as when Lincoln, Garfield and McKinley fell under the dastardly attacks of assassins. These lives were broken just when they promised most, yet out of their deaths blossomed forth results far greater than might have been possible had the heroes run the usual political course.

## The Evolutionary Continuity.

Dr. Moore gives an entirely new view of evolution, which I think admits of no dispute. I have been trying to see where it might be at fault, but have found no flaw. He has studied to splendid purpose all that is worth considering on evolutionism, and for this reason alone no student can afford to dispense with the book. It reviews both Darwin and the anti-Darwinians, and shows wherein both are partly right and partly wrong. Evolutionism is like Calvinism. Each is a gross distortion of a Bible truth. After examining Le Conte's definition of evolution, which is very generally accepted by theistic evolutionists, Dr. Moore amends and enlarges it and offers us what he thinks meets the demands of both science and scripture. Le Conte's definition is, "Evolution is progressive continuous change, according to certain laws and by means of resident forces." Here is Dr. Moore's: "Evolution is continuous progressive change, through certain fixed periods, according to certain laws, and by means of resident forces, which are supplied, put into operation, and controlled by an intelligent supernatural agent." I think that it must be conceded that this definition is what Brother Moore claims—comprehensive, if not exhaustive. My hope is that every student who reads this tribute to the book will hasten to secure it. It is just what is needed in relation to the foremost problems in contemporary thought.

London, England.



# As Seen from the Dome

By F. D. Power

This is the commencement season. The mail is crowded with announcements and invitations, many of them gotten up in the finest style of the engraver's and printer's art. "I hate commencements," somebody says, "I never go to commencements." So much the worse for you. When you get so heartless and antique that you have no sympathy with young people and no cheer for the enthusiastic and hopeful soul just launching upon the serious voyage of life, you ought to be shelved and labeled and the cobwebs should be allowed to gather all over you. Get out to the poorest of them and clap your hands and cheer, and wish the youngsters "bon voyage," and congratulate them on their essays and speeches, and see how human and natural and helpful you can be, and pay a little of the debt you owe for such kindnesses shown when you made your debut, and thought you had the world in a sling, and exhorted your seniors in the same fashion to stand firm and do valiantly in the "battle of life." It is a great thing to observe the golden rule in these things, "Lest we forget; lest we forget."

Of course there is a deluge of advice let loose at this season. All sorts of spellbinders open the sluice gates of their pent-up oratory and fairly overwhelm the youth of the land; and the youth of the land, like the worm that turns, has also its opportunity to make some observations, not only on Greece and Rome, but on the obligations of society to the new actors that come upon the scene. Indeed it is a notable season every year, and one can judge pretty well how the world wags by reading the baccalaureates and other addresses reported for the month of roses. From the White House down we have had such sentiment this time. Here is our strenuous chief magistrate—he of the glasses and of the gleaming, self-asserting ivories—telling the students of Groton what sort of boys they should be—not mollicoddles or snobs, but genuine men. He thinks the American boy is in danger of becoming too ladylike in his tastes, preferring a book and a hammock to a gun, a saddle, or a pair of boxing gloves. He seems in harmony with the criticism of the Moseley commission which recently visited this country and made a study of our schools. The weak point, these English cousins discover, is that there is too much schoolmarm in our American system, and that as a result of their refining influences the American boy is becoming "feminized." The boys are under the direction of women from the kindergarten to the high school and not cultured in the use of the fist and the sterner discipline that produces manliness, and so a strange and indefinable feminine air is coming over

American men—a tendency toward a common or sexless tone of thought. Stuff! This is of a kind with some recent idiotic criticisms on the pulpit—that the preacher mingles in his pastoral relations with the women chiefly, and his sermons naturally become more feminine than masculine in their character, and this is why more men are not found in the churches! Mountains still labor and mice are born.

On the other hand, here is a class of commencement prophets who think the women are in peril of becoming masculinized. Sweet girl graduates, going forth to conquer, are warned gravely against this danger of our time. It is fair to say they are not thinking much about such mines and torpedoes planted by the enemy in the course their fair barks are taking. With their ribbons and muslins and blossoms and sweet-scented rolls of manuscript setting forth the most optimistic views of the untried future, they are willing to leave all such submarine mysteries to some gallant Dewey or Schley, some Togo or Yamanoto to look after, or like Dewa, the Jap, they may lure some rival's Petropavlovsk to explode them and clear the way. Yet here is the graduating class of Bryn Mawr, perhaps the foremost woman's college in America, advised to avoid the clubs, as they lead to "spiritual bankruptcy"! What is the matter with women's clubs? True, they are somewhat after the order of such organizations among men, though far more sensible and elevating as a rule, more practical and useful and free from the demoralizing associations that the masculine club is noted for. True, women in their little club-nests do not always agree, and are prone, they tell us, to throw bricks, and sometimes, it is said, object that the speaker on some theme is not gowned in harmony with the color-scheme of her thoughts, and so the club is not at peace. But we cannot see where the club woman is in danger of becoming a man—heaven forbid! Nor can we feel there is danger of spiritual decline if women thus take an active interest in literature, or politics, or municipal house-cleaning, or charity, or temperance reform, or patriotism. Give the women a chance. The sweet girl graduate, according to sad statistics, is about twenty-five years old on the average, and is pretty well able to take of herself. And if she thinks she can take care of a man also, it is possible that she is very nearly correct. Over five millions of the dear women of this country are taking care of men. We need not fear that there is the least danger of either feminizing our young men or masculinizing our young women. There are other and greater perils.

The Washington Christian College

held its second commencement at the Vermont Avenue Christian church on the evening of June first. There were four graduates, two taking the B. S. and two the B. A. degree. The graduates were Misses Lena R. Saunders, Sara Cummings and Beatrice Grayson, and Mr. Claude C. Jones. Their addresses were most creditable. B. A. Abbott spoke to the class and Dr. Daniel E. Motley, the president, made a very practical and sensible address on education, some report of which appeared in the last CHRISTIAN-EVANGELIST, and delivered the diplomas. The school has done good work the past year, and has enrolled about thirty students, all of whom were young people of excellent character and studious habits.

The work in our diocese grows constantly. The new house of worship at Vienna was opened Sunday, 12, J. Murray Taylor preaching the dedicatory sermon and E. B. Bagby, J. D. Hamaker, J. T. Watson and others sharing in the service. The property is worth three thousand dollars and is admirably located near the town of Vienna, Fairfax county, Va. The work was started here ten years ago by a few of our suburbanites, and Philemon Vawter preached here and died here in the harness. J. T. Watson is pastor, an admirable man.

We now have two churches in northern Virginia. J. Murray Taylor has done some preaching in our neighboring city of Alexandria, and organized there with eighteen souls. This ancient burg is just over the river, and has a population of 20,000. It is growing in importance, and with our new bridges across the Potomac, will be more closely identified with us. The little band starts out hopefully. They will probably purchase a chapel used formerly by the Presbyterians.

Our new house of worship in the southeast section of the city will soon be in process of construction. It is to cost about \$5,000. The lot is paid for and the money partly raised for the building. W. L. Harris, we regret to say, has resigned at Whitney avenue. He is a good man and we are sorry to lose him. William C. Crierie has been made assistant pastor of the Ninth street church, and also preaches for our southeast mission. He is doing good work. Peter Ainslie and E. B. Bagby exchanged pulpits, Sunday, May 29. Bethany Beach will now be to the front. Write for Bethany Herald, Dr. H. J. Penrod, Ocean View, Del., and see program.



Wait not any longer  
Thy work to begin;  
By work we grow stronger.  
Be steadfast and win.

—Thomas Hill.



# Progress and Prophecy at Lake Mohonk

By Amos R. Wells

"I believe that the large portion of men would be glad to do away with war if they knew that most wars could be prevented." These words of Mr. Smiley, at the opening of the tenth Mohonk conference in the interest of international arbitration, are rapidly becoming justified by events.

Dr. Trueblood's review of the past year's progress showed wonderful progress for the principle—the Venezuela arbitration at the Hague, "the most remarkable lawsuit the world has seen"; the formation of an American group affiliated with the world's statesmen that make up the inter-parliamentary union for the promotion of arbitration; the settlement of the Alaskan boundary question; the great peace congress at Washington—these are only a few of the year's notable events that point toward peace.

"A 'fulness of time' seems to have arrived for the culmination of our reform," declared the chairman of the conference, the eminent jurist, Judge George Gray, of Delaware, head of the coal strike arbitration, and one of our four American judges at the Hague. "As a lake cannot be drawn from one point without lowering its level at all other points, so we are learning that the waste of war in one land injuriously affects all other lands."

Over and over that point was emphasized by the prominent business men attending the conference. As the Hon. S. B. Capen of the Boston merchants' association declared, "The war going on in the far east is paralyzing America. The waste of war is the waste of the common assets of the world."

Sixteen of the leading chambers of commerce and boards of trade, of the largest cities in the country, were represented by delegates in the conference. Thirty-seven of these powerful bodies have placed themselves on record as unqualifiedly in favor of international arbitration. Many groups of merchants are as determined as those in Boston, who have formed a committee of one hundred, the chairman being the Hon. Richard Olney, and one of the vice-chairmen being ex-secretary John D. Long, whose active purpose is to arouse the business men of New England to agitate for the reform. As Prof. John H. Gray of the Northwestern university declared, "When the business interests of the nation express a wish for international arbitration, our lawmakers will suddenly discover that they were always in favor of the measure."

"From a business point of view," said Mr. Arthur B. Faraquar, of the national association of manufacturers, "a worse investment than a modern warship would be hard to find." "The growth of our commerce is such," said Secretary Preston, of the Boston chamber of commerce, "that we can't

afford to go to war, or have other nations go to war." Philadelphia, New York, Chicago, Baltimore, and other large cities made similar emphatic expressions of opinion. The cause is rapidly winning, as Edward Everett Hale said, "the influence of the men who know how to cash a check, and can tell the difference between a special delivery stamp and the other kind."

Though business men were thus prominent in the conference, all present were idealists—practical idealists. Indeed, as Commissioner Macfarland expressed it, "already the dream of the poet has become the plan of the statesman." The nations, as Dr. Leipziger of New York city urged, are coming to see that it is ideas, not size or numbers or armies, that make a land great. "England and France never so certainly showed themselves to be first-class nations as when they recently made their arbitration treaty with each other." "The tribesman of old," Prof. John Bassett Moore reminded us, "would have considered feudalism the dream of a theorist. The feudal chief would have thought the prophecy of our present civil states to be a mere dream. So we may think of our visions of international organization; but the future will speedily realize them."

Many representatives of the army and navy took active part in the conference, such men as Major General O. O. Howard, Gen. C. H. Howard, Gen. James H. Wilson, Gen. James Grant Wilson and Lieutenant Richard P. Hobson. As Gen. Horatio C. King asserted, "No one is so desirous of peace as the soldier, who understands what war means." The conference wisely refrained from expressing any opinion regarding the wisdom of our large naval increase, but looked forward hopefully to the time when, in addition to an international court of justice, we shall have both an international congress and an international police force that will render possible the gradual disarmament of the nations.

This tenth Mohonk conference was the largest ever held, consisting of some three hundred delegates, entertained by Mr. Smiley's lavish hospitality in one of the loveliest spots on earth. The merest mention of the many distinguished speakers and delegates is out of the question. There were many eminent jurists, among them being Justice David J. Brewer of the Supreme Court of the United States, who, while he eloquently expressed his sure faith in the coming of universal arbitration, yet would have us "remember that movements as vast, and changing the face of the world as

international arbitration, do not come in a day." There were many eminent educators and many well known literary men. Partisan allusions to the Russo-Japanese war were ruled out, but a strong plea for international justice was made by Baron Kentaro Kaneko.

As never before, the cause of international arbitration has back of it the force of public opinion. Its friends will seek in every wise way to intensify that opinion. The immediate duty is to urge our government to negotiate, with Great Britain and all other countries, strong arbitration treaties. The President and Secretary Hay are ready to make such treaties if the senate will ratify them, and the senate will ratify them if the people want them. The people have spoken through this latest Mohonk conference with a voice whose urgency cannot be mistaken. Through the coming twelve-month that voice will rise into a demand that no one can resist, and that our national leaders will gladly and promptly heed.



## WISE WORDS

A Physician on Food.

A physician of Portland, Oregon, has views about food. He says:

"I have always believed that the duty of the physician does not cease with treating the sick, but that we owe it to humanity to teach them how to protect their health, especially by hygienic and dietetic laws."

"With such a feeling as to my duty, I take great pleasure in saying to the public that, in my own experience, and also from personal observation, I have found no food to equal Grape-Nuts, and that I find there is almost no limit to the great benefit this food will bring when used in all cases of sickness and convalescence."

"It is my experience that no physical condition forbids the use of Grape-Nuts. To persons in health there is nothing so nourishing and acceptable to the stomach, especially at breakfast, to start the machinery of the human system on the day's work. In cases of indigestion, I know that a complete breakfast can be made of Grape-Nuts and cream, and I think it is necessary not to overload the stomach at the morning meal. I also know the great value of Grape-Nuts when the stomach is too weak to digest other food."

"This is written after an experience of more than 20 years' treating all manner of chronic and acute diseases, and the letter is written voluntarily on my part without any request for it." Name given by Postum Co., Battle Creek, Mich.

There's a Reason.

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# The Search for the Pearl of Great Price

An address at the opening of the Christian Church World's Fair Building, St. Louis, Mo., June 11.

By Z. T. Sweeney

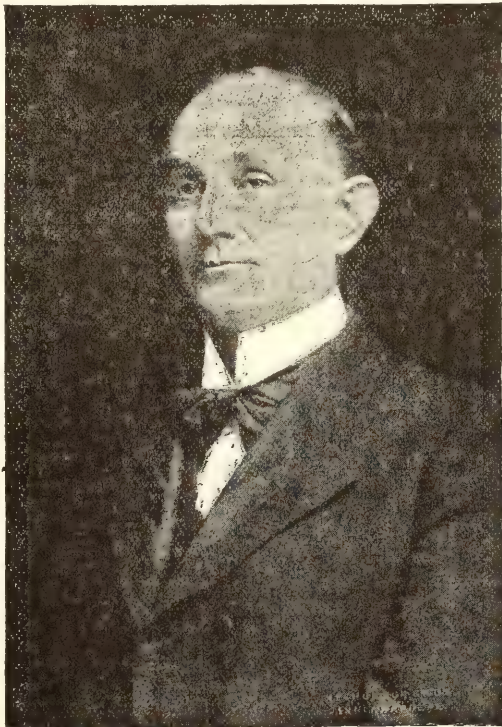
It is but natural upon such an occasion that our minds should be directed to the intimate relation between Christianity and universal progress. The first international exposition ever held upon this earth was in London, in the year 1851, and was under the direct patronage of his royal highness, the prince consort to Queen Victoria, who was president of the Society of Arts, which society conducted the exposition. It was held in the first building made of glass and iron by the hand of man, which was the beginning of a number of such buildings called "crystal palaces." The second one was held in New York city, two years later, which also had a crystal palace, and which was destroyed by fire shortly after the exposition closed. These were very rude and simple beginnings, but they were beginnings. Our New York exposition covered less than five acres of ground, and could have been placed, entire, in almost any of the great buildings of this exposition. Other nations have followed, and the culmination of it all is in the stupendous sight that greets our eyes to-day, by far the greatest exposition ever held on the earth, but, in my judgment, by no means greater than others which shall follow.

Previous to 1851 there had been national expositions, notably among the French people, and their advanced position in the fine arts and sciences is largely due to their patronage of these expositions. Previous to the national expositions, there had been fairs and bazaars for many centuries. The difference between a fair and an exposition is that the first is the result of scant communication. They were intended to be the medium of interchange of values, and the fiscal interest was the prominent one. The second is the result of extended communication, and is for the interchange of ideas and thoughts, and the fiscal interest is entirely secondary.

This leads our minds to consider the prospective results of such expositions, because the results are largely prospective at present. Valuable as they may be in the present, they are far more valuable in their prospective results.

First: *The stimulus that comes from universal competition.* Man has always acted under the whip and spur of competition. From the time he competes as

a schoolboy for a prize, up to the end of life, he is spurred on by the desire of mastery over others, and these expositions stimulate this competition in no small degree. As a single illustration of this principle, take the Swiss people. For centuries they had gone on in the old way of manufacturing watches by hand labor, and felt that it was the only way to make them. When their commission visited the centennial exhibition at Philadelphia,



Z. T. SWEENEY.

they were astonished at our display of machine-made watches. They went to Waltham, Mass., and bought, in one of the stores, the cheapest American-made watch; they took it to pieces to criticize and find fault, but they were astonished at its remarkable accuracy and efficiency in keeping time. When they returned to Switzerland they informed their government that the Swiss people must either adopt American machinery and methods, or be forced out of the watch-making business. Instances like this can be multiplied by the hundred and thousand in such an exposition as this.

Second: *The Lesson of International Dependence.* Every nation is indebted to others to a far greater degree than it supposes. The brotherhood of man is no more a fact than the brotherhood of nations. A hundred years ago the nations of earth were walled in by prejudice, ignorance and political bigotry. Revolutions might take place upon one part of the earth and

never be heard of among other nations. To-day there are no hermit nations. The advancing flood of civilization has overflowed national walls and formed one universal brotherhood of nations. No great wave of political or moral excitement can be started in any quarter of this earth that will not at last break into froth and foam against the shaggy sides of every other nation in the world.

Third: *The Influence upon the Individual.* What person could visit such an exposition as this without being far richer and nobler in all his after life? The little boy who comes from his mountain home and stands in this great display of the world's literature, science and art, will have a spell of everlasting culture thrown over him by the visit. A heart-sick and weary wife and mother, tired with bearing hard and uncongenial burdens, will walk through these picture halls and buildings and go back to her tasks braver and better and with a larger cultivation by her association

(Continued on page 779.)



## HAS TRIED BOTH

Travel for Health vs. Dieting.

A man who was sent to Europe for his health and finally found cure in a little change in his diet says:

"I was troubled with dyspepsia for five years, and two doctors here in Kenosha that treated me for over a year both told me there was no help for me. Then I had an expert from Chicago, but still received no relief; then followed another expert from Chicago who came to our house two times a month for four months. He gave me up like all the others, and told me to take a trip across the ocean, which I did in the year 1899, and came home about as bad as when I started. The doctors told me my stomach lining was full of sores. Then I began to study my own case and learned of the diet recommended by the Postum Cereal Co. So I gave up coffee, pork and all greasy foods, and began using Postum Food Coffee. Gradually I got better and better, until I am well now as I ever was in my younger days, have no trouble and eat anything fit to eat.

"Sometimes away from home I am persuaded to drink coffee, but I only take a sip of it, for it tastes bitter and disagreeable to me, but the longer I use Postum the better I like it and the better I feel. I could say a great deal more of my experience with Postum, but think this will give everyone a good idea of what leaving off coffee and using Postum can do." Name given by Postum Co., Battle Creek, Mich.

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## The Sunday-School.

June 26.

### SECOND QUARTERLY REVIEW.

The lessons of the past quarter have dealt with incidents in the life of Jesus during the latter half of his public ministry. The following outline of the life of Jesus may be of service in showing the relation of these incidents to each other and to the whole course of his ministry:

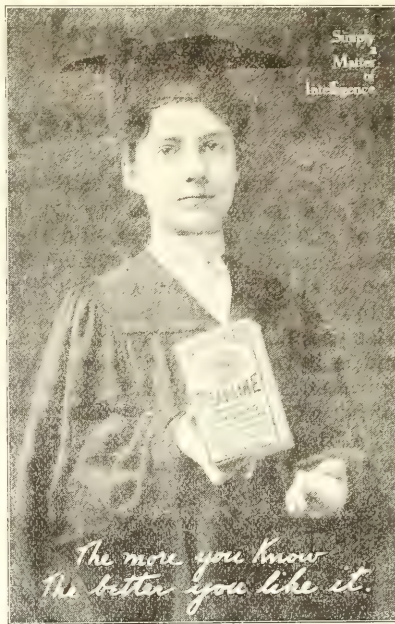
- I. *Annunciations, birth and infancy.*
- II. *Thirty years of private life.*
  1. Visit to Jerusalem.
  2. Life at Nazareth.
- III. *Introduction to ministry.*
  1. Preaching of John the Baptist.
  2. Baptism of Jesus.
  3. The Temptation.
- IV. *Early Judean ministry.*
  1. Cleansing the temple.
  2. Nicodemus.
- V. *Galilean ministry, first period,*  
until the calling of the twelve.
- VI. *Galilean ministry, second period,*  
from calling of the twelve until  
the retirement into the north.  
(Here begin the lessons of this quarter.)
- VII. *Galilean ministry, third period,*  
from retirement into the north un-  
til the last departure for Jeru-  
salem.
  1. Journey to Tyre and Sidon.
  2. Peter's confession.
  3. The transfiguration.
- VIII. *The Perea ministry,*  
from the last departure from Gal-  
ilee until the final arrival in Jeru-  
salem.
  1. The mission of the seventy.
  2. Increasing friction with the Phari-  
sees.
  3. Many parables and discourses:  
teaching about prayer; the coming  
kingdom; the prodigal son; humil-  
ity; predictions of death; Mary,  
Martha and Lazarus.
- IX. *Passion week.*
  1. Triumphal entry.
  2. Cleansing the temple.
  3. A day of parables and discourses.
  4. The passover.
  5. Betrayal, trial, crucifixion, burial.
- X. *Victory.*
  1. Resurrection.
  2. Appearance to disciples and  
others.
  3. Ascension.

During the part of his ministry which is covered by the lessons of this quarter, Jesus devoted most of his time to the instruction of those who should be his messengers and heralds, to proclaim his gospel after he had finished his earthly work. The object in view was twofold: first, the culture of their own spiritual lives for their own sakes; second, the increase of their effectiveness as ministers of his word. The same two objects should be held in view by those who study the words and life of Jesus now.

What were the lessons which Jesus most emphasized in teaching his disciples? These are some of them:

1. *Faith.* Peter's confession of his faith in Jesus as the divine Messiah and Saviour is declared to be a rock-bottom truth which is indispensable to the kingdom. It is equally necessary in the spiritual growth of the individual. Upon this rock of faith is built the structure of all enduring life, whether individual or institutional.

2. *Service.* Jesus sent out the seventy to minister to the needs of men. He wished them to understand clearly that their religion



must not exhaust itself in saving themselves, but must make them missionaries. This is the keynote of Christianity. In teaching humility he was teaching also the lesson of service.

3. *Prayer.* The power for service comes through prayer. Only by keeping in close touch with the divine life can man have the strength and wisdom to work the works of God.

4. *Love.* The origin of Christianity is in the love of God; its progress must be through the love of man for man. The parable of the prodigal son shows how God is trying to love back his erring children into righteousness. The sufferings and death of Jesus were the world's greatest lesson in love.

5. *Certainty of victory.* It was expedient that some indubitable assurance be given that love would prevail, that the seeking of the spiritual things could not end in permanent defeat. The resurrection of Jesus was the world's standing proof of the victory which awaits the men and movements who are on the side of God. Sacrifices may be called for, but it is not a losing fight or a forlorn hope. "This is the victory that overcomes the world, even our faith."

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## Christian Endeavor.

By H. A. Denton.

June 19.

### SIGNS THAT INDIA IS BECOMING CHRIST'S.—Ps. 22:22-31.

#### For the Leader.

The psalm that we have for a scripture lesson this evening is a very appropriate one as a basis for a missionary meeting. No doubt, the people of the church are more thoroughly aroused than at any time since the apostolic period of missions. The young people are essentially missionary. It is a part of youth to expand. The young people of the church should thank the Lord that they have come upon the field of Christian effort at such a time as this. It is an old story—and yet it has not been long since it was first told—that the ends of the earth are ready for the gospel. We mean by this that the preliminaries to successful missionary work, such as treaties between nations, a regard for the subjects of a foreign government, the tying together of the nations by the means of communication and travel, the translation of the gospel into foreign tongues, the survey and tentative occupation of nearly every mission field by bands of workers who have established schools, and have in other ways made themselves useful to the people that sit in spiritual darkness—these things have brought the church to the open door of a great and rapid advance. Among the fields white for the harvest is India.

#### For the Members.

1. The Christian church is represented upon the field of India by the Foreign Christian Missionary Society and the Christian Woman's Board of Missions. Both have orphanages and hospitals in addition to the gospel work. The property of these two societies has grown within a generation to be quite large. A new undertaking is to be a Bible college for the training of native workers. This is under the Foreign Society. Bro. Wharton, the first foreign missionary of the Foreign Society to India, is preparing to return to India to take charge of this work. The C. W. B. M. has inaugurated a work in Calcutta, the great student center of the Orient. It is Bible chair work. Bro. Forrest, who had charge of this work, and who delighted the great convention at Detroit, was compelled, on account of illness in the family, to return to the states. It is understood that a man will be placed in this important field soon. The work that has enlisted the sympathy of the Endeavorers is the orphanage at Damoh, India. Over three hundred societies have supported, each, an orphan there, and provided for his education. The cost this year is \$18.00. Think of what this will mean to the cause of the Master in India within the next generation!

2. The mission work of other Protestant bodies in India has long been established. The results, after long and patient labor, have been very gratifying. The Baptists have had a most wonderful work there. At times they have had more applicants for baptism than they had teachers to properly instruct. Pentecostal success has crowned their efforts. The Methodists in the north part of India made 20,000 converts in seven years. In another district the Christian population increased 14,000 in ten years. The last census reports of all India showed an increase in the Christian population of 600,000 persons. There is a society of Christian Endeavor in Ahmednagar, India, which has the second largest membership of any society in the world. It has five divisions, and has a membership of nearly 500. It conducts five or six Sunday-schools in different parts of the city, and has charge of street preaching in several parts of the city on Sunday afternoons.

3. These are signs that light is breaking in India. We rejoice in the pleasing prospect. India is a strange land. It is the land of extremes. Romance has found a field here for the most bewitching stories. The rich are



here in more than fairy splendor. The poor fill the land in indescribable squalor. It is the land of contemplative philosophy. Vice is rampant, and yet it is the land of monks. Widowhood is the despair of young women. Famine, poverty, caste, starving children, lepers, beggars, lords, ladies, palaces. But the light of the Lord of lords, and the power of the King of kings, is now upon the land. Let us praise God for the promise which draws near in India.

*Quiet Hour Thought.*

Am I praying daily for the men and the women who are carrying the banner of the Lord in that far away land?

#### DAILY READINGS.

M. Promised	Ps. 2: 1 12
T. To Abraham	Gen. 26: 1-5
W. Through Christ	Isa. 44: 1-5
T. All nations	Isa. 55: 1-5
F. The invitation	Luke 14: 16-24
S. The beginning	Acts 22: 15-18, 21
S. Signs that India is becoming Christ's	Ps. 22: 22-31

### Midweek Prayer-Meeting.

June 22, 1904.

#### LABORERS AND REWARDS.

"Go ye also into the vineyard and whatsoever is right I will give you."—Matt. 20:4. (Read Matt. 20:1-16.)

This parable of the householder recorded in the chapter and verses above cited, like all the other parables of the Master, is designed to teach one particular lesson, other features being incidental to that. This parable seems to us to teach the lesson that men are to be rewarded according to their opportunities of service if they have been faithful to these opportunities. Some of these laborers went out in the early morning, others at nine o'clock, others at noon, and still others at five o'clock in the afternoon, but it appears that they each went to work as soon as the opportunity was offered. Therefore they received the same wages. This is not the way the world rewards its laborers, but it is the Lord's way of remunerating those who serve him.

*The Householder.* Our Lord is the householder who is meant in this passage, who has a great work to perform in the world to bring it under the dominion of truth and righteousness. It is the most stupendous enterprise of which the human mind can conceive. It is his plan to accomplish this great undertaking through human agencies. He has, therefore, called men into fellowship with himself as co-laborers in this great enterprise.

*The Call.* The gospel of Christ is his call to men to enlist in his service and become co-workers with him in the harvest of the world. This invitation was first extended to the Jews, and later to the Gentiles. Perhaps the primary aim of the parable was to show that the Gentiles, who were later in entering into the service of God, because they had not hitherto heard the gospel message, were to be rewarded equally with those who had received the invitation earlier. But the principle is of universal application. The call is universal in that it applies to all men who will hear it, for God is no respecter of persons.

*The Laborers.* All who respond to the call of the gospel, turn away from their sins and enter the service of Christ, are the laborers in his vineyard. There are not supposed to be any idlers. We enlist in the service of Christ, or in other words, enter into his church, to become workers with him in accomplishing the purpose for which the church was established. If we are not laboring in this cause, if we are not doing something to hasten the triumph of Christ's kingdom in the world, our profession is false and we are not truly disciples of Christ. It becomes each one of us to ask himself the question, "Am I a laborer in the Master's vineyard?" Some people go into the vineyard simply to eat the grapes, but the Master calls us to service.

*The Reward.* This is not all in the future. The Master pays in part as we do the work. The joy of Christian service and of Christian fellowship is itself large remuneration for whatever sacrifice of time or means or strength may be involved. There is a gradual spiritual growth, a development of the higher and better nature, resulting from this service, that is beyond all computation. And then, to crown it all, there is the everlasting inheritance of the saints in light—the final goal of all our struggles and conflicts, the perfection of character, amid the fadeless joys and satisfactions of the eternal home.

*The Lesson.* The parable does not teach that we may safely postpone our acceptance of this call of the Master to enter his service. It only teaches that if our opportunities have not been as great as those of others, and if we have used wisely the opportunities which have come to us, we are to be equally rewarded with those who have been more highly favored. We are not to envy those who we think have greater opportunities for doing good than ourselves. We are simply to be faithful, to use such opportunities as are ours to the best advantage, in order to secure our just reward. "Whatsoever is right, I will give thee."

*Prayer.* Oh, Lord, we thank thee that thou hast called us by thy gospel into fellowship with Thyself to become co-workers with thee in the world's redemption. If we have responded to this call, help us to be faithful in

the use of our opportunities, not being idlers but laborers in Thy vineyard, that we may at last hear Thy welcome plaudit, "Well done, good and faithful servant!" And this we ask for Thy name's sake. Amen.



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Christian Publishing Company, St. Louis, Mo.



## Our Budget

—"We doubled our apportionment for children's day."—D. D. T., Crawford, Mo.

—The congregation at Marshalltown, Iowa, is making preparation for a meeting to begin July 1.

—Last week the Foreign Society received \$500 on the annuity plan from a friend in Canada.

—The church at Paola, Kan., is already extending a hearty invitation to the state convention which meets there July 25-28.

—E. E. Faris and wife are expected to leave their work in Africa for a season and be in the homeland in October or November.

—The CHRISTIAN-EVANGELIST is the best paper that comes to my desk.—BERT WILLIAM SALMON, minister.

*Coggon, Iowa.*

—O. P. Spiegel, of Birmingham, Ala., was complimented highly by the secular press for his commencement sermon preached at West Point, Ga.

—The Christian Courier is calling aloud for some Texas church to take possession of Crayton S. Brooks. But Missouri has claims and needs still.

—The Christian church at Gilmore City, Iowa, was utilized for Decoration day memorial services as well as for the commencement day of the public schools.

—Austin Hunter, of Indianapolis, was chosen to deliver the commencement address at Oakland street college and at the high school, Huntingburg, Ind.

—The church building at Wills Point, Tex., has recently been renovated. There is a splendid membership, and their pulpit will doubtless soon be supplied.

—Jas. T. Nichols, pastor at Vinton, Ia. is a World's Fair visitor this week and paid the CHRISTIAN-EVANGELIST a pleasant call. Brother Nichols is just starting on an oriental trip.

—For the first three days following children's day, 272 schools responded, with offerings amounting to \$3,834, a gain of 100 schools and \$1,288 over the corresponding time last year.

—Wm. H. Erskine, of Pittsburg, Pa., has just been appointed a missionary of the Foreign Society to Akita, Japan. He will sail September 21 on the S. S. "Korea" from San Francisco.

—C. E. Wells, who has accepted a call from the church at Keota, Ia., continues to be addressed at Cherokee. He has already moved to his new field of work and correspondents should note the fact.

We regret to learn that the wife of Prof. D. R. Dungan, of Christian university, Canton, Mo., is very seriously ill. We can but express our sincere sympathy and our earnest hope that she may recover.

—The new church at Indiana Harbor is in need of a supply of song books. If any church or individual will donate or sell at a reasonable figure, they may communicate with Bro. A. Martin, Indiana Harbor, Ind.

—Cephas Shelburne is having fine audiences at Huntington, Ind. At the evening services chairs in the aisles are frequently needed to accommodate the people. Four new additions to the church are reported.

—Marshfield, Mo., has raised the money to send their pastor, F. M. Hooten, to Carrollton. Are there not many other churches that will do this for the preacher who cannot, without inconvenience, take these little trips?

—The Hon. Wm. H. Wallace, of the Kansas City bar, delivered his famous lecture on "Jesus of Nazareth as a Man" for the Christian church at Warsaw, Mo. This lecture was much appreciated by pastor and people.

—Mrs. Dora Crabb, a member of the church at Danville, Ind., has presented to the congregation an individual communion service. Last month a new pipe organ was dedicated. The church has just made a second increase in salary to its pastor, E. F. Daugherty.

—Dr. Louis A. Banks, of New York city, has been at the head of the anti-saloon league temperance campaign during the past two weeks in Buffalo, N. Y. Bro. B. S. Ferrall reports that about 2,000 people have signed Lincoln's pledge.

—The largest offering that we have yet heard from on children's day was raised by the St. Joseph, Mo., church, of which James M. Irwine is superintendent. The amount was nearly \$800. This is a great offering and we all rejoice in it.

—The Maryville, Mo., church raised over \$175 at its children's day collection. It will be remembered that its Easter offering to the orphans' home was a large one, being \$276. H. A. Denton begins his work with this church next Lord's day.

—The degree of A. M. has been granted by the University of Wisconsin to Rolla G. Sears. During the year he held the "Hebrew prize scholarship" for excellence in Hebrew. Brother Sears taught in that department the second half of the year.

—A good meeting has just been held at Pembroke, Va., and a bright future appears to be before our church, which is the best in the town. A new railroad promises a growth to the town and our church is in a position to meet the increased responsibility.

—Bro. Jos. Gaylor writes that N. S. Campbell is leading Carterville to victory. He preached the memorial sermon of the Grand Army, and thus acquired a great influence over the old soldiers. His church is enjoying unprecedented success in every way.

—H. M. Bandy, Albuquerque, N. M., reports that the ladies of the church there gave a reception for himself and wife. Brother Bandy expresses the hope that the mutual esteem may increase as time rolls on. He reports one addition to the church by letter.

—For the first eight months of the current missionary year, the Foreign Society received \$64,885 from the churches as churches for foreign missions, a gain over the corresponding eight months last year of \$5,329. There has also been a gain of 124 contributing churches.

—"The best house of worship in the place" has just been dedicated at Ripley, Iowa, by L. L. Carpenter. Everything conspired to make the occasion a happy one. The brethren pledged themselves to pay every dollar. Bro. Cory, pastor of the church at Mt. Sterling, was present and rendered very valuable assistance.

—Just as we go to press the papers announce the supreme court decision in three of the boodle cases. The cases of Julius Lehmann and Hartman were affirmed—the sentences being confinement in the penitentiary, the first for seven and the latter for six years. The case of R. M. Snyder was reversed, and he is free.

—I wish I could tell you how much good the CHRISTIAN-EVANGELIST does me. I pass it on. I like the spirit and style of the CHRISTIAN-EVANGELIST better than any of our religious papers. It helps me in proving many a point in this new country.—MRS. EMERY A. GREEN.

*Prior Creek, I. T.*

—N. G. Buckley, pastor of the Wallace street Christian church, Chicago, reports the eighth anniversary of that church as a very successful one, every dollar of the debt remaining upon it being provided for. The membership is now three times as great as it was when the present pastor took the church nineteen months ago.

—I have just finished reading the last issue of the CHRISTIAN-EVANGELIST. I want to thank you for it. If our other papers would get out such an issue, our coming convention would be thoroughly advertised in almost every home among us. I used to think that the CHRISTIAN-EVANGELIST was as good as it could be made, but somehow you seem to have inexhaustible resources, for it seems to get better all of the time. Again thanking you for the special number. I am, your brother in the work—F. M. CALVIN, 2800 Vincent St., St. Louis.

—The Fifth avenue church of Grand Rapids, Mich., has won W. A. Bellamy from Evansville, Ind. Bro. Bellamy took charge of the Bethany Christian church of Evansville five years ago, being its first pastor and the church his first church. There were 326 additions during his ministry. Grand Rapids, to which he will now remove, is his native town.

—George W. Mullins has been ordained to the work of the Christian ministry by S. B. Moore, of Atlanta. Bro. Moore was assisted by W. H. Chastain and W. J. Cooke. Bro. Williams is in charge of the work at Howell Station. He is connected with the Southern Express Co., and hopes at an early date to give all his time to the ministry of the word.

—The Christian hospital, St. Louis, Mo., has a vacancy now for a few more nurses to take the course of training, and young ladies between the ages of 18 and 30 years, sound in mind, body and morals, with a grammar school education, desiring such a position, can secure further information by writing to Mrs. O. C. Shedd, 4011 Pine street, St. Louis.

—W. H. Smith, of Tiffin, Ohio, has resigned, to take effect in three months' time. Mrs. Robert Miller, the church secretary, writes that he is held in high respect by all church members as well as by the citizens, and the resignation is much lamented. Bro. Smith has now an opportunity to pursue his studies, and he feels it due to himself to take advantage of it.

—More and more effort is being made by the churches to reach people during the hot season. A number of philanthropic citizens of Fort Worth, Texas, are considering the project of having a people's pavilion for summer Sunday evening religious services. The idea is to reach the non-church-goers, and Bro. James E. Myers has been asked to lead the work.

—J. N. Scholes has resigned the pastorate of the Island Christian church, Wheeling, W. Va., his resignation being made necessary through the failing health of Mrs. Scholes. He will leave the Island work shortly after the vacation season and will begin evangelistic work. Churches desiring meetings during the autumn and winter may write him at 178 Zane St., Wheeling, W. Va.

—Dr. Younge and wife, of Ft. Wayne, Ind., paid us a pleasant visit last week while in our city visiting the fair. They have recently returned from a tour to the Holy Land, whither they went with the delegates to the World's Sunday-school convention. The doctor is much impressed with the value of a visit to Bible lands by all who are engaged in teaching the Bible. He feels well repaid for the trip.

—Plans and specifications for a new church building for the Highland street church of Christ, Worcester, Mass., are now being made. A loan has been negotiated and the building will be erected this summer. The church lot was purchased last August at a cost of \$4,500, the final payment having been made in May last. Open air services are being held every Sunday afternoon, the weather permitting, near the church.

—The church at Athena, Ore., of which J. W. Jenkins is pastor, has entered upon a new period in its history. It is the first church in Oregon to become a living link church and in co-operation with the home board, an able man will be secured and New Testament Christianity will be planted in one of the enterprising and growing towns of eastern Oregon. The great and growing northwest is open for us. We must not miss our opportunities.

—The following note of introduction has been received: "I wish to introduce to the brethren Mr. Le Roy St. John as a superior singing evangelist. He has but recently united with the Christian church, and is giving himself wholly to evangelistic singing. Added to his charming Christian life, he has a highly cultivated voice which he uses with rare effect both in solo singing and in chorus work. Evangelists and pastors will do well to correspond with him. He may be addressed, Mr. Le Roy St. John, Terre Haute, Ind."

L. E. SELLERS.

*Terre Haute, Ind.*



—At the close of his lecture in Melbourne, the students presented Wren J. Grinstead with a watch charm made of Australian gold and shaped like a map of the commonwealth of Australia. Mrs. Grinstead was presented at the farewell social at the Lygon street church with a brooch of Australian opals and pearls. Bro. Grinstead was to have six weeks of work in New South Wales before he sailed for America. He reports that many Australian boys are coming to America to study for the ministry.

—A. R. Teachout, a member of the Franklin Circle Church, Cleveland, Ohio, recently sent \$1,000 to the Church Extension Fund. Brother Teachout in remitting stated that a recent tour which he made throughout the new Northwest convinced him of the need of a large Church Extension Fund in order to establish our churches in the rapidly growing center of the West. He is a son of Abram Teachout, one of the pioneers of our work in Ohio. Abram Teachout and this son, A. R. Teachout, were two of the first to contribute \$500 each to the Church Extension Fund when it was started.

—The forty-ninth annual commencement of Butler college begins to-morrow, June 17, when the final chapel exercises and the concert by the school of music will take place. On Sunday the baccalaureate address will be given by the president of the college, and on Tuesday the president's reception will be held. Wednesday is class day, and for it are scheduled the basket dinner and alumni reunion, the play, Shakespeare's "Twelfth Night," interclass Canendi Certamen, and the alumni banquet. On Thursday, the address will be delivered by Pres. Robert E. Hieronymus, of Eureka college.

—W. S. Bullard, pastor of the church at Texarkana, Tex. and Ark., paid our office a visit while in the city during the past week. They have a great church enterprise on hand in Texarkana in the form of a \$20,000 church, which has so far progressed that the Sunday-school part is being used. Bro. Bullard is seeking sufficient help from brethren abroad to reduce the debt to a point where a \$5,000 loan from the board of church extension will cover the entire deficit. Bro. Bullard is an earnest worker, a consecrated man and an efficient preacher of the gospel. We commend his mission to the brethren whom he may visit.

—C. E. Randall, who has felt compelled to resign pastoral work at Duke street, Kingston, Jamaica, has just been the recipient of a delightful address from the church and a souvenir in the shape of a lounge chair and leather brief bag. The C. E. society, "in affectionate remembrance of his twelve years service as president," presented him with an illuminated framed design, surrounded by photographs of himself as the organizer of the first C. E. society in Jamaica, and Dr. Francis Clark, the originator of the movement. During Bro. Randall's pastorate, some 300 members were received into the fellowship of the church.

—In sending us local papers from Mobile reporting the Southern Presbyterian Assembly, Bro. Claude E. Hill writes: "The commissioners from the border states, Missouri and Kentucky, led the fight for the appointment of the committee, while the extreme Southern opposed. The sessions were full of interest, but sometimes painfully slow. Conservatism was characteristic of the meeting, and it never reached the point of general enthusiasm as compared with one of our conventions. The array of talent was up to my expectation. They had some brilliant men here. It was conceded by most that this assembly marked the beginning of a new era for the church." (See editorial elsewhere.)

—A note from W. J. Lhamon, dean of the Bible college, Columbia, Mo., says that Bro. C. M. Sharpe reports \$2,000 added to the productive endowment of that institution. The school should have an endowment, very soon, of \$100,000 to enable it to do the work that ought to be done at that place. We know of no other location where there is the same op-

portunity of reaching the educated young people of the whole state with biblical teaching and with the transforming power of the gospel, as in our Missouri Bible college, contiguous to the State university with all the advantages which it offers. We call the attention of our men of wealth in the state to this opportunity as worthy of their investigation.

—B. B. Tyler is again "on the move." He has just taken a flying trip to Chicago, officiating at a marriage service and returning to occupy his Denver pulpit on the Lord's day. He will attend the Colorado state Sunday-school convention, which is meeting this week. Next week he is to go to Monte Vista, Col., to make two people one and to preach three times. From here he will take a flying trip to Buffalo, N. Y., where the International Sunday-school lesson committee meets on June 29. After these little excursions he will be at home until he comes to the general convention in October. Bro. Tyler continues to have additions to his church, the last report being five added to the roll, while seven were baptized by him on the 1st of June.

—What a small church in a little western town can do is seen by the contribution of \$100 by the Christian church at Langdon, Kan. The membership is only 120, but the fact that the Sunday-school enrollment is 107 and that it includes a very large number of the church membership shows the spirit which is at the back of the missionary offering. The young men's class gave over \$45, and the young ladies did their duty also. The church is rejoicing in its own good works and the cause it helps to promote. As these contributions are three times as much as the church has ever given foreign missions before, we do not wonder that Bro. C. W. Van Dolah, who gives but half time to this congregation, is happy. May other churches be inspired to go and do likewise!

—Bro. T. R. Hodkinson, of Sloan, Ia., has been filling the pulpit of the M. E. church and his own, alternately, during the vacation of the M. E. pastor, and expects the latter to fill the two pulpits alternately during his month off. The local paper, commenting upon the arrangement, and complimenting Bro. Hodkinson on his sermons, says: "It has been an object-lesson rebuking the pettiness of sectarian bigotry; and a demonstration that, without the sacrifice of principle, the followers of Christ, of different denominations, may unite on common ground. But the chief value of such fraternization looks toward the future. Whenever it may be proper for either congregation to advocate its distinctive plea, it is increasingly probable that such advocacy will be controlled by Christian feeling rather than by partisan zeal."

—"I write to correct an impression that may have been made by a correspondent's note in last week's CHRISTIAN-EVANGELIST. I am not going to California. Imperishable friendships, fruits and flowers have tempted me at times, but I shall remain at Des Moines and continue in the evangelistic field. My next two meetings will be in Missouri. On my return from the coast two years ago, I held a meeting at Platte City, and since that meeting Missouri has employed more than half my time. And what a pleasure it has been! Not one cold, inhospitable church or disgruntled, jealous preacher have I found. And the result has been a heart-warming, soul-saving, reconsecrating experience in every meeting. I can give dates for two or three more meetings the coming season, and should prefer to hold them in Missouri or Iowa."—B. B. BURTON, 1109 Twenty-sixth St., Des Moines, Iowa.

—W. L. McIlvaine gives a report of how one can go in and possess the land sometimes. He went to Irrigon, Ore., on April 9, an entire stranger to everyone there except three persons to whom he had preached at Farmington, Wash. He arrived at a most opportune time. A land and water company there had made certain provisions by which the first church represented in the field was to receive two lots and \$200, and the next two churches to receive two lots and \$150 each. A Presbyte-

rian minister had been there first, preached, selected his building site and gone away. Bro. McIlvaine came, preached, selected a site, but stayed. The result is he has two good lots graded, foundation stone hauled, over \$700 pledged, more than half of which is at once available, and the lumber ordered for a Christian church. That shows the difference between going away and staying.

—The Disciples of Christ in northern Idaho formed themselves a few years ago into a missionary co-operative society for the spreading of the gospel and the establishment in the above territory of churches of the New Testament order. As a result, churches have been planted in many places. The yearly camp meetings of our church in this state have already attracted attention. This year the brethren and sisters will gather at Culesac from June 16 to 26. An excellent program has been prepared. Evangelist M. W. Smith will preach each evening and Frank McCauley will sing. Some of the subjects for discussion are, "Biblical Criticism; Its Present Status and Our Attitude toward It," "Can We as a People Federate with Other Churches? If So, to What Degree?" "How Should Christians Observe the Lord's Day in Regard to Amusements?" Other subjects with which our people are especially familiar will also be brought into discussion.

—The missionary study class at Cotner university this year gave a commencement program. In the opening exercises the mission students marched in and filled the front of the chapel. The address of the occasion was by Prof. H. T. Sutton and his theme "The Measure of the Christian's Consecration." We understand that the mission leaders at Cotner plan to make this one of the prominent features of commencement week. There is no question but that mission study deserves a place. Education with the Christian and the missionary part of it left out is not what we are specially seeking to promote. It is Christian education with the true missionary ring that we all desire to advance in our institutes of learning. The knowledge of missions will materially help the spreading of the gospel and to put mission study upon the plane occupied by recognized college subjects will do very much to inspire students with missionary enthusiasm. The Cotner idea is a good one. Bro. Elmer R. Child writes us that the cry there is, "A hundred or more in mission study in 1904-5." More than half that number has already been enrolled.

—The Editor of this paper spent last Lord's day with Drake University and the University Place church, listening to an inspiring sermon in the morning by the pastor of the church, Chas. S. Medbury, delivered to a large audience. Frank Garrett and wife were present, Brother Garrett offering the opening prayer. Miss Clawson, another missionary, was also present, arriving with us on a delayed train, just in time for the service, and leading in prayer after the announcement by the pastor of the raising of over \$800 for missions. In the afternoon at 3 p. m. we delivered the baccalaureate sermon to the 125 graduates from the different departments of Drake. In the evening we gave a lecture on "The Message for the Ministry of To-day," for the Bible college of the university, and at the close of the service two young men were ordained to the ministry, the pastor conducting the exercises. The afternoon service was presided over by Pres. Hill M. Bell, and the evening service by Dean A. M. Haggard. There were two baptisms at the close of the evening service. It was a great day. We shall have more to say of the school and churches there next week.



### Agents Wanted.

We have profitable employment for a number of agents who will work for us during the summer months. Write at once to the Christian Publishing Co., 1522 Locust St., St. Louis, Mo.



# News From Many Fields

## Northern California.

Greater San Francisco must command our attention this time. And why not? Not a city in all the country has made any more rapid strides in the past three or four years, speaking from the standpoint of the Christian church.

Alameda has made splendid progress under the wise generalship of P. C. Macfarlane. They are already strongly agitating the question of a larger building. Alameda is proving a good recruiting ground for our other churches.

Oakland is gaining very rapidly in membership, audiences and standing in the community. T. A. Boyer is much loved by his people and harmony broods over them. They, too, are beginning to cast about for a permanent, adequate building of their own.

Berkeley is coming to the front grandly under Bro. Darst's able management. Their new \$12,000 house is ready for the roof, and will be an ornament and an honor to primitive Christianity in this educational center. They will receive more attention later.

Richmond, which is less than a year old, is turning people away for want of more house room, and the problem there, too, in the very near future, will be to build their auditorium, which is calculated to fit them for one of our strong churches. Bro. A. J. Loken will make a reputation for himself there.

The First church in San Francisco is making decided progress under Bro. Ford's very able work. We understand that they have additions at nearly every service and are preparing to expend some thousands of dollars in improvements there soon.

The Twenty-fourth street mission, under Dr. Morgan's consecrated effort, is to be assisted shortly and will become probably the Fourth Christian church in the city.

The Tenth avenue church is working along, struggling to finish its house of worship, which will be an unusually good and commodious house for a mission church.

And now we come to the gem of the constellation, the West side church. This congregation was organized in 1892, and a year later bought a second-hand building, which they used until one year ago, when they generously donated it to the Tenth avenue church, and it was removed thither and re-erected on a larger scale. Then the West side people began the erection of a \$30,000 building, which was made possible by the generous gifts of Sister Nancy S. Douglass, now at home with the Lord. She was a great lover of the principles of primitive Christianity, and yesterday was a red letter day for primitive Christianity on this coast, for it was the occasion of the dedication of this beautiful new building to the worship of God and the salvation of souls. It was an all-day service. The religious agitation generally for the past month along the line of Christian union gave the key and the opportunity for some vigorous presentations of our plea by the pastor, Walter McWhite, in the morning, and by A. M. Elston in the afternoon, while at night Bro. F. S. Ford, of the First church, gave a strong sermon on the great commission, which, of course, is the basis of Christian union. Nine additions in the morning and three in the evening started the work off well in the new home.

The house itself is a thing of beauty, and so well built that it ought to be a joy forever. It has the marks of a workshop and a parlor combined. It is cozy, comfortable, and withal planned to be useful, and fully 1,000 people were seated at the afternoon and evening services.

Unique in dedications, no money was called for, but three offerings were taken up for the benefit of city mission work, the Tenth avenue church especially.

May the Lord greatly prosper the West side church in its new home, and may it become a great power in greater San Francisco.

Healdsburg. J. P. DARGITZ, Cor. Sec.

## Christian Colonies in California.

### AN OPEN LETTER.

For two years I have been continually traveling over northern and central California in pushing our state missionary work, and have been pained by the fact of colony failures, due to unprincipled men who have bought land nearly worthless, at a few dollars per acre, falsely representing it and selling to eastern buyers at the price of good land.

I have examined enough land in California to know that it is like the members in most churches, i. e., good, bad and indifferent.

I have seen that scores of thousands of settlers are coming to California, and my heart has yearned to protect innocent settlers, especially of our people, and to keep our people who do come from becoming a "disappearing brotherhood" by locating where we have no church.

True they ought to become the nucleus of a church if they do scatter, but the fact is that not one family in 500 who come from the east do become such a nucleus.

I have now completed arrangements to gather our people and locate them where they may become successful and not be lost to the cause we love. I am doing this on my own personal responsibility. Our state mission board has nothing whatever to do with it, and is in no way responsible for it.

If I succeed in thus helping my brethren and at the same time forwarding the cause of Christ in California, give to God the praise. If I fail, blame me for not properly managing.

J. P. DARGITZ.

Healdsburg, Cal.

## Colorado.

The Pueblo convention voted to establish a summer assembly in Colorado. This year's session, the first, will be held on the Colorado Chautauqua grounds at Boulder, Aug. 24-31. In addition to the sessions of the Colorado Christian missionary convention and the Colorado Christian woman's board of missions there will be the usual Sunday-school and Christian Endeavor features, but magnified as institutes; also preachers' institutes, church institutes, mission studies, Bible studies, popular lectures and addresses, and probably a concert or other entertainment. In addition to the best talent within the state, one or more brethren from without Colorado are expected to participate. A splendid program is being prepared, and will soon be announced.

L. E. Brown is again at his post in Colorado Springs after a restful vacation period in California. He was accompanied by his wife and daughter, Miss Edith.

Recently Colorado has had too many resignations to suit those of us who remain and labor on in the centennial state. First came Clyde Darsie, of the Broadway church, Pueblo, who has taken the work at Bowling Green, Ohio. Then R. H. Lampkin, of La Junta, who will close Aug. 1. He has not yet decided upon his future field. Then L. E. Scott, at Greeley, who will study in Berkeley Bible seminary. He was immediately succeeded by F. D. Macy, of Corydon, Iowa. Then A. N. Glover, of Colorado City, who has gone to Orange, Cal., and Wm. J. Lockhart, of Fort Collins, who will rest during the summer at Des Moines, and then resume work either in the pastorate or in the evangelistic field. A. E. Dubber, of Wichita, Kan., has been invited to visit the church at Fort Collins. Robert W. Moore, of Lamar, Col., will visit Colorado City. La Junta and Broadway, Pueblo, are looking for suitable men to succeed Brothers Lampkin and Darsie.

The new house of worship at Loveland, E. E. Violett pastor, will be dedicated Lord's day, June 5. Geo. L. Snively will preach in the morning and B. B. Tyler at night. Your correspondent will give a report of the occasion in his next letter.

The new building at Vineland, a country community ten miles east of Pueblo, is to be dedicated Sunday, June 12. The writer is expected to preach in the morning, J. H. Mohrter in the afternoon and R. B. Preston at night. Further report next letter.

A church extension rally is to be held in the Central church of Denver Wednesday, June 8. W. F. Richardson, of Kansas City, will be the chief speaker. He will be en route to the state conventions of Washington, Oregon and California, where he speaks on church extension.

I. H. Teel, of South McAlester, Indian Territory, has arrived at Canon City and begins his pastorate there June 5.

S. H. Bernard held a meeting with the Cripple Creek church, E. F. Harris pastor, in May. When he arrived there was a foot of snow on the ground, and for a few days it was impossible to get an audience of size. Later, the building was almost filled nightly and packed on Sunday evenings. There were fourteen additions and the pastor's salary was increased. The church was much encouraged. Cripple Creek is a most difficult field.

Colorado needs a number of consecrated, capable ministers, able and willing to work on salaries of \$600 or \$700 per year in beginning. The fields are hard; nevertheless they are responsive to the men with wisdom, tact, energy and devotion. Available men for such places may address the undersigned at 71 Byers St., Denver.

LEONARD G. THOMPSON.

Denver, June 3.

## Hot Springs.

To the scientist, health or pleasure seeker, Hot Springs, Ark., is a most interesting place. After a beneficial sojourn there, I shall, with the permission of the Editor of the CHRISTIAN-EVANGELIST, say a word not only about the place as nature's sanitarium, but also as a mission field.

In a narrow mountain valley are a group of forty-four springs that furnish approximately a million gallons of hot mineral water every day. These springs are all owned by the government, which maintains here an army and navy hospital. The fame of these springs does not rest so much on what the chemist finds in the water as on the mysterious disappearance of disease and pain. What heats the water is another mystery. Nobody knows. Some have supposed caustic lime to be the agent; others that the water is heated by gases and vapors from the interior of the earth. The theory now is that the water flows over beds of radium, the wonderful metal that is now attracting so much attention. And the curative properties of this water are also attributed largely to the presence and effect of radium. Certain it is, as I saw for myself, that vast numbers of people are relieved or wholly cured.

The town is not only a health resort, but a pleasure resort. Not only are the invalids there, but thousands of their friends are with them, and thousands of pleasure seekers are there, for the climate is genial the whole year. These people must find something to do, somewhere to go. There are dances, races, theaters, gambling halls and saloons. Many people here take their first lessons in betting and gambling. For the safety and moral welfare of the visitors, no adequate facilities are furnished. There is not even a Y. M. C. A. The Christian church is almost out in the country. But under the leadership of such worthy men as T. N. Kincaid, the pastor, and Dr. W. H. Connell, elder, our people are moving in the right direction. They have already secured a splendid lot for a building in the center of the town, and they are offered free splendid grounds for a Christian home.

Knowing the situation as I do, and the steady coming of the thousands from all parts of the country, I regard this as the finest missionary field I have ever seen.



These people want somewhere to go and something to do. They are easily accessible. There would be no difficulty in obtaining a good hearing every night in the year.

But the faithful little congregation cannot succeed in this work alone and unaided. Financial help must come from the outside. Surely our brotherhood will not allow so great an opportunity to pass unimproved.

Denver, Col.

J. B. JOHNSON.

### Virginia.

From now to the last of September will be the protracted meeting season in this state, and never in the history of the state have the people been more anxious to hear the "old gospel."

C. E. Elmore has just closed a short meeting at Crewe with ten added.

The last reports from Blacksburg state that W. G. Johnson is having a great meeting in that college town. Only recently was this church organized. F. F. Bullard, who is noted for having a long head, seized upon the opportunity, enlisted the sympathy of the state board, purchased the Baptist house of worship, and got things in shape for an aggressive fight. Some excellent souls are back of the move.

The first year's history of the Virginia Christian college is a thing of the past. It was in all respects a successful year. A large number of students were enrolled. This school is located in Lynchburg, in the center of the state, and must prove one of the greatest factors in the evangelization of the state.

Charlottesville has at last secured a preacher. I have not heard his name, but we extend a cordial welcome and bid him Godspeed.

J. C. Reynolds, a Virginia son, now the evangelist in the Bluestone district, West Virginia, is having wonderful success. The whole district seems to be coming to life.

Sunday night the pastor of this church preached on, "How to Kill a Church." The house was packed. He made an unmerciful attack upon the dispensary, the citizen's saloon. It created quite a sensation and did much good. Strike the liquor devil in whatever form he may appear, and you will hear a howl. The Lord save us from the dispensary curse. I look upon it as a greater evil than the open saloon. It makes an evil appear respectable, stifles conviction, kills the temperance conscience. The town, church members included, operate an evil that they declare to be a sin in an individual.

The Lord pity and enlighten the poor deluded preachers and church members who contribute toward fastening a dispensary upon people, believing it to be the lesser of two evils. We cannot afford to compromise. The lesser of two evils? Let sinners decide such questions; we must abstain from the very appearance of evil. A Christian cannot vote for liquor in any form without stepping down from his high position.

W. H. BOOK.

### Washington State Letter.

Members of the Central church, Spokane, with the best house of worship of any of our churches in the northwest, are demonstrating the value of good equipment for service by the large audiences and rapid growth they are having. They dedicated their new thirty thousand dollar church Dec. 6, 1903. Since that date 102 have been added to the membership at the regular services, nearly one half of the additions were by confession of faith. They have reduced the church debt more than \$3,000 since Jan. 1, and have now granted their pastor, B. E. Utz and wife, three months' time for much needed rest (with salary continued). Brother and Sister Utz are now in St. Louis. The church and pastor are to be congratulated on the splendid work they are doing in Spokane. In the absence of the pastor the pulpit is being supplied by members of the congregation and by visiting brethren. If any of our ministers who read this expect to be passing this way soon, write to J. M., Rookery Bldg.

Bro. Harry Benton and wife, both of whom are able preachers, removed from Elgin, Ore., to Pomeroy, Wash. Welcome. The work at Rockford, under Brother Dean's ministry, is growing. A new building is the next thing in the progress of the work there. Brother Beaudreau is the efficient minister at Latah, and all needed preparations are being made for the camp-meeting to be held there. Tekoa church prospers under Brother Flinn's ministry—forty-five additions since Sept. 15, and all departments growing.

J. M. Morris becomes pastor of the Fremont church after the state convention. Brother Morris has worked hard and faithfully as state secretary and evangelist during the year.

The writer made a visit to his former field, Eugene, Ore., last week, and preached the baccalaureate sermon for the Eugene divinity school. It was a very great pleasure to meet again the many who through six years of service together proved loyal to the cause that is growing so rapidly in that center of influence. My successor, Bro. J. S. McCallum, fills a large place in the community and is well liked.

President Campbell of the university of Oregon, a member of the Christian church, is a man of great power and of much help to the work of our church and school. President Sanderson of the divinity school is a man of rare talents, and has done a work there that is equaled by few such enterprises. He is ably assisted by an able and faithful corps of teachers. There were four graduates and four ordained to the ministry this year from this school.

MORTON L. ROSE.

Tacoma.

### Kentucky Mission Report for May.

John Lord, E. S. Lewis, Walter Carter, H. Gayle Spencer, C. M. Summers, S. P. Pittman, J. Stuart Mill, G. W. Campbell, and Chase James are the students who went out to regular appointments during the month whose expenses were paid by the board. They were in the field 37 days, preached 41 sermons, visited 11 places, organized four Sunday-schools, made 85 visits, and received for self \$29.62.

R. A. Hovious reports in Casey and Pulaski counties, 12 days, 14 sermons, five places visited, \$2.50 for self. He induced the people of Dry Fork community to cut and haul enough logs to mill to build a house of worship of the lumber they will make, and at Casey's creek the people will go to work to secure material for a house of worship. He expects to solicit funds for purchase of a tent to be used in that field, to be the property of the state board. He is commended to the brethren as a worthy brother and asking help for a worthy cause.

Jas. E. Thomas was at Beattyville two days; four sermons, one officer appointed, one meeting of officers, 11 visits, \$10 for self. J. W. Edwards was at work in Grayson Co. 18 days, preached 19 sermons, added five, located one preacher, 15 visits, \$12.75 for Kentucky missions, and \$10.10 for self. He has just begun work after a rest of a few months. He will spend much time in Grayson and adjoining counties. W. L. Lacy reports in the past two months in Wolfe and Magoffin Co., 23 days, 21 sermons, four added, one preacher located, \$5 for Kentucky missions, \$12.75 for self, \$17.50 for local work. D. C. McCallum was at Irvine five days, five sermons, one officers' meeting, 13 visits, \$10 for Kentucky missions, \$12.50 for self. W. D. Humphrey was at Oakland and Wellsburg one Sunday each, preached seven sermons, one Sunday-school organized, \$9.30 for self. D. G. Combs was in northeastern Kentucky 18 days, 23 sermons, one added, three places visited, one Christian Endeavor organized, 41 visits, \$9 for general missions, \$2 for self. W. E. Sutherland was sick at the time of the report, and has not been able to do any work for some days. He reports outlook for good results favorable in his field.

H. J. Derthick was at work all the month, preached eight sermons, one baptism. Ernest W. Elliott spent several days with him in

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Jackson Co. and at Berea, and he reports that his visit was helpful. Arrangements have been made for regular work at McKee, county seat of Jackson Co.

H. C. Runyon was at work all the month at Latonia, four added, 82 visits, \$5 for Kentucky missions, \$8.75 for self. Audiences and interest good. A. T. Felix was at Bardstons and Springfield all the month, one added. Work doing well. Wm. Gross, 16 days, 23 sermons, six added, three officers appointed, one church organized. L. B. Haskins was at Erlanger two Sundays, four sermons, four added, \$13 for general missions. Work doing well. A. K. Brooks was at Jackson four days, five sermons, two officers' meetings, 14 visits. Active preparations are being made for building.

H. W. Elliott was at work all the month. He was at a number of district and county conventions, preached every Sunday at one or more places, and collected for the work \$618.13. He was with the Munfordville church and raised enough money, about \$350, to pay the indebtedness on the house of worship, and dedicated it. W. F. Rogers has toiled faithfully at this post, and has succeeded in a very difficult undertaking.

Our receipts are better this month, and we urge our friends to see that they are kept better each month until the convention at Winchester in September. Only three months now until the close of our fiscal year, and it will require vigorous effort to close the year afloat.

J. H. Stambaugh was at Valley View a few days in a meeting. There were 32 added, and the indications point to establishing a congregation there that can take care of itself at no distant date. Movement is on foot to buy the house or build another.

Sulphur, Ky.

H. W. ELLIOTT, Sec.

### The Kinetoscope as a Money Maker.

#### A Profitable Field for the Man With Limited Capital.

The field for the profitable operation of the Stereopticon and the Kinetoscope or moving picture apparatus is undoubtedly greater to-day than ever before. The improvement in photographic processes and the perfection to which the Kinetoscope has been brought insures its value as an entertainment feature. As proof of this, notice the fact that all of the vaudeville theatres in the country regularly include some form of kinetoscope exhibition as a leading feature of their bills.

Recent improvements and up-to-date methods of manufacture have so reduced the cost of the necessary apparatus that a very limited investment will cover all that is necessary for giving a really first-class entertainment.

The man with limited capital and a reasonable amount of energy can turn his hand to nothing more profitable to-day.

T. H. McAllister, 49 Nassau street, New York, manufacturing optician and dealer in lantern slides, has issued a catalogue of over 250 pages, with full descriptions of various styles of apparatus and carefully classified lists of thousands of views. This catalogue is free on request. In addition to the slides now in stock, new ones are in preparation representing the actual naval and military operations in Russia and Japan, and bulletins of these will be issued from time to time as they are ready. These bulletins, with the catalogue, are free. Send for them.



## India Jottings.

May is here in all of her splendor, sunshine and warmth and a goodly number of our missionaries are seeking refuge from the heat of the plains at Landom, the "saints' rest" of the Himalayas. The heat from the beginning of May on until the rain breaks is a sufficient reason for as many missionaries as possible seeking the cool, refreshing breezes of the hill-tops. By this change the missionaries are enabled to do much better work on their return to their fields of labor.

Of our own district Sisters Graybiel, Frost and Dr. Smith are those of our number who are enjoying the change. The two former have well earned this rest time, as their duties at Mahoba have been very heavy the past year, while Dr. Smith, like all the rest who have gone before her, is grappling with the study of the language. In their absence from Mahoba Brother and Sister Davis, in company with Miss Gordon, of Bina, are looking after the interests of the girls and work in general at that large and important station.

We of India hail with rejoicing the addition of every dollar in the fund for India's Bible college. Such marks a new era in the history of our work in this needy land. The committee have selected Jubbalapore, the capital of central India, as the place for its establishment. We understand that Brother Brown, of Harda, will go there some time in June to make all necessary preparations as to ground and plans and at the same time carry on his class of students who have been under his instruction at Harda. Brother Brown and family will be missed very much from the work at Harda, but their influence and Christian work at the new and important center of learning will be far-reaching in its results.

Such changes weaken very much the already established stations, yet without such changes progress in our work can never be accomplished. Who will dare say, "Stand still," when the Lord's command is, "Go forward." The needs to day of every unmanned station cannot be met alone by money. There must be by someone, somewhere, the forsaking of father, mother, brothers and sisters, home and loved ones. There must be servants to answer the call, there must be soldiers to obey the command. How many of our bright young ministers in the home land who make touching, thrilling appeals to the people on foreign mission day (and God bless them for it) to "go or send" the gospel to the needy of every land are really ready to obey the "go" expressed by Jesus? Brethren of this blessed ministry of service, is there no thought for reflection here? The Master call eth for thee. The church desires to send you forth. Shall it be said of you, "Ye heard and obeyed not"?

Of all the stations in India under the C. W. B. M. and F. C. M. S. Bilaspur is the only station which might be called fully manned. Every other station needs helpers, but few there are to be found ready and willing to go. This thought ought to bring the church to its knees in prayer that a host of young men and women also might be raised up "to proclaim liberty to the captives" in every land. That this year may witness a mighty revival in this direction is the desire of every worker on the foreign field.

Early in the year 1901 a committee representing the Christian mission made the following proposal to a large number of representative missionaries of the various missions at work in India, Burmah and Ceylon in the interest of Christian unity:

We propose the unity of all Christians upon the following basis:

1. Faith in Jesus Christ as the Son of God.
2. The acceptance of the New Testament scriptures as the only rule of faith and practice.

In the replies that came back there was on the whole a manifestation for a closer union and also a number of inquiries regarding the Disciples of Christ and the Christian mission in India. Bro. W. M. Forrest, late of Calcutta, India, has rendered the cause a noble service in the publication of two tracts which intelligently, clearly and scripturally tell "who we are and what we plead for." The tracts

are "A Plea for the Union of Christ's Church" and "The Christian Mission and Christian Unity." These tracts are being circulated among the missionaries who manifested a deep interest in the subject of unity.

Brother Forrest understands thoroughly the way to present such matters for the promotion of Christian unity in India, and, although the University of Virginia has captured his service, we have every reason to believe that India has captured his heart, and we shall look forward to having many such helpful tracts and messages from him in helping to bring Christ's people of this land into that closer oneness.

The writer had the pleasure of a short visit at Mahoba lately, the occasion being the marriage of six young couples: six boys belonging to the Damoh orphanage and six girls belonging to Mahoba. The church was beautifully decorated with various plants and flowers under the guiding hand of Choti Mama Ji (Miss Frost). The church was crowded with friends and visitors to witness the ceremony. How very different it must have appeared to those of them whose only conception of marriage is a beating of drums, a procession, a display and plenty to eat.

We long for the establishing of pure Christian homes in this land and we hail with joy every step in this direction. Lately a Mohammedan said to me, "The only people who really get the good out of home life in this land are the Christians; our women folks are kept under purdah, they grow up to be ignorant and can never be real helpmates to their husbands."

He spoke a truism. Not until the dark veil of ignorance is lifted from their eyes and their women given liberty can they expect the home life to be better.

Christianity affects the home life of every soul and nation which embraces its teachings, and when the trumpet call is given and the nations appear before God it will be seen that a large part of the program of Christianity was wrought out in the home life of every nation.

WALTER G. MENZIES.

Rath, U. P., India.



## Kansas for Christ!

### "RANK CONFERS OBLIGATION."

Kansas is the very laboratory of reform. Within her borders new forces battle with old wrongs. Her fame has gone abroad; but her own problems are always at hand. They are perennial. Much, truly, has been given; surely much will be required. Will they not say to Kansas, "Physician, heal thyself." "Rank confers obligation." The Disciples of Christ have no way of escape from the responsibility. They, of all others, must "come after him" in the patient search for souls. A people believing in the gospel as "the power of God unto salvation" is nothing if not evangelistic. The appeal is to us. What will we do for Kansas' Christless homes and hearts, her army of young men and women who own no allegiance to Christ nor church, her boys and girls in training for manhood and womanhood in environments where the "power of God" is an unrealized force?

As Kansas and Disciples we are responsible. We have delegated our share in this work to our board and secretary. They have been faithful; they have used all the resources we have placed at their command; they are appealing to us to do our part as churches in the support of the work they have accepted at our hands. Our immediate duty is the raising of the apportionment for Kansas missions before the end of June. This is the least we can do. It will insure a successful closing of the year's work and render possible a vigorous campaign, unburdened by debt in the year we are about to enter. This, for Kansas' sake and for the sake of his kingdom.

Manhattan, Kansas.

S. J. CARTER.

### WHAT IS THE MATTER?

Brethren of Kansas, listen a moment. Occasionally someone asks the question, "What's the matter with Kansas?" And it usually turns out that Kansas is all right. Yes,

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usually all right. But with only 50,000 Disciples out of a total of 1,000,000 are we willing to admit that Kansas is all right religiously, with only five Disciples out of 100 population? No not as long as we are loyal to the "divine plea."

How can we change these conditions? For answer look at the work that has been and is being done by our state board of missions. And think how much more might have been accomplished had we furnished the means. Our last state convention at Newton unfurled the banner on which was inscribed the motto, "Seven thousand dollars for Kansas missions this year." Under the inspiration of this motto our board planned for larger work for the Master, confident that the brotherhood would rally to their support in this great cause. Now, brethren, shall we disappoint them and have the annual report marred by a deficit when we assemble at Paola? Remember, the year closes with June 30. The time is short. "What thou doest [for Kansas missions] do quickly."

Now for a strong pull and a pull all together for \$7,000 this year. All together, now, for Christ's sake.

Girard, Kansas.

Yours in his service,

W. H. SCRIVNER.

### The Use of Borden's

Eagle Brand Condensed Milk insures strong, healthy children, as reputable physicians testify. Those who use it for their babies are spared the dangerous disorders of infantile digestion; their children mature as they should in weight, size and health. Beware of unknown brands.

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**CONSUMPTION**



### Ministerial Exchange.

Midlothian, Decatur, Rockwall, Alvarado and Sparta, Texas, all want some one to hold them a meeting.

C. C. Dobbs, of Bigelow, Mo., desires to preach and attend one of our schools. He has had several years' experience as a teacher and preacher, and is very highly recommended.

Harold E. Monser, Pontiac, Ill., reports that the church with which he had an engagement for a meeting, has cancelled the engagement on account of local conditions, and that he will be open for engagement after July 5.

Any church desiring pulpit supply or planning to locate a graduate preacher, should address the ministers' association, Hiram College, Hiram, Ohio.

Brother Porter, of Lamar, Mo., can be secured to hold meetings or preach half time. He is well recommended.

### Missouri Bible-school Notes.

When this comes to hand the hosts will be gathering in Carrollton. Do not miss it, and if you cannot come Friday, June 17, come as soon as you can, but be sure and come; that, after all, is the main thing. Come!

Memphis does things about right when they try: as, for instance, the appointing of M. J. Nicoson as the delegate of the church and school to Carrollton, and the sending of Sister Nicoson by the C. W. B. M. to represent them in the work of their convention. Now, that's doing business right, and many of our congregations would make money by doing the same thing. Do that Sunday and send them Monday.

The delinquent list of pledges made and NOT paid will not redound to the credit of some of our friends, but it looks now as if it must go that way. This I much regret, and do not want at all to have it so, but what can I do?

Tickets are on sale June 16, and can be bought any day up to June 21, good for returning until June 23. But you come on Friday.

Yes, Carrollton gives us lodging and breakfast. You pay for dinners and suppers, if you wish them, at not over 25 cents each.

It is not too late, if you cannot come until Monday. Then send E. H. Kellar word you will be there Monday; it will help him, and may help you, too.

Word is coming to us that Missouri has "broken the record on children's day," and all of us are glad to hear it and are interested in it.

Among the friends of this work is Mrs. Ann Garver, poor in this world's goods, but rich in faith and good works. Sister Garver always sends us an offering each year, and it encourages no little to have the fellowship of such.

Moses told the people to stop their offerings in his day for a certain work, and we had; to send \$40 back to the First, Kansas City, who had long since remitted their apportionment to state Bible-school work. As it was the only school in Kansas City that had, we felt that we should not impose on such generosity and liberality.

Finally, brethren, farewell, for this is my last year in the present relationship, and feeling keenly the goodness of my brethren for these many years, it is with no little regret that I make this decision. I thank the many who, in their goodness, have written urging that I continue as your secretary, but it seems better to me that I retire now while the work is in good shape and can be turned over to younger men. I also feel that I have been so long from home that I would love to be awhile with the wife that has helped so often and so faithfully in all, but especially in this relationship, so that the Carrollton convention will witness the close of my service for you in the field, and I dare not attempt to tell you how grateful I am to so many in so many ways for what you have done and sought to do that you might help me honor the Christ and serve the children of this day and generation. Only I pray that the Lord of hosts may

bless and prosper you for it, and I assure you, one and all, that it will ever be my pleasure in every way possible to show my brethren how sincerely appreciative I am of all they have done for me. You did it for His sake as well as mine, and He will recompense you for it "in that day." H. F. DAVIS.

### Children's Voices.

The news from the children's day offering is most gratifying.

Maysville, Ky., Sunday-school gave \$70 for heathen missions in 1902, \$101 in 1903 and \$150 this year. J. T. Kackley is the superintendent.

Hillsboro, Ind., Sunday-school raised \$50. It gave \$35 last year. Dr. A. S. Faulkner is the superintendent.

The First Sunday-school, Allegheny, Pa., comes forward with an offering of \$600. J. V. Schrock is the superintendent.

Seventh street Sunday-school, Richmond, Va., with an enrollment of 250, raised \$520. C. W. Throckmorton is the superintendent.

The Sunday-school at Newport, Ky., raised about \$70. Last year the offering was \$30. Paris C. Brown is the superintendent.

O. A. Hawkins' class of young men in the Seventh street Sunday-school, Richmond, Va., raised \$110.

Rushville, Ind., Sunday-school raised \$136.98, last year \$100.05. Carl V. Nipp is the superintendent.

The Tabernacle Sunday-school, Marion, Ind., raised \$89.40. Last year \$25.00. J. M. Stewart is the superintendent.

The Sunday-school at Frankfort, Ky., raised over \$100. Miss Mamie Powell is the superintendent.

### A New Professor.

Hall L. Calhoun was recently elected to a professorship in the College of the Bible, at Lexington, Kentucky. He promptly accepted. Tuesday, June 7, during the commencement exercises, he delivered his inaugural address in Morrison chapel. "Constructive Christianity" was his subject. He met the full demands of those who expected the most. It was a masterly address—scholarly, sane, Christian, with grasp and poise. It will rank with the greatest addresses ever delivered in this historic forum. It stirred the hearts of the Lexington people. It was most cordially received and highly commended on every hand.

Hall L. Calhoun is a new figure on our horizon. He is a son of Tennessee. A graduate with the highest honors of the College of Arts and of the College of the Bible, with three years additional in Harvard and Yale just completed, he comes to his new duties with exceptional equipment. He earned his degree of Doctor of Philosophy. He emerges from an obscurity as profound as that of Garfield. As yet he is hardly heard of out of his own immediate vicinity. The defects of his boyish training, literary and religious, the poverty of his youth, the humble duties of early manhood, the modest simplicity of his whole life, have been rather helps than hindrances. Such accidents in life help to keep the preacher on a level with the people from whom he sprang and whom he serves. Prof. Calhoun is rugged, robust and indomitable, the incarnation of physical force and intellectual energy. Gentle as a woman and humble as a child, he naturally wins the love and respect of all.

As a speaker he ranks high in the difficult art of clear and condensed statements of points and conclusions. His language is simple and terse, as becomes a scholar and a thinker, and a Christian teacher. The habitual use of large and uncommon and technical words is a symptom of a cloudy mind. He is free from the highly rhetorical and pedantic. The new professor is not a phrase-monger. He has too much to say and is too much in earnest to employ the cheap and paltry decorations of speech.

The present faculty of the College of the Bible consists of J. W. McGarvey, I. B.

Grubbs, B. C. Deweese, S. M. Jefferson and H. L. Calhoun. What a splendid faculty this is! Here is combined the wisdom of age and experience, the scholarship and poise of meridian life, and the hope and enthusiasm of young manhood. All are men, tried and true, in whom the spirit of the Lord dwells richly. It would be difficult to equal their combined gifts and graces. With becoming humility they rejoice in all the knowledge they have attained, and yet they are eager and tireless in searching for new truth. They stand with their faces and not with their backs to the sunrise. While they are leaders, they are willing to be led. They are growing men.

F. M. RAINS.

### Female Orphan School, Camden Point, Mo.

"An immense throng gathered at Camden Point for commencement. The Platte City church was largely represented. Bro. Robert Graham Frank, of Liberty, delivered a superb address. There were eleven graduates in the literary and scientific course and two in the course of piano music, with one postgraduate in the last named department. We noticed the following preachers present: T. A. Abbott, Kansas City; T. H. Capp, James C. Creel and J. P. Pinkerton, of Plattsburg; R. E. Calithan, Dearborn; Jno. P. Jesse, Gower; R. G. Frank, Liberty, and George Everett, Camden Point.

"The official board decided unanimously to change the name of the school from Female orphan school to Missouri Christian college. Some material improvements will be made before the opening of school next September. Money is badly needed to build an addition to the college. They need more room. This is the only school of the Christian church in northwest Missouri, the wealthiest portion of the state, and where our church is strongest. We ought to make it a great institution."—L. S. CUPP, in Platte City Landmark.

The commencement sermon was delivered by D. R. Dungan, of Canton university, Canton, Mo. The attendance for the year was perhaps the largest in the history of the institution. The faculty for the coming year is exceptionally strong, all being graduates from leading colleges and universities and experienced in their respective departments. Members of the faculty will be in attendance during the summer at Missouri university, Chautauqua, New York, Chicago university and Sherwood school of music, Chicago.

E. L. BARHAM, president.

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## Dedication of Our World's Fair Pavilion.

The world has heard of a great many proverbs about the folly of delay. But when nature interferes with man's plans and causes the postponement of their completion, good sometimes follows. It was so in the case of the dedication of the Christian church building at the World's Fair. For after the storms of the week before there succeeded a week of beautiful weather, and a more ideal day for a dedication than last Saturday could not be imagined. The week's delay, too, had made it possible for the ladies engaged in the work to get their exhibits more perfectly arranged and the decorations better displayed. Unfortunately, however, some exhibitors have been remiss in sending their exhibits and there was some vacant wall space. Only one college—Christian college, of Columbia, Mo.—had put up its exhibit, though Kentucky university was represented by some books. And but two of our publishing houses—the Christian Publishing Company and the Christian Companion—were represented. But the societies—the foreign, the home, church extension, C. W. B. M. and the Benevolent association—had their displays very nearly complete and well arranged.

Brethren and sisters from many different parts of the country were present, even England being represented by Bro. Thomas Burwell, a deacon and choir leader of the West London Tabernacle. On the register kept in the building were found the names of hundreds of Disciples of Christ from all portions of the United States. Prior to the dedication a photo of a group of Disciples present was taken in front of the building. A large number of others who were present at the dedication came too late to be included in the picture.

The service was begun by the singing of "All Hail the Power of Jesus' Name," after which prayer was offered by J. M. Philputt. Then came a solo, "Jerusalem," (Parker) beautifully sung by Mrs. J. M. Philputt, Miss Lange, organist of Mt. Cabanne church, accompanying.

Dr. J. H. Garrison, chairman of the committee, explained the origin of the building. He spoke as follows:

"In summer of 1903, I was advised by Bro. A. B. Philputt that I was appointed chairman of a committee to report to the Detroit convention on a religious exhibit to be made during the World's Fair in St. Louis. I corresponded with the other members of the committee. We had in mind something of the general features you now see—that our missionary societies, colleges and other societies should make such an exhibit as they could, but supposed, of course, that it would be done in some of the large buildings on the fair grounds. I did not learn until the night before I started to the Convention that no room had been granted in any of the buildings for any religious exhibit. In a telephonic conversation with Dr. Nicols I learned such was the case. I went to the Detroit convention and recommended to that convention in a report, that, in view of these facts, we undertake, ourselves, as a religious body, to put up our own building and make our own exhibit; that it was not at all in harmony with the fitness of things that there should be a great universal exposition, like that which was being prepared in St. Louis, without having any exhibition of the Christian religion which has been the source and inspiration of all this progress. It is a remarkable fact that the only two business men with me upon the committee disagreed with my recommendation and report after I had prepared it, and the other two ministers who were on the committee with me were not present, so I was under the necessity of making the report myself on my sole authority; but it met with the approval of the convention, and, in a brief appeal made, \$1,500 or thereabouts was subscribed for the building and a committee appointed, consisting of myself as chairman; S. M. Cooper, of Cincinnati; J. H. Allen, St. Louis; Z. T. Sweeney, Columbus, Ind.; and W. F. Richardson, Kansas City. We ap-

pointed a sub-committee of Brother Hoffmann, Brother Scott and some others to assist us in the work, and proceeded to make calls for money and began work as soon as we could. I cannot tell you how much personal correspondence, how much anxiety, or how much labor this has cost some of us. More than we thought in the beginning. But such as it is, we have completed it and it is before you today. If we had had more money we could have made something more imposing, but I am not sure it would have been any better adapted to our purposes or quite so much in harmony with the spirit of our movement as to have this simple, plain building, in its hexagonal character, at least, reproducing the form of the study of Alexander Campbell at Bethany, W. Va., though of course on a much larger scale. The exhibits are not yet complete, but you see a good deal of progress has been made, though a number of colleges have not yet their exhibits in readiness. I have asked our widely known brother, Z. T. Sweeney, who is president of the American Christian missionary convention which is to meet in this city in October next, to be present in his official capacity, as well as a widely known minister of the gospel, and make a brief address on this occasion. You will now have the privilege of hearing him."

After the address by Brother Sweeney—reported on another page—a financial statement was presented and some subscriptions towards the cost and maintenance of the building received.

### FINANCIAL STATEMENT OF WORLD'S FAIR PAVILION.

Previously acknowledged.....	\$3,091 50
Mrs. Mary F. Holbrook, Onawa, Ia....	50 00
Miss Beatrice Scott, Smithville, Mo..	2 00
D. P. Mason, Neodesha, Kan.....	1 00
Esther Inscho, Deer River, Minn.....	75
Cash received at dedication of pavilion.....	67 33

\$3,212 58

Total cost of building, exclusive of furnishing and maintenance, tract distribution, etc., \$4,050 00, leaving a deficit of \$837 42.

The following pledges were taken at the dedication:

Columbus, Ind., ch., by Z. T. Sweeney	\$ 25 00
Bro. Searcy for Central ch., (\$10 paid)	50 00
From Unknown Bro. and wife..(paid)	2 00
Christian Publishing Co (additional)	25 00
Butler College, W. E. Garrison, pres., Indianapolis.....	25 00
O. A. Bartholomew, Hammett Pl. ch..	10 00
Bro. McVey..... (paid)	10 00
Dr. Wm. Nifong.....	5 00
Dr. J. L. Brandt.....(paid)	5 25
John Burns.....	5 00
H. F. Davis.....	5 00
Mrs. C. F. Smith.....(paid)	5 00
Bro. Waters..... (paid)	5 00
Dr. J. M. Long.....	5 00
Mrs. Long.....(paid)	1 00
Dr. John T. Larew.....	5 00
Mrs. J. W. Gentry, Sedalia.....(paid)	5 00
General collection.....	24 08

Cash and pledges.....	\$217 33
Paid on pledges, cash.....	43 25

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FIRST.—John L. Brandt, Locust near 3100. Olive and Washington avenue cars.

SECOND.—W. Daviess Pittman, corner Eleventh and Tyler, Bellefontaine cars.

CENTRAL.—J. M. Philputt, Finney, near Grand. Delmar, Page and Grand avenue cars.

FOURTH.—Eugene T. McFarland, Blair and Penrose. Bellefontaine and Broadway cars.

CABANNE.—F. G. Tyrrell, Kingshighway and Morgan. Olive, Delmar and Suburban cars.

COMPTON HEIGHTS.—F. N. Calvin, corner California and St. Vincent. Compton Heights or Park avenue cars, and get off at California avenue.

HAMMETT PLACE.—Samuel B. Moore, Easton avenue and Marcus. Page, Taylor and Spaulding cars.

HAMILTON AVENUE.—Frank J. Nichols, corner Hamilton and Plymouth avenues. Page and Easton cars to Hamilton, or Suburban car to Etzel avenue.

TUXEDO.—J. A. Bennett. Suburban car.

MAPLEWOOD.—G. A. Hoffmann. Suburban, Maplewood car.

OLD ORCHARD.—Melville Miller. Suburban, Maplewood car.

CARONDELET.—G. E. Ireland, 6801 Virginia avenue. Bellefontaine, Broadway or Grand avenue cars going south.

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## The Search for the Pearl of Great Price.

(Continued from page 769.)

with these refining influences.

There are two drawbacks to universal advancement. First: Ignorance of nature's laws. These are always wholesome and helpful, and if we move in harmony with them, they will carry us onward and upward; but if we move in opposition to them, they will crush us ruthlessly and remorselessly. The second is ignorance of each other. Men war upon each other because they do not understand one another. What American could go forth and fight any nation which displays its products here to-day! We feel that we know better and love better every one of the nations represented in this exposition. We feel that one common end animates us all, and that end is the subjugation of nature's forces to man's uses. The first thing the Almighty said to man was, "Have dominion over the earth." The charter of all civilization lies in that primal command. There are in it three things: First: Pry into nature's secrets and expound them. As a result, we have science. Second: Lay hold of nature's forces and employ them. As a result, we have art. Third: Take possession of nature's riches and enjoy them. As a result, we have culture. Science, art and culture make up the unit of civilization, and the difference between man in his most degraded and most highly civilized conditions lies precisely in the ratio that he carries out the first command ever addressed to him by his Maker. In the obedience to this great commandment, all men will be brought into unity and brotherhood. We are rapidly arriving at a uniform system of weights and measures. We are coming to a uniform system of jurisprudence and diplomacy, and these will lead us ultimately to one common language in the expression of our thoughts.

I do not overestimate the influence of Christianity when I say that its chief end is to establish in the minds of men the unity of God and the brotherhood of mankind; that we have one Father and are all brothers; and, apposite to the influence of Christianity in this great work, I would challenge your attention for a few moments to the parable of the Master when he says: "Again the kingdom of heaven is like unto merchant men seeking great pearls, who, when they found one pearl of great price went and sold all they had and bought that pearl." Many and varied have been the terms employed to define the present age. Some call it the age of steam; others the age of electricity; some the age of gold, others the age of silver. I believe that there is one word in that parable which describes the present age more clearly than any other word in the English language; it is the word "seeking." Never was there a time

when men were seeking so widely and variedly as they are now. They are going down into the unfathomed caves of ocean, and bringing up many a gem of purest ray serene; they are digging down into the bowels of the earth and bringing up, on rock and rib, the story of ancient earth life; they are peering out with eyes of telescopic power into the depths of space beyond us where worlds are born and stars are infanted and suns are wrapped in swaddling bands of fire, and bringing to view the great truths of the universe. And there is not a sentiment of my heart, as there is not a principal of our holy religion, that is not in deepest sympathy with this seeking spirit: "On Christian or on heathen grounds the pearl's divine wherever found." Long may they continue this seeking and finding to—"finding books in running brooks; sermons in stones and good in everything."

But in the midst of this search for goodly pearls, have we found the Pearl of Great Price? I believe that we have, and it is the truth that underlies the church of Jesus Christ—the truth that Peter confessed at Cæsarea Philippi when he said, "Thou art the Christ, the Son of the living God," and of which Christ said, "Upon this rock I will build my church and the gates of hell shall not prevail against it." This is the key to all human history. It is the anvil upon which have been forged all the weapons of human progress. Mr. Edison tells us that every great labor-saving machine that was brought forth in the nineteenth century came from Christian civilizations. Edwin Arnold says "there are not ten miles of territory upon this earth, not under the influence of Christian civilization, where man's life or woman's virtue is safe for a single day," and I say to you that the nineteenth century did not produce a cosmopolitan man outside of Christian civilization. Where did we go for Garfields, Gambettas and Gladstones, for Bismarcks and world rulers?

But what about Li Hung Chang you say? Some men may think he was cosmopolitan, but he was not. He was not in any sense cosmopolitan, he was a heathen. Some of you will remember when he asked the leaders of the Boxer rebellion to come and meet him, promising them safe conduct, and the next morning their heads were found floating in the bay. For twenty-seven long years the great Chinese diplomat had an American Christian at his elbow pumping him full of the religion of Jesus Christ, and he got his character from the Christianity he thus imbibed. The greatest argument against Confucianism is China; the strongest argument against Zoroastrianism is Persia and against Mohammedanism Turkey, while the grandest plea in favor of Jesus Christ is great, free America; and America is such because of the Christian religion.

This pearl of great price which it

has been our mission to hold up and present to the world, this is the basis on which our church is built, this confession that every man must make who comes into it. There is not a proposition from the beginning to the end of the Bible for the believing of which a man will be saved but the proposition on which our faith is based. It is broad enough for every Christian to stand upon on this earth, but it is not broad enough for the sectarians to stand upon. But, they object, "we want something more than this, we want an enthusiasm." If that does not enthrall a man, what will? "But we want a pentecostal shower, we want an outpouring." I have no objections, I should like to have it myself, but let me tell you if it ever strikes this world again every sectarian will be preaching to sinners to repent and be baptized in the name of Jesus Christ for the remission of sins. That is the way it always strikes the world. But this great pearl, the pearl of all pearls, the truth of all truths, stands out before us, and it has been our mission as a people to present this truth to the world. We have been the pioneers, the sappers and miners in that great work, but I thank God it isn't our plea any longer. It is the plea of the great religious world to-day. We have had to suffer for that, we have been called peculiar for that, but to-day it is the plea of the world, and I feel safe in saying that there is not a Protestant church in the city to-day in which you could not make that confession and walk up and join it just like you would join another church. "The disciples were called Christians first at Antioch," and that is the name of Jesus Christ's people in this world, of the great people who defend it and stand for it.

It is this proposition which forms the confession of faith of the Christian church which has erected this building in the midst of these palaces of human art and science. It is this proposition that shall grow green with youth when all such buildings shall be covered with mold or crumble amid the fires that shall consume an unsanctified world. It is this principle that shall be the consummation of the universal brotherhood that shall be established when the great cry shall go ringing along the arches of heaven, "The kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign for ever and for ever."

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## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

### ARKANSAS.

Bentonville, June 2.—Evangelist W. W. Boyle, assisted by A. W. Shaffer, singer, began a revival meeting at this place in the Tabernacle, which was erected for that purpose, on May 15. To date, there have been 16 baptisms and one addition by statement. Large crowds come out, regardless of the rainy weather, and much interest is manifested.—"B."

Fayetteville, June 9.—There were 11 additions to the First church last week: one restored and ten conversions.—H. M. RAGLAND.

### DISTRICT OF COLUMBIA.

Washington, June 8.—Two added by letter last Lord's day at H street. One baptized from the Methodists at the evening service. Sunday-school contribution to building fund was \$20. Our house packed full, despite the very hot weather. The Church of Christ at Alexandria is doing well. The writer will begin a meeting for the 84th Christian church of this city Lord's day, June 19. Claude C. Jones is minister.—J. MURRAY TAYLOR.

### ILLINOIS.

Pontiac.—Evangelist Harold E. Monser, with Mr. and Mrs. Guy B. Williamson, song evangelists, are assisting Pastor W. G. McColley in a tent meeting at Pontiac.

Ellsworth, June 6.—Twenty-eight confessions in five nights at Ellsworth; we continue. Have two dates not taken as yet for revivals this fall, October and November. Raised \$25 for Children's day offering.—Evangelist J. BENNETT.

Carmi.—One baptism yesterday—a confession from the Presbyterians.—FRANK B. THOMAS, pastor.

Sheldon, June 6.—We have expended about \$600 in remodeling our church, which has added much to its appearance and has made it one of the nicest houses in town.—G. H. CLARKE.

### INDIANA.

Marion, June 6.—"Children's day" a great success. The whole day yesterday was given over to children's work. Last night was the climax, when "The Conquering Christ" was given by 50 boys and girls. More than a thousand people were in attendance, and hundreds could not get into the house. The grand total of the day's work was \$89.40. The offering last year was \$25.00. Everybody was happy over the result. We are planning to have, from the Tabernacle church, a large delegation at the national convention in October.—W. S. BUCHANAN.

Muncie, June 9.—(Central church). Another addition last Sunday, 16 the past month. I solemnized two marriages during the past week—Miss Lucy Dowling to Albert Whetsel and R. Pearl Hubbard to Wm. Myers. Our audiences are increasing and interest good.—CHAS. E. SHULTZ, minister.

Salt Creek church, Brown Co., has just closed a most successful meeting held by Eld. J. M. Cross, of Nineveh. Bro. Cross was handicapped by previous engagements, but he filled them and would come at night, so most of the services were at night. Some days he drove fifty miles to meet his appointments. The meeting covered a period of five nights, with 25 additions, all by immersion. Bro. Cross is a personal worker, and has the happy faculty of getting the church to come into touch with those who are outside the kingdom.—C. S. CAMPBELL, Supt. Sunday-school.

### IOWA.

Seymour, June 6.—More than raised our apportionment as a Sunday-school yesterday. Delivered the memorial address, May 29, at Decatur City.—S. B. ROSS.

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Lexington, Ky.

Arlington, June 6.—May 30 was a record breaker for Sunday-school attendance in Arlington. It was the last day of our "red and blue contest," and when reports were read we found 322 present and \$695 collection. Yesterday we observed children's day. A good program was rendered to an audience of about six hundred, many being turned away for lack of room. Bros. Lawrence and Edward Wright also began a meeting for us here yesterday. We are hoping for a very pleasant and profitable evangelistic series with these excellent brethren.—W. E. REAVIS, pastor.

### INDIAN TERRITORY.

Okmulgee, June 6.—Bro. Geo. H. Farley, of Burgin, Ky., on last Thursday night closed a ten days' meeting with us, in which about fifty additions from all sources were made to the membership of our little congregation, bringing our membership up to about ninety. This congregation has called Bro. Farley to preach for us, and we sincerely hope he will accept the call, as we are sure he can do a good work for the cause at this place.—W. W. WOOD.

### KANSAS.

Wellington, June 10.—There were two baptisms at prayer-meeting last night, both of them from the Methodists. The work here is in a most prosperous condition.—H. M. BARNETT.

### MISSOURI.

Liberal, June 3.—Have had five additions since last report, three by letter and two by obedience. Preacher not reported came to us at Minden Mines from the Christian Adventists.—J. P. CRANK.

Marceline, June 10.—There were two additions at Bucklin the fourth Sunday in last month, and one more here the first Sunday.—A. MUNYON, pastor.

Shelbyville, June 9.—The work here is in splendid condition. Two united by letter last Lord's day, making five additions since last report. There is a splendid feeling here among all churches.—CLARENCE E. WAGNER.

Springfield, June 8.—The work at Carl Junction is moving along nicely. F. M. Wood, of Springfield, is doing good work in Webster county among the country churches. He also preaches at Dixon.—JOSEPH GAYLOR.

Mountain View.—Our meeting at Rolla closed with ten additions to the church. We reorganized the church in all departments and set in order the things that were wanting. Bro. E. M. Romine rendered much valuable service. During the Bible-school year ending May 31 I labored in the field 302 days, had 118 additions to the church, organized five new Bible-schools, one new congregation and three new young people's societies of Christian Endeavor, and raised in money and pledges for all purposes \$1,347. My next meeting will be at Naylor, Mo., followed by a six days' debate.—T. J. HEAD, state Bible-school evangelist.

Maryville, June 7.—Children's day at the Maryville Christian church will be long remembered. About 400 at the Bible-school and a collection of \$175 and perhaps more; for missions a gain of \$60 over last year. We are proud of this collection considering the fact that our Easter offering to the orphan home only two months ago was \$276.09; our program given at the evening service was attended by 1,300 or 1,400 people. Much interest is being

## The Bethany Books

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manifested in the Bible-school here, although we have been without a pastor for two months.—WILL D. ALKIRE, superintendent Bible-school.

### NEW YORK.

Brooklyn, June 7.—Our special meeting at the Humboldt street church of Christ closed last Lord's day. Twenty-four were added to the church during the meeting. Bro. Corey's strong, clear, gospel sermons were helpful to all. We enter upon our summer work full of hope and zeal.—JOS. KEVIL.

### OKLAHOMA TERRITORY.

Cherokee, June 2.—The convention of churches in Woods county, held at Ingersoll, Okla., May 24 and 25, was a great success in every way. Although it was their first convention, there were about nine churches represented, and everything was most harmonious. It was decided to put a man in the county to evangelize and assist the weak churches in every way possible. It was also decided to locate a college and Bible school. The county will be amply able to do this, for



there are about thirty-five churches in it, and a strong membership. One was baptized by M. B. Ingle, at a point about five miles from Cherokee, on May 30. There will soon be four new church buildings under way in the county, at Byron, Carmen, Granton, and in the country eight miles south of Cherokee. M. B. Ingle preached the memorial sermon for the Odd Fellows at Lambert, on Sunday, May 29.—M. B. INGLE.

Shawnee, June 6.—Please report five additions at Shawnee yesterday; four by letter and one from Christian connection. Our people are thinking seriously of a new house, which our cause in this flourishing city requires.—GRANVILLE SNELL.

## OHIO.

Hamilton, June 6.—Building crowded: Children's day a pronounced success. Offering exceeds other years.—A. M. GROWDEN.

Martin's Ferry, June 6.—We had one confession at the morning service on Sunday.—G. F. ASSITER.

Rudolph, June 6.—Splendid day yesterday. The Sunday-school gave more than \$1 per member, offering \$169.55.—JOHN MUNRO.

Bellaire, June 6.—Six added here yesterday—three by statement, one reclaimed and two baptized; two baptized last Sunday. Children's day will be observed next Lord's day.—SUMNER T. MARTIN.

Painesville, June 3.—During the first nineteen days of May I was in an evangelistic meeting at Carbon Hill. This is a little church in southern Ohio, which has had no preaching for three years. There were twenty-seven additions; twenty by baptism, three from the U. B., one from the M. E. and three reclaimed. They expect to have part time preaching the coming year. Considering all the difficulties under which we labored, it was certainly a good meeting.—J. P. MEYERS, pastor, Painesville, O.

## OREGON.

Athens, May 23.—All departments of church work are in a healthy condition, and we are planning and working for larger things.—J. W. JENKINS.

## PENNSYLVANIA.

Perryopolis, June 11.—We are now in the third week of our meeting, with 39 added, mostly heads of families and by confession and baptism.—R. A. OMER, evangelist; J. M. BELL, pastor.

## SOUTH CAROLINA.

Charleston, June 9.—We have had two additions by confession and baptism, one by letter and one confession since Elder Chas. E. Smith came with us on May 1. Brother Smith impresses us as being an earnest, capable man.—W. D. ROSS, elder.

## TENNESSEE.

Nashville, June 10.—Five additions to Woodland street church since last report: four by baptism, one by letter. The writer delivered the baccalaureate sermon to the graduates of the Tennessee Female college. There were 23 graduates from this excellent school.—JOS. DARDEN ARMISTEAD.

## TEXAS.

True, June 6.—We closed a meeting at Round Timbers, May 20. We organized a church at that place with a membership of 31, also a Junior Endeavor of 25 members. We then went to Throckmorton, where we had a grand meeting. We baptized three on Sunday evening. Organized a Senior Endeavor with 20 charter members. We expect to commence a meeting here to-night, if we are not rained out. All of the meetings have been well attended, with good results. We have made over 500 calls. Sold many Bibles, etc. Brethren pray for us.—WM. H. VAN DEUSEN and WIFE, N. W. T., Seymour district evangelists.

Tyler.—Frederic F. Wyatt is in a meeting here.

Mesquite.—Dr. A. P. Terrell is preaching one Lord's day a month. We are trying to arrange to have him two Sundays.

## VIRGINIA.

Pembroke, Giles County.—The writer has just closed a meeting here which resulted in 55 additions to the church, 40 by confession and baptism, seven from the Baptists, one from the Methodists, one or two from the Lutherans, two by letter and three or four who had fallen away reclaimed, besides five who made the confession and have not been baptized yet, and several reconsecrated that were not counted. The attendance was good, the attention splendid and the interest great throughout the meeting. This was due to the preparation made and work done by the pastor, E. C. Bragg, and the faithful work done by the personal workers in the meeting. This band of personal workers will continue their work, and the young people organized a Y. P. S. C. E. and went to work in earnest. We have some fine members here, some of the best people in the town, and the best church in town.—H. D. COFFEY.

## WEST VIRGINIA.

Parkersburg, June 8.—Two confessions and one reclaimed yesterday. Reached apportionment for children's day.—J. D. HULL.

## WISCONSIN.

Madison, June 9.—Eight added at Werley; seven baptized and one came from Methodists. One confession at Packwaukee. All the last month at regular services. Our organization in Madison has been accomplished, and we hope for great results.—ROLLA G. SEARS

## Changes.

J. B. Corwine from New London to Miami, Mo.  
 □ Clinton Aber from Hamilton to Angola, Ind.  
 B. Frank West from Springfield to Cassidy, Mo.  
 D. F. Stanley from Paris to Camden, Ark.  
 J. W. Ball from Dorchester, Neb., to Miltonvale, Kan.  
 H. N. McKee from Columbia, to Boonville, Mo.  
 F. Hooker Groom from Pryor Creek to Ada, I. T.  
 W. Scott Cook from Fayette to Kipton, O.  
 P. W. Kral from Canton, Mo., to Kaw, O. T.  
 Milo Atkinson from Covington, Ky., to Harrisonville, Mo.  
 T. F. Richardson from Martinton, Ill., to Newport, Ark.

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11. Life of Jacob Creath..... .25
12. Uphill, an interesting piece of fiction. Cloth..... .25
13. The International Revision Commentary. Cloth..... .25
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29. Encyclopedia of Evidences. By Monser, 671 pages (splendid)..... .75
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## Current Literature

*Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.*

**Prophecies of Daniel and Revelation**, by Robert Shaw, M. A. (Becktold & Company, 210-212 Pine St., St. Louis, Mo.)

This is a large volume of 826 pages and from the fact that it is now in its fourteenth edition there must have been a good demand for it. Whether that demand will continue is doubtful, if we read the signs of the times. The author covers a wide field in this development of the prophecies of Daniel and Revelation in history. He shows that he possesses much knowledge and some ingenuity, but the subject of his disquisition is one which we think would be more popular were it served in homeopathic doses. We may agree with the writer of this book that one great advantage of a proper and extended study of history in connection with religion is that it cannot fail to show to man his proper position in existence, what sort of a life he should live, etc., but to get people to read 800 large pages now that he has written them, seems to us to be this author's problem.

**Weatherby's Inning**, by Ralph H. Barbour. (D. Appleton & Co., New York, \$1.20 net.)

This is particularly a boy's story, though many girls who are interested in our great national game will find great pleasure in following the course of the bright, manly hero through his first year at college. Through a misunderstanding the lad is charged with cowardice, and, being proud and sensitive, for a time his life is made almost unbearable. He decides, however, to live it down, and not only does so, but by his pluck and self reliance, as well as his prowess in the baseball field, succeeds in winning respect and many friends, as well as clearing himself from the charge laid against him. The author seems to be a baseball enthusiast, and his descriptions of the games are vivid with life and color.

**Fifty Missionary Stories**, compiled and arranged by Belle M. Brain. (Fleming H. Revell Co., Chicago.)

Many of these stories have appeared in different periodicals. Their grouping together in one volume and their condensation in some instances, makes what ought to be a very helpful book for arousing a missionary interest. A pleasant half hour on several evenings' programs might be spent with this collection.

**The Christian Endeavor Manual**, by Francis E. Clark, D. D. (United Society of Christian Endeavor, Boston and Chicago.)

The purpose of this book is to condense into one comprehensive account the salient features of the Christian Endeavor movement and its active works. It is admirably conceived and well executed.

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## Marriages.

**GATES-BOSWELL**.—In La Crosse, Kan., June 2, 1904, H. Gates, Christian minister of this city, to Miss Daisy M. Boswell; I. W. Camoron, C. W. B. M. evangelist of Oklahoma, officiating. The wedding was in the church and was witnessed by a large assembly. Many valuable presents were given the popular young couple. The festivities were concluded by a great supper at a leading hotel, at which 200 guests were served.

**FRERES-BINKE**.—In Sigourney, Iowa, June 7, 1904, Mr. John P. Freres to Miss Mabel Beinke; C. H. Strawn officiating.

**RICHARDSON-PALMER**.—In Sigourney, Ia., June 5, 1904, Mr. Ralph G. H. Richardson to Miss Jessie May Palmer, both of Hayesville, Iowa; C. H. Strawn officiating.

**STEWART-AZBILL**.—On June 1, at the First Christian church, Ingersoll, Okla., Mr. George Clement Stewart, of Driftwood, Okla., and Miss Willie Page Azbill, of Ingersoll, Okla. Ceremony was performed by M. B. Ingie, minister of the church at Ingersoll.

## Obituaries.

Notices of deaths (not more than four lines) inserted free. Obityuary memoirs, one cent per word. Send the money with the copy.

### HART.

Samuel F. Hart was born near Eaton, O., May 23, 1823; died May 30, 1904, in Caldwell, Ida.; 81 years, 13 days old. Bro. B. F. Clay conducted the funeral. He was buried on the banks of the Boise, in the beautiful cemetery of Caldwell.

**Caldwell, Ida., May 30, 1904. A. F. HART.**  
[A pure, modest, unassuming, faithful man, who loved God and his fellowmen. All the old boys and girls of Abingdon college, in the sixties, remember "Uncle Sammie" for his lovable, Christian character.—EDITOR.]

### HEDENBERG.

Mrs. Anna T. Underwood Hedenberg died May 24, 1904. Born in Wilmington, O., July 24, 1839, and married to E. Hedenberg, December 24, 1868, at Jacksonville, Ill. She was a charter member of this church. She endured prolonged suffering most patiently. **DANIEL H. SHIELDS.**  
*Salina, Kan.*

### HINCHMAN.

Minnie D. Loos was born February 21, 1834, in Worth, in the province of Alsace, at that time French territory, but ceded to Germany at the close of the Franco-Prussian war, in which two of her uncles had been killed. When she was less than two years old her father came to America to prepare a home for the family. In a short time he sent for them and the mother started with the five children and arrived safely, to find the husband and father on his deathbed. They settled first near Massillon, Franklin county, Ohio. Mrs. Loos was a very gifted woman and had been educated in medicine, which she practiced till her death. The family moved to Wellsburg, West Va., after a few years, in order to make it convenient for Charles Louis, an older son, to attend college at Bethany. After he had finished his course he became Pastor of the Church of Christ, in Somerset, Pa. While visiting him here, his sister Minnie met her future husband, James S. Hinchman. Mr. Hinchman became captain of Company A, 10th Pennsylvania Reserves, in our Civil war and was killed at the second Battle of Bull Run. After several years' residence in Minnesota, Mrs. Hinchman removed to Pittsburgh, where she lived for several years and where she was a charter member of the Central Christian Church. She had lived in New York City for about five years. She was devoted and loyal to her church and was active in all departments. Her chief work, however, was the distribution of Bibles and personal work among the people in the parks and on the lower East Side. Her death was sudden and unexpected on Monday evening, after a brief illness of less than a week. Among the surviving relatives are her two daughters in New York and her brother, Charles Louis Loos, so well known in our whole brotherhood and Professor for so many years in Lexington University. **J. P. LICHTENBERGER.**  
*New York.*

### LUCAS.

Dr. J. B., son of Dr. J. R. and Margaret Lucas, was born February 9, 1868, and died April 18, 1904, at his home in Marionville, Mo. He remained single, living with and caring for his aged parents, who survive him, with three sisters and one brother. He was a faithful Christian, with high ideals, always responding to every good work, and was loved by all who knew him. He was laid to rest at Clinton, Mo., by the side of two of his sisters. **F. J. YORLEY.**

### MORRISON.

Mrs. Betsy J. Morrison died in Des Moines, Ia., May 17, 1904; aged 84 years. She was born in Sanborn, N. H., October 20, 1819, but had lived in Iowa nearly forty years. She had been a member of the Christian church for over sixty years.

### SHIE.

"Gone Home."—John Richard Shie, born August 26, 1867, at Nashville, Tenn., studied logic, literature and the languages under Prof. T. P. Brewer, at the Brennon school, Nashville; entered the Baptist ministry and continued therein two years, then became a Disciple of Christ as pastor at San Bernardino, where he remained two years, and from a

handful of Disciples he built up a splendid congregation; and from a small church he built one of the best church buildings in San Bernardino, completing and dedicating it to his Lord last February. He came to Long Beach to endeavor to rebuild his constitution, but at 2:45 o'clock this morning, a severe neuralgic pain struck his heart, causing almost instant death. To know him was to love him. He was one of God's noblemen. He leaves a wife and one child, also two step-children, Miss Elizabeth and Hallins Pardue. The work in Southern California will lose an earnest, zealous and untiring worker, the wife and children a devoted and loving husband and father. The Brotherhood and friends extend to them their deepest sympathy in this the darkest hour of their lives. Funeral services were held at the Broadway Christian Church, Los Angeles, May 28, F. M. Dowling, and Grant K. Lewis, officials.

### UNDERWOOD.

C. R. Underwood died May 26, 1904. Born in Wilmington, O., January 6, 1825; came to Salina in 1869. He was a charter member of the church and served as elder over twenty-eight years. He was mayor of his city four terms, and had friends in every walk of life. **DAVID H. SHIELDS.**  
*Salina, Kan.*



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## Texas State Missionary Convention.

The brotherhood of Texas held their annual missionary convention on June 6 to 10 in the little city of Greenville. This town of about 8,000 people is located in the northern part of the state, not more than 50 miles south of Indian Territory and about 50 miles northeast of Dallas. The congregation with which the convention met is a very strong one and they have a large, well built house of worship. J. W. Holsapple, the pastor of the church, and the congregation were well prepared to do everything in their power to make the convention feel at home and enjoy the hospitality of a true and open hearted people. The first part of the convention was occupied by the Christian woman's board of missions of the state. They had a splendid program which was well rendered and indicated that our sisterhood in Texas were constrained by the love of Christ to sacrifice much for the cause of missions.

The Texas missionary work as reported by the state secretary, J. C. Mason, showed that 7,421 days were employed by the board, and the men thus employed preached 3,628 sermons; they had 1,401 confessions and baptisms, received 517 into the church from the denominations, and there were 987 accessions by letter and otherwise, making a total of 2,905 additions. They started 36 new churches and organized 44 Sunday-schools. The missionaries raised \$15,942 cash for their own support. Money raised for other work \$14,751. Pledges raised, \$11,528. Thus a total in cash and pledges amounted to \$42,291. All this work was done by only \$4,872 passing through their state treasury. In other words, this small amount carried on and developed all the work above reported. Texas is certainly a great missionary field, as the above results indicate.

Bro. J. C. Mason, the present state secretary, has now been at work for one year, and the splendid work done indicates that the state missionary board was exceedingly for-

tunate in securing him for the great work that is being done. B. B. Sanders still continues in the field as one of the evangelists, and his splendid report to the convention shows a great year's work, as did all the other evangelists.

The addresses of the convention were strong and indicate a vigorous ministry in the state. The addresses were full of the spirit of Christ and indicated both a familiarity with the work in hand, its needs and the application of the word of God to present conditions in order that success and great results might be secured. The Texas brotherhood warmly and heartily endorses and approves the good work done by Pres. E. V. Zollars and the faculty of Texas Christian university, and likewise heartily stands by the Texas Christian Courier. The CHRISTIAN EVANGELIST has many warm friends among the brotherhood of Texas, and when they go outside of the state, or add a second religious journal to the home, the CHRISTIAN-EVANGELIST is certainly the favorite.

Among those we met at the convention who were formerly from Missouri and who are doing a good work in the state of Texas we mention A. J. Bush, S. K. Hallam, M. M. Davis, O. O. Felkner, George Lee Bush, J. A. Shop- taugh, W. A. Fite, J. S. Myers, H. R. Ford, O. A. Riall, W. H. Drummitt, Lawrence W. Scott, J. S. Stockard, L. D. Anderson, S. R. Ezzell, J. H. Fuller and several others whose names escape us now. All these formerly labored in Missouri and were at this convention. If this list from Missouri were extended to those who were not at the present convention, Missouri would certainly have a large showing in the present ministry of Texas.

Addresses delivered by national representatives from beyond the state were those of B. O. Aylsworth, Colorado; G. W. Muckley, Kansas City; Geo. L. Snively, St. Louis; G. L. Wharton, India, and G. B. Ranshaw, Cincinnati. G. L. Bush made a splendid presiding officer of the convention and J. W. Holsapple made a splendid host. The Widows' and Orphans' Home, presided over by A. J. Bush, is doing a fine

work in its field, according to reports. Its assets seem to be over \$20,000 above any liabilities. There was strong talk during the convention of becoming auxiliary to our National Benevolent association.

Taking it all in all, the Texas convention was a whole-souled, brotherly, fraternal gathering. Its business was dispensed with vigor, and dispatch and the strongest ties of sympathy and fellowship seemed to bind together the great brotherhood of Texas.

G. A. H.

## New York Convention.

Jefferson street, Buffalo. June 28-July 1, 1904.

TUESDAY MORNING AND AFTERNOON—MINISTERIAL ASSOCIATION.

Note: Mrs. Princess Long, of Paris, Ky., will sing at each session.

Bible Study (each morning), Prof. G. P. Coler, of Ann Arbor.

8:30 Address. J. P. Lichtenberger.

WEDNESDAY, JUNE 29.

9:30 Business. Address on Education, Harry G. Hill. Address on Foreign Missions, F. M. Rains.

BIBLE-SCHOOL PERIOD.

2:00 Devotional. Address: "Boyhood and Girlhood," E. P. St. John. Conference on "Methods," led by E. F. St. John, Supt. N. Y. State S. S. Association. Primary Work, conducted by Mrs. G. H. Dunston. Conference of Delegates. Business session of C. W. B. M.

7:00 Address: "Adolescence," E. P. St. John.

7:45 Bible Study. Prof. G. P. Coler.

8:30 Illustrated Address: "Keeping Our Accounts with God," Henry R. Elliott, editor Church Economist, New York.

Questions.

THURSDAY, JUNE 30.

8:45 Business. Reports from the Field. Address on Benevolence, Geo. L. Snively.

C. W. B. M. (Business Session, Wednesday, 4:15 p. m.)

Leader of song, Paul B. Hanks.

2:00 Devotional, Mrs. W. C. Hull. Auxiliary Roll Call. Reports of February meeting. District Reports: New York City—Mrs. Rummell; Troy—Miss Warren; Central—Mrs. Corey; Western—Mrs. Long. Reports of State Secretary, Mrs. G. H. Dunston. Treasurer, Miss Lena Rogers. Organizer, Mrs. L. G. Craig. Supt. of Junior Work, Miss Grace Taber. President's Annual Address. Reports of Committees. Memorial Period. Honorary Members' Period: "How Help and How Be Helped by the Auxiliary."

7:45 Watchword Devotional. Mesdames Moore, Spratt, Van Winkle, Ferrall and Bower. Addresses, Dr. Rose Lee Ozer, of India, and Mrs. M. E. Harlan, of Brooklyn.

FRIDAY, JULY 1.

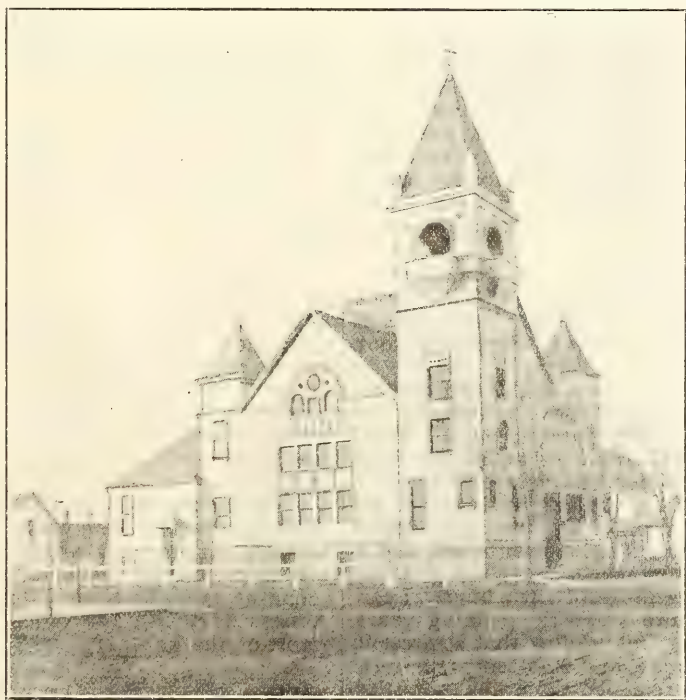
Business. Reports of Committees. Address on Home Missions, Benjamin L. Smith. Address on Church Extension, Geo. W. Muckley.

C. E. PERIOD.

1:45 Music. Symposium on Christian Endeavor Work—Endeavor and Missions: The Next Thing in Christian Endeavor: The Value of the C. E. Reading Courses. Special Music. Round Table, conducted by State Supt. W. C. Bower. Topics: The Greatest Need of Our Society; The Best Thing in Our Year's Work; An Experience with the Bethany Reading Course; The Best Way to Awaken Missionary Interest.

7:30 Devotional, D. C. Tremaine. Special Music. Address. "The Value of the Evangelistic Spirit in Our Churches." Rev. Donald D. McLaurin, Rochester, N. Y.

The musical part of the program will be aided by Paul B. Hanks, of Wellsville; Miss MacDougall, of Tonawanda, the male quartette of the Richmond avenue church and the choir of the Jefferson street church, under the direction of M. Goldberg.



The church at Athena, Oregon, which is the first to become a living link, was organized in 1873. It met in Alkali school house on Wild Horse creek, so called by the Indians. This was the boundary line of the Umatilla Indian reservation. The congregation built their first house of worship in 1880. Having outgrown this they built their present house in 1902 and it was dedicated March 22, 1903, by S. M. Martin; the result of the Martin meeting was 103 additions. On Dec.

13 we secured the services of Bro. W. A. Moore, kindly loaned us by the state Bible-school board of Missouri through the holidays. This meeting was a grand surprise, resulting in 153 additions. Many thanks to our Missouri brethren. J. W. Jenkins is our present pastor and he is leading us on to new victories. The accompanying cut shows the house where Martin and Moore held their great meetings, and this in a town of only about 1,000 inhabitants.

L. J. Foss.



## Family Circle

### "The Bridal of the Seas."

By Julia W. Michael.

A nuptial feast is spreading  
On Panama's far shore,  
With such a show of bounty  
As ne'er has been before.  
The bright and fair Pacific  
The bonny bride will be  
Who weds the proud Atlantic,  
The restless Eastern sea.

He's coming on to claim her,  
The wedding garment's spun  
Of opalescent wave-crests  
Ashimmer in the sun.  
The mist that hides the hilltops  
Will be the wedding veil,  
All caught with pearls and coral  
And laced with sea ferns pale.

A shore of snowy whiteness  
Will be the altar rail,  
Banked deep with palms and roses  
And hung with orchids frail.  
The wind, who loves the oceans,  
The wedding march will play  
Upon the strings of heaven,  
Just at the dawn of day.

The nations will be bidden  
From ev'ry foreign shore,  
And echoes of the wassail  
Will ring for evermore:  
For chosen from these nations  
Our own shall tie the band  
That joins these eager oceans  
Across the neck of land.

—Leslie's Weekly.

### Safeguarding a Child's Purity.

By the Author of the Note-Book of An Adopted Mother.

Nearly every mother whose children have grown from babyhood to school age, finds with a pang that they are hearing and seeing things which are impure and degrading. That is to say, she does if she is a vigilant mother and one who keeps the confidence of her children. If she is one of those unfortunately optimistic parents who feel their children safe anywhere and so is not on the alert, her peace of mind may remain unbroken; or if she is one who does not invite confidences, she may still possess that ignorance which is bliss.

Suppose she is a young mother, prepared by no training for the duties of maternity and restrained by the conventions of past generations from discussing her perplexity with others, what is she to do? In the hope that one mother's experience may be helpful to others, this article is written.

My sons are adopted children, the younger of whom is now about seven years old. He came to us with his mind unsullied, a strong, manly, upright child of five. The other was eight when we took him and had already heard much that was impure. Before he came the younger boy had heard from me in a wholesome and matter-of-fact way the story of birth. I would hardly have chosen to tell it so early, but he saw and heard something on a farm which forced the situation. Although he had been warned by a playmate not to tell his mother, the habit of opening his heart and mind to me was so strong that he disregarded the injunction as soon as he got home, beginning cautiously and talking freely when he found that it was safe. He sat on my lap and I explained to him that it was not a

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matter to be discussed with other children, but that he could speak of it at any time to his father and me. I also told him that mothers knew much more about such things than boys, and that whenever he wished to understand anything better, he should ask me and I would try to explain it to him.

When the older boy came, he was evidently full of the idea that a mother was to be kept all at bay. A boy was to mind her, or at least to make her think that he did; in her presence he must appear to be respectful, gentle and innocent; what he said or did behind her back did not matter, so long as he was not found out. He was not a boy of vicious nature. On the contrary, he had a clean and wholesome heart and an unusually fine mind, but he was encrusted, if one may so express it, with wrong habits of thought and action. The two children were brothers and devoted to each other, in spite of long separation. It was a question which would influence the other, and the younger one had his parents' help and prayers on his side.

I knew from a conversation between the two, which I overheard, that the older could not be persuaded that it was safe to attempt confidential relations with me. I knew, too, that he was sharing some things he had learned with his little brother, who would come and repeat them to me. I was very glad when the chance came one day, as we were examining some tiny deer mice, to speak in the most matter-of-fact way of their pre-natal life. The older boy looked scared and turned away his head. I looked at the mice in my hand while I said, "You knew, didn't you, dear, about such things?"

He hesitated and the younger boy nodded reassuringly. "Why don't you tell her?" he cried. "It's always right to talk about things to your mother."

Then there was a frightened assent, and I went on to speak of some of the wonders of early nutrition until there was a comfortable break in the dangerous barrier of reserve. Then I changed the subject, feeling that he would soon make his own advances to confidential relations with me, and I was not mistaken.

My boys are still little boys. I can not be sure what the coming years may bring, but I know that at present they are pure and wholesome in purpose, not removed from the impurity of this world, but fighting contamination as wisely as they can and telling their mother what most children exert themselves to hide.

Not many weeks ago the elder boy called me into their room as I was leaving, after tucking them in safely for the night. "Mother," he said, "I wish you'd tell me how I can keep from thinking of the bad things the boys at school say. Somehow, when

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they're in my mind, I can't help thinking about them."

Now if there ever is a time when my words fall on respectfully attentive ears it is at bedtime, when the distractions of the day are over and the evening prayer has begotten a sweet seriousness in my two exceedingly active boys. So I ignored the waiting engagement and sat down on the foot of the older boy's bed.

"Which do you like best," I asked, "English sparrows or wrens?"

"Wrens, of course," said the boys.

"If you had a bird house with room in it for just one pair of birds, you would rather have wrens than English sparrows?"

"Course!"

"Pretend your mind is a bird house, and when there are sparrows in it turn them out. If the bird house is empty, they will come back and build again. Get some wrens quickly to live there, and the sparrows will stay away. They are the bad thoughts, you know, and the wrens are the good ones."

This illustration appealed to the boys because we see a yearly struggle between wrens and sparrows for a bird house on our place. Then I told them the story of King John and the Abbess Ana, with the quick and true retort of the abbess:

"We cannot hinder the passing  
Of a wild-winged bird overhead;  
But well may we keep her from building  
Her nest in our garden," she said.

In telling I was careful to adapt it to their understanding, and they were much interested and amused by these lines, which they repeated after me.

"But how can I make myself think good thoughts?" persisted the elder boy.

"Pretend you are taking a railroad trip, and think what you can see from



the car windows," I suggested, "or read in one of your books or do some work just as hard as you can."

"I don't see why you need to ask mother such questions when she is tired," remarked the younger boy indignantly, sitting bolt upright in his bed. "There's lots of interesting things to think about. You might make believe you are a frog. I like to do that."

Both boys say, "It isn't any fun to think or say low things. Only," they added, "some of the boys say them when we are around, and then we can't forget."

The older boy once asked a question and answered it himself as follows: "Who invented all the bad words? Perhaps it was Cain. I suppose he was about the worst man, and he lived so long ago he could get them started."

This suggested heroic measures to the younger brother, and he said: "I tell you what I think would be a good thing, mother. Just kill all the bad people, and then there wouldn't be anybody to spoil our being good, don't you see?" I am not sure that I made them understand that moral fiber comes by resistance of evil, not by isolation from it, but I did my best. Poor little victims of the depravity of others! How much vigilance and skill is required of parents to rob such evils of their fascination! And how necessary it is that the first childish attempts at conversation about things should not be discouraged by scathing rebukes or a simple injunction not to talk about "such dreadful things." My little boy was right when he added to a remark of mine that "it is God who makes people good," "Y-yes, I know it's God, but mothers help a lot!"



### Why Railroads Demand Sobriety.

The ease with which a misplaced switch, a misread message, a loosened spike, an undelivered telegram, can send a railroad train crashing into another demands a caution, a clearness of vision and mind unsurpassed by any other calling. From the Grand Central station in New York alone 464 trains dash in or out every day, a train for every three minutes of the twenty-four hours. The passenger enters the Pullman knowing absolutely that his life is in the keeping of others, yet he goes to sleep with precisely the same assurance of safety as if in his own home. In fact accident insurance companies consider "traveling men" as "preferred risk," and insure them against disaster where they refuse altogether or demand higher rates for risks on a farmer or mechanic. Only about one passenger is killed for every 2,000,000 passengers carried, a ratio of improvement over the records of ten years ago by above thirty-three per cent. Yet despite this low rate, the enormous amount of traffic is such that, during the statistical year 1902, 8,588 persons were killed and 64,662 injured. While the ratio of persons killed or injured in proportion to the traffic is constantly decreasing, the volume of traffic is increasing so rapidly that the actual total of killed and wounded steadily increases.

Aside from the hundreds of thou-

sands of dollars in destroyed property, these accidents involve the railways in heavy expenses for damages, litigation and attorney's fees. Without discussing the causes, it will not be disputed that the average citizen is prone to look upon the railways as legitimate prey for schemes that would not be tolerated in dealings with a private citizen, and that the average jury is prone to decide doubtful questions in favor of the plaintiff, widow or cripple.

Each dollar paid out in damages or in loss for wreckage, represents earned money paid out for avoidable purposes. For if there had been no misplaced switch, if there had been no misread message, and if there had been no other "ifs," there would have been no accident and the cost thereof would have gone to swell the dividends, the sole purpose for which the railways are operated.

Dividends are the nerve centers of railway management and whatever affects the dividends is sure to command immediate and searching attention. The operating management that can show the least proportion of avoidable expenditures, that can develop the promptest and most satisfactory service to its customers, wins the approval at the annual meetings. The first essential to such a service and such a success is clear heads and steady hands in the operating department, in which the wine glass has no place. This is the basis and reason for the recently developed stringent regulations as to the use of intoxicants which now pertain in all of the railways of the country.—*W. E. Johnson in the June Chautauquan.*



### A Story of Admiral Dewey.

"The souvenirs which have pleased me most," said Admiral Dewey to a friend, "have been those which the little folks have sent me. The admiration of the children is unalloyed and genuine, and their gifts are so original."

The admiral's correspondence with his little admirers would make an interesting story of itself, and it would be one that would show his big, kind heart as probably nothing else could. At the time of the Manila victory there was a young lad in Brooklyn, who for many months had been flat on his back with that most cruel of afflictions, hip disease. From the battle of Manila he read every word he could find about "Commodore" Dewey, and kept a close tab on his movements. It was a crushing disappointment to the little fellow that he would not be able to see his hero when he came to Brooklyn a few months after his return from the far east. He felt it so keenly, that, without telling him that he had done so, his father wrote Admiral Dewey, explaining the case and asking whether, if he should bring a carriage, the admiral could spare the time to ride over to his house. In the program which had been arranged for him there was not a moment at his disposal, but with his own hand the admiral wrote a letter expressing his regret and inclosing an autograph picture for the boy.—*May Woman's Home Companion.*

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## Open the Door.

Open the door, let in the air;  
The winds are sweet, and the flowers are fair.  
Joy is abroad in the world to-day;  
If our door is wide, it may come this way.  
Open the door!

Open the door, let in the sun;  
He hath a smile for every one;  
He hath made of the raindrops gold and gems;  
He may change our tears to diadems.  
Open the door!

Open the door of the soul; let in  
Strong, pure thoughts which shall banish sin.  
They will grow and bloom with a grace divine  
And their fruit shall be sweeter than that of the vine.  
Open the door!

Open the door of the heart; let in  
Sympathy sweet for stranger and kin,  
It will make the halls of the heart so fair  
That angels may enter unaware.  
Open the door!



## Vacation Plans With Suggestions.

April and May brought me a great many letters from anxious mothers in different parts of the country, asking questions about the healthfulness of different resorts, wanting suggestions as to their children's summer clothes, and also remedies for the ordinary summer maladies. It seemed to me to be quite as easy to answer all these queries in one set article, as to divide up my page with questions and answers. What is good for one mother in the way of advice, will probably be helpful to another who didn't think to ask the question which may be answered here.

Of course, the private schools close in June, the early part of the month, and the public schools steal a little time from the end of the beautiful June, which every child, by rights, should spend in the country. Our public school year is too long, and if the little folks, and big folks, too, could be turned loose through June, July and August, we should probably have stronger men and women, and the coming race might be physically very much improved. I have no right to say only physically, because there is mental and spiritual growth, when any human soul communes with God as he is shown in nature and in his works. It seems to me the whole trend of life nowadays is too much toward "strenuousness," whether in work or study, the play of little people or the pleasures of the older folks. We take nothing moderately. We are always anxious to do a little more, and so, burning the candle at both ends, find ourselves less exceptionally endowed, feeble folk at fifty. I was perfectly appalled when I read the statement that a bishop should be retired at forty-five from a church position; that a clergyman is superannuated before he reaches five decades, and an unhappy business man who may have lost his anchorage and seeks for other employment, is told there is no room for him except at the bottom of the ladder, and indeed little chance then, because, forsooth, the business of today demands the energy of youth. It also demands that pliability which can come from inexperience. The heads

of our great business houses wish to mold a man according to their own ideals, and the initiative is not wanted. More is the pity, for experience, after failure even, might present better methods.

So I plead most earnestly for longer vacations and greater recreation, that men and women may gather force to accomplish all that must be accomplished in the pathetically little time in which it is considered proper for them to work. It seems almost foolish for our boards of health to struggle so earnestly for hygienic environment, to pursue so energetically every possible means which shall mitigate disease and prolong life, when that prolongation of life means so little to the business man who is unfortunate enough to have a clerical position, or to the clergyman who through years of intimate relation with his flock, has come to know the heights and depths of human temptations and human aspirations, and feels himself well fitted to counsel, to reprove, to encourage—oh, the pity of it, the grave unwisdom of our modern method.—*Julia Holmes Smith, M. D., in The Pilgrim for June.*



## A Race Unable to Walk.

The administrator of New Guinea has recently reported that a tribe has been found which is virtually incapable of walking. These people inhabit a marshy district which is too soft to walk in and too solid to allow of navigation in a canoe. Locomotion of any kind is thus impossible, and they have become a purely sedentary race, leading a stationary existence in the dwellings which they have built in the trees just above the level of the swamps. It would be natural to expect, under these circumstances, that they would gradually lose the use of the limbs and muscles employed in walking. This result has actually come about. They cannot perambulate on hard ground without causing their feet to bleed with the unusual exercise. Their extremities have shrunk, while the trunk has become bloated.—*Leslie's Weekly.*



## Modern Warfare Not Deadly.

If armies were now to fight in such close order and at such close quarters as they used to do in ancient times, the slaughter would unquestionably exceed anything of which history gives record. But in direct proportion as the rapidity of fire and range of guns are increased, the distance between contending armies is increased. When guns are made to shoot further and with greater accuracy and rapidity, those against whom their fire is directed are removed so far out of range that it is the rare exception, not the rule, that a shot finds a human target. It is estimated that not one in a thousand of the rifle-balls fired in a modern battle hits anybody, and when there is a hit, the chance of the wound's being fatal are not more than one in five, for the vital area of a man when presented as a target to a rifle-ball is not more than twenty per cent of the total area ex-

posed, so that out of one hundred hits eighty are in non-vital parts.

Official figures show that a very small percentage of the wounded die in modern warfare. According to recent statistics, more than eighty-five per cent of the wounded recover, and about one-third of the deaths from wounds occur before relief reaches the sufferers on the field. Of course, if it were not for the valuable service of the ambulance corps, Red Cross societies and the wonderful skill of present-day surgeons the loss of life would be far greater. — *May Woman's Home Companion.*



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## With the Children 4

By J. Breckenridge Ellis

### The Green Witch.

#### CHAPTER XIV.

George returned to his seat in the car, his face glowing from the pleasure Flora had given by coming to bid him farewell. For a moment the cause of his journey slipped from his mind, and he was conscious only of a sunny face upturned to the dying sunlight, with blushes rising in the delicate cheeks, with sparkles of spirit light in the great blue eyes. Then the beautiful vision passed, and he saw his wan, emaciated father lying upon his death-bed, longing for the coming of his only child. So many days, so many weary nights he had watched beside the invalid, George could see, as if with actual eyes, the long, thin profile, the tossing arms, the iron-gray hair above the black, deep-set eyes. His aunt Martha he had never seen. He was trying to imagine her features when the train gave a violent jerk and quickly came to a standstill. On either side of the track stretched a wild wood. The spot was about seven miles from Burr City. The sun had already set, and the short October twilight had begun its gentle reign.

George, hearing windows raised on both sides of the aisle, threw up his, and the shrill cries of insects seemed to triumph over the silenced song of the motionless engine. Men began to ask each other what was the matter, and then to leave the car on tours of inspection. Presently the news came that just ahead a wrecked freight train lay upon the rails, and the passenger-train had been halted by a red lantern. Most of the travelers, among them George Clayton, left the cars and walked up the track. They found that spreading rails had caused the freight-engine to run off down an embankment, carrying two flat-cars with it and heaping others upon the road in bewildering confusion. Some of the crew had already hurried ahead to the next town, to telegraph for assistance.

The travelers were presently ordered aboard, and the passenger-train was run backwards to the switch, some two miles from the wreck, and five miles from Burr City. Then the engine backed on the mainroad to Burr City for instructions. The travelers joked and quarreled whimsically, and became suddenly acquainted with each other after the American manner. Every one knew at least one town known to someone else, or had passed through the town and could abuse it intelligently. When the engine returned from Burr City the travelers learned that the road could not be cleared for at least four hours, and during these four hours, the train would wait at the switch.

When George heard this he sought the conductor and inquired, "If I leave the train and am gone two or three hours, will I run any danger of being left?"

"You'd better stay," said the conductor, who had been greatly annoyed by the good-humored bantering of the travelers.



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"It is very important that I should be gone for awhile," George replied.

"Then why did you board this train?" demanded the other. "Why didn't you wait till to-morrow?"

"I must go as soon as possible," said George, mildly, "but as it's not possible to leave now, there is something else I should do."

"I haven't any time to waste on you," said the conductor, turning away impatiently.

"Then it will be safe for me to leave?"

The conductor did not reply. He strode away.

George sought the engineer. "Will you please tell me if it will be safe for me to go away for two or three hours?"

The engineer, who sat at his window holding a conversation with his fireman about "the night they dropped in at Taddy's when Buck Simms was high," turned toward George irritably. "Now I ain't runnin' this engine to be badgered to death with questions," he cried fiercely. "I can't stand it, and I ain't a-goin' to. If you stay on this train, you'll git where you've paid to git."

The fireman said, "But *didn't* Buck Simms beat the record when he grabbed the high silk hat and told Sally to come on!"

"First one person, then another," growled the engineer, "has beset me with '*How long?*' and '*How long?*' and '*How long?*' till I'm desperate, and I can't stand it, an' I ain't a-goin' to!"

George turned away.

"And I ain't a-goin' to," the engineer called after him, with a good deal of spirit. George met the porter as he was returning to his coach, and made the same inquiry.

"Ask de conductah," said the porter, swelling with importance. At that moment he heard the conductor call to one of the baggage-men, "Yes, it'll be four hours, at least, maybe longer." That decided him.

The train had stopped not farther than a mile from the cattle-shed, where the inverted barrel contained the mysterious blank book. After all, he could enter Spot's name, and save him from exposure for at least another week. He followed the track in the direction of Burr City till he reached the place where it was crossed by a country road. Leaving the track, he entered the wood, enjoying the delicious softness of the October warmth. The trees were, for the most part, stripped of leaves, but here and there sturdy warriors stood out against the ruthless hand of autumn, clinging to their green robes. The ground was hidden by a carpet of leaves, which seemed full of whispers as he walked. Tall white-stemmed weeds snapped short as his weight was borne upon them, and bowed, at once their lofty heads which they had held so regally that one thought not of their hollow hearts. As the breeze stirred the leaves which clung still green, but paling, high in air, those upon the

ground stirred and sang also, a message of warning and of soft regret to the living from the dead.

As the switch lay on the side of the cattle-shed opposite the waterfall, George came first to the building. He knew that he had ample time for his enterprise, but the thought of the train standing with its face toward the south made him hurried and excited. He lit the lantern, and wrote Spot Stoner's name. As he added the date, he heard a voice from the direction of the waterfall. It was Marget, singing. George experienced a feeling of gratitude for events which had so unexpectedly made a meeting with the girl possible. Now he could appeal to her not to bring disgrace upon his friend. In the impatient relief of discovering Marget's nearness, he ran from the shed, leaving the lantern burning upon the barrel. As he neared the clearing, his feet grew slow, while the charm of her wonderful voice once more conquered him, robbing him of unkind thoughts, and bringing tears to his eyes. He reached the open space without discovery. It was long before the moon would rise. The sky looked black in its deep calm, and the stars burned and quivered and laughed—they were lords of the night. A faint, soft, peaceful starlight rendered objects half-visible in bulk, but outlines were merged in obscurity. Marget was singing to the waterfall, and as her voice changed to its deeps and shallows, she seemed to George a witch, indeed. Her form was vague and unreal in the semi-gloom, and a mass of leaves upon her head gave even to it a fantastic shape. She was singing an operatic air known to the listener as "Hear Me, Norma." To the tune, she had made up words to suit her fancy. The poetry of her invention had no other merit than to reveal the thoughts and passions of her soul. They were the meaning of her life. Sung by another, they would have been lifeless. Perhaps the emotion which she threw into them was one secret of her power. But, indeed, the greater secret of the influence she exerted by her singing may be explained by one word which, after all, explains nothing—Genius.

This was the girl's song, as she sat in the vague light, her face upturned to the stars:

"Hear us, Marget, for thee we're calling.  
We are the voices of hope and love and fame.  
We are calling thee out of thy darkened life  
Into the sunshine of beauty, where thou  
canst make a name."

"They are the fairies; O how well I know them!

Swiftly I'd follow, if I could find the way.  
Lead me, sweet voices, out of the dreary shadow;

Lead, fairy voices, into the white, strong day.

Fairy voices calling—golden lights are flashing,  
Heavy chains are binding me to the cruel earth.

Ah, no, never."

Her voice ceased and George heard her sob. Then came a low wail of desolate loneliness.

(TO BE CONTINUED.)



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The surprise is complete as our friends read over the present list of "Bargain" Books, for these are not "copyright expired," but books of which we have too many, hence the offer.

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Let us have a clear understanding, as some of our friends did not on the last list; *this offer is just for 30 days or until stock is exhausted.* Unless the books are found in other lists that follow, the "bargain" price is off and the regular price restored. "Understand?" On with the sale!

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F. M. McHale, Herington, Kas., who seems to have a cinch on that character of business in his district, writes us that the Wedding Tokens and Wedding Blossoms are much nicer for "marriage certificates" than the old style. We keep all kinds, as the slower folks have not yet caught on to the booklet certificate idea, but they will. Booklets, 35 and 50 cents.

"Wisdom is justified of her children," and the wise ones coming to the World's Fair, and more so those who are likely to remain at home, who wish to be thoroughly in touch with the Fair, location of buildings, points and places of interest in the city, etc., are getting a new subscriber for the Young Folks at 75 cents and receiving a copy of that handsome souvenir,

without which you are in much confusion, but it's your fault if you are.

So many are using the "Life of Raccoon John Smith," in mission work among their friends that we have decided to continue the sale of this \$2.00 book at 50 cents for another 30 days. One brother ordered an even dozen to be so used, while another was so pleased with the good work of one that he ordered another for the same good purpose, and a third said, send one in a hurry, for I hope to do good with it this week during our meeting. Good!

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# THE CHRISTIAN- EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLI. No. 25.

June 23, 1904.

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## The Positive Note in Preaching

**P**REACH what you know of man's needs and God's grace, of brotherhood, of righteousness, of sonship in the kingdom of God, and leave your questionings and doubts, your processes and debates, for your hours of study and the companionship of your books. Let your preaching be the strong, affirmative, positive message of your Master, who met the needs of His age, and of all ages, with a declaration of the simple and eternal verities of the life of faith and sonship. . . . If you carry the processes of your study, however interesting in themselves, into your pulpits, you will fail to reach men. You are not to be Christian essayists; you are to help men and women smitten with very ancient and homely sins, pressed upon by very common temptations, and suffering the sorrows that are as old as humanity, yet as fresh as every new wrench that tears human companionships asunder and wrecks hopes dear to men and women. Do not go before your congregation without some message for those on life's common, dusty road. Have something which may make the man or woman burdened with common toils and humble worries, and the universal griefs, look up and feel that God is over all and in all, and that He has spoken to them through your word.

*Prof. Williston Walker to the graduating class at Yale Theological Seminary.*

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.



## The Christian-Evangelist.

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### What We Stand For.

For the Christ of Galilee,  
For the truth which makes men free,  
For the bond of unity  
Which makes God's children one.

For the love which shines in deeds,  
For the life which this world needs,  
For the church whose triumph speeds  
The prayer: "Thy will be done."

For the right against the wrong,  
For the weak against the strong,  
For the poor who've waited long  
For the brighter age to be.

For the faith against tradition,  
For the truth 'gainst superstition,  
For the hope whose glad fruition  
Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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Milk pails, pans and other utensils of the dairy should be kept perfectly clean and free from taint. Common yellow soaps should never be used for washing these, as such soaps contain rosin, are sticky and will leave a disagreeable odor. Ivory Soap is pure, it is made of sweet, clean materials and rinses readily.

To cleanse dairy utensils: dissolve Ivory Soap in warm water, then wash the utensils and rinse well.

### The Louisiana State Convention.

I have attended larger conventions than the one that closed in Alexandria, La., June 16, but never a more inspiring one. Louisiana Disciples believe in God and venture in faith. In 1903 the Baton Rouge convent on adjourned to meet in 1904 with the First Christian church of Alexandria. At that time there was no Christian church in Alexandria. But Evangelist J. L. Haddock and wife preceded the convention a few weeks and at convention time there was an excellent First Christian church here to receive us, and during the convention a handsome sum of money was gathered to build a modern church home for the young congregation.

This convention adjourned to meet next year with the First Christian church at Munroe. So far as known there is but one member of the Christian church in Munroe, but Haddock and wife are going on before and there will be a live church there to receive

the convention in 1905. The Foreign and Home missionary societies, Church extension and Texas Christian university had brilliant representations by G. L. Wharton, Geo. Ranshaw, R. R. Hamlin and E. V. Zollars. The plea of our National benevolent association was presented by the writer. Unfortunately none of the C. W. B. M. officers or speakers could attend.

B. B. Sanders preached a sermon of wonderful power on "Our Plea" at the closing session. This was followed by five confessions. The presence and songs of Sister Princess Long were an unceasing inspiration.

When the war is ended and this generation is rejoicing in Immanuel's land, no brighter laurels will be worn by any than those adorning the brows of Louisiana heroes of the faith—the Thorntons, Scotts, Stephens, Jones, Browns, Haddocks, Houchins, Laneharts and others whom it is our priceless privilege to know.  
GEO. L. SNIVELY.



# THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XLI.

June 23, 1904

No. 25

## Current Events

The appointment of Attorney-General Knox to fill out the unexpired term of Senator Quay in the United States senate is a distinct gain to that body. Even those who are inclined to think that Mr. Knox was a trifle short-winded in his fight against the trusts, and that his administration of his department has helped rather than hindered them, will concede that he is an upright and able man of senatorial caliber both in ability and in rectitude. It is stated that Mr. Moody, secretary of war, will probably be transferred to the office vacated by Mr. Knox. It seems almost certain, at this writing, that Mr. Cortelyou will resign from the cabinet as secretary of commerce to become chairman of the Republican national committee. Though the old wheel-horses of the party would like to see a more experienced politician in the place, they are not likely to stand out against the President's known desire. This will leave two cabinet vacancies, one of which will probably be filled by the appointment of Congressman Victor H. Metcalf, of California.

The Republican nominating convention is in session this week in Chicago. Its work will be done before these lines are read, but now it is just beginning. Only two points are sufficiently uncertain to excite much interest. One is the attitude which the platform will take on the tariff, and the other is the nomination for the vice-presidency. As to the former point, the chances are strongly in favor of "standing pat" on the protective policy, with no hint about revision or reciprocity. The vice-presidency seems about to fall upon Senator Fairbanks, of Indiana, whether he wants it or not. A day or two before the convention met, there was a brief and vigorous revival of the Cannon boom, especially by the New York delegation. But Mr. Cannon himself spiked this gun by repeating with added emphasis his assertion that he would not accept the nomination. Mr. Fairbanks says he is not a candidate, but gives reason for believing that he will accept if the nomination is offered to him. Some criticisms have been

passed upon his refusal to either openly declare his candidacy or positively decline to have his name mentioned. But his attitude is a perfectly consistent one. He does not want the office. He prefers the senate and the Indiana leaders prefer to have him stay in the senate, to prevent the scramble which would be sure to ensue for his vacant seat. But if the convention thinks he is the man for the vice-presidency he is willing to accept it. In a country where we say that the office should seek the man, it ought not to be considered that a man is disqualifying himself by maintaining this attitude.

It is folly for the average citizen, dependent upon the newspapers for his information, to try to pass any very dogmatic judgment upon the parties in the Colorado labor trouble. It is a case for divided sympathies. It is impossible to regard some of the acts committed in the name and by the influence of the Western federation of miners as other than outrageous. It is equally impossible not to feel that some of the measures of repression have been dangerous and illegal. In a state of affairs such as that which brought about the explosion at Independence and the loss of a dozen lives, almost certainly the deliberate work of strikers and their sympathizers, the governor is justified in using all the force that he can summon to protect life and property. But it is hard to see where he will find his justification for shipping trainloads of miners to Kansas and New Mexico and ordering them not to return to Colorado. No state has a right to unload its criminals or dangerous characters upon another state, and if these deported miners are not dangerous characters there is no reason for disturbing them at all.

The federal courts have at last taken up the Moyer case. It will be remembered that in April Governor Peabody caused the arrest of Charles H. Moyer, president of the Western federation of miners, and successfully resisted the attempt to bring the case into the courts, on the ground that a state of insurrection existed, and the writ of habeas corpus was suspended. The supreme court of Colorado denied an application for Moyer's release on bail, and later, on June 6, rendered a decision sustaining the governor in his attitude toward the writ of habeas corpus. A week later, however, Judge Thayer, of the federal court at St.

Louis, granted a writ summoning the governor to appear with Mr. Moyer and show cause why the latter should be deprived of his liberty. This marks the success of the miners in their effort of several months to get their case into a federal court.

The payment for pensions is the greatest single expense of the United States government. Hon. Leslie M. Shaw, secretary of the treasury, has tabulated the expenditures of the United States for the last fiscal year. Here are some of the figures:

Civil and miscellaneous.....	\$124,944,289.74
War .....	118,619,520.15
Navy .....	82,618,034.18
Indians.....	12,935,168.08
Pensions.....	138,425,646.07
Interest.....	28,556,348.82
Postal service.....	134,224,443.24

Total ..... \$640,323,450.28

It is better to pay our citizens who have fought for the nation than to pay for war munitions and equipment. And yet the pension list is one that the nation will some day have to tackle, for it has been and is being abused.

It is hard to realize—so meager have been the details with which we have been furnished—that the Russo-Japanese war has been in progress nineteen weeks. The latest news, which seems probably true, is that Port Arthur is cut off and is near to falling. Carnage has been the feature of the past week. In a battle on the Liao Tung peninsula between the contending forces north of Port Arthur every estimate points to the loss of 2000 men to the Russians and 1000 on the Japanese side. Meanwhile the Vladivostok fleet has entered the scene of action again and attacked two Japanese transports and caused the loss of about a thousand lives. In the land battle, which was waged for three days at Vafangau, the Japanese were victors and Gen. Stackelberg was compelled to retreat by train from Telissu to Vantsiatin. The Japanese were getting the worst of it, according to the Russian version, when Gen. Nodzu, the Japanese commander, received re-enforcements. His army of 60,000 men is now resting, while it is asserted that another force of 20,000 is pressing against the Russian army from the other side. The Russians declare this situation draws the enemy away from Port Arthur. The Vladivostok fleet sunk the trans-



port Hitachi and damaged the transport Sadi in the straits of Korea after nearly all on board had escaped in boats. Many of those on the Hitachi committed suicide when death or capture seemed certain. The survivors have reached Japan. It is reported that the Vladivostok squadron also sunk a Japanese warship, but this is not verified, and the fleet is still at sea. Civilians have been warned to leave Vladivostok. One officer and eighteen men on the Japanese transport Taihoku were killed by the explosion of a mine at the entrance to Port Arthur June 13.

The World's Fair city has gained undesirable notoriety through two shooting-scrapes that will, in the outside public's mind, be directly associated with the exposition, though the exposition authorities can hardly be held to blame. Shortly after the bull-ring, which was entirely distinct from the exposition and its officials, had been destroyed, one of its employes shot and killed another. Another shooting affair has just occurred within the exposition grounds, among the employes of one of the Pike concessions. It is to be hoped that there will be punishment where punishment is due. St. Louis must be rid of fiery-tempered cow-men, as well as thugs and boodlers.

The summons of to-day is to do the work of God in the position you are in. The call comes to convert your desks, anvils, plows, counters, homes, into pulpits for the preaching of Christ's gospel. To take hold of any reasonable opportunity and any method that will produce true fruit is our duty. A novel method of recruiting a Sunday-school was recently adopted in a village of 500 inhabitants in New York, which might, with profit, be tried in other places with a view of increasing interest in the Sunday-school. The scholars were separated into two sides and each Sunday for twelve consecutive weeks the attendance of a scholar counted one point for his side. The side which at the close of the contest had the fewer points provided an entertainment for the visitors. The enrollment during the twelve Sundays rose from 56 to 533; the attendance from 56 to 431; the new scholars from 18 to 137.

There is a verse in the Bible which bids us to be not righteous overmuch. It is a text much controverted by commentators. But in practical living we do not find much use for it other than a warning to certain strivers for the mint, anise and cummin and neglecters of weightier matters. It is not doctrinal fastidiousness

that this age needs so much as the righteousness that exalts a nation. Is it not a fact that one of the causes for the decay of family worship and its large neglect to-day has been that too often it was perfunctory and lacking in real religious spirit? The maintenance of family worship is the object of a league recently formed in England with the Rev. F. B. Meyer as its president. Yet with all Mr. Meyer's deep piety, after an existence of six months, the league reports an enrollment of only 44 families. That is discouraging. What is the cause?

There are very good reasons why ministers of the gospel should receive certain privileges from great corporations such as railroads. And in this country this has been recognized. Half-fare permits are granted on nearly all lines to authorized preachers. Unfortunately there are some wolves in sheep's clothing and some ministers who are not as punctilious and careful as they ought to be. And it is due to them that thousands of preachers in America are to have their usual permits restricted next year. For the committee of the passenger association has decided to make important changes in the arrangements for clergy certificates for the year 1905. At present 55,000 clergymen are using permits which are good west of Chicago and St. Louis for any distance. These certificates have been subjected to more or less abuse and manipulation by brokers. Accordingly the certificates of 1905 will be good for all distances up to a point where the rate is \$20. Beyond that special permits will be necessary.

For some time it has been noised abroad that Mr. Campbell Morgan would probably return again permanently to London. That rumor has just been confirmed

in a cablegram which Mr. W. R. Moody has received announcing that Mr. Morgan has accepted a call to become pastor of Westminster chapel. Mr. Morgan says he will return to America and assist in the summer conference at Northfield and commence work in London in the fall. We are not much surprised that Mr. Morgan returns to his own country. His work here has been much more exacting and wearying than the work of a regular pastorate, but in his newly chosen field of labor he will have a far more difficult work than he has yet undertaken. Westminster chapel is one of the largest edifices of the Congregational body in the great metropolis, and has long been called "Congregationalists' white elephant," because nobody could be found who could fill its great auditorium and hold a congregation. It is in the very heart of Mayfair, London's aristocratic quar-

ter, and of course the Church of England has hold there. Westminster Abbey is not many blocks away. Mr. Morgan succeeded very well in the quiet suburban district and in a comparatively small church. It was Mr. Moody who made him famous, as association with the great evangelist has made so many other men famous. But Mr. Morgan has real natural ability, and if any man can succeed at Westminster chapel, other than a genius like Dr. Parker, it will be Mr. Morgan.

The separation of church and state is one of the mooted questions in many European countries. In France it is just now a very live problem, and the French government's solution of it will be watched with great interest. For the danger there is that in casting out the Catholic church and restricting her opportunities, France may increase her atheistic and irreligious tendencies. But those who are inclined to take a pessimistic view must remember that there are still nearly 2,000,000 Protestants in the country, and that such leaven will continue to work. An interesting article has just appeared in a Parisian review from the pen of M. Guerlac, which shows a traveled Frenchman's view of religious ideas abroad. He says it is worth while to study the workings of the church without the intervention of the state in the "country of classic religious liberty"—the United States. We quote as follows:

"The principle of the secularization of the state rests on a certain number of axioms which everyone in the United States accepts. They believe that religion is a phenomenon of individual mentality, and not a public service; that the state has no more occasion to regulate religion than it has to regulate poetry, mathematics, boxing or cornet-playing; and that everyone must be left free to practice it or abstain from it as he may see fit. The state has, in fact, no more right to approach ministers to perform the offices of this or that ritual, or to recommend the particular study of such and such a book of texts, than it would have to pay acrobats, painters or poets in order to satisfy the esthetic requirements of one or another category of citizens. Those who have needs of that kind provide for themselves at their own expense and according to their own tastes. These truisms, over which we are still at the fighting point in France, have been accepted in the United States even by the adherents of the oldest and most unprogressive of Christian sects.

"Although the American people and the state are officially entirely indifferent to the organization of the divers forms of religious activity, they are both innately religious. The constitution of the United States makes no mention of God, but their official life is full of him—a striking example of which is that the sessions of the senate and congress, as well as other great public functions, are opened with prayer. . . . The religious peace, so justly praised and envied, which the United States enjoys—a peace which excludes neither the activity nor liveliness of religious sentiment nor even the most heated discussions occasioned by differences of opinion, religious or irreligious—has its source in the wisdom, the spirit of mutual tolerance and the respect for the freedom of others so universally practiced on the other side of the ocean, which has passed from the constitution into the manners of the people."



### What Would Jesus Protest Against?

Prof. Max Margolus of the University of California said recently: "Jesus voiced the prophet's protest against the dangers which lie in all ecclesiastical, organized piety, to the cause of true inward religion. If he were here to-day, he would protest against the dangers which lie in the organized piety of to-day."

This remark furnished a very profitable subject of investigation in a meeting of the religious bodies represented about the bay. The question was, "If Jesus were here to-day, what would he protest against in the organized piety which I represent?" One person from each of the six religious bodies represented was asked to speak on this question. The confessions of the different representatives are quite suggestive and do credit to the candor of the various speakers. It is a very wholesome thing to bring our ecclesiastical organizations to the test of the mind of Christ. This is precisely what we ought to do continually.

Some of the things which the speakers were sure that Jesus would protest against, were he here to-day, were: "Denominational braggadocio," "emphasis on things incidental and non-essential, growing out of an abnormal denominational self-consciousness;" "too much ecclesiasticism;" "denominational overlapping;" "divisions among members of the same general religious family;" "a leaning toward idolatry;" "lack of books of devotion and of religion in the home," and "denominational narrowness and pugnacity." In none of the confessions, however, do we notice a distinct recognition of the evil of a divided church, growing out of a departure from New Testament ideals and principles, nor a sufficient yearning to return to the simpler faith and practice of the New Testament church in order to realize its original unity. It is certain that if Jesus were here to-day, there is nothing he would protest against more urgently and deprecate more sincerely than the breaking up of that unity among his disciples for which he prayed while here, and the causes which have brought about this result.

Following the brief confessions from the representatives of the different religious bodies, there was a paper by Bro. Frank S. Ford, of the First Christian church of San Francisco, of which The Pacific, from which we have gleaned this report of the meeting, says: "It was a strong plea for unity—not uniformity—based on scriptural statements. Christ was held up, not only as a reconciler of men with God, but also of men with one another. Paul's doctrine of union was forcibly presented and the divisiveness in the church was declared to be responsible for the present impotency of the gospel. Following the discus-

sion of this paper, around the lunch table, the question of making immersion one of the conditions of union was freely discussed, and the question was asked Brother Ford as to whether the people he represented or any portion of them, 'are willing to leave the mode of baptism to the individual decision.' Mr. Ford replied that 'they were willing to let the scholarship of the world decide what was the early Christian mode of baptism, and proceeded to indicate what position, in his judgment, the majority of the scholars took.' The remark of course from the other side was: 'I do not think the scholarship of the world does so decide.' And here the matter was dropped."

Is it, then, regarded about the bay as a question which cannot be decided as to what is the consensus of opinion among the scholars of the world concerning what baptism originally meant? This would be a strange fact, if it were a fact, that we cannot ascertain what is the voice of scholarship on this question. As to "leaving the mode of baptism to individual decision," there is of course nothing else to do. Nobody proposes to let anybody else but the individual decide what is baptism, and whether he shall obey the command or not. There is no question whatever at that point. The only question is whether a body of Christians who have one mind and one heart on this subject, and who are working together to promote Christian union by restoring the New Testament conditions of fellowship, should, for the sake of union, admit the validity of a practice which they believe to have been unknown to Jesus and his apostles, to the displacement of a divine command. The next time these San Francisco brethren gather around their luncheon in fraternal discussion, let them tackle this problem. Meanwhile, it is a good sign that brethren can come together in friendly intercourse to talk over their differences and to bring their church organizations to the test of the mind of Christ.



### One of Our Educational Centers.

Des Moines, Iowa, is a good illustration of how an opportunity, seized at the proper time and wisely improved, may turn comparative failure into large success. A few years ago our cause was relatively weak and unknown in the capital of the Hawkeye state. Then came the conception to G. T. Carpenter and F. M. Drake, and some others, of the founding of an institution of learning in that city. No sooner was the conception clearly formed than it began to take practical shape, and the liberality of Gen. F. M. Drake made it a splendid reality. The result has been to make that city a strong center of our reformatory movement, not only in that city, but in the state and in the northwest. Strong

churches, with splendid buildings, with large and excellent membership, exert a wide influence in the city and throughout the state and country. Drake university with its various buildings, standing in a beautiful campus in the finest part of the city, with hundreds of students in its different departments, and its excellent faculty, is an enduring and ever-increasing monument to the memory of F. M. Drake. How much better is such a monument than any splendid mausoleum or stately shaft of marble!

Drake university under the presidency of Dr. Hill M. Bell is moving forward to increasing usefulness and power, gathering new strength, year by year, for its vast work. The Bible college of the university contains such teachers as Dean A. M. Haggard, Professors Clinton Lockhart and Stairs. This department is preparing to build a new building for itself, which will add to its facilities and usefulness.

It was a great pleasure to the Editor to be present on the Lord's day, June 12, to deliver a baccalaureate sermon at 3 o'clock to the graduates of the university, numbering one hundred and twenty-five from the various departments, and to deliver a lecture to the Bible college in the evening. The University place church has been greatly blessed in securing as its pastor Charles S. Medbury, who has special fitness for the place and whose impress upon the minds of the young people of the university is bound to be not only permanent but most salutary. We are glad to add that he seems to be fully appreciated by the church and community. He has a great church and a great field of usefulness. We had the pleasure of meeting Dr. H. C. Breeden, also, pastor of the Central church, that has been the bulwark of our cause in Des Moines for many years. It is one of the great churches of the brotherhood, and Bro. Breeden has taken deep root in the life of the community and of the state.

Des Moines is a beautiful city of one hundred thousand population, and it is a matter for congratulation that the cause of our reformation is so strongly established here at the capital where its influence is felt in every part of the state. Des Moines is the educational, commercial and religious capital of the state, as well as the political capital.

It was a pleasure to us to meet many old friends and acquaintances of former years during our brief stay, and three of our foreign missionaries—Frank Barrett and wife and Miss Bertha Clawson—the two first of China and the latter of Japan. We would gladly have tarried longer had our duties permitted, but we came away cheered with the outlook for our cause in the great state of Iowa, because of what is being done for it through Drake university.



### Editor's Easy Chair.

A ride through old Missouri in the rare days of June, when the undulating wheat fields bend gracefully to the passing breeze, when the young corn can almost be seen and heard in the very act of growing, when summer has arrayed forest and orchard and meadow in robes of living green, is enough to make a native feel proud of his imperial state, and all her adopted children to congratulate themselves upon their happy choice. Her soil, her mineral resources, her forests, her majestic rivers and winding streams, her geographical location and climate, her hills, her valleys, her prairies, with the great variety of her productions, constitute a physical basis for the highest type of civilization. One sees, everywhere, also, comfortable homes, schoolhouses, church spires, colleges, asylums, hospitals, orphanages—the indisputable proofs that the people who live in Missouri have a regard for those higher needs of man, for which enlightened peoples only provide. It is the degree of interest manifested in providing for the wants in these higher ranges of our being that marks the stage of progress in any state or country.

That our beloved state is to take high rank in population and wealth among her sister states cannot be doubted. But what is to be her rank in intelligence, in a high order of citizenship, in virtue, in those higher qualities of statehood, manhood and womanhood, which proclaim the presence and operation of the highest molding forces of civilization? That is the question which concerns us most deeply. Those who love our dear old state the most cannot deny that her future in this respect is still undetermined. We must confess, too, that her intellectual, moral and religious progress has not kept pace with her material development. In her engrossment with her physical resources, she has forgotten the claims of religion and the obligations of an enlightened and honest citizenship, until political corruption has gotten such a hold upon the state and our principal cities as to fill the hearts of good people with dismay and to give us a most unsavory reputation abroad. But it is cheering to know that a reaction has set in against these political abuses, and that the spirit of reform walks abroad in the state unchallenged, save by some antiquated politicians who deny that political graft is an issue in the state. But the people have already spoken. The issue is defined. It only remains to redeem the fair name of the state by an overwhelming victory for reform.

These lines are written as we ride nearly across the state to attend the annual convention of the religious forces of the Disciples of Christ—the

largest body numerically in the state of Missouri, and possessing a proportionate part of its wealth and social and political influence, and having, therefore, the largest responsibility for the moral and religious welfare of the people of the state. How many will feel this moral compulsion and will leave their business offices, their farms, their shops, to take counsel together as to how we may best advance the kingdom of God in this imperial state? That remains to be seen. We are sure, however, that as a brotherhood of believers and co-workers in the state, we have not risen to a proper realization of our obligations and of our opportunities. We are not devoting a sufficient amount of money to the work of evangelizing and strengthening the churches in the state. We are slow to recognize the claims of our schools in the state upon us and the imperious necessity of endowing them if we are to exert an influence upon the religious thought and life of the state commensurate with our numbers.

When it comes, therefore, to the question, "What is to be the future of Missouri in relation to those things that make up a high civilization?" we, the Disciples of Christ in Missouri, have no slight responsibility. Let us recognize it. Let us plan to meet it. This will demand enterprise and consecration. It is no small thing to hold leadership among the religious forces of a great state like Missouri. It cannot be done without education, consecration and unification of our forces. These are the high ends to be promoted by our annual convocations, and they are of sufficient importance to challenge the attention and enlist the interest of every intelligent Disciple in the state. If we shirk our duty we miss our opportunity and will prove ourselves unworthy representatives of a great religious reformation.

### Notes and Comments.

Nothing is more characteristic of agnosticism than its assumption of ability to teach others concerning the very things of which it claims nothing can be known. Rev. A. C. Dixon, in the Western Recorder, hits it off in this fashion:

Agnosticism must believe that ignorance has a right to speak and instruct knowledge. When a man confesses that he knows nothing and can know nothing of any subject, it becomes him to keep quiet on that subject, but agnosticism writes books and magazine articles, parading its ignorance with intellectual pride. It has established a sort of science of ignorance, and formed a blind man's club for the propagation of blindness. It parades its peacock feathers of rhetorical assumptions, and struts before the gaudy collectors of its own imaginings, ludicrously forgetful of the fact that people are laughing at its ugly feet of folly.

Our esteemed neighbor, the Central Baptist, lifts a warning voice against the dangers of church union, such as,

lower standard of Christian morals, formalism, union of church and state and the crushing out of our religious liberty. Evidently our neighbor is thinking not of Christian union, but of ecclesiastical consolidation—an event so remote and improbable that our neighbor's warning against its possible consequences, inevitably suggests the incident of the antique maiden who was found weeping one day, as she sat at her loom. Being asked for the reason of her sorrow, she replied that she was just thinking that if she should ever marry, and should have a child, and the child should be playing under the loom, and the shuttle should drop from her hand, it might fall into the child's eye and put it out!

Why not have a parliament of the religious press in connection with the St. Louis Fair? The CHRISTIAN-EVANGELIST of that city asks the question and answers (it affirmatively with effective argument and suggested topics. Perhaps the strongest reason given for it is that it would promote greater unity among the churches represented by denominational newspapers. It would have promoted division not so very long ago, but their editors have a different temper now. We should like to sit in council with our brethren who try to use the pen as a rudder to steer denominational ships into the same port.—*The Congregationalist and the Christian World.*

This is just what we would expect from our enterprising contemporary of Boston. Not only would such a congress tend to promote unity by furthering a better acquaintanceship of each other, and with that a higher appreciation of each other, but it would tend to accentuate religion as a factor in the progress of mankind. It seems to us that, without any such intention on the part of those who have given shape and character to the great exposition, religion has had a rather subordinate place, and it impresses us that we owe it to the cause of our common Christianity to meet together as brethren representing its claims through the press, to consider questions of mutual interest, which bear on the progress of the kingdom of God. We are delighted, so far, with the spirit of unanimity with which our suggestion has been received.

We are glad to observe the unanimity of sentiment touching the suggestion of a Religious Press Congress to be held in connection with the World's Fair in this city, in the early part of October. The following is from the Christian Companion, which, after copying our suggestion in full, says:

We heartily endorse the foregoing suggestion because we feel sure that such a congress as is contemplated could but result in good in many respects. The topics indicated by the CHRISTIAN-EVANGELIST are well worthy of earnest consideration, and their discussion would certainly tend to elevate religious journalism, and put it in the front rank of agencies to lead the public in all matters pertaining to morals and religion.

Surely, if earnest and dignified editors could come together in the spirit of Christ, and discuss the one matter of Christian union, it would be calculated to promote this



important end. As a people, we have nothing to lose and much to gain by such a conference. We are ready to encourage every movement that is calculated to further and not hinder unity among Christian people.

"Not to be ministered to but to minister." Such was the mission of Jesus. Such is the mission of every disciple of Jesus. It is not always appreciated, but such is the fact nevertheless, and yet how few, relatively, are bearing the burdens of the church and of the world's work. Take any single congregation and divide it into two classes, the helpers and the hinderers; the wings and the weights; the lifters and the leaners, and see how the latter class outnumbers the first. A writer in the *Christian and Missionary Alliance*, signing the initials "E. W. W." has put this sentiment into rhyme, and we submit it here in the hope that every reader will put the question to himself, which is asked in the last couplet:

"No; the two kinds of people on earth I mean  
Are the people who lift and the people who lean.

"Wherever you go you will find the world's  
masses  
Are always divided into just these two classes.

"And, oddly enough, you will find, too, I ween,  
There is only one lifter to twenty who lean.

"In which class are you? Are you easing the  
load  
Of overtaxed lifters who toil down the road?

"Or are you a leaner, who lets others bear  
Your portion of labor and worry and care?"

"Young Preacher": We gladly answer your question as to the length of a sermon. A sermon should not be longer than to reach from your first good thought to your last good thought. It is better to preach a short good sermon than a long "able discourse." It is also a question whether, for an ordinary congregation—and most congregations are ordinary—a long sermon is ever a good sermon.—*Standard, Chicago.*

Like the "organ question" and others about which men bother, the Bible gives no instructions about the length of sermons. But it indicates that the apostolic preachers preached Jesus. If he be preached the *Standard's* advice is admirable.

"Will you excuse us if we have breakfast an hour earlier on Sunday morning? It is our custom to go with our children to our Sunday school, which is always preceded by prayer-meeting for half an hour, and that we never miss."

So said the Princess Bernadotte, of Sweden, to her guest, Rev. F. B. Meyer, on a recent visit. Her husband, the crown prince, renounced his right to the throne in order to devote all his time to religious work, and both are earnest Sunday-school teachers. This royal prince and his wife are more beloved by the Swedish people for their good deeds and righteous life than for his royal blood. The example they set is one that might be copied by many a father and mother in countries far distant from Sweden.

Our Foreign Society is asking for the small sum of \$50,000 for a Bible college in India. It is the purpose of the Baptists, just announced at their Cleveland convention, to raise an endowment fund of \$500,000 to be used in the education of a native ministry in foreign mission fields. President Ward, of Newton Seminary, who presented the resolution, said he believed this policy would in ten years produce greater effect than ten times the sum spent on evangelization by American missionaries. There is not a doubt that this move is a wise one.

Every editor is eager to discover good writers. Many writers fail because they do not know when to stop writing; some because they do not hit their mark soon enough. An editor is always a busy man, and if he does not "find the meat" early he will not waste time which he can employ more profitably. The following from the editor of the *Christian Observer* contains a valuable hint. Dr. Converse says: "One of the most acceptable writers that we know gave us his experience the other day. When a young man he sent an article to the *Independent*. The editor returned it with the remark, 'There is much of value in this article; boil it down and return it to me.' The young man rewrote it, trimming and pruning with severity. Again the article came back to him with the message, 'Almost perfect; boil it down some more.' With a vigorous determination the author pruned it again. Then came the answer, 'That is good; now in this compact style you may write often for our columns.'"

It is both a good and a bad sign of the times when our popular magazines take to discussing such a question as to whether we as a nation are losing our sense of sin. A Harper's Weekly writer has been commenting on the remarks of two well known Presbyterian ministers about the degenerating moral standard of the American people. The ministers maintained with much reason that ideals of the home have been lowered; that we are suffering from the social scourge of easy divorce; that childless firesides are taking the place of family circles; that things that used to be wrong are wrong no longer. It is easy and pleasant to take the standpoint of the magazine writer when he says that the American people are intelligent "and undoubtedly want to be good. If it is true that just now they are less successful than usual in realizing their best aspirations, we must believe that it is only a passing condition born of vast changes, and that presently they will get their bearings again and steer a better course." But, after all, just believing that we are going to improve is not going to help us very rapidly to improve. There is enough growing evil in this country to make the assistance of every right-loving magazine

writer imperative in attempting to eradicate or control it.

Asked by his friends what his creed was, Pennsylvania's new United States senator replied: "My creed is to live for those I love and do all the good I can." That is the working theology of a great many men who are dissatisfied with church creeds that concern formulated beliefs more than life. And the new senator is a church member.

"In any age of the world there cannot be a Christian discipleship without a cross; there cannot be a following of Jesus unless one denies himself."

So says Mr. Sheldon, in an article just published. This is the note that has to be constantly emphasized. Every suggested program of salvation brings us back to Jesus Christ. But we cannot fulfill the "do unto others" without at some point experiencing genuine sacrifice.

The scenters of heresy in the Methodist conference did not win any laurels. They were practically told to go away back and keep to themselves. They had a fair chance to be heard, but their charges were not found justifiable, and they were rather regarded as troublers in Israel, without the ability to distinguish between the reverent, devout scholar and investigator and the infidel.

Crayton S. Brooks, in a sermon before the Texas State Endeavor convention, said that while he believed in real organic Christian union, if that is now impossible by reason of slight differences of theological opinion, we should certainly be a unit against all iniquity. It is well for us to remember this point just now. We are getting close to the political boiling time, and it behooves Christians, without being politicians—if that is their bugbear—to do all in their power to impregnate politics with religion. It is not preaching politics to say "thou shalt not steal."

No man can compute the power of the Disciples of Christ if they would only unite their efforts and co-operate in their great work of preaching Christian union and saving souls. How much of our strength is latent—we have vast numbers unorganized—undeveloped, useless to the kingdom of Christ. Our board of home missions is trying to reach our unorganized, untrained brethren to help home missions. Our board of home missions is our agency in building up the cause of New Testament Christianity in America. This is the method by which we co-operate and organize our work. Our home missionaries are doing a most excellent work; we should double our efforts to save the people by this great agency.



# Scriptural Authority for Official Board

By E. H. Kellar

A board is defined to be "a number of persons organized and constituted for the stated performance of some designated official functions."

In our congregations the official board is generally made up of the officers of the congregation, viz., the elders and the deacons, hence it is called the official board. Now we direct ourselves to the inquiry, is there any scriptural authority for such an official board, if so, what is it?

It is true the authority might be slight and far fetched, a matter for temporary expediency, or it might be full and abiding and a *sine qua non* of congregational life.

Now, however contradictory it may appear, we wish to say the authority is both slight and full, temporary and abiding.

It is slight from the view point of "becoming a Christian"; it is full from the view point of continuing and developing as a Christian. And both these view points are legitimate, not contradictory but supplementary.

Now, some are so absorbed with the "law of induction into the kingdom," that they concern themselves but little with the "all things whatsoever I have commanded you," after becoming a Christian, and to all such an official board is an innovation copied from sectarianism.

The question with us is not what a sectarian may or may not do, but, what about ourselves? We are enjoined "to press on to full growth" (Heb. 6:1). "And we desire that each one of you may show the same diligence unto the fullness of hope, even to the end, that ye be not sluggish, but imitators of them, who through faith and patience inherit the promise" (Heb. 6:11, 12). There is full authority for elders and deacons (1 Tim. 3:1-15; Titus 1:5-9).

There is authority for them when they act separately, and there is authority for them when they act "joined together" as an "official board," for the apostle says (1 Thess. 5:11, 12): "Wherefore exhort [comfort] one another, and build each other up, even as also ye do. But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you, and to esteem them exceeding highly in love for their work's sake," and (Heb. 13:1, 7, 17): "Let love of the brethren continue. . . . Remember them that have rule over you, which spake unto you the word of God; and considering the issue of their manner of life, imitate their faith. . . . Obey them that have the rule over you and submit to them, for they watch in behalf of your souls, as they that shall give account; that they may do this with joy and not with grief." From the foregoing it is a necessary inference that the elders and deacons by divine authority loved one another, labored

together, counseled and comforted one another, in short, that a definite "number of persons were organized and constituted for the stated performance of some designated official functions."

This is also inferred from Paul's salutation (Phil. 1:1): "Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops [elders] and deacons."

If the official board is the elders and deacons of a congregation, then Paul addressed himself to all the saints at Philippi with the official board.

You say the case is made out, i. e., scriptural authority for official board, if the board is made up of elders and deacons and no others. The matter then might rest here. Then we would direct ourselves to see who are included under the terms "elders" and "deacons" and brethren. We would find (which I will not take time to demonstrate) that pastors, overseers, evangelists, preachers, teachers, ministers, as well as the ordinarily conceived "elders" and "deacons," are included in the term "bishops and deacons" which Paul uses. In other words it can be demonstrated that not only do the scriptures tolerate but actually authorize one or two boards, to any number and any size, in the local congregation or among the congregations.

Now let no one get frightened; these boards all have their limitations just as elders and evangelists do, little as some people think it. Their functions are all administrative and none legislative, so the authority of scripture is full enough in the one instance to see that the work is carried on till the world is evangelized, and we all come into the unity of the faith, and the authority is lacking enough in the other instance to check any abortive organization that presumes to preach any other gospel.

Nor is there danger of this shattering congregationalism any more than having a president of the United States shatters democracy. But you say to me, if you try to prove too much you are likely to prove nothing, that the subject is "Scriptural Authority for the Official Board," which confines it to the elders and deacons and to the local congregation. But in this matter we go not in a predetermined channel of our subject with limitations that may appear helpful, but we follow the teaching of the scriptures. In this matter the greater comprehends the less.

The clearest statement of authority on this subject is the general one (1 Cor. 12:28): "And God hath set some in the church" (compare 1 Cor. 15:28;

Eph. 1:23; Eph. 4:6), "first, apostles; secondly, prophets; thirdly, teachers; then miracles, then gifts of healing, *helps, governments*" (margin wise counsels) "divers kinds of tongues" (Amer. Rev.) Wilson Emphatic Diaglott reads (1 Cor. 12:28): "And those whom God placed in the congregation are first, apostles; second, prophets; third, teachers, next powers, then gifts of cures, *assistants, directors*, different languages."

You tell me there is only one 1 Cor. 12:28 with its "helps and governments"; true, and there is only one Acts 2:38 with its "baptism for remission." Still 1 Cor. 12:28 does not stand alone to substantiate official boards; no more does Acts 2:38 for baptism for remission of sins. Nevertheless we do not ignore Acts 2:38 nor must 1 Cor. 12:28 be ignored because there is but one 1 Cor. 12:28.

But it is alleged that the catalogue in this verse is the same in different words as that contained in the 8-10 verses of the same chapter, which are all supernatural endowments, and hence no longer in the church, disappearing with the apostles, prophets and miracle workers. While it is not disputed that verses 8-10 relate to the supernatural alone, it is denied that "teachers," "helps," and "governments" in verse 28 are exclusively of the miraculous order; the harmony is more with the order as stated by Paul (Rom. 12:6-8): "And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith, or ministry, to our ministry, or he that teacheth, to his teaching, or he that exhorteth, to his exhortation, he that giveth, with liberality, he that ruleth, with diligence, he that sheweth mercy, with cheerfulness."

Wilson renders the eighth verse thus: "The exhorter in exhortation, let the distributor act with disinterestedness, the president with diligence, the sympathizer with cheerfulness." Notice also the harmony of 1 Cor. 12:28 with Eph. 4:11, 12, "And he gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, unto the work of ministering unto the building up of the body of Christ."

The harmonies are striking, the work of distributing, helping, governing, presiding, directing and serving calls for a vast number of committees and combinations, both in the local body and the general body.

Moreover, note the meaning of the words "helps," "governments," in 1 Cor. 12:28—*antilepsies*, a help, aid, assistance, one who aids or assists, the office of taking care of the poor and sick, and *kubernesis*, guiding, steering, ruling, directing, governing," etc.



As the congregations grow in numbers and knowledge, deaconesses, as suggested in Rom. 16, and elderesses, as in 1 Tim. 5, with such other helpers and directors as the work requires, will be added to the official board, not to make it cumbersome but to make it efficient and sufficient. If a congregation of fifty members needs three or four elders and deacons, with Bible-school superintendents and teachers, ladies' aid, etc., what does not a

church of 500 or 1,000 need for the development and utilizing of all its talents?

We conclude, then, that the governing of the church of God is a matter not omitted in scripture, but as thus indicated, there is divine authority for these combinations and arrangements, as in the congregation the official board, in the county the county board, in the state the state board, in the nation the American board, and for the

world the foreign board, so that in the great one body it will not be a mob dismembered, "but speaking the truth in love, may grow up in all things into him which is the head, even Christ; from whom all the body *fittly framed* and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love."

## Our Country Churches—II. By W. T. Moore

The present condition of our country churches is far from what it ought to be. As an illustration of what I mean, it is only necessary to state that in Boone county there are all together about twenty-one churches, and all of these are country or village churches but three. It is also perhaps safe to say that these country churches average as well as any in the state, owing to the fact that most of them have pastoral care, which, to some extent at least, meets the requirements of the case. Nevertheless, it is undoubtedly true that fully one-half of these churches are slowly dying, and unless something is done for their rescue it is only a matter of time as to when their demise will be complete. The same is true of the churches in Callaway and Audrain counties. With several of these I am quite familiar, and know their real condition at first hand.

Now, let it be stated with emphasis that, for the most part, these churches are not to blame for the condition of things that prevail. They are simply victims of a system which has been entailed upon them and which is now doing its ugly work. In the earlier days of our religious movement these churches were the centers of considerable religious influence. Their elders, though sometimes poorly equipped for the service to which they were called, were at least active and earnest in discharging the duties resting upon them. The churches were willing to accept of the services which these elders rendered, and consequently very generally these churches held services every Lord's day, at which services the Lord's supper was observed, the scriptures read, and frequently some practical remarks made which helped to impress the scriptures upon the minds of the hearers. This was the best that could be done in those days, as an educated ministry was then hardly contemplated.

The next step in the evolution of the country churches was the hegira which set towards the towns and cities. Some of the most active members emigrated to the towns and cities and thereby left many of the country churches practically helpless, both as regards means for carrying on their work and also with regard to men capable of doing it. This fact helped the town and city churches, but it

practically destroyed many of the country churches. Another disintegrating custom began to prevail. The country churches began to "put on city ways." They seemed to think that it was impossible for them to succeed without a preacher specially qualified by training and experience to minister on the Lord's day. The result was that most of the churches ceased to have any service at all except when this preacher made his appearance. It happened, furthermore, that there was a sudden falling off of men who were capable of teaching the congregations, and also a falling off of young men who were ready to devote themselves to the ministry of the word. The country churches, which had at first furnished nearly all the material for the supply of preachers, became practically barren, for the reason that no encouragement was given to home talent and no opportunity for cultivating that talent. The only thing that a young man could do was to make his way into some college, and then, after training in this college, he might become the preacher of some church. What made matters worse still was that these very young men were sought for mainly by the churches to supply the pulpits, and largely because their services could be obtained for slight remuneration. The result has been that at present most of these country churches are supplied with monthly preaching by young men who are certainly not very competent for the task for which they have been called, or else by a class of preachers who have spent their lives mainly in preaching under the "once a month system" until they have nothing better than a class of stereotyped sermons with which to feed their hungry flocks.

It does not take much foresight to determine what this state of things would ultimately produce. This is what it has produced: Once a month service and preaching by someone who had better be in a Bible-class, or else by someone who has been preaching the same sermons with scarcely any variation for the last twenty-five or thirty years.

Now, this is no fancy sketch. It is simply a picture true to life, and it is certainly a lamentable picture to look upon by anyone who is deeply inter-

ested in the success of our cause.

Another fact is equally discouraging. It is the exception rather than the rule to find a religious paper in the families of these country members. The stock journals are taken, and also a political paper. Usually, the county paper is also found in these families. But it is rarely the case that you will find as many as even half a dozen copies of our religious papers in the families of any church. Now, this is, perhaps, the most discouraging feature of the whole downward movement. The time was when the Millennial Harbinger was a regular visitor to many families of these country churches; but one looks now in vain for even the CHRISTIAN-EVANGELIST, and as for the Standard and other papers, it is very rare indeed that a single copy is taken in any country church in the state of Missouri.

Now, it is simply impossible to hope from a condition of things like this that any real religious progress can be made. These country churches are, for the most part, out of sympathy with the vital forces of our religious movement. They are simply on the outside, or in some obscure corner where they have no practical association with the work that is going on.

Nor is this all. The Lord's day is not only skipped so far as religious service is concerned, but it is often spent in the interest of social functions which have little or no help in them, to say the least, for the development of the spiritual life. The women spend the Lord's day mainly in cooking a big dinner, while several neighbors occupy their time in discussing the markets and politics of the country. The name of Christ is not mentioned, except when thanks are returned at the dinner table, and then it would seem almost a mockery to mention his name at all. This social visiting on the Lord's day, to the neglect of religious worship, is gradually but certainly undermining the possibilities of spiritual growth in our country churches. The young people, without any Sunday-school and without even any religious literature in the house, necessarily drift from bad to worse.

Is there any remedy for all this? I believe there is. And in another article I shall attempt to point out how our country churches may be saved.



# As Seen from the Dome

By F. D. Power

The old question, "Why do men not go to church?" bobs up serenely again. Every little while, especially during "the silly season," when the newspapers have little to publish, somebody starts this discussion, just as men ask "How old is Ann?" It never occurs to these investigators to ask, "Why do men go to church?" When Robert Ingersoll was at the height of his popularity here, he would be advertised with a great fanfare of trumpets once or twice in the winter season and there would be a great blow in the papers about the crowds that flocked to hear him, and the funny things he said in ridicule of Christianity, and it would seem to shallow-minded folks as if he were taking the town. One of this class said to me: "How is this; you preachers get at best moderate congregations, and this infidel crowds the largest theater in the city at fifty cents apiece? Why do so many people go after this man?" "Suppose," I answered, "you put the question the other way, Why do so many people crowd the churches? How is it such multitudes go after the preachers? Ingersoll is reported to be a great orator. He comes once a year and fills a theater at fifty cents a head. He draws upon the ungodly classes, the saloon men and gamblers, and irreligious people generally, and some curious Christian people no doubt go to hear him to see what he will say or in admiration of his eloquence. Still, he gets but one audience a year, and that for a specially prepared address of an unusual character. Here are a hundred and fifty churches, open fifty-two days in the year, with plain men in their pulpits who claim no special genius as orators, and yet commanding good audiences twice a week the year round, and hundreds and thousands of these people paying not fifty cents once a year, but for every service, and many of them five dollars or ten dollars every Lord's day, and giving besides large sums to send this same gospel to the regions beyond. Why is it so many people go to the churches and pay so liberally for their religion, while the most gifted orator in America, drawing upon the saloon-keepers and the tenderloin district and lewd persons of the baser sort, and all the elements that are antagonistic to Christianity or indifferent to it, can only get one audience a year, with twelve or fifteen hundred, at half a dollar apiece, to hear Christianity assailed?" My friend had never thought of it in that light.

Why do men not go to church? It might be well to ask first whether it is true that men do not go to church. Perhaps there is no reason to ask why they do not go. For twenty-nine years I have preached in the same pulpit here under the shadow of the dome, and have had

some opportunity to observe the habits of men in this respect, and I have never noticed that this was a fact. On the contrary, my congregation has its share of men, and I have perceived no manifest falling off in their attendance. As in all churches, there is a larger proportion of women at the services generally, but there is no lack of men in the Sunday-school, in the prayer-meeting, in the Lord's day services and in all the activities of the congregation; and there never were so many as to-day, and never men more loyal and devoted. I have no reason to question that the same is true of the other churches at the nation's capital.

Censuses of church attendance taken last year in London and New York showed that in both cities women and children form a great majority of the congregations—a state of affairs that prevails in practically, we are told, all the countries of Christendom, with the exception of Russia. The New York Sun, which is not eminently religious, nor always by any means accurate, declares: "The reason why men do not go to church is obvious enough. They are not interested in the church because they are not interested in religion. They have not the deep and vital religious faith of which church worship is the outward expression. They may think they believe, but actually they do not believe in the religion they profess. They are not convinced that their fate for all eternity depends on faith in its dogmas and obedience to its obligations." Our Washington Post, which is friendly to the churches, and whose managing editor is one of my flock, has this to say of the men: "They are attracted in crowds by those preachers who do not weary them with expositions of their purely personal views as to abstruse and uninteresting questions of theology, but preach instead the message from the Mount of Olives, which all can understand and to which every heart responds with gratitude and reverence."

The New York Herald has communications from many prominent clergymen on this live question. One of them, Dr. Peters, says: "I don't think the small attendance of men applies to churches only, but to nearly all public meetings and gatherings. Count heads in any theater, and you will find more women than men. I don't care what a meeting may be for, even matters of business and municipal affairs, if women are invited more will be present than men. You have only to call a meeting against tearing up Amsterdam avenue, and the women will turn out in force—two to one man. One need not go far to find a reason for it. Women have but few avenues or outlets for their energies and emotions compared with men. If they had the same duties, enterprises and wide

interest in affairs—political, financial, commercial and business generally—as men, their minds would be so occupied that they would not care so much for meetings."

The Jewish Rabbi Singer contributes to the discussion, and thinks the synagogues themselves responsible for the situation. "Jewish synagogues," he says, "have ceased to be houses of prayer." They have transformed themselves into lecture halls. The old prayer-book has been discarded, and in place of the reading of the Torah comes the lecture. The eloquent and scholarly rabbi of Temple Beth-El, on Fifth Avenue, reproached the pious orthodox women of the Russian congregation in Pike street "that they seem to consider the synagogue exclusively as a house of prayer." Social work and philanthropy have replaced religion—the ladies can attend to the first, while the checks can be mailed by the men from their Broadway offices. This situation prevails in the synagogue.

Dr. G. Minot Savage and Mrs. Ballington Booth testify in the symposium that they have more men than women attendant upon their services and interested in their work. One explanation made by many of those participating in the discussion is that women by nature are more devotional than men. This may explain why the chaplains on Blackwell's Island and at Sing Sing have more men than women in their congregations. Recently I myself preached to an audience of four hundred men and there were less than a dozen women. But this was in the city jail. Why do women not go to prison? may be a pertinent question in this connection.

I am satisfied that we often set up a man of straw and wrestle with him. It is sometimes said men never attend the public worship of the great cathedrals of the old world—only a few women and beggars. That is not true. On one occasion I was in the cathedral of Cologne when an audience of seven thousand men was present, and not a single woman, and all that great assemblage of men joined in the service and sang—a mighty volume of praise, filling and reverberating through the vast temple like the songs John tells of in his vision on Patmos. More than that, I was at seven services that Lord's day and every one was largely attended, and it was no unusual day either. That men do not attend the services of the Lord's house as they should, there is no question. Preachers need to be more mindful of the needs of men. Our Lord was to draw all men unto him. He preached to men and women, as well as women and little children. The Apostle Paul moved great assemblies of men. Fishers of men we are to be, and the faithful minister

(Continued on page 801.)



# The Sealed Book

BY J. S. HUGHES.

As there is no other book in the Bible that gives half so much praise of its own importance as the closing one, the Revelation, it is strange it should be the one least esteemed. If we pronounce it a sealed book what answer can we give to those who equally disregard all the other books, saying they too are sealed? The more, when we think that this one has the great distinction of calling itself "the Revelation of Jesus Christ which God gave to him." What right has a Christian in the role of an agnostic that does not equally belong to any other agnostic? If we Christians take up a reproach against this book and say that he who reads it to discern its meaning is fighting fog-banks or windmills, what answer have we for the infidel who goes further to say the same of our studying other books?

Should not some doctor of divinity put out a book on "The Mistakes of Christ's Revelation," to sell in company with Ingersoll's book on "The Mistakes of Moses"?

That has been done already all except in name. We should hardly allow anyone to so lightly regard any of Paul's writings unchallenged. Paul's letters are oftener preached from and oftener read than Christ's own letters to the churches, and the spirit of controversy is waged more over questions which are touched in his doctrines than over those of life and divine living by Christ.

To what extent may we be rejecting Christ in rejecting the book which is especially called his own more than any other? Our relation to both John's books is the greatest paradox of Christendom. Nearly all our great scholars continue to regard John in a weird and alien light, and to find fault with him, just as Roman Catholics do with Paul, nearly always naming their churches St. Peter's. Protestants are equally fond of calling their churches St. Paul's, and it would seem that a people preferring to call their churches "the church of Christ" ought certainly to make much over the one book that calls itself the book of Christ in distinction from all the other books. It is a fact, also, that the gospel of John, though written last and the most independent and without a doubt of its apostolic origin, should be forced into a supplement and a subordinate value to Luke's and Mark's gospels, who were not apostles, as all know.

This glorious and truly authentic gospel of John, called "the spiritual gospel," is even partly discredited because of that later and most wonderful book of his, the Revelation. The book that crowns the Bible and exalts Christ, whose revelation it truly is, has been abused till even John's apos-

tle ship must suffer, and his gospel be reduced by the fact that should most exalt it. There is a violent contradiction between the facts about John and our fixed habit of disregarding him and his writings. Just now there is a controversy going on in the press, whether the colleges and universities are not educating our children away from Christ. I think it was Shailer Matthews who began it last August in Christendom, and others are now taking it up.

There is no doubt at all but that the religion we have is in a strong sense the religion of the schools, and anyone who has ever lived in a college town has had an experience that needs no explanation. It is time there should be a purely Christian training school where the religious mind shall hold the place of supreme power in our religious consciousness, and not the dead heathen classics, as now, nor the pretended science that exalts itself against the knowledge of God. I affirm that such is now mostly the school method of regarding things, and that it hinders the intelligent and soulful reading of John's writings, and as well also the other scriptures in their deeper meaning. It was in fact Paul's scholarship that stood partly in his way, and that has molded us into the scholastic way of construing scripture, and filled our schools, our pulpits and our press with a surface and artificial conception of Christ. It was Peter who made complaint of this when he said that our beloved brother Paul has written some things hard to be understood, and which the ignorant and uninstructed wrested to their own destruction as they do the other scriptures.

A summer chautauqua given to the writings of John is already provided for, and local chautauquas for all seasons of the year are also in contemplation as the quickest and best means of restudying those profound writings hitherto so little understood. For more than two centuries the whole thought of the western nations has been engaged in analysis. Everything has been taken to pieces and reduced to the last possible subdivision; but we have entered upon a new era, an era of synthesis. Analysis is weakening, coherence is strength, and we are now putting things together, and the day of power is coming. There is no other difference so great between Paul and John, though there are many, as this—that Paul is analytic and scholastic, while John is most synthetic and prophetic. Peter for the law, Paul for the academy, but John for the kingdom.

A new, a fresh and mighty uplift awaits the world in the new trend of thought. The new sciences trend that

way, psychology leading, and now becoming synthetic and strong and simple in the hands of its masters.

I sincerely and earnestly solicit the sympathy and helpfulness of all good people to set forth the truth as revealed through John's gospel and Revelation.



## The Foundation and the Church.

By W. O. Moore.

I have long been interested in the church and its foundation. I put emphasis on the word "the." The church—the special church—is a divine institution. It has a divine foundation. Its fashioner and builder is the Christ, the Son of God. Its head is Christ.

The foundation is that on which the church rests. The foundation of a church is its creed. Christ said to Peter after the latter made the notable confession in Cæsarea Philippi: "I say also unto thee that thou art Peter, and upon this rock I will build my church." What is the rock? Is it the person that we call the Son of God? It is what Peter said this person is. Christ asked of his apostles: "Who say ye that I am?" Peter said: "Thou art the Christ, the Son of the living God."

From this great truth proceeds the New Testament. It is very comprehensive. Let us to some extent see what there is in it.

1. The Christ—the anointed. He was anointed with the Holy Spirit and with power. The Father gave the Spirit not by measure unto him. He is the embodiment of infinite wisdom. He also has all power in heaven and in earth. He is a prophet, priest and king, that knows no finite limitations. What has he said as prophet—as teacher? We can declare what he taught, but are not at liberty to add to nor take from it. He is Lord of lords and King of kings. We can proclaim his leadership, his commandments, but must not add to nor take from them. He is high priest. His ministrations in our behalf as high priest are all-sufficient. This cannot be said of any other one who has been high priest.

2. He is the Son of the living God. He is immanuel—God with us. He is deity incarnate.

Christ, as the head and builder of the church, dictates how the church shall be entered. In other words, he declares what one must do in order to become a member of it. He also states what one gains by becoming a member of his church. He said: "He that believeth and is baptized shall be saved." By the new birth which brings one into the church the joys attending redemption from sin are gained. The advantages of fellowship with the Father, Son, and Holy Spirit are gained, etc.

Those steadfast in Christ—in the church—will not be prevailed against by the powers of darkness. He that does the will of Christ shall abide forever.



# The Religious Press & the Liquor Problem\*

By J. H. Garrison

Perhaps the quickest way to get at the marrow of this subject is to ask, first, What is the liquor problem? and second, What should be the attitude of the religious press toward such problem?

I. What then is the liquor problem?

1. (It is not whether the liquor drinking habit is a good or a bad habit.) There is no room for a problem here. It is answered by what we see in the streets, by what we read in the records of criminal courts, by what we hear of lamentation from wives and widows, mothers and fathers and orphan children. It is answered in the light of the repeated woes pronounced against it in the word of God. (Science, economics and the laws of industry unite with religion in condemning liquor drinking as a habit fraught with evil consequences.)

2. The liquor problem is not whether the liquor traffic is a blessing or a curse to our civilization—to our homes, to the state and to the church. Happily we have not sunk so low in our ethical ideals as to have any problem of that kind, at least outside the circle of liquor dealers and their most depraved patrons. (The question is answered in the demoralizing influence it exerts in real estate values near places where saloons are located, in the alliance which the liquor traffic maintains with corrupt politics and politicians, in its power to control elections and corrupt courts and juries in its own interest and against the moral sense and welfare of the public.) No statesman or philanthropist would dare affirm that the liquor traffic is a blessing to mankind. We have no such problem as that to solve. The moral judgment of the age is against the liquor traffic.

3. The liquor problem is not whether the men engaged in the liquor traffic are actuated by benevolent motives, nor whether their business is regarded by the public generally as an honorable and righteous business which ought to be encouraged. Not even our legislators would entertain, for a moment, a bill entitled, "A bill to encourage and extend the manufacture and sale of intoxicating liquors." On the contrary they tax it by a high license which they would not think of putting upon any honorable business, professedly, at least, with a view of restraining such manufacture and sale.

4. Once more, the liquor problem is not whether the present method of dealing with it, in most of our states and cities and by the nation, is satisfactory, nor whether license, high or low, has proved to be an adequate remedy for the evils associated with the liquor business. I know of no one,

whose judgment commands the respect of the public, who would affirm that the method of licensing the liquor traffic is entirely satisfactory. It is too well known that the awful ravages of the liquor traffic continue under the present license system.

(What, then, is the liquor problem? Is it not this: How shall government—municipal, state and national—deal with the liquor business so as to clear its skirts of any responsibility for the manifold evils which flow from it, and of any complicity in its crimes against civilization, and save the people from its ruinous consequences? This is not only the problem for the government, but it is the problem for the individual voter, for the religious press and for every public teacher who has anything to do with molding public sentiment.)

It is implied in what we have said that government must recognize the evils of the liquor traffic and the liquor habit, and seek to provide some adequate remedy for these evils. Indifference is out of the question. There is no one fact that has stirred my own moral indignation to greater depths than the refusal of the great political parties, in their national conventions, to place in their platforms a single plank recognizing the peril to the country of the liquor traffic and expressing their purpose to deal with the problem in a manner becoming its magnitude and its gravity. This phenomenon, happening quadrennially in the nation, and more frequently in our state and municipal campaigns, has done more than any other one thing to turn me away from the support of such parties and to compel me to cast my vote with those who are ready to front the supreme moral issue involved in our political life.

II. This brings me to consider the question, What should be the attitude of the religious press toward the liquor problem? That it should be that of uncompromising hostility to the drink habit and to the liquor traffic as now conducted I may be permitted to take for granted, notwithstanding the fact that there are a few religious journals of great influence which toy with this evil in a way which some of us cannot harmonize with the decalogue and the sermon on the mount. But if the liquor problem be, as we have defined it, namely, how to deal with the liquor traffic, as citizens and legislators, so as to avoid any complicity in its crimes, any responsibility for its evils, and most successfully protect the people from its moral and economic ravages, then the question, (What attitude should the religious press hold toward this problem? becomes very definite and very practical.

This raises another question in reference to the function of the religious press which must be noticed before we reach a conclusion on this subject. Is the religious newspaper a leader of moral and religious sentiment, or is it a mere reflector of such sentiment? May a religious editor, in deference to popular sentiment on any moral question, lower his own ethical standard in order to avoid antagonism with the moral and political ideals of his readers? Is the religious journal wedded to the highest moral and religious ideals, like husband and wife, "for better or for worse," so far as its material support is concerned? And must it stand by its highest convictions of truth, through evil report as well as through good report? (I am on record as believing that a religious newspaper should maintain its conscience and its best ideals, whether it maintains its subscription list or not. I believe it should be a leader and molder of public sentiment, and not a mere echo or reflection of such sentiment.) I believe it should "seek first the kingdom of God and his righteousness," and trust the subscribers to be "added



## FOOD FACTS

What an M. D. Learned.

A prominent physician of Rome, Georgia, went through a food experience which he makes public:

"It was my own experience that first led me to advocate Grape-Nuts food, and I also know from having prescribed it to convalescents and other weak patients that the food is a wonderful rebuilders and restorer of nerve and brain tissue, as well as muscle. It improves the digestion and sick patients always gain just as I did in strength and weight very rapidly."

"I was in such a low state that I had to give up my work entirely and go to the mountains of this state, but two months there did not improve me; in fact I was not quite as well as when I left home. My food absolutely refused to sustain me, and it became plain that I must change, then I began to use Grape-Nuts food, and in two weeks I could walk a mile without the least fatigue and in five weeks returned to my home and practice, taking up hard work again. Since that time I have felt as well and strong as I ever did in my life."

"As a physician who seeks to help all sufferers, I consider it a duty to make these facts public." Name given by Postum Co., Battle Creek, Mich.

Trial 10 days on Grape-Nuts when the regular food does not seem to sustain the body will work miracles.

"There's a reason."

Look in each pkg. for the famous little book, "The Road to Wellville."

\* Delivered at the Prohibition Rally, Detroit, at the time of our national convention.



unto" it in due time. This, I am aware, will sound impracticable to many, and someone will be ready to say, "But the newspaper must live!" Not necessarily. The world would be better off if some of them should *die*! I think it would be far better for *any* paper to die, even of starvation, than to live and thrive by the compromise of its convictions of truth and duty.

If I am right, then, as to the function of the religious journal, if it is to stand for what is highest and best, it must refuse to compromise with great public evils, as well as with private sins, and is bound to advocate that policy in reference to the liquor traffic which, in its judgment, most perfectly antagonizes its spirit, operations and results. To me, that attitude is expressed best by the policy of prohibition. If anyone has a better policy, one which will stand the test, not only of the decalogue, but of the gospel of Christ, one that promises better results, I am ready to adopt and advocate it. But, as at present informed, it seems to me that the religious press of the country ought to give its united support to prohibition, as expressing the antagonism which the Bible and the God of the Bible always assume toward sin and wrongdoing. I shall have no quarrel with any religious journal that antagonizes the liquor traffic in some other way which it believes to be more effective, as I believe it far better for the enemies of this colossal evil to antagonize their common foe than to quarrel with each other. But, as I have said, I do not see how I can free myself, either as a private citizen or as a public journalist, from all complicity with this gigantic crime against humanity, nor how government can do so, without assuming an attitude of utter hostility to the iniquitous business. Let the moral sentiment of the nation be embodied in a legal, "Thou shalt not!" which shall hang like a flaming sword over the head of every man who would debauch and ruin his brother, impoverish his family, sow the seed of crime and disorder in society, for the base purpose of sordid greed and gain, by manufacturing and selling intoxicating drinks.

There is perhaps no one thing that is doing so much to devitalize the energies of the people against the liquor traffic as the feeling that nothing can be done to improve the present situation; that the *status quo* must be maintained, because nothing better is possible. This sort of reasoning seems to me to ignore certain fundamental principles of ethics. If the consequences of the liquor traffic are deplorable and constitute a serious obstacle to the progress of the kingdom of God on earth, there is no *choice* left to one who believes in God as to what attitude he shall take respecting the source of these evils. (It is folly to say that we may attack the evils that flow from the liquor traffic, but may not attack

the *source* of these evils.) If we have a right to oppose drunkenness, we have a right to oppose the *cause* of drunkenness. If we have a right to oppose crime, we have a right to oppose that which causes so large a per cent of crime. It seems to me scarcely less than infidelity, not to say practical atheism, to deny that we can make any headway in opposing that which antagonizes the will and purpose of God on earth. We vastly underestimate the resources of God and vastly overestimate the strength of Satan and his kingdom if we fear that, in a fair conflict with the forces of evil, the right will be overthrown. The devil is not half so invincible as many suppose him to be. The old fraud is an arrant coward who will not fight in the light, but seeks the cover of darkness. "Resist him and he will flee from you." One heroic soul, clad in the armor of light, can put to flight the devil and all his legions. Courage, then, faint-hearted brother! Dare to follow where your Captain leads in the very thickest of the fight against the powers of darkness, against the foes of God and man.

(It is the duty of the religious press, then, to lead on and to hearten the hosts of righteousness that are making war against every form of evil. Enough for it to know that any given custom, habit, business or law antagonizes the will of God, to call forth its earnest and unceasing opposition. It must have charity for those opposing the evil sincerely and earnestly, whether their way of opposing is its way or another way. The opponents of the liquor traffic must learn to respect the sincerity and honesty of each other's convictions and motives, even though they work in different ways. But let us lay it on the conscience of the church, of the religious press, of municipal, state and national legislators, that we cannot be loyal to God and loyal to the highest interests of humanity without opposing, in some rational, practicable and effective way, the gigantic evil of the liquor traffic, and without seeking honestly and earnestly for some true, righteous and permanent solution of the liquor problem—which is the utter prohibition of the manufacture and sale of all intoxicants, except for scientific, mechanical or medicinal purposes, and then under the most rigid surveillance of the state or nation.



### As Seen from the Dome.

(Continued from page 798.)

of the gospel will study to meet the wants of all classes. The same gospel is the power of God unto salvation to all, but to everyone his portion in due season, meat for strong men, milk for babes. We hear a good deal about "woman's work in the church." We need to emphasize "Man's work in the church." men's Bible-classes, men's clubs, men's missionary socie-

ties are certainly as important as such organizations of women. We want more than the man's money—we want *the man*—his presence, his prayers, his influence, his help, his counsels, his personal power, his life, his consecrated manhood. Men need the church and the church needs the men—not more money, but more men.



### Religion Made Attractive.

Bible religion made attractive to others is the most potent instrument for the conversion of souls. But few people are eloquent with the lips; yet every Christian may rise to the eloquence of a winsome example. If you cannot utter a truth from the desk or the platform, you can *live out the truth*, that is the best preaching after all. No infidel can answer that. It draws silently but surely. It says "come" by showing the way. The "living epistle" never needs a translation or a commentary. It is in plain English, that a child can understand. An arrant skeptic once spent a day or two with Fenelon, and on leaving he said to him, "If I stay here much longer I shall become a Christian in spite of myself."—*Theodore Cuyler*.



### COFFEE CATARRH.

#### An Unsuspected Cause.

It is curious how many diseases come from a disordered nervous system which locates disease in some part of the body and the primary cause can often be traced to coffee which first breaks down the nervous system. A Georgian says:

"There is no doubt coffee gave me nasal catarrh. The ceptim in my nose was all gone and the catarrh was eating its way, getting hold of the main bone of the nose. It also affected my sight very much.

"My nose was constantly dripping bloody water, but in two weeks' time after I quit coffee and used Postum Food Coffee in its place I could see my way very well, the dripping from my nose stopped and my nose finally got perfectly well and healthy as far as is possible for the ceptim to grow back.

"There is no doubt it was a case of coffee catarrh, and the cure was made entirely by changing from coffee to postum. The rest of my family took up the new drink and Postum relieved my wife and little boy of frequent headaches, and what is called 'coffee headache' is not known in our family any more. Our sleep is so much more refreshing.

"We have influenced many people to try Postum, and all of them like it better the longer they use it, and most of them say it is better than coffee." Name given by Postum Co., Battle Creek, Mich.

Ten days' trial Postum in place of coffee often works wonders. There's a reason.

Look in each pkg. for the famous little book, "The Road to Wellville."



## The Sunday-School.

July 3.

### THE KINGDOM DIVIDED.

The lessons for the next six months are taken from the Old Testament, beginning where they left off six months ago, at the death of Solomon, and covering the period of about two hundred years from the division of the kingdom until the disappearance of the northern part of it in the captivity of the ten tribes.

The elements of corruption and weakness had already appeared in Israel before the close of Solomon's reign. Great wealth, leading to inordinate extravagance and luxury, had found its natural fruitage in the decay of virtue and the corruption of religion. The traditional policy of refraining from friendly intercourse, and especially from intermarriage with neighboring peoples—a policy which was essential to the preservation of Israel's racial and religious purity—had given place to a broad cosmopolitanism and a general intermingling with other races. For the first time, Israel found herself in the currents of the world's life—and they were, for the most part, very bad currents.

To such a kingdom, in whose fertile soil the seeds of decay had been already planted, Rehoboam acceded on the death of Solomon—a foolish and headstrong son following a wise but willful father. Externally, the kingdom was at its greatest height of prosperity. Internally it was toppling to its fall.

We think of Solomon's magnificent building projects and his lavish expenditure of wealth as in some way connected with his wisdom. They were more closely allied with his folly. For all of this money came by taxation. Up to a certain point it was the legitimate fruit of prosperity; beyond that, the tyranny of an oriental despot. Evidently the dissatisfaction of the people had reached an acute stage. They were upon the verge of insurrection.

To Rehoboam was given an opportunity to win the support of the people by mitigating the severity of his father's taxation. He refused to do so, and determined to pursue the course of an arbitrary despot. This decision made an opening for the demagogue Jeroboam. There was a successful revolt. Rehoboam's proud boasting was turned into cowardly flight to the stronghold of his capital. Ten of the twelve tribes fell away from him. The nation was divided forever. So profoundly may the foolish act of a little man in a great place affect the destiny of nations.

Perhaps it was better that the nation should divide. God's plan did not contemplate the building up, under his protectorate, of a great world power which should use his favor to make itself great among the nations. Israel's mission was religious, not political, and as long as the kingdom endured it was necessary to fight against the tendency to subordinate religious to political ends. In fact, that was doubtless the fundamental objection to the establishment of the monarchy, as expressed by Samuel. It was a great part of the message of the prophets to protest against the current over-emphasis on political and material greatness, and to assure the people that the fulfillment of God's purposes did not depend upon Israel's becoming a strong world power or even upon maintaining political dependence. The division of the kingdom was the first of a long series of events which pruned back the political growth of Israel that her religious life might have opportunity to develop.

### BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children who would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 183, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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## Christian Endeavor.

By H. A. Denton,

July 3.

WAYS OF CONSECRATING OURSELVES TO OUR COUNTRY.—Rom. 13:1-7; 1 Pet. 2:13-17.

### For the Leader.

Our topic for to-night is one in which every one can take a lively interest. We are within one day of the great day of our nation. The anniversary of that memorable event in our national history, the declaration of independence, is at hand again. If there is anyone in this community who will not rejoice in this day, yea, more, if there is one in all the land who can find no pleasure in the thought that is now uppermost in our minds, let him not get under the cloak of religion. Let him not try to hide under the leaves of holy writ. The texts of the scripture readings are plain upon the matter of Christians being partakers in the affairs of the civil government. It is, according to these scriptures, not only a privilege, an opportunity, but a duty. It is not left to us to say, but we are told that we must render to each his due. Let the study of this meeting bring out all that may be reasonably expected of such a topic.

### For the Members.

1. Someone has said that our country is made up of all the good causes and good people in it. So, then, any service done to any of these is done to our country. It is as Jesus said in his description of the judgment, "Inasmuch as ye did it unto one of the least of these, ye did it unto me," we serve our country in a very practical way. If anyone is not willing to render service in this way, his debt to his country will never be paid. The great occasions, the times of dress parade, the days of talking and speech-making are the favorite days of many. When the days for the actual doing of things come they are off. But such must not be our way, if we are meaning to do what we can for our country.

2. If we are to study how best to consecrate ourselves to the good of our country we must have a thorough knowledge of it. And in this there is great joy. What a fascinating story it is! No country has a more interesting history. It has all the minor features that make a history cling to the memory. It has its stories of heroism. It has its tales of privation. Its wars in the interest of humanity are not without interest. Its resources are wonderful. Take its minerals, its lumber interests, its grain fields, its fruits, its factories, its great mountains, its navigable rivers, its scenery, its commerce, its peoples from every nation under heaven—is there not room in this field of study for the most stolid and stupid?

3. There can be no consecration of ourselves to our country without reverence for the same. Who will consecrate himself to the good of any country if he have not the love of that country at the bottom of his heart? Patriotism is but another name for love of country. There is no place for anarchy in the Christian view. Everyone must be a loyal citizen. And why should it not be so? This is our native land, or else it is our land by adoption. Here we have the blessings of a free country. The tone is Christian. The institutions are built upon the Christian conception of the world, of the church, of God. One may go wrong here, but he does so of his own accord. Everything in the genius of the government favors the Christian course of life. Let us love this our country.

4. But we should not be lured into the belief that the matter of serving our country ends in sentiment. Work is called for. A free country cannot long endure without the faithful work of its Christian citizens. Eternal vigilance is the price of liberty, we have long heard, and we should remember that ceaseless toil in the interest of the right is the price we must pay for the perpetuation of a great and good country like our own. The ballot is the matter of first importance with us. And yet it is surprising how many do not

care to exercise this sacred privilege. And some even take ground in the name of religion against the exercise of the elective franchise. All who have the right should exercise it. It is the only effective means with us of correcting things that get wrong in our government. Vote. Vote early. Vote as you pray.

### Quiet Hour Thought.

Oh, Lord, have I really seriously considered the question of how I can best serve my country?

### DAILY READINGS.

M. By more prayer. Psa. 122:6-9  
T. By more love. Psa. 137:1-6  
W. By denouncing wrongs. Isa. 62:1-7  
T. By building up waste places. Isa. 58:9-12  
F. By a hopeful spirit. Isa. 66:8-13  
S. Our country's Christ. 1 Cor. 15:24-28  
S. Ways of consecrating ourselves to our country. Rom. 13:1-7

## Midweek Prayer-Meeting.

June 29, 1904.

### PATRIOTISM AND RELIGION.

When our garners are full, affording all manner of store:

And our sheep bring forth thousands and ten thousands in our fields;

When our oxen are well laden:

When there is no breaking in, and no going forth,

And no outcry in our street;

Happy is the people that is in such a case:

Yea, happy is the people, whose God is the Lord.—Psalm 144:13-15.

This topic is suggested in view of the approaching anniversary of our nation's birth, the Fourth of July. It unites together what should never be separated, patriotism and religion.

*Material Prosperity.* The psalmist describes, in the verses quoted above, a country blessed with abundant harvests, having full garners and meadows clothed with flocks of sheep. Surely our country has been blessed with material prosperity above many if not all of the other nations of the world. Our soil, our climate, our mineral wealth and our series of abundant harvests have made our country the abode of plenty. This is only the basis, however, for real greatness.

*Political Freedom.* A condition of peace and of political prosperity is indicated by the psalmist when he says, "When there is no breaking in, and no going forth;" that is, no attacks from without and no sallying forth to meet such attacks. "And no outcry in our streets;" no sudden alarms. Thanks to the fathers of the revolution who, under God, achieved our national independence, we are in a large measure free from the entanglements and ambitious schemes of old-world powers, and are left free to carry forward our own national plans and ideals, not in selfish disregard of the welfare of other nations, but interposing only where we may extend the blessings of peace and political freedom which we ourselves enjoy. Our free school system, our separation of church and state, with the consequent religious freedom thereby secured, constitute our strongest defence against foes from without and from within. Upon the intelligence and virtue of our people, more than upon our army and navy, our forts and arsenals, do we rely for the perpetuation, and transmission to other generations, of the priceless heritage of freedom which we enjoy.

*Basis of Civil and Religious Liberty.* "Happy is the people whose God is the Lord." The passage clearly teaches that the source of all permanent national peace and prosperity, is the recognition of God and obedience to his laws. This is not only the affirmation of holy writ, but is the lesson taught by the history of the world. Nations can stand permanently only as they stand in righteousness. When they pervert justice, oppress the people, heed not the cries of the poor and needy, and cease to execute righteousness in the earth,

they cease to be of service to God and to humanity, and soon pass out of existence. If there are some exceptions to this rule, God's justice is only delayed that he may execute it more perfectly when the cup of iniquity of such nations is full.

*God's Hand in Our National History.* "He hath [not dealt so with any nation]" (Psalm 147:20). From the very beginning of our history in this continent, it is easy to trace the guiding hand of divine Providence. It is evident that it was the divine purpose to plant here on this continent, between the two mighty oceans and the lakes of the north and the gulf of the south, a free republic in which the rights of man should be sacred, where equality of opportunities should be enjoyed, and where religion should have free course to run and be glorified. And this not for the benefit alone of those who should dwell beneath the flag of such a nation, but for the benefit of the whole world, that others catching the inspiration of our example might be led on to larger measures of freedom in matters both civil and religious. Such has been the influence of this nation upon the world. They are the best patriots, and serve their country best, who seek to promote intelligence and righteousness, and a reverent regard for God and for religion, in all our homes and schools, in all our halls of legislation, and in all our social and industrial life.

*Prayer.* Almighty God, we thank thee for this nation which thou hast established here in the western world for the accomplishment of thy great purposes for men. We pray for its peace and its purity. We pray for the president of the United States, for his cabinet, for congress, for governors of states and state legislatures, and for all who are in authority, that they may lead righteous and godly lives, and so conduct the affairs of state and nation that the blessings of freedom which we enjoy may be transmitted unimpaired to those who shall come after us.

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## Our Budget

—"The work starts off nicely at Maryville."  
"H. A. DENTON."

—The Scoville meeting at Moberly, Mo., resulted in 123 additions.

—Z. T. Sweeney and family are "doing" the World's Fair this week.

—J. Murray Taylor preached the dedicatory sermon in the beautiful house of worship at Vienna, Va.

—Last week the Foreign society received a gift of \$100 on the annuity plan from a friend in California.

—"A Life Purpose" was the title of J. H. Smart's baccalaureate sermon for the Danville high school.

—The ladies of the Maccabees attended in a body to hear J. D. Hull, of Parkersburg, W. Va., last Lord's day.

—The membership at Oaktown, Ind., writes Willis N. Cunningham, will either remodel or build a new church this year.

—G. F. Bradford, pastor at Eureka, Kan., preached the I. O. O. F. memorial sermon in the Christian church at that place.

—Christian university at Canton, Mo., is aiming to endow with \$25,000 the Bible department in honor of D. R. Dungan.

—The churches at Sedalia have agreed to hold a union meeting in a tent that will seat 3,000 people. A noted Philadelphia evangelist will lead.

—The contract has just been awarded for the new \$45,000 Christian church at Kokomo, Ind., to replace the edifice that was burned some months ago.

—The dedication of the Christian church at La Monte, Mo., will be celebrated on July 3. L. L. Carpenter will be the preacher. J. H. Rhodes is the pastor.

—J. C. Coggins, of Black Mountain college, North Carolina, recently delivered the baccalaureate addresses at Kenley academy and the Pantego high school.

—Paul E. Wright reports that the churches at Mt. Sterling and Cantril, Iowa, have given the largest offering this year that they have ever taken on children's day.

—L. A. Chapman closed his work at Grand Valley, Ont., last Lord's day and begins at Mechanicsburg, Ill., on June 26. Clark Braden succeeds him at Grand Valley.

—Sixty additions have been reported up to the end of the fourth week in the meeting at Perryopolis, Pa., where R. A. Omer is the evangelist and J. M. Bell is the pastor.

—The Religious education association will hold a meeting at the hall of congresses, World's Fair, Wednesday night, June 29, in connection with the National education association. All are invited to attend.

—The work of the Central church at Columbus, Ind., is prospering under the leadership of W. R. Jinnett. The pastor has been very busy for the past few weeks delivering special addresses in and about his home town.

—For the week ending June 15 the receipts for foreign missions from the Sunday-schools amounted to \$9,118.47, a gain of \$313.38 over the corresponding time last year. There was also a gain of 90 contributing Sunday-schools.

—The children's day offering of High street Sunday-school, Akron, Ohio, was \$500. John G. Slayter's Bible-class gave \$143 of that amount. The combined offering of the church and Sunday-school will be at least \$1,250.

—R. E. Stevens has resigned at Port Williams, N. S., after a five years' pastorate, to accept a call from the church in Gas City, Ind. He has already begun his new work, but Port Williams has not yet selected its preacher.

—It was not \$208 which the Hopkinsville Christian church Sunday-school raised May 29, but its offering was \$290. That is still better, and we congratulate its up-to-date superintendent, Thos. W. Long, for this splendid result.

—G. M. Knox, of Bertram, Texas, was a pleasant visitor at the office of the CHRISTIAN-EVANGELIST last week.

—We very much regret the illness of Bro. D. Munro, which has necessitated his relinquishing the corresponding secretaryship of the Michigan state work. Bro. C. M. Keene has been selected to serve in that capacity for a time.

—The Christian church at Tuscola, Ill., was attended by the Knights of Pythias in a body. "The World's Need" was the subject of the memorial sermon by Bro. J. T. Davis, which, according to the local papers, was much enjoyed by the visitors.

—One of our correspondents, in sending an account of the work in his congregation, reports most of the members as in "cold storage." Cold storage is all right at this time of the year for provisions, but it ought not to apply to Christian effort.

—The national Christian Bible-school association will hold its summer convention at Lake Maxinkuckee assembly Aug. 11-14. Anyone desiring programs or other information write the secretary, Chas. M. Fillmore, Cincinnati, Ohio, Station P.

—Martin L. Pierce and wife are spending the summer at Winona lake. He is preaching for the churches at Waterloo and Ashley, where he expects to locate regular pastors before returning to his school work in the school of evangelists in the fall.

—Harry G. Hill, secretary of the Education society, spoke at Columbus, Ind., last Lord's day. He reports that the interest in all the colleges is growing, and that the brotherhood will reap the fruits of this sowing. Brother Hill's time is fully taken up until the first of July.

—The state Endeavor convention is to be held in St. Louis, at the Second Baptist church, corner Beaumont and Locust streets, from Thursday of this week until the following Tuesday. Bro. A. McLean, of Cincinnati, is announced to give an address Thursday evening.

—George L. Snively, of our Benevolent association, is to dedicate the new church in Pittsburg, Pa., of which J. D. Dabney is pastor, on the last Sunday in the month. Three services will be held during the day and a courteous invitation is extended to all Disciples near the city to attend.

—The San Marcos river camp-meeting, Texas, will commence on June 24. Perhaps never before in the history of the Christian church in Texas have such arrangements been made for a great meeting. B. B. Sanders, of Austin, and R. R. Hamlin, of Ft. Worth, are to be the preachers.

—The church at Baton Rouge, La., was dedicated June 19. We have not yet received a report of the proceedings, but from the expectations and announcements beforehand, we are sure they were enthusiastic and that our cause has gained very materially by Brother Haddock's devotion at this place.

—"Consecration week" is being observed more and more. The Irving Park church of Chicago, has just had one of these quiet periods. John R. Ewers, of the University of Chicago, who is also acting as pastor of the church, preached for five nights during the week. As a result there were 13 additions to the congregation.

—J. F. Stone will close his work with the First church, Findlay, Ohio, June 26. He has not yet decided where he will locate. During the past year he has delivered 112 sermons, and there have been 53 additions to the church. Brother Stone has made a point of distributing tracts and literature and has put out over 6,000 copies.

—Judge Durham, of Irvington, Cal., writes: "We are sorry we cannot come to your big show, but the California exhibit will make some of the doubters open their eyes." People have been opening their eyes a good while over the things they have heard about California, and no doubt this exhibit in the World's Fair will get them pretty wide open, so much so that several of us are going out to California in the autumn of 1905 to see whether these things be so.

—G. F. Assiter, referring to the resignation of J. N. Scholes from the Island, Wheeling, W. Va., church, says that he is able to voice the sentiment of the entire Christian community which is one of deep regret at Brother Scholes' resignation. Tempting offers from churches seeking an able pastor are apparently not moving him from his resolve to enter the evangelistic field.

—It is planned that F. M. Rains and wife shall visit England, Denmark and Norway this summer to look into the work in these countries. They will sail from New York July 2 and expect to be gone about six weeks. The executive committee feels that it is a good thing to keep in touch with the churches that receive aid from the society.

—Leander Lane, of South Omaha, Neb., delivered the memorial address at Laurel Hill cemetery, which has since been published by the request of the veterans' and woman's relief corps. It has received high praise in the local press. The new church building there will be begun this week. Brother Lane will spend his vacation at Santa Cruz, Cal.

—We wish we could receive more news information like that conveyed in Bro. Hawkins' Maryland letter. The kind of news that is valuable concerns itself with the struggles and the successes of a church. Why do not more of you preachers and correspondents take Ian Maclaren or Ralph Connor as examples and paint and picture the occurrences in your church life, not merely record them?

—There has been no increase in the missionary force in China for ten years. Since the Boxer troubles the country is open as never before and China is asking that the force be doubled at once. The war in the east is making Japan more accessible than ever. The sympathies of the American people and of the English people are proving most helpful to the cause of missions in the sunrise kingdom.

—J. C. Hanna reports that the statement we received from a correspondent about his having been called to the church at Pawnee, Okla., is a mistake. He received a call to Ripley and Quay, Okla., but did not accept. He is now ready to locate with some church in southern Iowa, Missouri, or Illinois, being compelled to make the change by reason of the health of his wife. He may be addressed at box 466, Laurens, Iowa.

—Prof. C. L. Loos spent several days in the city last week, having come over to serve as witness in a suit. He availed himself of the opportunity while here of seeing a good deal of the World's Fair. He is in his 81st year, but is about the youngest man for his age we know of. It is beautiful to grow old thus, walking in the sunlight of an eternal youth. He goes in a few days to Orchard Lake, near Detroit, Mich., where he spends his summers.

—The last Sunday that S. D. Dutcher preached in Oklahoma City, prior to returning to Omaha, Neb., there were three added by obedience. More than \$650 was raised on the debt on the new church. The debt is now reduced to less than \$5,000. The congregation can pay it off at any time it becomes necessary. This is now one of our good churches. It ought to stop sampling preachers, though, and call a good man and not let the work drag for one day.

—Bro. and Sister A. C. Rankin, of Adelaide, Australia, are visiting America and have taken in the World's Fair. We had the pleasure of hearing Brother Rankin preach at the Central church on Lord's day. He is atypical Australian, which means that he has a great deal of the English in his manner and speech, and is one of the more progressive of our Australian brethren. Brother Rankin is wide-awake and means to learn all he can from his visit to America and Great Britain, where he will go next. He is writing some letters for several Australian daily papers. He reports the work amongst our churches in his country as very promising and wishes that some of our strong American preachers could make a tour of that great southern land in the interest of advancing our cause there. Brother Rankin was at the Bible college, Lexington, Ky., some sixteen years ago.



—The following card reaches us just as we go to press. Brother Dungan and family will have the sympathy of the entire brotherhood. Sister Dungan was widely known and greatly beloved for her good works.

"My wife died in this city this afternoon at three o'clock. She has been a faithful servant of Christ for 50 years. She has been here three weeks to-day for treatment. She was the mother of eight children, six of whom are living. Two sons and a son-in-law are in the ministry. Her work was done and well done. Quincy, Ill., June 20. D. R. DUNGAN."

—The newly organized church in south Chicago is giving evidence of great promise. R. L. Wilson preached the union memorial sermon recently from the standpoint of the son of a southern veteran. His sermon was so well received that the G. A. R. host will attend the services in a body next Sunday night. There are now forty members in the church and additions are being received at nearly every service. We rejoice with Brother Wilson that his new field of work is so promising.

—The ministers of the Christian church seem to be in great demand as preachers of memorial, baccalaureate and other special sermons. We fear that in another year we shall either be compelled to take it for granted that this is a part of their regular avocation and so common that it is hardly worth recording in print, or else start a special column for this class of news item. It speaks well for our ministers that so many of them are signaled out for these occasions.

—J. M. Rudy, of Sedalia, has just been visiting his former church at California, Mo., where he preached to a crowded house on the subject, "The Greatest Question of the Day." Brother Vance reports that it was a masterly, logical and convincing plea for the union of God's people. Brother Vance further intimates that Brother Rudy is contemplating a tour of the churches in Missouri. Should he so decide, no doubt very many churches visited by him would be greatly strengthened.

—On Sept. 21 there will sail from San Francisco the steamship "Korea," bearing 15 of our own foreign missionaries, 10 of whom will be going out to China and the other five to Japan. These all go under the auspices of the Foreign Christian missionary society, some of them returning to their fields of labor, but most of them going out for the first time to consecrate their gifts and education to the cause of world-wide evangelism. This is the largest number of missionaries we have ever sent out at one time.

—Already eleven new missionaries have been appointed by the Foreign society, which began the year with the expectation of sending out twelve new missionaries and raising \$250,000. All these are urgently needed, and perhaps two or three more will be appointed. If the society could send twice as many the needs would not all be supplied. It should not be forgotten that every new missionary sent out causes a permanent increase in expenditures. On this account the \$250,000, suggested at the beginning of the year, should be raised before the last day of September.

—George A. Miller, of Covington, Ky., has returned from his oriental trip. He reports that owing to the excellent work of the First church, led by Milo Atkinson, who was minister during his four and a half months' absence, he found the work in better condition than when he left it. Brother Atkinson is a young man of much promise and Brother Miller thinks that the church that secures his services will be very fortunate. Last Lord's day there were 390 in the Sunday-school, and the audience filled the auditorium even after extra benches and chairs had been provided. Brother Miller begins his eleventh year's ministry with this church under the most favorable conditions.

—Pres. B. A. Jenkins, of Kentucky university, together with Professors Milligan and Willis of the same institution, were in the city a few days last week putting in place the exhibit of Kentucky university, which, by the way, is one of the most imposing in our pavilion. Christian college, Columbia, also has

a very excellent exhibit. Some other school exhibits have been received, but have not yet been put in place. All our colleges should be represented in this building. There is a constant stream of visitors to it from the time it is opened in the morning until it is closed in the evening, and it keeps the young ladies in charge busy answering questions, handing out tracts and pointing out interesting features in the various exhibits.

—One of the pleasant parts of the dedication of the World's Fair building was the presence on that occasion of Frank G. Tyrrell, who has just had a very serious and, indeed, dangerous illness. Brother Tyrrell ought not to have been present, but could not withstand the temptation to be with his brethren on such an occasion. On the following Sunday he listened to Brother Zach Sweeney preach in the Mt. Cabanne pulpit and himself officiated at the Lord's table. Brother Tyrrell and family have left for Colorado where he will spend a little time at Fort Collins to recuperate before he enters upon the chautauqua work, which will occupy him during the summer, if his health permit.

—During J. E. Lynn's six years' pastorate at Springfield, Ill., he received into the churches there 775 people: 381 by baptism and 394 by letter and otherwise. \$49,000 was raised for all purposes; \$7,581 being for missions. At the farewell reception a great many testimonials were given by a number of prominent church workers in the city concerning Mr. Lynn's work in Springfield. The church presented Mr. and Mrs. Lynn with a handsome clock, and the ministerial association of the city expressed its esteem by a two-volume edition of Gen. Hoar's Autobiography. Brother Lynn began his ministry at Warren, Ohio, with an overflowing house. A roll call day of the membership of the church has been arranged for the second Sunday in July.

—The Editor, who went down early to the state convention at Carrollton, Mo., reports by telegram that the woman's convention was a great success. Mrs. Atkinson's presence and address were greatly appreciated. The same officers as last year were elected: President, Mrs. M. M. Goode, St. Joseph; vice-president, Mrs. S. E. Lampton, Bowling Green; recording secretary, Mrs. H. A. Denton, Maryville; corresponding secretary, Mrs. L. G. Bantz, St. Louis; treasurer, Mrs. J. P. Pinkerton, Kansas City. Several preachers were present on Lord's day and all the pulpits were filled by representatives of the Christian church. Great audiences attended each service. The large auditorium, at which the communion service was celebrated, was packed. The Endeavorers have been holding an enthusiastic session, and constant accessions to the delegates present are being made. Everything points to a good convention as we go to press.

### Ministerial Exchange.

The church at Port Williams, Nova Scotia, is looking for a good preacher to succeed Brother Stevens.

Any church desiring pulpit supply or planning to locate a graduate preacher should address the Ministerial Association, Hiram College, Hiram, Ohio.

The church at Milton, Oregon (a town of 1,200, eleven miles from Walla Walla), desires a preacher. The church has 175 members and is free from debt. Address J. W. Stone.

Thomas J. Easterwood would like to hear from points in the south, especially Indian Territory, Oklahoma or Texas, wanting revival meetings. Address at Burton, Kan.

Thos. J. Thompson is now located at Carthage, Ill., preaching for nearby churches and doing evangelistic work. He can be had for one or two meetings on short notice. Address box 102, Carthage, Ill.

N. G. Buckley, pastor of the Wallace St. church, Chicago, has been granted a vacation for July and August, and offers his services to hold a meeting, for the free will offering, for any church within 75 miles of Cairo, Ill., No. 556 116th street, Chicago.

### Financial Statement of World's Fair Pavilion.

Previously acknowledged.....	\$3,212 58
G. L. Reeves, Columbus, Ind.....	10 00
Katherine Irwin, " ".....	3 00
Carrie E. DeBoos, " ".....	2 00
W. B. Treadway, " ".....	1 00
W. D. Burk, " ".....	50
Brother Stuckey, " ".....	25
Wm. F. Schowe, " ".....	50
On pledge of Z. T. Sweeney.....	
Agnes Tawney, Blakesburg, Iowa.....	1 00
John Burns, St. Louis (pledge at dedication).....	5 00
Mrs. Mattie Rice, Edgerton, Mo.....	1 00
J. M. Pickens for S. S. and Christian mission society, Vermont Ave., Washington, D. C.....	5 00
O. A. Bartholomew, Hammett Place, St. Louis (pledge).....	10 00
Esther Insko, Deer River, Minn.....	75
H. F. Davis, St. Louis (pledge at dedication).....	5 00
J. F. Hogan, Hill City, Kan.....	2 00
Dr. Wm. Nifong, St. Louis (pledge at dedication).....	5 00
Dr. John T. Larew, St. Louis (pledge at dedication).....	5 00
Hon. Champ Clark, Washington, D. C.....	2 00
	\$3,271 58

Leaving about \$778 still to be raised to complete the cost of building.

### California Colonies.

We call attention of our readers to the advertisement of Brother J. P. Dargitz in this issue of the CHRISTIAN-EVANGELIST. Bro. Dargitz is making a commendable effort to locate members of the church of Christ who emigrate to California on good land and near together, so that their lives and efforts may be more effective in behalf of the current reformation, and that they may be more contented and prosperous. He is corresponding secretary of the state missionary board of California, but this enterprise is on his own individual responsibility. He is well known and of good reputation. Write to him and he will give you full details of the colony plans.

### Northern California Convention.

The missionary convention of northern California will be held at Santa Cruz, beginning July 18 and continuing until July 31. Thursday, July 21, will be missionary day, at which time the Foreign mission society will be represented by some able men, whom they will select: the Home society, by R. P. Shepperd, of Pomona, Cal.; American Christian education, by Dean Hiram Van Kirk; Church extension, by W. F. Richardson, Kansas City, Mo.; National benevolent association, Geo. L. Snively, St. Louis, Mo. This will be the great day of the convention. It will be filled with missionary zeal and instruction. None can afford to miss it. Brethren, meet us at this great feast of good things. A. C. McKEEVER.

## WISDOM

will dictate to our readers, who expect to visit the

## World's Fair

the advisability of securing good, comfortable lodgings in desirable locations among

### OUR PEOPLE

by consulting the want column of THE CHRISTIAN-EVANGELIST and making reservations in advance.



# News From Many Fields

## Maryland, Delaware and the District of Columbia.

Our missionary district includes the above territory and a few churches in adjoining states, viz.: Martinsburg, Va., Antioch at Vienna, Va., and Waynesboro and Fairfield in Pennsylvania. There were two houses of worship dedicated in our territory June 12, the one at Lansdowne, Md., about five miles from Baltimore, the other at Antioch, near Vienna, Va. The former church is a frame building with brick basement. It is 561 1-2x32 feet; actual cost \$3,200, though the value is counted greater. The first story has Sunday-school rooms, with main room, primary and Bible-class rooms, robing rooms and a kitchen. There are two towers on the front; one has the entrance. From the door a short stairway leads down to the Sunday-school room, another up to the auditorium. In the opposite tower is the study, and between the two the pulpit, with baptistery in the rear, sliding doors separating it from the pulpit. The floor rises toward the rear, and the pews are circular. There is no waste room in the building.

This church has a history. About five years ago Bro. J. B. DeHoff, one of our preachers in Maryland, moved to Lansdowne. The M. E. church did not have preaching all the time, and they invited him frequently to preach, which he did, telling them he took the Bible only as his guide. They became interested, and after a time W. J. Wright assisted him in a meeting, and a church was organized, as Christians only. One M. E. brother held a mortgage on the meeting house for \$1,500. As about all the congregation had gone with the new movement they used the church, but the conference contended for it, and was awarded the building, but must pay the mortgage with interest. Brother Hull put this and more into a new building, and at the dedication presented a deed for the church and two lots to the trustees of the Christian church. He is an enthusiastic Grand Army man, and a peculiar feature of the deed is it provides that the second Lord's day in May each year is set apart as a day in which services are to be held for the G. A. R. Representatives of the G. A. R. of Maryland were present and accepted this day as theirs. Other orders attended some of the services of the day. There was a debt of about \$700 for the furnishings. About \$500 was raised. W. J. Wright preached the sermon. Other preaching brethren from Baltimore participated in the afternoon. The writer assisted in the morning and then moved on to Vienna, Va., for the service at night. This Antioch church is a neat frame building 48x30 feet, with a tower at one corner, the vestibule within the building. On one side of the pulpit is the choir box, and the other a library, and in the rear space for a baptistery and robing rooms in the future. The ceiling is neatly wainscoted, and it is furnished with good pews. It is a great credit to the sacrifices of Bro. J. T. Watson, the minister who worked with his hands and preached, and to the other members who so ably assisted.

Hereby hangs another story. Efforts were made a few years ago to establish a church in the village of Vienna, but the work was soon disbanded. Near where the new church now stands, an M. P. church stood until last August. Some of the members had been expelled by an eccentric pastor and a part of the flock. Others withdrew. They started a Sunday school in a school house. Concluding they were no longer Methodists, they decided to call it a Christian school. Bro. Joel Grayson, a valued employe in the document room at the capitol in Washington, and his family joined with them, having been members of the original movement at Vienna. Brother Grayson last summer drove a hundred miles to a convention in Virginia to seek a preacher. J. T. Watson came Aug. 26. The night before lightning struck and burned the M. P. church. A meeting was begun in the

school house and, outgrowing it, they went to the grove, and when it became too cool, stopped. Eighteen were baptized, 15 of them from the M. P. church. A church was organized with 35 members; 10 have since been added. Bro. J. A. Dyer, one of the members, put a double door between two rooms, and had "the church in his house" until the new building was ready. C. C. Dyer gave the lot. The corner stone was laid on Thanksgiving day, 1903. The new church was dedicated June 12, 1904, amid great rejoicing.

J. Murray Taylor, of Washington, preached the sermon in the afternoon. E. B. Bagby did the soliciting, and \$1,000 was provided for. J. D. Hamaker, of Strausburg, Va., preached morning and night.

The church at Downsville, Md., W. S. Hoyer minister, had a rally day and roll call on June 12. There was a large attendance; three accessions, and \$28 raised for the American Christian missionary society. The largest amount raised before for that purpose was about \$9.

J. A. HOPKINS.

## Southern California.

L. C. Haulman has been called to the pastorate of the church at Oxnard. He is already on the field at work.

The church at Covina, J. W. Utter, pastor, has entered upon a new era of prosperity and service since the dedication of their new building. They have planted the cause in a mission at El Monte.

A. B. Markle, minister at Anaheim, will visit the World's Fair in September and attend the great convention of Disciples at St. Louis in October.

J. S. West has been called to serve as minister at Ontario for another year. His work prospers.

Reports at the monthly preachers' meeting indicate that most of our churches took the offering for home missions.

R. P. Shepherd has his heart set on leading the Pomona church to the "living link" line in foreign missions this year. The March offering was \$168, children's day offering was \$210, leaving \$122 yet to raise before the goal is reached. This is already a fine record in an off year in the orange tree state.

L. O. Newcomer's fifteen months' ministry at Glendora has been greatly blessed. One hundred and twelve persons have been added to the membership and the church has developed wonderfully in all good works.

The Lord is adding daily to the number of Disciples at Boyle Heights. J. P. McKnight is preaching each night in a tent, and 22 have been added in two weeks. Arrangements have been perfected that insure the success of this new church in southeast Los Angeles.

W. H. Martin reports the Santa Barbara church as having recently added improvements to its building amounting to \$40. An auxiliary to C. W. B. M. has been organized. They send an omnibus to the suburbs and gather in the children to their Sunday school. Recently a most capable preacher in good standing among the Baptists, a Mexican by birth, allied himself with the Disciples under the ministry of Bro. Martin. This man should immediately be put to work among his people.

We have to chronicle the death of one of our most efficient pastors, John Richard Shie, recently of San Bernardino. Your obituary columns have given some particulars of him. F. M. Dowling preached the sermon, interment taking place at beautiful Evergreen cemetery. Almost all of our ministers were present to express their heartfelt sympathy with the bereaved family.

The corner stone of the new \$10,000 building at Long Beach has been laid with appropriate ceremonies. W. T. Kendrick, of Los Angeles, made the address. The building committee expect to dedicate during the August convention.

W. G. Conley, who serves the church at Redlands, has been granted a vacation of two months, with salary, and supply provided. He

will take a trip east during September and October. A princely way to treat a pastor! But then Redlands is an ideal church, and her beloved pastor a princely man.

The annual convention of the Christian churches in southern California will be held at Long Beach, August 11-21. W. F. Richardson, of Kansas City, Mo., and Mrs. Louise Kelley, of Emporia, Kan., will be among those who from outside the state will be present to add interest to the meetings. The splendid talent in our own churches—and the church has no better anywhere—will be freely used. Prof. Rugby, of Pasadena, will conduct the music.

GRANT K. LEWIS.

## Virginia.

C. R. Sine, of Duluth, Minnesota, has accepted a call to Charlottesville and will begin his labors there July 17. This is a good church and should accomplish much under the leadership of Brother Sine.

W. H. Book recently held a short meeting at Blackstone, a college town with 2,500 inhabitants, which resulted in the organization of a congregation with 31 members. R. H. Jones is the competent pastor of this young church.

H. D. Coffey, under the direction of the V. C. M. S., has just closed a meeting at Pemberton with 60 accessions, more than 40 of them by baptism.

C. O. Woodward held a short meeting with Wm. Phillips at Fredericksburg. There were ten accessions.

W. J. Wright is expected to attend district conventions in Virginia in July and August.

F. G. Linkons has recently begun evangelizing in New River district under the direction of the V. C. M. S. His first meeting was held at Alleghany, his home church. There were 19 accessions.

The month of July has been selected as the time for the special offering for Virginia missions this year. Every church is expected to take the offering. From the present outlook this will be the largest offering ever made to Virginia missions.

C. O. Woodward recently held a meeting at Fairmount, a suburb of Richmond, where Hugh Sublett is the effective and much loved pastor. Brother Woodward became hoarse and Brothers Haley and Atkins helped him out. There were 31 accessions.

The brethren at Bedford City have their Sunday-school room ready for service. The house will be completed later on.

A new house is just completed at Oak Grove church near Chatham. C. E. Elmore is pastor.

The new church at Park Place, a suburb of Norfolk, was dedicated the second Sunday in June by J. T. T. Hundley, pastor of the Norfolk church. This congregation has only 23 members, but in less than a year it has obtained a church house.

E. J. Willis, of Bristol, will hold a meeting for S. L. Jackson at Chilhowie in July.

Rappahannock and Sueyona are making love to G. A. Watson, of Middletown, Va. This would be a good match.

Seventh street Sunday-school raised \$577 children's day. We think that is the best in the south and east. C. T. Throckmorton is the wide-awake superintendent.

Marshall street Sunday-school has sent its check for \$40 for state missions, and says there is more coming. This is the best Sunday-school offering this year. W. J. Kimbrough is the superintendent and B. H. Melton is the pastor of the church.

Marshall street church, under the effective leadership of B. H. Melton, is planning for a new church. Brother Melton is one of the men who do things.

Roanoke, led by the consecrated W. G. Johnston, is out of debt for the first time in many years.

Seventh church has just given a reception to J. J. Haley and wife. A good time is reported. H. L. COMBS, Fin. Sec. V. C. M. S.



## Our Western Letter.

If you read the daily papers, and you certainly do, you have probably received an impression that the people in Colorado are passing through a genuine reign of terror. The reports that have gone out are lurid. You will make no mistake if you discount them at least from fifty to seventy-five per cent. The impression that lawlessness prevails in the centennial state is destitute of a substantial foundation. Life and property are as safe in this commonwealth as in any one of the five and forty states constituting the North American republic. The only apparent exception to the absolute correctness of this statement is in the Cripple Creek region. Nor are the disturbances and outrages in this small section of the state occasioned by bona fide citizens of Colorado, nor ought the real working man to be held responsible, in the last analysis, for the outrages which have, for a time, brought disgrace upon the fair fame of our commonwealth. There have been unrest, disorder and a degree of violence in the mining districts of the state for a year or more. But these constitute a small portion of Colorado. Mining is neither our most important nor most valuable industry. Our farms, gardens, orchards and vineyards are more valuable by millions of dollars than are our mines. Note well this fact. It is important. The disturbances in our mining camps have been gendered by men who are not citizens of the state and who have not a dollar invested in any kind of property. Nor are they working men. They are demagogues; they are agitators; they are interlopers; they are disturbers of the peace; they are breeders of strife; they are thoroughly selfish; they are shrewd and conscienceless. The Western Federation of Miners is socialistic and anarchistic. This is true of the leaders. There was no dissatisfaction among Cripple Creek miners when these marplots began their evil work. The eight hour day was established and had been for a long time. Wages were to the working men satisfactory. Five thousand men were at work under good sanitary conditions. Three thousand were members of the union; two thousand were non-union men. The conditions were as nearly ideal as can be found in such a place when the professional agitator began to get in his work.

I am writing with deliberation. I am measuring the significance of my words. Statements diametrically opposed to these you have read. My statements will probably be called in question. For these reasons I am placing words on paper with care.

The issue in Colorado is not between labor and capital. The issue is between the law-abiding and the lawless. The burning issue in the affected districts in Colorado is as to the right of men to work who are not members of a labor union. Governor Peabody has used the militia of the state to protect the working man—union and non-union. There is general agreement that the death of a dozen or more men the morning of June 6, by the explosion of a bomb under the platform of a railroad station when non-union miners were waiting for a train, was the work of the men of whom I have spoken. This is tacitly admitted even by the papers that apologize for lawlessness. It is said that at the present time life and property are more safe in the Cripple Creek region than for some time, which is probably true. The drastic measures that have been employed are bearing satisfactory fruit.

Denver, Col.

B. B. TYLER.

## Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. Cor. 6th & Olive Sts., St. Louis.

## Michigan Notes.

The state convention held at Adrian, June 6, 9, was one of the best of Michigan's many good conventions. Owing to the continued sickness of Bro. D. Munro, he was not able to be present, and this was the one shadow upon the otherwise happy gathering. Brother Munro has been compelled to give up his work as corresponding secretary, and this is a source of regret to many. The report of the work done under the direction of the state board during the past year was very inspiring.

The Adrian church, which so splendidly entertained the convention, is an illustration of Michigan's wonderful possibilities. Two years ago a little handful of Disciples were meeting in an upper room to break bread; now more than 100 members assemble in their own large, splendidly equipped church building, with a seating capacity of about 400. Brother Huntsman, who has led them in these splendid achievements, has resigned, to the regret of all, and will spend some time in Australia visiting his aged father and preaching the gospel. His successor has not yet been chosen.

The following officers were chosen for the coming year: President, W. B. Taylor, Ionia; vice-president, G. P. Coles, Ann Arbor; second vice-president, C. J. Tanner, Detroit; recording secretary, J. C. Muse, St. Louis; treasurer, H. B. Peck, Ionia; Y. P. S. C. E. superintendent, Brother Horn, Fremont; Sunday-school secretary, F. T. Porter, Belding. District managers: First district, E. A. Jennings; second district, C. M. Keene; third district, F. P. Arthur; fourth district, Mrs. Brown; fifth district, J. T. Greene; sixth district, J. S. Raum; seventh district, T. P. Ullom; eighth district, Brother Jefferies. From this board the following persons were chosen to serve as an executive committee: W. B. Taylor, F. P. Arthur, G. P. Coles, C. J. Tanner, and C. M. Keene. C. M. Keene was chosen to serve as corresponding secretary for a time.

It will be the policy of the board to sustain all work already begun, and reach out into new fields just as fast as funds will permit, and a special effort will be made to reduce the indebtedness that now confronts us.

V. H. Miller has located with the church at Petersburg. Benj. Merry has taken the work at Duplain. A Brother Johnson from Kimberlyn Heights is spending his summer vacation with the church at Decatur. Bro. C. O. Purdy, of Kimberlyn Heights, has accepted a call from Coats Grove and Sibewa, and is already on the field. A. S. Martin has accepted a call to a Chicago church. Bro. Will Bellamy, of Evansville, Ind., will locate with the Fifth avenue church, Grand Rapids. F. T. Porter will become the Ionia evangelist located at Belding, where W. H. Kindred has done a fine work during the past year. Two added by letter at Paw Paw, June 12. Let all communications concerning state work be sent to,

C. M. KEENE, Cor. Sec.

Paw Paw, Mich.

## For More Workers.

The missionaries in India appeal for more workers from the home land and set forth their needs as below:

1. The station at Hatta has been selected and suitable buildings erected and the work commenced under very promising circumstances; but by the necessity of the workers, being called upon to take the management of the orphanage in Damoh, the work has been left without a missionary. A missionary is therefore needed to go to Hatta.

2. A male medical missionary is needed to be manager of the orphanage at Damoh, that he may take over its work when Mr. and Mrs. Rioch return to America on furlough in 1906.

3. An educational missionary is needed for Bilaspur and one for Harda.

4. A new missionary is needed to open up the station of Kota, near Bilaspur.

5. Two new missionaries are urgently needed to enter into new fields adjoining our present stations.

6. A medical missionary is needed to take

up Dr. Drummond's work at the time of his return to America on furlough in 1905.

7. We need a carefully selected man to take the management of the manual training of the Damoh orphanage in 1906, when Mr. and Mrs. Rioch will return to America on furlough.

Our needs are imperative. The King's business requireth haste. To delay or refuse our request for these missionaries is to delay the kingdom of God, while souls walk in darkness and are outside the blessings of the gospel of Jesus Christ. We ask for these missionaries, because all of them are needed now, not in the distant future. If every worker for whom we appeal were present in India at the time of writing this appeal he would with difficulty be prepared to take the work of the posts to be made vacant by furloughs. We therefore appeal to the executive committee of the F. C. M. S. to help us accomplish victories which we know are possible, for we have witnessed them in stations where our work has been in progress a few years. May the Lord so guide you that this appeal may not be in vain.

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## Commencement Season, Drake University.

This season covered nine days, June 6 to 15. The weather was almost perfect. Looking back over these days it is almost impossible to see where anything could have been better done. An unusual tenderness pervaded the whole season, for little could be done without bringing to mind and heart the name of the founder of the university. No one went out of the way to mention the name of Bro. F. M. Drake, but the occasion often demanded it. His memory shed a tender luster over all these days.

In all departments there were 208 graduates. The college of law had 32. It held its exercises on the evening of June 7 and was addressed by Judge Smith McPherson. The dean of this college recently celebrated his eightieth anniversary, but on commencement day spoke like one good for twenty more years of service. Judge Cole, or Dean Cole, as we call him, is now supervising the erection of the new building for the college of law which is going up on the campus between science hall and the main building. The corner stone will be laid on June 20.

On June 9 the senior class of the Drake academy, consisting of 48 members, was addressed by Dr. J. Everest Cathell. This address was one of the best of the week. He also spoke for the Drake primary training school on June 13. One-fourth of this class, which is now the freshman class of '05, are also students of the college of the Bible.

On June 10 came the senior class exercises of the school of oratory under the direction of Professor Claude Davis. These exercises were in the form of a drama and were highly appreciated by the packed house. Professor Davis undertook a very hard task in succeeding Professor Ott two years ago, and has made a good record.

The baccalaureate sermon on June 12 was preached by Dr. J. H. Garrison, of St. Louis. He also spoke in the evening at the annual exercises of the college of the Bible. It was a great privilege to have Brother Garrison with us and to hear him on these occasions. His themes were very appropriate and well presented. All were sorry that he could not stay through the remainder of the commencement season. He returned home with hearty wishes from many for his welfare.

The college of the Bible is looking forward with much glad anticipation. One year from this time it should be in its new building, made possible by the last public act of Gen. F. M. Drake.

The enrollment in the college of the Bible this year has reached the total of 152. Of these none this year reached the degree of B. D. The demand for men by the home and foreign fields is so great that it is impossible to carry many preachers far enough for this degree. Next year Justin Brown and Charles Settemyer would have received it but the Foreign board has called and they leave us for work in China. The college of the Bible claims five of the postgraduate class, ten of the senior class, twenty-eight in the lower classes of the college of liberal arts and twelve in the senior class of the academy.

The school of Christian workers is the youngest department of our university work and is a continuation and enlargement of the pastoral helpers' school, lately under the care of A. M. Harvuot, of Cincinnati, Ohio. Our pioneer graduates from this department are Miss Edna Prutzman and Mrs. America Sea.

On June 13 Pastor Charles S. Medbury delivered the address for the seniors of the normal college. It is needless to say that this was a fine address. No man has the faculty of saying the right thing at the right time better developed than has Brother Medbury. He is in great demand for public occasions in Des Moines and in the state. In fact, he has a national reputation as a speaker of great force.

On June 14 came the president's reception to the graduates, alumni and trustees. This is always a happy affair, and this year was more so than ever. In the evening a great audience listened to the musical program by

the conservatory of music. Dean Frederic Howard is on the ocean en route for Europe, where he, with Mr. Saylor, will spend the season chiefly in the German and French musical worlds. In his absence this program was under the direction of Miss Lois Adler. I am not competent to adequately comment upon the exercises of this evening. It was all that the best judges could ask. The conservatory building was dedicated last fall, and the first year of work in it has been very gratifying. There were twelve graduates and an enrollment of 369. We fear that the new building will have to be supplemented by another very soon. One of the great things which Chancellor Craig did for Drake university was the discovery of Dean Howard and Miss Adler. Chancellor Craig laid the foundation for one of the greatest conservatories of music in the west. Their building was the gift of General Drake. Many friends of the university will be glad to know that Dean Howard will have charge of the music in University place church for the coming year.

The board of trustees met on June 15. Their annual dinner was served in the home of Pres. Hill M. Bell. Everyone speaks of the meeting as one of the most harmonious and important meetings of recent years. Since the departure of Governor Drake, who was its president for many years, every member feels a greater measure of responsibility, and this fact was manifest in this meeting. In the absence of President Sawyer, of Centerville, J. H. Stockham presided. The debt of the university now unprovided for is probably smaller than it has been for five or ten years.

The senior class gained no little fame for their presentation of the drama, "Much Ado About Nothing." Professor Smith, who trained them, received many compliments for his splendid work. I cannot say all of this entertainment that it deserves.

Two hundred and eight persons received their diplomas on graduation day. It was a great day. President Bell presided. Dr. Edwin Earle Sparks, of Chicago, gave an address that will long be remembered and

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ranked with the very best ever heard on Drake commencement occasions. The weather was matchless and the alumni banquet at the Savery hotel was a fitting close of the day and of the commencement season. Nearly two hundred sat down at the tables. Pastor Frank L. Moffett, of Centerville, was toastmaster. He very happily introduced the following persons, who ably and wittily responded: Sumner Siberell, A. B., '87; Kate S. Harpel, M. D., '02; Judge James A. Howe, LL.B., '89; Blanche W. Pinkerton, A. B., '04, and Pres. Hill M. Bell, A. B., '90.

The college of medicine sent out a class of thirteen, and has closed its first year in its new building. Dean Fairchild is continually strengthening this college. The dental college sent out nine graduates, the college of pharmacy had twenty-two graduates, and the business department had twenty-five. Honorary degrees were conferred upon John B. White, of Adel, Ia., and upon Pres. A. B. Storms, of Ames agricultural college.

It is now two years since Chancellor Craig left us, and Pres. Hill M. Bell took charge. President Bell has demonstrated that he is a worthy successor of his able predecessor. He has maintained and increased the attendance; he has successfully piloted the university more than half way through its great era of new buildings; he has put the university upon the most economical basis it has known for some time, and not many years should elapse until deficits should become unknown; he has shown himself a master of detail and a leader among men, he has the respect of the student body and the warm support of the faculties. His friends have good reason to congratulate him, and the university has in him and the board of directors hope of a great future. ALFRED M. HAGGARD.

## The Round Table

A NEW WEEKLY FOR GIRLS AND BOYS

\*\*\*

EDITORS { W. W. DOWLING, Editor *Our Young Folks*,  
METTA A. DOWLING, Editor *The Young Evangelist*.

\*\*\*

**This New Paper** is issued weekly and consists of eight pages of three columns each, printed on fine book paper, bran-new type, in the best style of the art, and as far as appearance is concerned, will not suffer in comparison with any similar paper in the land.

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**Its Contents.** THE ROUND TABLE is quite distinctly a "Story Paper," five of its eight pages will usually be occupied with Serial and Shorter Stories, always pure in tone and instructive in character, with fine illustrations. The remaining pages will be filled with Table Talks on a great variety of themes; Odds and Ends of useful information; Outlines of the Sunday-school Lessons and Endeavor Topics; A Puzzle Drawer full of Riddles, Charades and Problems, to exercise the wits of young readers, and in each issue a sufficient amount of Pepper and Spice to keep its readers awake and smooth out any wrinkles that may have a tendency to gather in their faces.

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## Arkansas—Its Resources and the Opportunity for the Disciples.

Arkansas is doing things with remarkable success and swiftness. But for the World's Fair in our neighboring suburb of St. Louis we would be tempted to believe that Arkansas is the center of the Louisiana Purchase. It is certain that no other state is attracting the business interests of the country as is Arkansas. The natural resources of the state are just being discovered and their development is just beginning. The mineral wealth of the state is far beyond the most sanguine hopes and expectations of its friends. Vast tracts of timbered lands are scarcely touched by milling interests. But railroads are building, mines are opening, sawmills are locating. Add to these interests the cotton industry and secondarily the grain interests and the fruit producing interests, for which Arkansas is justly famous, and you have the basis for unprecedented development in all material lines. The climate is all that could be desired, neither hot in summer nor cold in winter.

Arkansas is the seat of the greatest health resort in the United States, if not in the world. One hundred thousand people visit Hot Springs annually. And the people are coming to Arkansas by thousands every year. It has been an almost unknown country, the butt of ridicule and the target for almanac jokes for years. But Arkansas is not to be "sneezed at." It is one of the coming empires of the union.

Little Rock is the seat of this empire, a city of 60,000 people, having doubled its population in 15 years. It is thought it will have 100,000 in 10 or 15 years.

What are the Disciples doing in this awakening state? "There is a sound of a going in the tops of the mulberry trees." The Disciples are stirring. There has been great progress in the six years I have known the work. There are more and a higher grade of preachers, more churches with settled pastors, better houses of worship, more missionary money and work, a better spirit, anti-ism is hiding in the fastness of the mountains, ashamed to show its face. The Disciples in Arkansas feel that theirs is a winning fight, a rising and not a setting sun. The Methodists, South, are the strong people of the state and will meet us at every town and village. The Baptists are numerically strong, but constitutionally weak. Their methods are primitive; their doctrinal practices obsolete and repudiated by intelligence and culture; internally they are at war. They will present a weak resistance to our advance.

Outside of these two bodies the field is ours by wise and faithful administration. Other bodies are putting large sums of money into the work, but accomplishing less than we are with meager means. Our people are united, energetic and hopeful. Fayetteville, where Brother Ragland has ministered for eighteen years, has a splendid house of worship. Ft. Smith, where Brother Edmonds has ministered for twelve years, will soon dedicate a magnificent stone church. Brother Bullard and his faithful people in Texarkana will soon dedicate a beautiful \$20,000 house. Brother Kincaid and the Hot Springs church have bought a fine lot and will build a splendid house soon. Other points are talking of building.

In Little Rock the cause is growing. Two years ago Bro. C. B. Stevens took charge of the work in North Little Rock, where there was a discouraged little congregation. He has done a good work in a difficult field. He now leaves the work, and some good man is wanted at once to take it up. The First church is prospering. I am about to complete six years of service with this people. Never has a pastor found more cordial welcome or earnest, loyal support than here. The success of the work is due first to the people, who are workers in a true sense. Seventeen years ago a neat and comfortable brick house, costing about \$6,000, was erected. It has served the needs of the congregation during these years. The congregation is planning for a larger and better house now. We have

outgrown the old building. The needs of the congregation demand more room and more modern equipment. The spirit of the times demands it. Church pride, a legitimate and laudable quality, demands a house in keeping with our religious neighbors. Accordingly, we are planning to build a house that will cost about \$35,000 complete.

Bro. Z. T. Sweeney was with us May 12-16. While here he directed the raising of a new church subscription. We have secured \$22,000 in good subscriptions. The work will begin this fall. When our plans are consummated, we shall have a house equal to the best in the city. The future outlook is full of promise. The church has a flourishing mission in another part of the city, and if the right young man could be found, he would be put in charge of this work at once.

Many Disciples are coming to Little Rock. I should be pleased if pastors knowing of members coming here, would write to me of them.

J. N. JESSUP.

Little Rock.



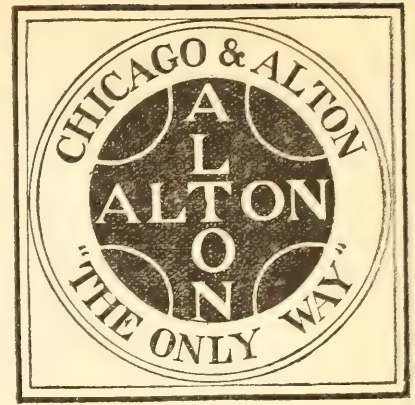
## A Storm Experience and Eight Converts.

Last Sunday evening I was invited to visit a settlement called "Eden Valley," twenty miles northwest of this city, and to unite in marriage a couple of young people of the neighborhood. It was arranged for the marriage to take place in the little school house. So when we arrived there we found the people of the entire settlement assembled, and although the "shack" was only 16 feet square, many more could have found room within. All the afternoon the low rumbling of distant thunder was heard and the sky was black and lowering. And before the ceremony was over the storm burst upon us with all its fury. At the first gust of wind and hail a window gave way, when hats and bonnets and other loose property swirled out of the window and, swifter than the "buster" can sail the plains on the back of his "bronco," they rode the winds until the branches of distant "muss-keet" caught and held them. The "parson's" new Panama enjoyed such a wild ride. Meanwhile, the "shack" was rocking and quivering, and threatening to go to pieces at any time. The little audience "lined up" on the west side and succeeded in "holding it down." The young couple had been pronounced "man and wife," but the guests were too busy trying to hold together the school house to join in congratulating the pair. The roar of wind and rattle of hail, the neighing of horses and rumbling of overturned vehicles, all contributed toward making it exciting and a time long to be remembered. After a short while, yet it appeared almost like an age, the storm abated. The young folks joined in the singing of familiar hymns, among them "When the Storms of Life are Raging," "Leaning on the Everlasting Arms," etc. I read a lesson from the word of God and after prayer delivered a discourse on "The Great Salvation." As the rain kept falling I kept preaching, and for one hour and a half I presented to them the claims of him who stilled the winds and waves on the sea of Galilee, and who alone can quiet the raging tempests of the soul. When the song of invitation was sung eight persons came forward, seven to make the good confession and one to renew allegiance to the great Shepherd of the sheep. The next morning after searching diligently for our lost property, most of which was found scattered on the prairie round about the school house, we met the seven souls who had confessed Christ, and buried them with their Lord in baptism. After promises to return to them again soon, we turned our "cayuse" toward home, deeply impressed with the greatness of this western country as a mission field. We arrived at home only to find a committee waiting to urge me to visit a point south of our city to hold a meeting and assist them in building a new church.

Truly the harvest is plenteous, but the laborers are few; come over and help us.

Roswell, N. M., June 15.

C. C. HILL.



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## Commencement at Cotner University.

Cotner's commencement was a most joyous and successful one this year. Splendid progress has been made in the work of the school under the guidance of the worthy chancellor. The faculty has been able and loyal, supremely devoted to the unique ideals for which Cotner stands.

The student body, exclusive of medical and summer school students, has been the largest in Cotner's history. Vigorous work is being done in the field that will increase the attendance next fall.

The commencement opened with the splendid baccalaureate sermon by Bro. N. S. Haynes, pastor of the First church in Lincoln. The college societies presented excellent programs. The head of the school of music, Prof. Lola Mix Sutton, with the university chorus, presented the "Prodigal Son," an oratorio of exceptional power. The large audience showed great appreciation. The proceeds cleared the last payment on a fine piano and provided funds with which to give an oratorio next year. The school of eloquence, under the leadership of Prof. Harry Trumbull Sutton, presented an admirable program.

The climax of the week was reached on commencement day when B. O. D. S. Dutcher, of the First church, Omaha, delivered the commencement address upon the subject, "All Things are Yours." At the close of the address Chancellor Aylsworth bestowed the honors of the university upon a class of fourteen from the different schools.

The alumni program closed the week's activities. J. W. Hilton of the class of '98 delivered the address upon the subject, "Educational Ideals." At the alumni business session F. S. Pettit, 1900, was elected president and Prof. Grace E. Young, '97, secretary and treasurer.

The chancellor will spend his summer lecturing and conducting institute work with Prof. G. P. Coler of Ann Arbor and others.

Work upon repairing the buildings of the university has begun. Everyone looks forward to the best year in the history next year.

## Messages from Our Home Missionaries.

Southern California reports: "New churches have been organized at Los Angeles (south-west), La Habra, Holtville, Ocean Park, and some mission points near San Diego. Also Santa Maria has been re-organized after a long silence and is now working nicely. A nice mission has been started at Boyle Heights (Los Angeles) and another at Arlington. Also the work at Bisbee, Arizona, has been strengthened. We expect soon to begin work at Monrovia and Colton. Redlands has started a mission in North Redlands. Brothers Crabtree and Smith, of San Diego, have done some work at San Luis Rey, Otay and Escondido. The work nearly everywhere is in fine condition. Pastors are faithful and efficient. The work is in a very satisfactory condition.

"J. P. RALSTIN, Cor. Sec."

W. G. Oram, Brooklyn, N. Y., sends the following message: "I am very happy to be able to report to you that the contract for our new chapel has been let, and according to contract we are to have it by Sept. 4. People are feeling good and everything is as encouraging as could be under present conditions."

Jas. R. McIntire, an evangelist in Oklahoma, says: "At Sparks there is an anti organization of fourteen members; about fifty other members in the town and within five miles, not in this organization. This work will be slow, but in a few months a good church can be built.

"Visited Fallis three times. Building will depend upon work of farmers (no male members in town) and must wait until after cotton planting. Meeting as soon as building is ready, in September or October. Prospect good.

"Cashion—a good building will soon be ready for dedication. They desire a meeting to fol-

low dedication. Building delayed by wheat failure."

J. Frank Green, Mt. Pleasant, Mich., reports: "We are growing in numbers. Our attendance is also increasing. At present rate of interest it will not be long until our debts will be diminishing. Our church is about ready to don a new dress. The requisite amount of money is being raised by our Sunday-school class, consisting of 23 young people. The C. E. society is paying the electric light bills, amounting to about \$50 per year. Our missionary offerings have both been taken and full apportionment raised. I feel that we, as a church, are not doing our whole duty and living up to our obligations, yet I feel encouraged, too, by the spirit of liberality manifested by many, and the sweet Christian spirit which permeates the entire church."

## Christian University Commencement.

Commencement week opened Sunday, June 12, with the baccalaureate sermon by Judge C. J. Scofield, of Carthage, Ill. The sermon was a great one, and made a profound impression. In the evening of the same day six young men were ordained to the ministry. Just recently seven others had been ordained, making thirteen who have been set apart to the ministry at the close of this college year. Their names are as follows: P. W. Krah, J. M. Rhodes, G. H. Bassett, E. M. Carr, V. L. Goodrich, J. T. Webb, E. E. Francis, B. S. M. Edwards, J. B. Weldon, B. G. Reavis, D. G. Dungan, A. C. Hitch and P. A. Parsons.

Monday evening the university guild gave a reception and supper in the new building. The beautiful structure was fully lighted up for the first time, and it presented a fine appearance.

Tuesday was field day for the athletic association. The various classes contested for a silver cup given by President Johann. The seniors won. Tuesday evening was occupied by the B. H. Smith oratorical contest. The judges gave the medal to J. B. Weldon by a very narrow margin.

Wednesday morning the students held a meeting in the chapel which had been advertised as "Somethin' Doin' at Chapel." It turned out to be a burlesque on the faculty, which was enjoyed by members of the faculty as well as by students. Wednesday evening came the faculty contest, a contest in which the faculty gives two medals, one for declamation to ladies and one for oratory to gentlemen. Miss Dora Nelson won the medal in declamation and C. A. Baird in oratory.

Thursday morning at 10 o'clock came the graduating exercises. Mr. P. A. Parsons and Miss Birdie Clay from the graduating class and Stephen Davis from the postgraduates were the speakers, and their productions were pronounced good.

At 2 p. m. occurred the dedication of the new building. Secretary F. M. Rains of Cincinnati was present, and asked the people for money as he alone can do. After the raising of money was completed, Congressman Lloyd, a graduate of this institution, made an address suitable to the occasion. The dedicatory prayer was then made and the concourse dismissed. Thus ended the most auspicious and hopeful day known to Christian university for many years. The crowd was large, the enthusiasm unbounded and hope supreme.

Thursday night commencement doings were concluded by a cantata—Rebecca, given by students for the benefit of the university, in Starr-Miller opera house.

One of the most significant things that occurred during commencement week was the organization of the Dungan Bible college endowment association. The aim of this association is the endowment of the Bible department in honor of D. R. Dungan. It aims at not less than \$25,000.

The sad feature of this joyous commencement is the fact that Mrs. Dungan lies at the point of death at her daughter's home in Quincy. Dr. Dungan and all the children have been at her bedside several days. Many prayers are daily offered for her recovery.

H. D. WILLIAMS.

## Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

MORRIS.

Mrs. Belle Morris, the beloved wife of R. B. Morris, of Springfield, Mo., died at her home, 515 East Elm street, on April 7, 1904.

## Marriages.

HOCKADAY—SMITH.—At Plattsburg, Mo., June 14, 1904, by J. W. Perkins, William A. Hockaday and Miss Dixie L. Smith, both of Clinton county, Mo.

HYMER—SMITH.—At Plattsburg, Mo., June 14, 1904, by J. W. Perkins, Roy J. Hymer and Miss Nellie May Smith, both of Clinton county, Mo.

LEHMAN—LEEPER.—At the home of the bride's parents, Chandlerville, Ill., June 8, 1904, Louis O. Lehman, minister of the Christian church, Havana, Ill., and Miss Ethel Leeper; T. L. Young officiating.

MC CANNE—LEE.—At the Greenwood Inn, Evanston, Ill., by B. B. Tyler, of Denver, Col., Tuesday evening, June 7, 1904, Mr. Roy McCanne, of St. Louis, Mo., and Miss Minnie Deming Lee, of Evanston, Ill. Just twenty-four years and three days before, in Louisville, Ky., the same minister officiated at the marriage of Mr. John A. Lee and Miss Martha Virginia Gathright, the parents of this bride.

NOLL—LEWOLF.—At Atlantic, Ia., June 12, 1904, Samuel Noll, of Friend, Neb., and Bertha Lewolf, of Lincoln, Neb.; W. B. Crewdson officiating.

SHAW—HICKS.—At Yount, Mo., May 22, 1904, by I. B. Dodson, Mr. Wm. Shaw and Miss Hallie Hicks.

TILLSON—COLE.—At the home of the bride's parents, Washington county, Mo., June 15, 1904, by I. B. Dodson, Mr. M. L. Tillson and Miss Minnie Cole.

WHITFORD—BRIDGES.—At the residence of Wm. Milburn, near Keensburg, Ill., June 15, 1904, Mr. Geo. F. Whitford to Sister Lorene B. Bridges, by C. W. Freeman.

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### A Pastoral Epistle.

Dear Friend: I am sending this letter upon the subject of church attendance to all members of the church. It is the outgrowth of much thought and observation. No particular events have called it forth at this time. It is what I have been inclined to say many times and what I desire to have kept in mind in the future.

Some people go to church as they would to an entertainment. They desire to be pleased and to hear their opinions confirmed. Or they are curious and seek something new. Such people are very ready to criticize and to be irregular in their attendance. Others have a higher sense of loyalty to the church. They feel that it is their "duty" to participate in the worship and they often patiently endure much in the service and in the preaching which does not appeal to them, or even offends them.

I am always troubled to find people of either class in my church. I should like to have the first class possessed by higher motives so that they would feel a responsibility to contribute something to the good cause by their presence and by an interested and sympathetic attitude. I should like to have the second class gain from the service something more than the sense of having performed a hard though noble duty. They should be quickened, strengthened and guided by it.

But the real difficulty lies deeper than this. I desire to encourage a large and generous spirit of devotion to the church and religion. The individual should be free in his worship of God and in his discipleship to Christ. He should have a vital and spontaneous attachment to the church. So far as I recall I have never asked a member why he was absent from a service or why he does not attend more regularly. I give people credit for understanding that the very fact that many of us put our souls and talents into making the church life and worship the best we can, keeps us keenly sensitive to the attitude and conduct of every individual member. Your regular and intelligent participation in the services is always solicited. If you think for a moment that you are free to treat the whole matter lightly and according to personal convenience, then you have not taken your religion or your church seriously enough.

Assuming that we all agree that the Sunday morning service is the most important public service of the church and that it should be maintained at the highest pitch of interest and efficiency, what reasons are there why you should make an effort, if necessary, to be present every Sunday?

In the first place it would soon establish itself as a habit and eliminate much of the questioning on Sunday morning as to whether to go. As it is, many people consult the weather, or their feelings, or the subject of the sermon, or the attractions at other churches, or their work, or their pleasure, or their company and easily find an excuse. Or they read or parley until they say, "Oh, well, it is too late to go now, anyway." All such things are easily brushed aside by the habitual church goer, just as they are on a week day for a man who is in the habit of going to business at a certain hour.

In the second place, the church life means much more to the regular attendant. He develops a social feeling for it. The occasional visitor is apt to think the church cold and uninteresting. Familiarity with the atmosphere and spirit of a church can not be gained by the hit or miss plan. Regular attendance upon a service which is worth supporting at

all increases one's sense of its value and one's responsibility for it.

A third reason for regularity is the importance of bringing to bear the full force of the members and personnel of the church upon the minister and musicians and in a reciprocal way upon the members themselves, and especially upon strangers. Each one counts for this. Some one is encouraged by your presence and some one is disappointed by your absence. This is especially true in a small church, where each has an important place and part. In our congregation many members feel this responsibility and have established habits of regular attendance. I know that nothing but sickness or very unusual circumstances will keep them away. If this were true of all, it would immeasurably enrich and deepen the life of the church.

Is it too much to expect you to set aside one hour and a half on Sunday morning for the church—your own church—and to allow nothing to interfere with attendance upon its services?

YOUR PASTOR.

[This letter, written by a pastor to his flock, has been deemed worthy of a wider circulation, dealing as it does with a very living and practical problem—that of church attendance. If any one feels that he has as good reasons to offer why he should habitually absent himself from the house of God and the weekly assembly of the saints, we shall be glad to publish them.—Editor.]

### Good News From Our Churches.

"While at South Sharon, I took the first missionary offering the church has ever given. While it is not large, it is a starter. My work is going nicely. Have had 297 added to the churches since Sept. 1, 244 by baptism."

F. A. BRIGHT, Evang. W. Pa.

"Enclosed you will find ten dollars (\$10.00) gathered from 'Scattered Disciples of Christ,' who have no home but are all working hard to secure one. And if we don't succeed here on earth, we will still believe we are laying up treasure for a home on high where Christ our crucified Savior reigns."

JOHN S. KINKAID.

Clearwater, Idaho.

Pleasant Grove Church, Bryantsville, Ky., sends in \$44.35, a total gain over last year.

Uniontown, Pa., makes a gift of \$225.00.

"Our Home Missionary offering will reach \$60.00."

A. H. SEYMOUR.

Arlington, S. D.

This church sends an increased offering each year. These brethren are growing in missionary zeal, and are giving liberally for the advancement of the Lord's cause.

The church at Metz, Ind., makes an offering for American Missions of \$70.43, which is more than double the amount sent in last year. We rejoice over the increase in so many of our church offerings.

Burbank, Cal., sends the following message with their offering:

"We are a small band, only about a dozen members, and not all of them contributing members. Although our offering is not large, I can assure you it represents real self-sacrifice on the part of some of those making the offering and it is sent with much prayer that it may be used of God for the winning of souls in this land."

E. D. CHAPIN.

## THE Texas Train

**Houston, 27<sup>3</sup>/<sub>4</sub> hrs.**  
**Shreveport, 18<sup>3</sup>/<sub>4</sub> hrs.**  
**Beaumont, 28<sup>1</sup>/<sub>4</sub> hrs.**  
**Lake Charles, 27 hrs.**  
**Dallas, 25<sup>3</sup>/<sub>4</sub> hrs.**  
**Ft. Worth, 26<sup>1</sup>/<sub>2</sub> hrs.**  
**Waco, 28<sup>1</sup>/<sub>4</sub> hrs.**

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"I beg to enclose herewith a money order for \$7.00, being the first offering of the Church of Christ at this place for Home Missions. We know that this is only a small sum to give for this work, but since the organizing of the church about a year ago, we have had some heavy expenses to keep it going. We trust that as the years go by, we shall grow in grace and in the power and desire to give more for the good work."

J. D. STEPHENS.

Swan River, Manitoba.

The Central Church, Marion, Ohio, makes an offering of \$25.00, more than twice as much as last year.

The church at Arcola, Ill., where L. T. Faulders ministers, sends \$35.10 for home missions. This is more than double the amount sent in last year.

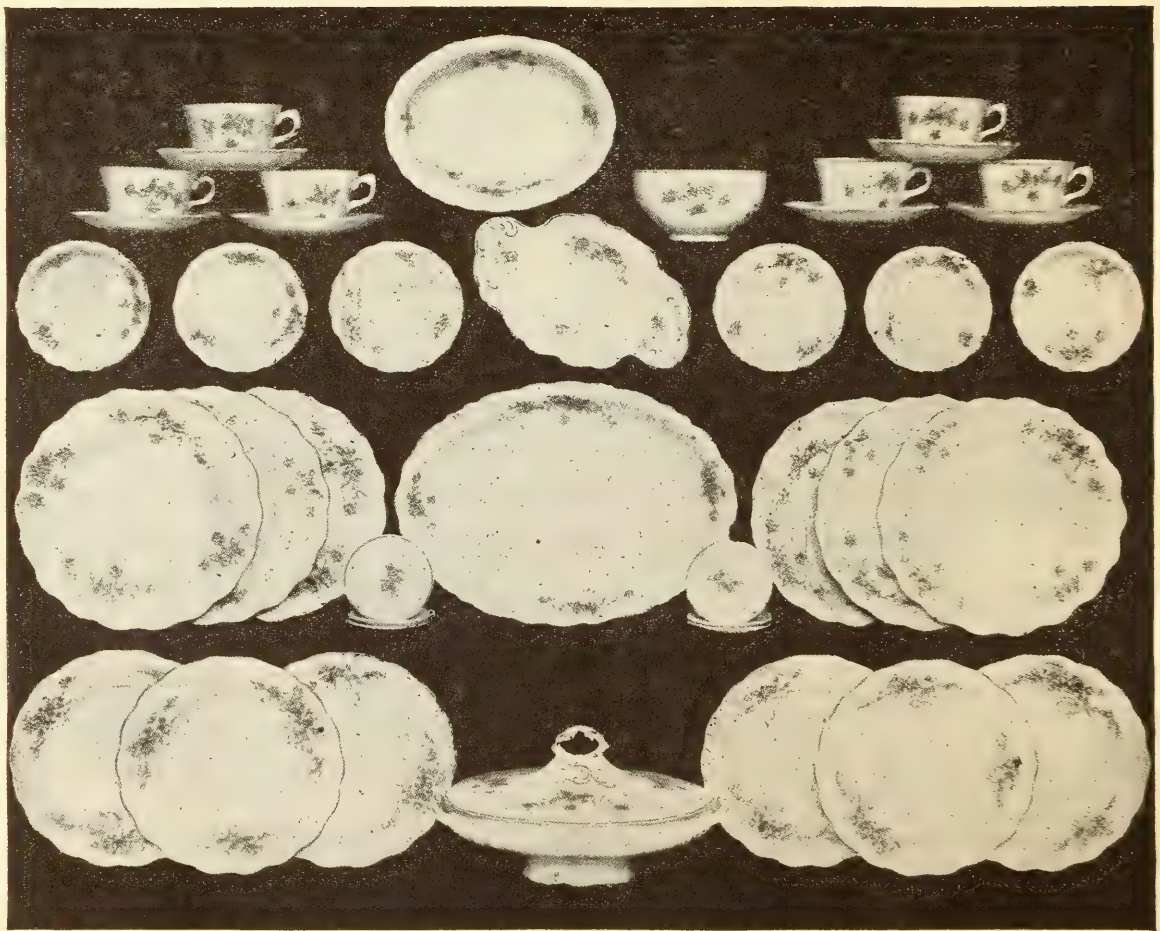


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## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

### Additions Reported Last Week.

	June 1	June 8
Baptisms .....	1,031	921
Denominations .....	50	61
Total .....	1,081	982
Harrison, O.	M. L. BUCKLEY.	

### ARKANSAS.

De Queen, June 13.—Three additions: one baptism, one reclaimed and one from the Baptists. Congregations small. Most of the members in "cold storage," but a few are earnest and faithful. Our faithful and much loved corresponding secretary, Bro. E. C. Browning, will be with us this week, and will stay until we get into our new house, as he has the work in hand. We hope to have the house completed in a few weeks.—W. O. BREEDEN.

### DISTRICT OF COLUMBIA.

Washington, June 13.—One from the Baptists yesterday at H street. Observed children's day at the evening service, and reached apportionment—fifty dollars.—J. MURRAY TAYLOR.

### ILLINOIS.

Chicago Heights, June 13.—We had two additions at the close of the evening service: one by letter and the other by statement—a husband and wife. Our Sunday-school has almost doubled since we began our Sunday-school revival.—HARRY E. TUCKER.

Chandlerville, June 13.—One addition yesterday at the morning service from the M. E. church. The outlook is bright.—T. L. YOUNG, pastor.

Chandlerville, June 13.—Children's day a success. Apportionment \$15, raised \$23, and will likely reach \$25. The outlook here is hopeful.—T. L. YOUNG.

Chicago, Irving Park church.—Thirteen added: four by baptism, seven by letter, and two by statement. All heads of families except two young men and one young woman.—J. R. EWERS.

### INDIANA.

Indianapolis, June 13.—Sunday-school at Omega raised \$30.66 at the children's day exercises. This field is just getting into line for missions.—CHAS. E. UNDERWOOD.

Indianapolis, June 13.—Children's day exercises at Oaktown were largely attended; the collection was about \$30. We organized a Christian Endeavor society with about 20 active members. Miss Hazel Shapp, president, Miss Estelle Band, corresponding secretary.—WILLIS M. CUNNINGHAM.

### INDIAN TERRITORY.

Muskogee, June 14.—We closed our meeting here last night. There were 53 additions to the little church. We ought to have a strong church in this booming city. Bro. J. H. Crutcher is the pastor. I expect to begin a meeting in Garden City, Mo., in a few days.—H. A. NORTHCUTT.

### IOWA.

Creston, June 13.—Our church and Sunday-school observed children's day yesterday, with large audiences morning and evening. A fine program at night and eight additions two by confession. Others were hindered by sickness and will come later.—R. H. INGRAM.

Mar halltown, June 13.—Good services yesterday. Collection I. C. C. \$40. Three added to the church.—F. H. LEMON.

### KANSAS.

McPherson, June 13.—Children's day at McPherson was a great success. More than raised apportionment. The pastor, W. A. Morrison, recently delivered the baccalaureate address for the graduating class of the McPherson high schools. Also gave the memorial address for the Odd Fellows. The work

at McPherson is prospering.—W. A. MORRISON.

### KENTUCKY.

Middlesboro, June 14.—I began our protracted meeting here May 22, and Bro. F. M. Tinder, of Lancaster, Ky., joined me in it on May 25, and we continued until June 8, closing with six conversions, mostly from the Sunday-school. Brother Tinder did some grand preaching. It was a success.—E. R. CHILDEERS.

Mayfield, June 17.—In a meeting with the church here begun June 12, we had 10 baptisms in the first five days. The interest is great and the house crowded nightly. Bro. Roger L. Clark is the minister, and he had everything ready.—E. L. FRAZIER.

### MISSOURI.

Flemington, June 13.—Two added by letter to the church at Prairie Valley, near Elkton, yesterday. The outlook is good there for a growth in the congregation. They think of building this fall. They worship in a school house.—S. E. HENDRICKSON, Weaubleau, Mo.

Warsaw, June 6.—One addition last Sunday by confession.—OLLIE DAVIS.

Potosi, June 13.—Three confessions at White Water yesterday.—I. B. DODSON.

Moberly, June 16.—Our meeting closed last night with 123 added, mostly by confession and baptism. Many families united. Grown people, in a large measure, made up the additions.—J. N. CRUTCHER.

California, June 15.—Two confessions at our morning service last Lord's day.—S. J. VANCE, pastor.

St. Louis, June 16.—Since my last report there have been 14 additions to the church at Elvins. Bro. Amos, K. Clarke, of Indianapolis, is assisting me in a revival. He is consecrated and earnest, and we look for a large ingathering of souls into the church.—JNO. G. M. LUTTENBERGER.

Queen City.—Children's day exercises here June 12. Program good, large audience, and the collection, \$18.50, exceeded all previous collections by \$5.50. The work here is in good condition. Two baptisms at prayer meeting recently. The Endeavor is active, and a great help to our church work. The Sunday-school flourishes under the efficient direction of the superintendent, Mr. Perley Lind. I have just entered upon my third year's work here. Have one Sunday at the Star in Macon Co. Their children's day exercises were good, and the collection, \$6, was the largest they ever had.—J. P. FURNISH.

### NEBRASKA.

Omaha, June 16.—Three additions to the First church last Sunday and three on the previous Sunday. The Greater Omaha Christian missionary society, of which Jud Slabaugh is president, had a rousing meeting at the First church recently.—S. D. DUTCHER.

### NEW YORK.

Buffalo, June 6.—A young lady from Bradford, Pa., visiting here for a few days, made the good confession last evening, and was baptized the same hour of the night.—B. S. FERRALL.

### NEW MEXICO.

Roswell, June 15.—I preached at the school house in Eden Valley last Sunday evening, whither I went to join a couple in marriage. At the close of the sermon seven came forward to make the good confession, and one who had stayed away returned to the fold. They all take membership with the church at Roswell.—C. C. HILL.

### OHIO.

Hamilton, June 13.—Three added yesterday morning. Two added at night. The work grows. Children's day offering largest in years.—A. M. GROWDEN.

Martins Ferry, June 18.—One added by statement last Lord's day. My engagements that day included a Bible-class, two public services, funeral, wedding, baptism and several visits to the sick. Quite a day of privileges. The baptism at night was a man from the Catholics.—G. F. ASSITER.

Akron, June 12.—The children's day offering for the Bible-school of the High street church amounts to \$500. The Bethany Bible-class,

taught by the pastor of the church, gave \$143. The total offering of church and school this year will be a little better than \$1,250, against \$1,096 last year and \$785 the year before.—JOHN G. SLATER.

Cushing, June 14.—I am in a meeting here. Two confessions to date. Meeting three days old.—OSCAR INGOLD.

### OKLAHOMA.

Guthrie, June 9.—I am now in my fifth year as pastor of this church. During the fourth year there were 124 additions to the church, with 14 additions elsewhere. I married 13 couples, and conducted 19 funeral services. All departments of work prosperous.—J. T. OGLE.

### OREGON.

Corvallis, June 10.—May 8 we took our St. Louis mission offering which amounted to \$18.25. Last Lord's day the Sunday-school raised \$33 for support of our worker in China.—T. S. HANDSAKER.

### PENNSYLVANIA.

Edenburg, June 13.—Closed a three weeks' meeting here last night. Six added by baptism and two by statement. Begin at Wind Ridge next Lord's day.—F. A. BRIGHT, evangelist.

Perryopolis, June 18.—Meeting in fourth week with 60 added.—R. A. OMER, evangelist; I. M. BELL, pastor.

### TEXAS.

Cleburne, June 13.—We had two additions yesterday by statement. We are looking forward to a great meeting in July.—J. G. CREASON.

Garland, June 13.—Preached at New Hope, 10 miles from here, yesterday morning and evening. Had five additions by letter, one of which was from the Baptists. Junior Endeavor organized here with 25 members.—CHAS. CHASTEEN.

### WEST VIRGINIA.

Parkersburg, June 13.—A promising young man made the good confession.—J. D. HULL.

### WISCONSIN.

Ladysmith, June 13.—Yesterday we had five additions from the denominations, and one confession. Rolla G. Sears reports five recent baptisms at Werley, and one baptism at Packwaukee; also one from the Methodists at Werley. M. C. Wilson, of Perry, Iowa, began work June 1 at Rib Lake, under the direction of our state society.—H. F. BARSTOW.

### WYOMING.

Sheridan, June 17.—Our Bible-school observed children's day last Lord's day. The apportionment of the school was five dollars, and we sent to Bro. Rains \$16.44, had four additions to the church by letter, sent Brother Smith \$10, which, with \$5.25 previously sent him, makes the offering of our school \$15.25 to home missions, apportionment \$5.00. This church is not yet 18 months old. One other addition recently not reported.—F. E. BLANCHARD.

### Changes.

V. H. Miller from Ann Arbor to Petersburg, Mich.

B. Merry from Farwell to Duplain, Mich.

C. O. Purdy from Kimberlin Heights to Coats Grove, Tenn.

A. L. Martin from Grand Rapids to Chicago, Ill.

F. T. Porter from Fremont to Belding, Mich.

C. E. Pickett from Durand to Maryland, Mich.

Clark Braden from McConnellsville, Ohio, to Grand Valley, Ont.

Oscar Ingold from Canton, Mo., to Cushing, Okla.

A. Holmes from Philadelphia, Pa., to 603 Monroe St., Ann Arbor, Mich.

C. H. Trout from La Fayette, Ind., to Ross-ville, Ill.

H. A. Denton from Warrensburg to Maryville, Mo.

A. Baker from Lowellville to Mt. Victory, Ohio.

Ray Lessig from Canton, Mo., to Knoxville, Ill.

Jesse P. McKnight from San Diego to Los Angeles, Cal.

Jos. A. Serena from Eureka to McLean, Ill.



## The Pulpit

### Economy and Self-Denial.

By George Lobingier.

"Gather up the fragments that remain, that nothing be lost." John 6:12.

The greatest teacher of our race has taught us by example an important lesson in economy. On the deity side of his dual nature he had resources unlimited and unmeasured. Thousands came to him in the desert place. They hungered for physical food. The only food present on that occasion and at that place was found in five loaves of bread and two fishes. Because of his creative resources he could increase the power and volume of this food. Moved by infinite compassion, he exercised his prerogative and power, and food was systematically distributed, and the waiting thousands ate thereof and were nourished and satisfied. Strange to relate, "twelve baskets were filled with the broken pieces from the five barley loaves which remained over." What shall be done with these? The average American might answer: "Let these fragments be scattered hither and thither. Why care for or worry about such small affairs? Let the birds of the air or the wild beasts of the plains and hills find and use them. Will not these baskets encumber us? Has not a great festival been given through the smallest expenditure of means? Is this not enough?" But our matchless teacher answers: "Gather up the broken pieces which remain over, that nothing be lost." Nothing was lost on that occasion, and according to the divine standard nothing should ever be lost even in the infinite realm of God's great universe. God wastes no power nor does he ever lavish any element of force in all his vast dominion. He has never performed a miracle where "second causes" or the laws of nature would consummate his purpose. In short, it is economy on our part, of means and strength and time, that will receive God's recognition, smiles and blessing.

Here in a measure, beloved, you are secure and moving along the safer highway. The American people are said to be the most wasteful on the face of the globe. If true, it is to be deplored. It does not now, and never will, meet our heavenly Father's approval. In his sight it is more than foolish; it is displeasing and sinful.

You will note that the Scotch and French and Swedes are taught economy and thrift from the early years of youth to the period of womanhood and manhood. These nations never send additions across the ocean to our army of "tramps." Such parasites come from other races.

Ben Franklin through "Poor Richard" taught a lesson of immense value to those who heed it, when he said, "What will maintain one vice will bring up two children."

Mary Lyon was a poor girl in New England. She had a high purpose in life. Her aim was to live and accomplish something of lasting importance for her sex. For nine consecutive years she performed the humble duties of a domestic servant in her own brother's home, and received for the same the small sum of \$1 per week. How pitifully small compared with the earnings of the average young woman to day! Whatever work she did for others was on a similar scale of compensation.

Her noble and unselfish ambition was to organize and equip a school, that larger opportunities might be had by the young women of that day and in the future in the way of education. After long patience and unwearyed effort she saw the building erected at Mt. Holyoke, Mass. She was witness to the beginning of the school and taught twelve years in the same, and was made to rejoice with joy unspeakable in seeing the going forth of splendid classes of teachers from its halls. Economy of means, means so very meager, and great self-denial, were large factors in this glorious consummation.

Listen for the moment to the testimony of a worldly man (the Master himself testified

"that the sons of this world are for their own generation wiser than the sons of light"): It was in the year 1895 that C. P. Huntington was interviewed by a reporter of the New York World. Among other things he said: "I think that everyone should like to work better than anything else. When my son seems downcast or wants distraction of a healthful sort, I say to him, 'Sit down and figure out how much money you would have at sixty if you should save twenty-five cents every day; invest it and reinvest it, compounding interest every six months.'" Mr. Huntington considers that the world is inclined to misjudge; he had a friend who would not stick to anything for any length of time and who, of course, remained poor. That man would say, "Look at Huntington; I have more brains than he and I am poor, while he has millions—of course he stole them."

The value of invested money and the weird power of compound interest interested Mr. Huntington and furnished a text for him. "In 1609," said Mr. Huntington, "the Dutch bought Manhattan island for \$37. You will say that was a bargain. I will show you the price was extortionate." If those Dutchmen had invested their \$37 at seven per cent interest and compounded it every six months they would have now nearly ten billions of dollars, and that is a great deal more than the island will ever be worth."

While we should condemn the grind and greed element of compound interest in the lesson of Huntington, we may commend the lesson of daily economy and self-denial. For self-denial is learned in the daily practice of economy, and thus a habit may be formed which, if properly guarded and controlled, is of vast importance in life. The woman in the temple in the extreme straits of penury had something to give. She had saved that she might bestow. With marvelous self-denial, unobtrusively, out of the depths of her poverty, she gave to the Lord. She had an abiding conviction that no eye on earth saw the two mites in her hand and the motive in her heart. Yet an Artist was there, one who could open door after door of her soul. He could stand within the holy of holies of her spirit temple and unveil the most sacred incentives of her heart. Her character was chiseled on the bright, imperishable marble of the pages of holy writ. There it has shone with brilliant light ever since. There it will continue to shine for the admiration and inspiration of unborn millions.

Oh, ye butterflies of fashion and of "society," ye who flash in your jewelry and "flutter in your brocade," how vast the gulf between her regnant character and yourselves! Your reign is in a low and limited sphere and your influence is not for the betterment of the world. The Master himself hath crowned her for the ages.

Warwick gave the world an impressive lesson when he said, "Teach self-denial, make its practice pleasurable and you create for the

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world a destiny more sublime than ever issued from the brain of the wildest dreamer."

Self-denial and self-abasement constitute two of the brightest crown jewels of heaven. Without these two basic principles thoroughly interwoven into the Master's great character he could never have worn the diadem of eternal sovereignty.

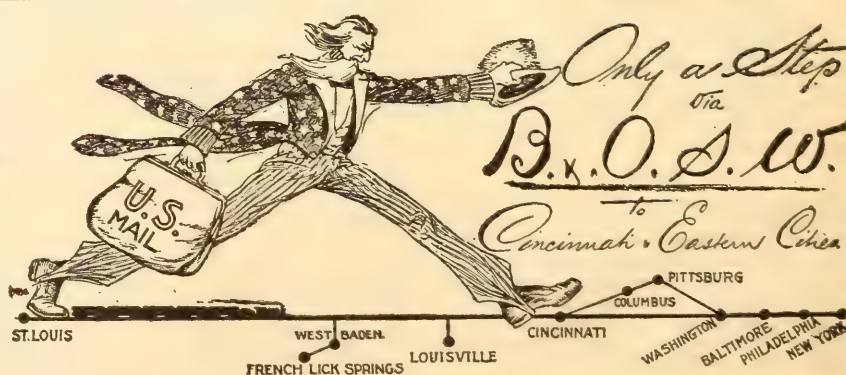
"With him we rise,  
With him we reign,  
And kingdoms gain,  
Beyond the skies."

Self-indulgence and selfish pride lead the soul away from God through the wide gate and on the broad way, down into the realm of uncrowned humanity.

"Economy and avarice are not the same. The one deserves respect, the other shame. Avarice to vice the poorest man may bring. Economy's a virtue in the richest king." Lincoln, Neb.

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## People's Forum

### A Delightful Courtship.

In view of the progress toward union and its incident discussion, the following may prove interesting. The First Christian church and the Plymouth Congregational church of Long Beach, Cal., purchased lots nearly adjacent and both expect to build splendid edifices. Then began "a delightful courtship." I quote below what the Weekly Advance of the Christian church says of it.

GRANT K. LEWIS.

Considerable comment has been occasioned by the talked-of union of our church with the Plymouth Congregational church. That all may understand the status of the matter we here give a brief statement concerning it. After considerable conference the following items were suggested to the Plymouth brethren as a possible basis of union:

1. That the name be the Union church of Long Beach.

2. That the union be in the nature of a business corporation—a partnership of the two churches.

3. That each church preserve its own organization intact, and the membership of the joint congregation be increased by each church receiving into its fellowship in its own way individuals in accordance with personal preference.

4. That the property be held jointly by a board of trustees, and the management of the united congregation be in the hands of a council, composed of an equal number of members from each church.

5. That the doctrine to be proclaimed be that of New Testament Christianity, and the application and the emphasis of the same be left to the common sense of the preachers.

6. That the preaching be equally divided between the two pastors, but the worship and work of the joint enterprise be conducted as one church.

7. That this partnership may be dissolved at any time by either party and upon terms equitable to both.

8. That the union be endorsed by the state missionary boards of each church.

For reasons, wise and good in the judgment of our sister congregation, this platform for union has collapsed. Doubtless the plan is imperfect.

But the suitor's proposal has been rejected and the lover is disappointed. It is another case of continuing to be "only a sister." It is but right to say that the treatment of this church "which did a-wooing go" during the entire courtship was of such a tender nature, and the hesitating manner with which our sister church finally said "no" was so apparent that we can not help doubting whether she meant it. This leaves room to hope that if the suitor can gain courage to further press his case, he may be accepted and the marriage celebrated amid great joy and congratulations.

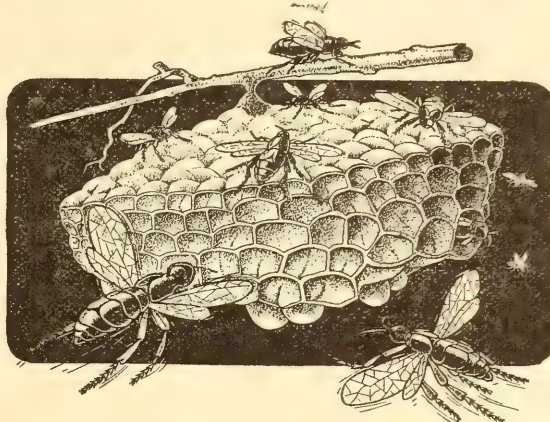
[The trouble with the plan of union proposed above seems to have been that it was rather too close for federation and not close enough for Christian union.—EDITOR.]

### "The Church."

DEAR BROTHER GARRISON:—I read with much profit and pleasure your article on "Unconquered Land" in the CHRISTIAN EVANGELIST. I have just finished reading chapter VIII, and with some timidity I attempt to correct you in one important statement you make. You say, "No one of the great Protestant bodies, unless we except the Anglican church and its counterpart in this country, claims to be 'the church.'" Now in this you certainly mistake the claim of the Baptists, i. e., the missionary Baptists, provided you regard them as one of the "great Protestant bodies," because they positively hold that the Baptists alone are apostolic in faith and practice, and that Baptists churches are the only New Tes-

## You Stir Up a Hornets' Nest

every time you try to force your stomach to work when it isn't able. When the limit is reached and



the stomach declares war, you sure enough have trouble if you try to use force.

The better and more sensible way is, to employ a substitute to do the stomach's work for it and let that organ have a rest.

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are a willing and efficient substitute. No matter how much you eat or what the condition of the stomach is, they themselves digest the food and permit the stomach to rest up, recuperate and get well and strong. They have cured dyspepsia worse than yours, thousands of times.

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tament churches, and that these churches alone constitute the true church, the body and bride of Christ. I may modestly say that I was raised a Baptist, graduated at a Baptist school, Crozer theological seminary, and was a regular ordained minister of the Baptist church for ten years, so that I ought to know what they believe.

I also quote from Henry C. Vedder's "History of the Baptists," p. 22, "The church, in the broadest sense of the term, in the New Testament, includes all the regenerate living in obedience to Christ." And on p. 16, "The church is a spiritual body, consisting only of those regenerated by the spirit of God, and baptized on a personal profession of faith." And on p. 44, "It is certain, as impartial history and critics will allow, that the early church, including the first century after the New Testament period, was organized as Baptist churches are now organized, and professed the faith that Baptist churches now profess." I also quote from Dr. Hicox's "New Directory for Baptist Churches," p. 494, "If it be asked, when and where did Baptist history begin? who were the first of their honored line? without hesitation we reply, They commenced with John the Baptist or Christ, the Head of the Church, and the first of their faith were his disciples, constituting the primitive churches." I quote once more, from J. M. Pendleton's "Distinctive Principles of Baptists," p. 225, "Nor do we know of any people, besides Baptists, who maintain 'the whole truth' on the subject of a regenerate church membership, embracing, as it does, the vital point that we come to the church through Christ and not to Christ through the church and its ordinances."

I call attention to the above, not for criticism or controversy, but for the sake of the truth. Yours in his name,

Belleflower, Ill.

J. D. WILLIAMS.

[The foregoing has been on hand some time, because it was overlooked. In reference to the point our brother makes, he is undoubtedly right so far as many Baptist authorities are concerned; but no representative Baptist will contend that the Baptist church is "the church," in the sense that there is no salvation out of it. This is exclusively a Roman Catholic dogma, accepted also by some high church Episcopalians.—EDITOR.]

### The North-Western Line Russia-Japan Atlas.

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The funny boys,  
The thoughtless boys—  
God wants the boys with all their joys.

That he as gold may make them pure,  
And teach them hardness to endure;  
His heroes brave he'll have them be,  
Fighting for truth and purity—  
God wants the boys.



### The Voice of the Children.

During the Editor's recent visit to Drake university, at the close of one of the services, while many of the grown-up people were extending their greetings, we observed the presence of a small girl who extended her salutation and requested a hearing. She informed me that she came as the representative of a large number of the children of Des Moines to request that henceforth we have more continued stories in the CHRISTIAN-EVANGELIST. She remarked that there had been too few of such stories in the paper of late, and the children would be much better pleased if we could publish more of them. We assured her that her petition should receive due consideration. On inquiring her name, she told me it was Margaret Medbury. It was the little daughter of the pastor of the University place church. Meanwhile, we noticed a number of children standing off at a respectful distance observing how their envoy and representative would discharge her duty, and what effect it seemed to have. We like this direct way of asking for what we want, and we shall certainly try to accommodate these children, for we are sure that they represent a great many others, and some perhaps who are children of larger growth. Good story-writers are not as plentiful as strawberries, at this season of the year, but by some hook or crook what the children demand in the CHRISTIAN-EVANGELIST must be provided. They like what Brother Ellis writes, but they want more of the same kind in the children's department. We hope soon to make some announcement that will be pleasant to the children.



### The Silence of Butterflies.

After all, the chief charm of this race of winged flowers does not lie in their varied and brilliant beauty, nor yet in their wonderful series of transformations, in their long and sordid caterpillar life, their long slumber in the chrysalis, or the very brief period which comprises their beauty, their love making, their parentage and their death. Nor does it lie in the fact that we do not yet certainly know whether they have in the caterpillar shape the faculty of sight, or not, and do not even know the precise use of their most conspicuous organ in maturity, the antennæ. Nor does it consist in this, that they of all created things have furnished man with the symbol of his own immortality. It rather lies in the fact that, with all their varied life and activity, they represent an

absolutely silent world. . . . All the vast array of modern knowledge has found no butterfly which murmurs with an audible voice, and only a very few species which can even audibly click or rustle with their wings; Darwin first observing these in South America, and others recording them at long intervals of years in Europe, and, finally, in the United States. Mr. Scudder has not only detected a soft sound in one or two cases, proceeding from the wings, and sounding like the faint rustling of sandpaper, but he hazards the opinion that many of the quivering or waving motions of the wings of these bright creatures, although inaudible to us, may be accompanied by sounds which the butterflies themselves or their kindred might hear.—*T. W. Higginson, in the June Atlantic.*



### Curious Insect Mimics.

Many beautiful examples of mimicry are to be seen among the moths. The underwing moth, for instance, so closely resembles the lichen-covered bark of the tree on which it is in the habit of resting that it is often difficult for one to see it even when it is known to be there, and the dagger moth is also difficult to find at times. A question-mark butterfly with wings folded looks almost exactly like a part of the torn or partly eaten dead leaf on which it may be resting, and there are other butterflies in which the deception is carried still further. Some of the most extreme cases are to be seen among the tropical butterflies, a number of which are best known as "leaf-insects," from the fact that they look almost exactly like leaves growing from the branch on which they have alighted. The closed wings are to all appearances a leaf, the same in shape and color as any of the leaves about it. A prolongation of the hind wings touches the branch and forms the stem, which adds so much to the deception. A large midrib or vein runs down the middle, and from it radiates a system of smaller veins, very much as they do in a real leaf. Even the imperfections of the leaf are mimicked in some cases, and we find on the wings little spots which correspond to insect bites, mold and blights of various kinds, such as are frequently seen upon leaves. Our own common katydid looks so much like the bright green leaves among which it is feeding that we often pass it by unnoticed.

The "walking-sticks" are a group of insects which live chiefly on the trees and bushes, and take their name from their remarkable protective resemblance to the twigs among which they are found. They are most numerous in the tropics, but we have one species, the common walking-stick, in the United States. This is a slender, long-bodied insect which sometimes occurs in very great numbers in certain forests of the northern states. The young, most of which are hatched in the spring, are green, corresponding in color to the leaves at that season; but when they are adult, in the fall, their color has changed to gray or brown, to correspond more or less with the foliage. When the leaves have fallen they closely resemble the twigs on which they rest, stretching out their fore legs straight in front of

them to give the finishing touches to the twig-like effect.—*June Woman's Home Companion.*



### Training and Requirements of the Cossack Service.

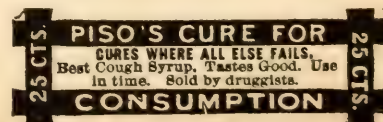
Every Cossack is required to serve the Little Father twenty-four years—three years in the Preparatory Class, twelve years in the Field Class, five years in the Reserve, and four years in the *Opol'tchenie*. His training begins in his infancy. When forty days old, his mother takes him to the church, for the prayer of purification. When she returns, the father meets her on the threshold, takes the child, buckles a sword about his waist, and hands him back, congratulating the mother on having given birth to a Cossack. The cradle-songs by which the child is lulled to sleep are recitals of feats of arms of border warfare. At the age of three, he is taught to sit astride a horse; at five, he appears on the street on horseback, and joins with his young comrades in the mounted games. As he develops, the tribal traditions are ingrafted in his mind. They form the chief part of his education—beyond his plow, he knows of nothing but service in the army and war.

At the age of eighteen, he is enrolled and enters the Preparatory Class. The Cossack receives pay only when on active service with his regiment, and then the princely sum of three rubles forty-five kopecks per year, which in the war service is increased to six rubles, sixty kopecks.—From "The Cossacks: Russia's Unique Troopers," by Joseph A. Baer, in the *American Monthly Review of Reviews* for June.



### Russia a Babel of Races, Tongues and Religions.

The Russian population is perhaps the most mixed of all nations, and is made up in large measure of conquered peoples who still remember their overthrow with bitterness. Probably not far from one-third of the whole—from forty to fifty millions—are true Muscovites. Around the central Muscovites are grouped Lapps, Finns, Germans, Lithuanians, Poles, Little Russians, Ruthenians, Roumanians, Greeks, Georgians and Tartars, with Jews and Gipsies scattered through the south and west. These are all in European Russia, and this is nothing to the medley in Asiatic Russia, where there is an almost endless variety of races. Each of the races mentioned speaks a different tongue, and there are at least six different religions among them, without counting sectaries, such as the Dukhobors. Bitter political hatred of Russia burns fiercely among the Finns, Poles and Armenians; while symptoms of active revolt are reported among Georgians and Turcomans along the Asiatic frontier.—*N. T. Bacon, in the June Book-lovers Magazine.*





## Unity.

By C. F. Ellis.

Jesus Christ the Father's Son,  
Prayed alone in earnest prayer,  
That his children might be one,  
But how many of us care?

For now we have divisions,  
With many a name and creed,  
The world needs not religions,  
But Christ is its great need.

Christians, let us all unite,  
A mighty array we will be,  
Always ready then to fight,  
For we're sure of victory.

Then to God be all the praise,  
Through Jesus Christ his Son,  
Our voices then in song we'll raise,  
For the world will then be one (won).



## Courtesy in the Home.

By Mrs. Elsie Duncan Yale.

In the announcement of an old-fashioned "dame school" the worthy mistress offered instruction in needlework, penmanship and various useful arts, all for the low sum of two shillings per week, and added at the close, "Manners twopence extra!"

As we look about us in these busy, "strenuous" days, it is often our lot to fall in with those who, while well versed in arts and sciences, did not have the necessary "twopence extra for manners" expended on them in the days of their youth. There is too much hurry and bustle for the "small, sweet courtesies of life." Women jostle and crowd one another at the bargain counters; men sit in the cars, entrenched behind newspapers, in real or apparent ignorance of women clinging to the straps; children talk loftily of the "governor" or the "old lady," and it would seem that old-fashioned chivalry and politeness have become obsolete.

The root of the evil lies, no doubt, in the home. Here, in the very place where it would seem that that loving, thoughtful courtesy should prevail, it is often sadly lacking. The husband, while beyond a doubt cherishing a real affection for his wife, is careless and neglectful of the little attentions he once showed her. In the words of the late Max O'Rell, "He apparently considers that his wife has forfeited every claim to his respect by marrying him." If he should chance to meet her on the street, he does not raise his hat as he would to another woman. If she has prepared some especially appetizing dish, he enjoys it, but it does not always occur to him to express his appreciation. "Please" and "thank you" are forgotten, while "excuse me" and "I beg your pardon," are too often omitted.

The fault, too, may lie with the wife. In the courtship days she took pleasure in dressing to please the eyes of her lover, but when he became her husband, much of her regard for her personal appearance ceased. The girl who wore dainty blouses and trig shirt waist suits when she was engaged, too often dons, as a wife, an unbecoming wrapper for her housework, and the hair which was once "fluffy" too frequently merits the adjective "frowsy." The lover had his gifts greeted by an enthusiastic "How perfectly lovely!" but not infrequently a husband's gifts are received with "I really did not need that, John."

"But my wife knows that I love her,"



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or "My husband knows that I love him, so what is the use of being formal?" is sometimes asked. No need at all for formality, but courtesy is a different thing entirely, and above all, those who love each other should not be neglectful of courtesy. The lack of it is too often "the little rift within the lute, that by-and-by will make the music mute." It is well for husband and wife to resolve that they will be careful of the courtesies of life, for human happiness often hinges upon seeming trifles.

Children should early be instructed, not in "company manners" which are obviously artificial, but in true politeness coming from the heart. Kate Douglass Wiggin, in her charming story, "The Birds' Christmas Carol," humorously describes the efforts of Mrs. Ruggles to instill into her progeny the essentials of polite behavior. They have lived in blissful ignorance of it all their lives, but an invitation to Christmas dinner makes a slight knowledge of etiquette necessary. Hence Mrs. Ruggles energetically drills and coaches her little flock, only to have her precepts promptly forgotten.

We laugh at Mrs. Ruggles and her lecture on deportment, but have we never been guilty of the same to a lesser degree?

"Company is coming," the children are told, "and you must behave like ladies and gentlemen. You must eat nicely at the table, and not talk much or interrupt anyone," and other wise counsels are given. But you cannot condense several years' instruction in politeness into a few minutes' cramming. Teach the children to be courteous in the home, both to parents and to one another. Let the table be a place not merely for eating, but also for social enjoyment. Train the children to eat daintily, to be thoughtful in passing the food which is near them, and to take part in the conversation, not monopolizing or interrupting it, but modestly and politely. Teach them to say, "Please," "Thank you," "Excuse me." In short, strive to make your "home manners" "company manners," so that when guests are to be present there will be no anxious "coaching," but the children, and the whole family in fact, will be self-possessed, perfectly at ease, and able to entertain hospitably.

A good deal can be accomplished if parents are careful to be courteous to their children. A mother once having occasion to reach across her little daughter said, "Excuse me, dear." A guest who was present smiled quizzically, and asked, "Are you always as particular as that?"

"Certainly," replied the mother, "I want Ruth to be polite to me and so I must be polite to her." There is everything in the force of a good example.

The power and influence of a Christian home cannot be overestimated, and that home where thoughtful, loving courtesy prevails is the one to which the children will look back after they have left it, and to which they

will joyfully return—for after all, what is nearer heaven than a true home?—*N. Y. Observer.*



## A Mother's Reading.

By Lucia Ames Mead.

What must a mother's purpose be? Of course, to make herself the most inspiring, wise, helpful wife, mother and citizen that she can be. Her reading, therefore, must all tend directly or indirectly toward that end. She may read on a dozen subjects in one forenoon but her reading will not be desultory if she selects it according to that purpose. The five minutes with St. John or St. Paul before the day begins may help to give the poise and uplift that will carry her through the fracas in the nursery and the news that coal has risen and the cake is burned. The ten minutes over the cook book and as many more over an article in the health journal may contribute directly to her family's welfare. The "Southern Workman" or the Charities Review which the mail brings may claim a little time if she tries to cull from them just the story that she wants to tell the children or the facts that can be utilized in some way. Is the death rate increasing or diminishing? Have the proposed baths been built? Can we get a tenement house commission in our city? What has such a committee accomplished in New York? Fifteen minutes may suffice to get an answer to these questions and the one hundred and fifty pages of matter irrelevant to this woman's particular purposes may be laid aside unread. It may be of importance for another woman to search for certain other matters in this report, but each who reads with a purpose reads few things completely from cover to cover, except when reading the great masters. Especially is this true of magazines. The florist's wife will read the article on rhododendrons, and omit those on Karnak and the French chateaux which an architect's wife reads first. Mrs. Judson, whose brother is a missionary, reads the article on Mohammedanism, and Mrs. Anthony, who is a woman suffragist, reads "Suffrage in Australia." Out of a dozen magazines, each with a dozen articles, the good reader selects only those few that meet her needs, that will nourish her, and resolutely shuts her eyes to the others which, however alluring, would dissipate her time to do better things.—*The Pilgrim.*



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## With the Children

By J. Breckenridge Ellis

### The Green Witch.

#### CHAPTER XIV.

"Marget!" cried George, hurrying toward her, "what is the matter?"

The girl uttered a sharp cry and leaped from the tree trunk into a bank of leaves which seemed to shiver in sympathy with her alarm. "Is it you, George?" she asked after a moment. "Oh, why did you come? Why are you here?"

The charm of her singing no longer bound him, and his suspicions returned. In the light of them he distrusted her slightest word. "Why are you surprised?" he returned. "I came at this time last week; isn't it natural for me to return at the same time? Surely you must have looked for me, Marget."

"Looked for you? No!" she cried angrily. "I came here to be all alone. I came that no one might hear me singing. It is my only pleasure in life. You are always spoiling it. I heard you had gone away to Florida, that you left on this evening's train. I would not have come—no, I would never have come, if I had thought you could be here. Why are you always terrifying me? Can't I have my poor lonesome waterfall to myself? Hear how it sobs on the stone ledge! No one loves it but me. Go away and leave us together."

"Do not be angry, Marget," he said, convinced of her sincerity. "There is a wreck on the road, and we are delayed at the switch four hours. So I came."

Her voice grew musical and low. "Then you left your train," she said, eagerly, "and you came here, because you—thought—"

"I came to write that name in the book," he said as she stopped. "But, yes, I hoped to see you, too, for I have something to tell you,—or, to ask."

"Then I am glad I came to-night," she said. "Yet I am afraid for you to be here. There is much trouble in these woods. I hope no harm will come to you, George. You ought to go away, for there might be danger. Yet I am glad you thought of me—I mean that there is something you can ask Marget."

"What danger can there be?" he inquired.

"I am always afraid," said Marget, "except when I am alone. Perhaps there is no danger. Have you already written Spot Stoner's name in the book?"

"Yes," said George, rudely. "Oh, Marget! How can you speak his name? What is the terrible power you have cast upon him?"

"I can speak anybody's name," said Margaret, her voice trembling with passion, "because I have done no wrong to anybody. There is no secret between me and any man. I have no power over others. As for Spot Stoner, I have never spoken to him in my life, nor he to me. I have but one friend in the world—my brother. And there is only one other person living to whom I would be a friend, but he will not let me."

"If you don't know Spot," said George, bewildered by the intensity of her voice, "why did you write his name in your blood last Monday, a week ago?"

"Because you had lost your pencil, and your long walk would have been in vain. Spot Stoner is a stranger to me; but twice you had shown me kindness, and there is very little of that in my life."

"Tell me," said George, "why Spot's name must be written in the book twice each week."

"I do not know. You are the first to tell me it is so. I know nothing of the blank book, or of the lantern. Perhaps—I suspect—I am not sure. Is this what you came to ask me? Then please go back to your train and leave me for the last time. We cannot meet again."

"No, I didn't come to ask this," said George. "It is something else. But I have been all wrong, and since what you tell me, I have no right to ask you anything. I am more sorry than I can tell for the untrue thoughts I have had of you. Yes, I will go now. But forgive me, if you can, Marget. I believe you are good and—a true girl."

"I can forgive you," she said, eagerly, "I can forgive you anything. If you should strike me, I would forgive you when my anger had passed away: I can't help it blazing up, but it soon is gone. When I think of the many winter nights that I stood outside your window, listening to your mother's voice as you played her accompaniments, I know that you and she belong to the sacred part of my soul—the great home of my soul where the voices call. Do you ever hear them?"

"The waterfall?" asked George doubtfully. "It *does* sound a little like voices."

"You don't hear," said Marget. "No one hears them but Marget. So I say, if you should strike me in the face, I would forgive you."

"I could never strike you, poor Marget," said George, finding his throat dry and aching.

"Couldn't you? But I would rather have you strike me to the earth than treat me well, while thinking me full of evil. Have faith in me, and I can endure any cruelty."

"I have faith in you, Marget. Every word rings true as your voice proves it."

"Then surely you are my friend," cried Marget in exultant tones, as if she had won some great prize. The tears came to George's eyes. "It doesn't matter whether you hate me or like me," she added gently; "if you have faith in me, you are my friend. I will have no other kind. But oh, for faith-friends, I am ready to shed my blood!"

"I am your faith-friend," said George earnestly.

"What did you come here to ask, George?"

"Since I was so mistaken in my suspicions, Marget, I have no right to ask it."

"Yes, you have. My friend has the right to ask anything. If I cannot answer, you will know I would if I could."

"Marget, I have heard that your

father is about to disown you, and that you will be sent adrift without home or money. But if you work, he will still share his home with you. I have heard that you refuse to do anything. Can you blame him for expecting you to do your part?"

"You say he will share with me his home!" burst forth Marget passionately. "Do you mean that wretched, dirty, ill-smelling tent; that disgrace to Burr City? He has no home to share with me—only a tent where a great, stupid woman who knows nothing except how to be mean and quarrelsome—and noisy, distracting children, take up the room."

"Are they not your brothers and sisters?" said George, mildly.

"No—they are his children. Perhaps you think Tuck Hootin my father? I mean my *real* father. Everyone lectures me and scolds me as if he were. My mother was a widow with two children, and he a widower with four, when they married. Poor, wretched mother! Did she think she was doing well by me and brother when she married him? No doubt she did think so, for he had a good house and farm, and she was poor. Anyhow I can't blame her, for she is my mother—she lived not quite a year after that miserable marriage. And yet everyone thinks I should slave for him, though many know the whole story, and those who do not know might wait to inquire before blaming me."

"Certainly," said George, stiffly, "it is none of my affair, and you are quite right to remind me of it."

"Everybody—everybody blames me," cried Marget, angrily, "even my uncle, my mother's own brother! He is so different from mother. He ran away when a boy, and grew up uneducated and rough in his ways, and he is so afraid I will want to live with him that he takes the part of pa against his sister's child. But who does not take his part against me?"

"Good-by, Marget," said George, coldly.

Instantly her manner changed and she started toward him with both hands outstretched. "Not 'good-by' in that voice, George. Think that we are never to meet again—never! And though that can mean little to you it means the loss of half my world; for my friends are my world, and I have but two."

"I am sorry I spoke so," cried George, taking her hands. "It always makes me angry to see another angry."

"How could I treat you so!" she cried, withdrawing her hands as soon as he had taken them. "What can I do to make you know how sorry I am?"

"Your voice tells me," said George, gently. He liked her at that moment more than ever before. It was the swift retreat of the little hands which had been so impulsively offered that raised her high in his esteem.

"My voice shall sing for you before you go," said Marget, "because you like to hear me sing. You and the waterfall shall be my audience. An audience is never too small when it contains a friend. But first I will tell you a little about my life. Then you will understand why I don't work. It



isn't because I am ashamed of work, though my mother was a lady. I feel that work cannot make me less a lady. It isn't that I'm lazy—it is because there is no use. There *is* no use, George, for me to earn money. Where is pa's beautiful farm and large house? There was a heavy mortgage on the place when he married mother. It went to buy his whisky. Where are the fine clothes, the nice furniture, the silver—everything? He drank them up. Why did he, an educated man, a good farmer, a good business man, fall to the position of driving a delivery wagon? Drink—that explains everything in his life since I have known him. He bought a cottage in Burr City—drink changed it to a wretched tent. Think of this third wife; he was not himself when he married that great nagging wretch. He used to get drunk only once in a while, about four times a year; then he would stay drunk till he spent all he could get, while my brother drove the wagon. My brother kept him from losing his position, till Mr. Stoner hired you. Then my brother left. He had done all he could here. Nobody can help pa, for he would sell himself to buy drink.

"His oldest child hires out, and each week when she brings home her wages he takes it to town and debauches himself at the saloon. Once I went to work—I became a hired servant; and I was willing. What a fool I was! He took every cent I made. Then I quit; and I have done nothing since. I will not move my hand to earn a penny to help keep him drunk. Now I am dressed in beautiful, sweet, green leaves, so cool and innocent and clean—I love green! But under this cloak of leaves are my miserable rags. You have seen how I live. It is because there is no use of anything. There has been nothing for me—nothing but to escape and sing all alone. But I have heard the voices calling me to a better life. If I could follow! Do you know a way?"

"What do you mean by a better life?"

"Light—song—laughter—a home—friends—anything different from that tent where I suffocate. I like pretty things—bright colors—happiness."

"Marget, I can only tell you what has done me good. You know father and I have lost all our property and I drive the delivery wagon for our support. My being obliged to work in that way has lost me all my friends. At first I was very unhappy over losing them. But I began to see that if ever I reach a high place in the world I must make my own ladder. And I must not blame the friends who now shun me. The eyes of friends are only human after all; they can't see in the dark."

"Yes, but we are so different! I am just Tuck Hootin's daughter. You know, though I am pretty well educated for my age, there is nothing for me in Burr City but miserable poverty. If I work, pa will drink my wages. If I make myself neat and do the best I can with my poor clothes, I must come home to that tent, perhaps to be beaten or chased into the woods by a drunken man. You see how different it is with us. A man can go to hunt happiness, but a woman must wait for

it to come to her. And though I am only a girl in years I am a woman in sorrows. Oh, George, what will become of me?"

"Can't your brother—"

"Yes," she said, quickly, "my hope is in him. If he finds a position that will support us both he will write for me. Poor pa! I have loved him deeply; he used to be kind and sweet, and he was mother's husband. But it seems as if his drinking has hardened and coarsened him till all that was good in his heart is turned to stone. Through everything brother has been true to me. He was willing to give up all he could make, he was willing to throw up whatever job he had at the times pa was drunk to drive the wagon and keep pa his place! Yes, I know he will send for me, when he can."

"And your name is not—er—Hootin," said George, suddenly.

"No; I am Marget Barnard; but people call me Marget Hootin. I am afraid for you to stay here, George."

"Oh, there is plenty of time," said George. "And I don't like to leave you here in the dark. I am afraid for you. Marget, it is wrong to come so far from home. You must guard yourself as a precious jewel. Every girl owes that to herself and to the world."

"What!" said Marget, bitterly, "is Marget worth guarding? It is not a precious jewel you have found, but a piece of broken glass which sparkles because you happen to see it in a certain light. But I am wicked to speak that way to you who are so good and kind to me. You said you meant to reach a high place in life. Tell me a little about the voices you hear. Do they sing for you, after all?"

"Is that what you mean by your voices? Yes, they sing. They tell me I must rise above my position, and so I shall. I mean to be a physician—one of great influence, one who does great good. I must have the money first, then go to college. If I could only find a position in a good doctor's office! I should be willing to scrub the floors and wait on the patients and clean the windows—anything. But it's no use thinking of that. If there's nothing better, I'll drive the delivery wagon. I must support father as well as myself—that makes it slower, you know; but it'll be all the better after I've succeeded."

"Are you sure, *sure*?" asked Marget, wistfully. "Sometimes the voices sing that when I have gained all that now I long for I shall not care for any of it. I am sure you will succeed, and I hope it will come before your heart is broken. Let us say good-by. I tremble at every sound. I fear for you."

"You promised to sing for me," said George. "Just one song, and I will go. You said we would never meet again, but I'm sure we shall; so don't make a sad song like the others. You are too sad, Marget. You are too much alone, and think too much of the dark side of life. There is such a bright side for you to think of. Are you one of God's children?"

"No," said Marget.

"Would you not like to be?"

"George, I don't know much about God. When I hear his name it gives me a strange feeling, like a little chill. I am afraid of him."

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"Oh, Marget! I am sure your mother loved him."

"Did she?" said Marget, doubtfully. "I never heard her talk much about him. Maybe it was because pa was so religious. He talked it so much nobody else had a chance."

"Is Mr. Hootin religious?" exclaimed George.

"Oh, yes! Even when he is drunk he can argue against the Mormons. Pa is a debater. His religion is debating. If his sins were all Mormons he could get the better of them. It would make him a sober man. If there was anything in religion to change a man's life, I should love it."

"But there is, Marget. Debating isn't religion."

"What is religion, then?" she demanded, skeptically.

"It is being good," said George.

"Like a tree?" asked Marget. "You mean just grow straight?"

"A straight tree is good because it is all a tree can be," he answered. "But a person must do more than grow straight. He must help the broken, the crooked and the fallen. No one has done the most he can for himself till he has done all he can for others. Marget, won't you read the Bible? Won't you go to church and learn?"

"I would rather learn by watching some life," said Marget, wilfully. "Where is there a Christian life for me to copy? Where is there a life that gives all it can to others? That is something I have never found."

"Have you hunted for it?"

"Anyway, I haven't found it. Now I will sing for you, because you must not stay longer."

"Yes, sing. But remember, we are told to copy Jesus' life, and not those of his followers. If you can't find a good life to copy, live one yourself for other people to imitate."

"George," said Marget, impulsively, "you are good—good! I will try." There was a pause, and then she began to sing strange words to the tune of "Annie Laurie." As her voice floated out clear and charged with feeling, George caught his breath, while the exquisite modulations gave him that supreme delight which brings tears to the eyes.

"In my heart a thought is blooming

Like a flower of early spring;

And its perfumes sweet and tender,

The tears to my sad eyes bring.

For no one can see its beauty,

And no one enjoy its bloom,

And the heart that gives it glory—

That heart must be its tomb.

"For this thought is just for me.

And the world will never see;

And the hope that gives it perfume

Can never, never be."

The voice died away so softly and prolonged that for a time it seemed as if the waterfall had caught her tones and was holding them.

(TO BE CONTINUED.)



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June 30, 1904.

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For the city God is rearing,  
For the New Earth now appearing,  
For the heaven above us clearing  
And the song of victory.

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# THE CHRISTIAN EVANGELIST

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## Current Events

The Republican national convention in Chicago last week did everything that was expected of it and nothing that was not expected. It unanimously nominated Roosevelt for president and Fairbanks for vice-president, the former on the first ballot and the latter by acclamation, and it adopted a platform containing no departures from the most orthodox standards of Republican orthodoxy. For the most part the convention was quiet and colorless. There was too much unanimity of opinion, at least on the surface. When the time for nominations arrived, however, there was no lack of noisy demonstrations. When ex-Governor Black, of New York, concluded his nominating speech by mentioning the name of Theodore Roosevelt, the convention "rose as one man" and the bedlam, which signified that the statesmen composing the convention approved of the policies and personality of the nominee, continued for twenty-seven minutes by the watch. The contrast between this wild outburst and the apathy which prevailed during the other sessions could not fail to suggest to the cynically inclined that possibly this spontaneous burst of enthusiasm was carefully prepared and touched off at the proper time like any other firework.

The Republican platform was drafted by Senator Lodge, who successfully resisted the efforts of certain members of the resolution committee to incorporate in it some concessions to what they conceived to be a popular feeling against a too rigid insistence on protection. The platform, as introduced and adopted, claims for the party large credit for the prosperity of recent years, and proposes a continuance without mitigation of the policies which have marked that period. The principle of protection is exalted as an absolute essential of our national well-being. There is a vague hint that some time it may be necessary to alter existing schedules with changing commercial conditions, and a nebulous allusion to reciprocity as something which may not be objectionable if kept within such bounds as not to conflict with the principle and practice of protection. But there is nothing that

even approaches a categorical statement as to what degree of reciprocity is consistent with protection, nor is there any definite promise to make a serious effort to find out. Much less is there any assertion that commercial conditions have already changed so as to demand a revision of the Dingley schedule, though very many good Republicans believe that to be the fact. Legislation for the encouragement of the merchant marine is recommended in terms which look much like the ship subsidy program which met a merited fate two years ago. There are no new promises touching Philippine independence, either immediate or ultimate, and no new contributions to the currency question. In short, it is a thorough embodiment of the late Senator Hanna's advice—"stand pat."

There are various opinions regarding the real attitude of the Republican machine at heart toward Mr. Roosevelt. At the outset of his administration he was so far out of touch with the machine, both by temperament and by habit, that it looked forward with apprehension to his course of action. And now, after three years, we see a Republican convention shouting itself black in the face for twenty-seven minutes at a stretch when he is renominated. Evidently something has happened. Either the President has surrendered to the machine or he has won it, or he has won from it. The first possibility is not supported by an adequate array of facts. Mr. Roosevelt is not a machine man. He could not be if he tried. His method of making appointments and of handling patronage is the very antithesis of what the machine considers proper and desirable. On the other hand, there is no evidence that the machine has gone out of business, or that it has gone over to the President's way of thinking and acting. A conversion of this sort is not to be expected, for conversion would mean suicide. The truth of the matter more probably is that the President has made his position so strong that the machine dare not oppose him. There is plenty of evidence that the professional politicians in the Republican ranks would much rather have had a nominee who is more amenable to the influence of the party organization. It is a token both of Mr. Roosevelt's personal popularity and of his political acumen that he was able to command the unanimous support of the party

leaders in the convention in spite of their lack of enthusiasm over his methods.

Mr. Fairbanks is a man of entirely different stamp. He is, to a far greater extent than Mr. Roosevelt, an adherent of the party organization and a part of it. But for the assassination of President McKinley, he would have been the logical candidate for the presidential nomination this year.

The terrible tragedy, whose death-roll is already known to be about 800 people, with many more unaccounted for, while scores of wounded and shattered people are in the hospitals, is being investigated along three lines —by the United States government, by District Attorney Jerome, of New York, and by a coroner's inquest. The terrible theater fire at Chicago, which only a few months ago appalled the whole country, has but preceded a more awful catastrophe. In some respects the two disasters were parallel. In both cases the people destroyed were holiday crowds bent on pleasure. At Chicago they were trapped like rats in a building with closed doors. In the eastern tragedy a great excursion steamer, the General Slocum, was crowded with fifteen hundred passengers, mostly women and children, attendants at St. Mark's Lutheran church, out on a Sunday-school picnic. No words can describe the horrors of that fiery holocaust or the drowning in ravenous Hell Gate of those driven from the boat by the flames. Whether the boat was complying with the regulations as to structure and equipment is a point which the investigators will have to discover. Graft is nearly everywhere, it seems, in our public and in much of our business life. The evasion of the laws will continue until the man in the street decides that the law is useless unless it is carried into effect, and that it is his business to do his part in making it effective.

Presumably there are very many ministers who forget those things which are behind and reach forth unto those which are before. When the call comes to a better pulpit, these generally discover that the call is a "divine" one, and accordingly accept its leading. So strongly has this view come to possess the public mind that Dr. George M. Stone, a Baptist minis-



ter of Hartford, Conn., has been endeavoring to be what he calls "an unconventional minister." He has just preached his twenty-fifth anniversary sermon of the present pastorate, from which other churches have in vain sought to take him. He remains in Hartford because of the vigilant and unceasing kindness of the people. The people want him and he wants to stay. That is an ideal state for pastor and people to be in. Judging by the very feeble response we had to our request for the names of preachers among us who have held long pastorates, there must be quite a number of Christian churches and preachers who fall short of this ideal condition.

St. Louis will entertain many distinguished men this year. This week **A Cardinal's Visit.** Cardinal Satolli has come. If, as some aver, he has come purely for his own pleasure no one will object to his having a good time, and to such reasonable courtesies as the Exposition authorities may wish to extend to him. But his visit, if it have no such specific object as "a mission" to effect, if possible, diplomatic relations with the United States and the Vatican, will be used in the interests of Catholicism. Despite the fact that the more progressive Catholics realize the futility of any attempt to unite church and state in America and the recognition of the temporal power of the pope, there is a strong party determined on trying to effect this. They will use all the glory they can get from the Cardinal's visit to impress their fellow citizens with the greatness of the Catholic church.

You may run up and down the gamut of pronunciation and variation, **"Americans"** but the world over, as a people and as individuals of this country, we are popularly denominated "Americans." The native of Canada or Mexico has to be content with a more constricted recognition. And now authority is to give its seal to usage. Secretary Hay has instructed all diplomatic and consular officers of the United States to substitute the word America for the United States in the future. It is a time-saving decision which the Canadian, who is really concerned, has taken as a matter of course. Some day, in the not far distant future, he will think it a good enough name to replace his own.

The prohibition national convention is to be held in Indianapolis during the present week. One **General Miles for President.** circumstance which gives that event a wider interest than usual is the fact that General Nelson A. Miles will probably be nominated for the presidency. The most important prohibition organs have declared outspokenly in his

favor, and he has said nothing to indicate that he would not accept the nomination if it were offered to him. There is no other candidate in sight who would be likely to command so strong a support as General Miles, and if he wants the nomination he can probably have it. During the anticanteen agitation General Miles came out strongly on the right side of the question, but it is a matter of recent discovery to most people, even in the party, that he is a prohibitionist. He is quoted as saying that for forty years he has been in favor of national prohibition of the liquor traffic. His nomination would have the value of giving the party an advantage which it has not possessed in any previous campaign, in having a presidential candidate who would not need an introduction to the American public. The purpose, at present, seems to be to add to the prohibition plank a few other principles believed to be important, such as the Initiative and Referendum, citizenship following the flag, etc. It remains to be seen whether these planks can be added without dividing prohibitionists.

The assassination of General Bobrikoff, governor-general of Finland, **Finland's Fate.** week before last, seems likely to mark a final crisis in the affairs of that unhappy country. For many years General Bobrikoff had been the willing instrument of Russian tyranny in Finland and the faithful executor of whatever projects were devised for destroying Finnish liberties and violating the Finnish constitution which the Czar is under oath to protect. To begin with, his very person was a violation of the written and sworn agreement that the governor-general of Finland must be a Finlander. There was no more heartily hated man in Europe than he. The theory of the Russian government is that his assassination was part of a deep-laid and widespread plot against the government, and it is to be punished accordingly by a complete abrogation of the Finnish constitution and by the destruction of the few remnants of free government which remained.

Three hundred millions! That is the number of copies, in whole or portions, of the scriptures **A Good Work.** that have gone into circulation during the past century. While the Bible may not be as much read in the homes as we would desire, there are indications that are encouraging. The American Sunday-school union, for instance, has been in existence 83 years, and its last annual report tells us that in 1903 it established 2,542 new Bible-schools, out of which 133 churches have been organized, and its missionaries visit over 1,200 schools. In the mountains of Kentucky and Tennessee men and women

walk miles to take part in the services that have been opened up. This is a very promising field of the union's work, which included the distribution among poor families throughout its territory of over 21,000 copies of the Bible.

The South African war was the cause of great cleavage in Christian ranks. Not only did it divide Boer and Briton, **The Gospel After the War.** but it divided Boer from Boer and Briton from Briton. Dr. John Clifford told us that it tested his friendships as they had never been tested before. Many an Englishman who had high opinions of this non-conformist popular leader was ready to execrate him for his strong denunciations of the South African folly. It is pleasant to find that the gospel is now an agent for the healing of animosities. It is reported that revival services in South Africa, by "Gypsy Smith," a well known English evangelist, have done more to bring the divided Christians of Cape Colony together than anything else that has been done. The Dutch and English ministers are fraternizing again. That is quick work and sets an example for Americans. We still have churches divided by a war forty years dead.

It is not surprising that the people of Missouri are just a little bit non-plused. At one end of the state a hard blow has been hit at Mr. **Missouri's Surprise.** Folk's work of reform in the victory of the machine in the Democratic primaries in Buchanan county. Sam Cook, who is by no means friendly to Mr. Folk, carried the city of St. Joseph by 2,072 to 1,654. On the top of this comes a great victory for Mr. Folk in the pleading guilty to the charge of boodling by Edmund Bersch. This happened on Monday and was the most sensational event in the St. Louis boodle investigation since the return of Murrell from Mexico. Kelly and Gutke, two other indicted boodlers, will, it is said, throw themselves on the mercy of the court, and it is thought that Kelly, who "knows things" and was spirited away to Europe to prevent revelations, will now do some talking. All of these men are charged with bribery in the St. Louis city lighting deal. Apparently all the defendants were ready for trial, and Mr. Folk was on hand to prosecute, but they abandoned their intention at the last moment, owing, it is thought, to the affirmation of the penitentiary sentences of Lehman and Hartmann. Missouri thus furnishes the curious spectacle of several little fish being caught and cooked, while the great big fish, though put in the pot at Columbia, flopped out at Fulton. The bribe takers are getting into the penitentiary at last, but Ed Butler, a briber, has escaped, to act the part of bondsman for the men on trial.



### A Definite Creed.

During a very pleasant interview in our office a few days since with Dr. Prestridge, editor of the Baptist Argus, he called our attention to an editorial which recently appeared in his paper under the heading "The Original Baptist Creed: It is Authoritative and Binding." This article had received editorial comment in the Christian Standard. Some of the statements in Dr. Dawes' article, which, as we understand, is endorsed by the editor of the Argus, were as follows. In describing "what is the creed that we need," he says:

1. One that is Christ-made, not man-made.
2. One that is binding. Only the Christian-made creed can be binding.
3. One that expresses what one must believe to become and remain a member of a Baptist church. Anything more would be an infringement of the conscience.

There was a faith delivered to the saints, and it was final. They were to keep on doing that even unto the end of the world.

This, it seems to me, was the system of doctrine proclaimed by the Baptists of the first century.

1. They were to preach Christ and thus make believers.
2. They were to baptize these believers.
3. They were to teach all Christ's commands to these believers.

A study of the Bible having in view the practice of the Baptist churches in apostolic times, as to what was required for admission to membership, would show about the following:

1. Personal faith in Jesus.
2. Baptism.
3. Obedience to Christ.

The questions asked the candidates seeking membership in Baptist churches to day are something like these:

1. Are you trusting to Jesus Christ for salvation?
2. Do you wish to follow him in baptism and unite with his church?
3. Are you ready to do what is the clearly revealed will of Christ?

In substance the requirements are the same for this time and the apostolic times, as to what was required for admission to membership.

Substituting the word "Christian" for the word "Baptist," in the above quotation, there is little, if anything, in the statement that any of our readers would object to. It only reveals what we have often stated, that two religious bodies holding, in common, so much that is vital and fundamental as Baptists and Disciples of Christ, ought to cultivate a better understanding of each other's position with a view to a closer co-operation in common work. The terms of admission are so identical in meaning and essence that there seems to be no good reason why they should not co-operate in missionary and other forms of co-operative work when such union of effort would better promote the glory of God and the salvation of men.

A curious feature of the article of Dr. Dawes, however, is a statement which he gives as a reason why Baptists should substitute this original creed of the New Testament for the modern creeds which have been issued. He says: "It would avoid the looseness of the Disciple brethren who

claim to take the Bible, and yet point to nothing definite." We call this statement *curious* because there is nothing so distinctive in the position of the Disciples of Christ as their plea for, and insistence on, the restoration of the New Testament creed, confessed of old by Simon Peter and accepted by Jesus as the foundation of his church. Whatever else we may hold as distinctive has grown out of this supreme contention—that Christ, and Christ alone, is the object of saving faith, and that to believe on him and obey him is Christianity. Is it possible that we have so obscured this cardinal feature of the reformation by our small contentions that this good brother has not understood that we hold it and teach it? Or was he shrewdly aiming to guard against the criticism of some of his brethren that this was "rank Campbellism," and in order to make his appeal more acceptable, presented it as something different from and superior to our position? We do not know and do not judge as to that, but we do rejoice and will rejoice if this proposition to substitute the original creed of Christianity for modern creeds shall meet with general acceptance among our Baptist brethren. This would immensely narrow the chasm between us and hasten the time when these two great religious bodies may stand together, heart to heart, pleading for "one Lord, one faith and one baptism."

We all agree that only those who have faith in the one Lord the faith that manifests itself in genuine repentance, or a change of heart and a desire to obey him on whom they believe, are entitled to baptism, and through baptism to the fellowship and blessings of the church. There is still a lingering doubt with some Baptists as to whether Disciples do not hold to the magical efficacy of baptism to effect a moral change! No representative teacher or preacher among us, however, holds to any such crude view. Baptism is the outward expression of the inward faith and life, and therefore is, on its human side, a pledge of loyalty to Christ, while on its divine side it is a pledge of forgiveness and acceptance with God. This change of heart and purpose is wrought through faith in Christ, and finds its formal expression in the symbolic act of baptism, which has no meaning or value apart from its antecedents, and the fact that it is an open and overt surrender to Christ and a pledge of allegiance to him.

The plain truth is, that Baptists have allowed themselves to depreciate baptism, as a divine institution, holding an important and honored place in New Testament evangelism, reacting perhaps from the theory of baptismal regeneration as taught by Roman Catholics and some Protestant Pedobaptist creeds. On the other hand in seeking to restore baptism to its original place, some Disciples have allowed

themselves to be carried into legalistic views which border dangerously near on sacramentarianism. But the pendulum of thought among us is now swinging back to the center where we hope our Baptist brethren will meet us.



### The Carrollton Convention.

The Missouri Christian convention held in Carrollton last week was the first held under the new arrangement, involving a change of the missionary convention from October to June, and the combination of all our interests in one convention. Considering the fact that we were in competition this year with the World's Fair and with the national convention to be held in the state, and with the additional disadvantage of a rainy season, we should pronounce it a decided success. It was not so large as some of our conventions have been, there being only about four hundred delegates present, but it made up in quality what it lacked in size, and will stand as one of the most successful conventions in the history of our work in the state. We have only space here to mention a few of the prominent features of the convention.

#### C. W. B. M.

The Christian Woman's Board of Missions occupied the field first, beginning with an address on Friday evening by the president, Mrs. M. M. Goode, of St. Joseph, and another by the national president of the C. W. B. M., Mrs. N. E. Atkinson. These two addresses set a good keynote for the women's work. It was a special inspiration to have Mrs. Atkinson present, and her wise and clear utterances in relation to woman's work were heard with deepest interest. The problem before our Christian women of Missouri, as elsewhere, is how to enlist a very much larger number of the Christian women of the state in the work which has proved so great a blessing to those who have been enlisted. The preachers of the state should lend their help and hearty co-operation in the solution of this problem. It means much for our Christian sisterhood in the state, as well as much for the cause of missions. The work in the state under the leadership of Mrs. L. G. Bantz, the corresponding secretary, showed encouraging features, and a healthy tone pervading the auxiliaries of the state. It was an interesting and touching moment in the convention when Mrs. Alderman, who lost her husband in Mexico during the past year, and who stood at her post at Monterey, was presented to the convention with her two little girls, and talked tenderly and beautifully of her work in that city. The different departments of the work were well presented by those in charge of same. This was the twenty-fifth anniversary of the work of the C. W. B. M. in Missouri, and the occasion was celebrated by an appropriate



poem by Mrs. Phoebe R. Gibson, from St. Louis, and by a souvenir program prepared by Sister Bantz. The women are satisfied with the change of time and with the union of forces.

#### Christian Endeavor.

Christian Endeavor made a good showing under the superintendency of H. A. Denton. His report made on Saturday evening showed an increase in societies and membership. There was a stirring address on Saturday evening by Bro. F. M. Tinder, of Lancaster, Ky., upon "The Outlook of Christian Endeavor in the First Decade of the Twentieth Century." The Christian Endeavor part of the program continued during the most of the forenoon session of Monday, there being addresses on different phases of the work by several speakers, including J. A. Lord of the Christian Standard; R. F. Lozier, of Carrollton, and A. W. Kokendoffer, of Mexico.

#### Lord's Day Services.

As usual the Lord's day included in one of our conventions, was a very busy day, full of religious activity. Our ministers filled all the Protestant pulpits of Carrollton, both forenoon and evening. The Editor of this paper spoke to a large audience in the forenoon at the Christian church. Interest centered in the communion service at three o'clock in the afternoon. At that hour the large auditorium was packed with people, and our honored veteran, T. P. Haley, of Kansas City, gave one of his warmest and most tender sermons in the preparation of our hearts for the communion service. M. M. Goode and J. H. Garrison presided at the table, while the spirit of God seemed to preside over and pervade all hearts. Many felt, as at our national conventions, that this service alone was worth the trouble of attending the convention. This service was followed by the five o'clock hour of prayer by the Christian Woman's Board of Missions, to which a large company remained. This was presided over by Sister J. K. Rogers. It was indeed an impressive and tender hour of prayer. Sister Rogers, Sister Atkinson and many of the other sisters spoke and several offered prayer. The sermon in the evening was also under the auspices of the Endeavor convention, and was by R. G. Frank, of Liberty, on "God's Estimate of the Human Soul." It was Brother Frank's first appearance in one of our state conventions, and he made a splendid impression.

#### Bible-school Convention.

We do not think we have ever known a more profitable session in Sunday-school work in any of the conventions held especially in the interest of Sunday-schools. The report of the board by H. F. Davis, the corresponding secretary for many years, made a fine showing. In closing his report he laid down the work which has made such splendid growth under his leadership. The convention was loth to ac-

cept his resignation, but his decision was final. W. A. Moore, who succeeds him, has been in the field for some time and has demonstrated his fitness for the place. The primary work; How to hold the boys; Superintendent's part; What can the teacher do? A successful Bible-school; Elements and equipment needed, etc., were presented by different speakers in the most forceful and profitable manner. Monday evening was one of the most interesting sessions of the convention. There were two stirring addresses, one by G. D. Edwards on "Why use the American Standard Revised Bible?" and the other by A. N. Lindsay on "Value of Children's Day." Each of these addresses, in its own way—and they were widely different—was a pronounced success. The Sunday-school interest held the field Tuesday morning, in strong addresses by Professor Stagner, of Camden Point; F. M. Rains, of Cincinnati, and J. M. Rudy, of Sedalia.

#### The Missionary Convention.

The report of the state board, although for nine months instead of a year, on account of change of time, showed an advance over the previous year. Some facts and statistics of this report will be presented elsewhere. The needs of the different sections of the state were ably presented by different brethren in a sort of parliament conducted by G. A. Hoffmann. George Darsie, of Kentucky, made a ringing appeal for church extension; F. M. Rains in his characteristic way laid the cause of foreign missions on the consciences of the delegates. J. H. Hardin, in a short, earnest speech, presented the cause of general home missions, while S. B. Moore, of St. Louis, presented the claims of the Benevolent association in his usual happy way. The Tuesday evening session was occupied with an address on state work by Crayton S. Brooks, of Jefferson City, who did not entirely ignore political conditions in the state and the need of political as well as religious reformation.

Wednesday, we may truly say, was the great day of the convention. Those who left before the sessions of that day missed some of the most important features of the convention. The Bible exposition which was to have been given by Prof. D. R. Dungan, of Christian university, was most acceptably given by Bro. J. M. Philputt, of St. Louis, in the absence of Professor Dungan, whose wife's death prevented his presence with us, and was a source of sorrow to the convention. The address on Christian education by H. G. Hill was a strong and manly appeal for higher ministerial education, and for a better support for our colleges, which won the enthusiastic approval of the convention. It ought to have been heard by the whole brotherhood of the state. The committees on Ways and Means, the State of the Cause and others, presented matters

of great importance to the welfare of our cause in the state. The forenoon session was closed with a sermon on "The Proofs of Immortality," by George H. Combs, of Kansas City, which came as a balm and an inspiration to all hearts. At its close the convention stood and sang, "How firm a foundation, ye saints of the Lord," with a deeper appreciation of the meaning of the words. The reports of schools and colleges, read by Dean W. J. Lhamon, of the Missouri Bible college, presented a most hopeful outlook for all our schools in the state, as well as actual progress during the year passed. The spirit of unity and co-operation among our schools which breathed throughout this report, signed by the representatives of our various schools, augurs well for the future of our educational interests in Missouri.

The report of the committee on Students' Aid Fund took a new departure but it was a long step in advance, in recommending the incorporation of a Christian education society in the state to secure by donations, bequests, etc., a fund for the aid of students preparing for the ministry and for the management of such fund. This report was adopted and the committee appointed to nominate a board of nine directors to take the legal steps for such incorporation, and to present to our next annual convention rules and regulations for the management of such fund. This we believe to be one of the most important steps taken in any of our conventions for many years. It is a practical way to deal with a very vital problem. The recommendation of the committee appointed for that purpose a year ago to establish a permanent fund for our state mission work, was thoroughly discussed pro and con, and finally adopted with certain changes as to the method of creating such a fund.

These are some of the most important matters which came before our convention Wednesday after a considerable number of the delegates had left for their homes. The closing session of the convention on Wednesday night was addressed by J. N. Crutcher, of Moberly, on "The Transforming Power of the Gospel," in which the speaker pointed out what marvelous changes had been wrought by Christianity, and how the heralds of Christ now as of old were "turning the world upside down." After a prayer of consecration, and a few tender closing words by the aged veteran, J. A. Dearborn, the convention sang "God be With You Till we Meet Again," and received the benediction from our faithful and devoted corresponding secretary, T. A. Abbott, who commended us all to God and to the word of his grace, and turned our faces and our hearts to the work of the coming year. The motto of Missouri Disciples for the coming year is, "Speak to the people, that they go forward."



## Editor's Easy Chair.

It was the Glorious Fourth in the year 1861. On one of the rich upland farms in the Ozarks of southwest Missouri, a field of golden wheat waved gently in the summer breeze. Four young men, two yet in their teens, and two having just passed over the line, had subordinated their desire to join in some patriotic demonstration on that day, to a sense of immediate duty, and were in the harvest field to cradle and bind and shock the ripened grain. The music of the sharpened scythe as it passed through the grain was relieved, occasionally, by an outburst of patriotic song. There is something very peaceful and idyllic in the scene of a harvest field, when the song of the reapers mingles with the cry of the falling grain and the ring of the scythe in response to the sharpening whetstone. The sun shone brightly from a cloudless sky, and a gentle breeze from the southwest rustled the ripening wheat. The young men referred to worked on as cheerily as possible, but not without many an anxious thought and dark foreboding of their country's future. An indefinable feeling of dread brooded over the spirits of men everywhere at that time. Suddenly a distant rumbling sound was heard, and the young men paused and listened. Again the stillness was broken by that ominous sound that came on the breeze from the southwest. It took but a few moments to understand the meaning of those deep, reverberating tones which once heard can never be forgotten. It was the booming of cannon, and the war was on—on in Missouri, and the dream of "armed neutrality" was ended. It was the guns of Siegel at Carthage announcing to the people of the southwest that the crisis had come, and that men must take their position for or against the flag of the union.

It was high noon. The shadow of the lone hickory tree which stood in the field had shrunk to its shortest dimension, and the four young men referred to sought its protection from the noonday sun, while dispatching their frugal lunch. One of the young men, finishing his meal, took his stand beneath the tree, called his comrades to order, and announced that the Fourth of July would not be permitted to pass without recognition, and that if they would be his audience he would make them a speech. The continued booming of the distant cannon served as his text. He spoke of the ominous condition of the country and prophesied that the war, whose presence was announced in the roar of the cannon then saluting our ears, was to be one of the greatest in the history of the world. The question as to whether the American Union was to be perpetuated down to coming generations was to be determined by this war. The hour had arrived when men must

choose their sides, for the struggle was on. As for himself, his choice was already made. He would follow the flag of Washington, of Jefferson and of Jackson, even if it should lead him to the battlefield and to death. Saturated with the spirit of Patrick Henry, the young orator exclaimed, as he pointed to the southwest, whence came the noise of battle, "Our brethren are already in the field. Why stand we here idle? Every breeze that sweeps from the southwest brings to our ears the clash of resounding arms." Appealing to his comrades to stand with him, and to stand by the Union, he closed with a peroration on the Union and the flag, amid the cheers of his comrades. The celebration over, the work of the harvesters was resumed until the sun sank to his rest in the golden west. And so ended the Fourth of July, 1861.

The night following the eventful day described above, there was a solemn family conclave, under the trees which shadowed a humble home. Young patriotism and parental love were the two forces in conflict. The boy who had pleaded with his comrades in the wheat-field to be true to the flag, now pleaded with aged parents for their consent to join the forces of the Union. On the next day two of the young men might have been seen wending their way, on foot, fifteen miles distant to the metropolis of the southwest, where, with others of their comrades, from that and other parts of the southwest, and with the union army concentrating there, they made preparations for that contest which ended in the bloody struggle at Wilson Creek, and the death of the lamented Lyon. Then came the weary campaigns, the hard marches, the bloody battle fields, the heartaches, the tearful separations, the lonely vigils, the defeats, the triumphs, of that long and arduous struggle, which ended only at Appomattox. Three of the young men who toiled in the harvest-field on that memorable Fourth of the long ago, passed through the ordeal of the war as soldiers, and live, even yet, to celebrate other Fourths, and to rejoice in the Union restored, in causes of alienation removed, and in the bonds of brotherhood between the different sections of our country strengthened and made enduring. But oh, the fearful price that was paid by the sons of the north and the south, equally brave and equally conscientious, to settle forever some of the problems left unsettled by our fathers! We recur to these facts in our national history—"Lest we forget, lest we forget."

Another Fourth of July approaches. No booming of hostile cannon breaks the peace of our beloved union of states. The hearts of our citizens, whether in the north or the south, the east or the west, thrill with patriotic pride

and devotion at the sight of our common flag, honored in every state and respected around the world. But there are other battles to fight and other foes to overcome, if we are to hand down to those who come after us the priceless heritage which we enjoy. Political corruption; bribery; indifference to the claims of civic righteousness; neglect of political duties; the danger of concentrated power, whether of wealth or of labor; the greed of monopolies; the disregard of the claims of the poor and the needy, and the cry of justice; the ravages of intemperance, and the disregard of law—these are the foes which should call out our patriotism on the Fourth of July, 1904. True patriotism will not content itself with noisy demonstrations and brilliant illuminations, but will set itself to the task of overcoming these internal enemies that are undermining the very foundations of our civil and religious liberty. Never was patriotism in greater demand than to-day. We have demonstrated our patriotism in war and have risen to noble heights of unselfishness; it remains for us to demonstrate the higher patriotism which manifests itself in antagonizing every evil influence and every corrupt institution that threatens the moral welfare of the nation. If the Fourth of July may serve to develop this newer and higher patriotism, we do well to observe this anniversary of our nation's birth, that we may increase its true glory and promote its perpetuity to the latest generation. In this conflict let us have:

"The union of hearts, the union of hands,  
And the flag of our union forever."

## Visit From a Finlander.

Among the visitors to our World's Fair pavilion last week was a Finlander. Happening to be in the pavilion at the time of his visit, we were introduced to him and ascertained that he was himself a minister and deeply interested in the subject of Christian union. "Vat iss de confession of faith of dese Disciples of Christ?" was one of his first questions. When this was explained to him, he said, in his broken English, that the church he represented had no creed but that given in the New Testament and no rule of faith but the Bible, and that they were seeking to unite all Christians in their country. He explained that some of their members believed in infant baptism and some did not, and that they allowed each to have his own way in that matter. We explained to him that our object was the same, but our method was somewhat different, and handed him a number of tracts which he seemed eager to secure and to read. After a careful examination of the various exhibits, he came to us, shook hands cordially, with a stately bow, and left the pavilion, promising to make a careful study of our movement.



# Is a Constructive Theology Possible?

## The Desire for Positive Theology.

Men of education and of thought all about us are asking for what they call a positive and constructive theology. The native hunger of the soul for that absolute truth which Plato says is the true food of the soul finds expression in all kinds of wilful and even weird systems of thought. Wistful is the word for the mood of our day, wistful because somewhere near the heart of all of us, the heart that sins and fears, that loves and yearns, lives the great truth which would give it peace and life, and wistful also because something keeps the mind of our day from seeing and receiving, from using with indomitable conviction, that very truth.

## Why Hard to Find?

Why is it so hard, to-day, to find "immutable conviction about absolute truth"?

The answer may no doubt be made as varied as the interests of human life. If it were my duty, to-day, to survey them, I would have to deal with those social and ethical conditions which have been created by the growth of modern democracy and by the enormous increase of wealth among the leading races. These two facts have endless moral and religious ramifications. It is the witness of some of the broadest and keenest and most sympathetic students of our own day that the modern world in large measure owes to its great wealth and to its unparalleled consciousness of power, that weakening of grasp upon the spiritual, that fading of absolute truth from the steady gaze of an ardent faith.

The movement in philosophy has its counterpart in the realm of science. There men once believed in certain objective distinctions which have in a certain sense disappeared. The whole universe is presented to us in the form of a continuous process. We are told to watch the three primal factors of reality within space and time, viz., matter, force and motion.

Herbert Spencer, who is the chief philosophic exponent of this point of view, was partly trained as an engineer in his youth, and the categories of his trade run through his whole system. His thought of a God was what Matthew Arnold would have called "a magnified, unnatural"—engineer.

## The Mechanical Process.

It is remarkable how strong and deep is the grasp of this ideal upon the mind of our day. We find it asserted in every direction that the aim of science is deliberately and persistently to reduce everything, every part of the whole process of history, to the terms of mechanics. Nothing is for it explained until the whole fact is expressed in footprints of force. And this ideal can but have permeated for good or ill into every realm of exact thought. One can trace its influ-

## By Dr. W. D. McKenzie

(From his inaugural address at Hartford Theological Seminary.)

ence in almost every region of religious thought, and in the most unexpected quarters. It seems to have paralyzed its power to assert clear distinctions, to grasp firmly the thought of changeless truths, to believe in any permanent, indestructible realities except matter. Everything seems to be always becoming something else. Nothing has been said or done by any man which we must not try to connect casually with the sayings and doings of other men before and after him.

## Environment Theory.

The inductive method and spirit carries us even a step farther. If its aim, its ultimate and guiding ideal, is to explain every word and every act and every man by his connection with his environment, the tendency of that method, when unchecked by the influence of other ideals and principles, must be and is to obliterate originality from history. There was an old notion that when you had traced a certain deed or word to a man of genius you had got as far as you could. Something in it was peculiarly his own, not to be accounted for except through the indefinable quality of his own mind and his own character. Now, of course, no real history of any period or of any great movement can ever be written except on that hypothesis.

But I believe the tendency, the implicit aim and the popular effect of the historical method as carried out by many of its leaders to-day, is thus to reduce all historical personalities to a dead uniformity. Do we not all find ourselves almost instinctively feeling after some theory by which the environment may explain the individual?

## Applied to Christ.

In the study of Christianity the implicit ideal to which I have referred is rigidly applied to the name and person of Christ and to the experiences and illumination of his apostles. Passage after passage could be cited from some well known writers of the nineteenth century on the New Testament period, in which it is explicitly asserted that historical science cannot brook the notion of a superhuman personality; that the historian must be unskilled in the technique of his craft and untrue to its spirit who should admit that in Jesus Christ we have anything more than genius. To secure this end the utmost advantage is taken of those tendencies, even of those weaknesses and limitations of the historical methods to which I have referred. Uncertainty about the exact words he uttered, infelicity or variety of reports of his life and work, the influence of their own experience and their own prejudices upon the memories of his disciples, discovery of sources outside

scripture for many of the opinions held by the Jews of his own day, fuller knowledge also of the wide welter of religious thought and practice amid which a man like Paul grew up at Tarsus and moved in his journeys through the Greek-Roman world, these are all employed to reduce the originality of the Christian spirit, to obscure the solitary glory in which the faith of the church has from the beginning set the divine human person of the Lord Jesus Christ.

## Rules Out the Supernatural.

One more feature of modern thought must be very briefly named. It is one which has begun to affect the popular mind profoundly and whose end is not yet. Philosophy and history have combined to create the science of religion. In that study we are concerned with the life of religion far beyond the Christian pale, in the life of the whole race of man. But at present and inevitably it takes the form of the study of the religious consciousness of man. The various kinds of belief and practice are accounted for wholly from the human side by a psychological analysis of the feelings and thoughts of men. The students of this science are by no means deniers of the existence of God, they would even assert that the divine spirit has been present everywhere, and is in some measure manifest in every, even the poorest, form of religion. But again, the first interest being historical or psychological the tendency among many is to rule out or ignore the direct attention of a personal God upon the course of development. The whole matter appears in the growth of the human mind, a product of the combined activity of all the various constituents of the soul of man, working with and upon his natural and social conditions. The effect of this is again to cool religious ardor.

This habit of mind could be easily illustrated at greater length from the actual life of our churches, from the growth of so many false religions which are all rooted somehow in the mind of to-day, rooted in those merely sentimental views of religion and religious problems which the observing of absolute truth always stimulates. The answer could be illustrated also from certain theories of education, of ethics in business, of ideals in art, of national government and the national spirit which are current around us.

## Signs of a Change.

But in more recent years the signs of a great change have grown more numerous and more important. For example, even in a practical sphere outside the church, the keen hunger for certainty is asserting itself with great vigor. Men are learning to dread the effect on the social system of a loosened grasp upon the absoluteness of the moral law. They see that



the state cannot survive, if it is based only upon changing ethical moods, and not upon objective and eternal laws. But how can moral law be absolute without a living God who ordains and administers the law for living human wills with inflexible righteousness? And how can the law of God be known by man unless God has made it known clearly, authoritatively and finally? There is nothing which society needs more to-day, and which it demands of the theologian more loudly, than a theology which shall establish securely the ancient prerogative of God as the supreme and the absolute fountain of definite laws for the conduct of man.

But if this be so then historical method must receive at once its conversion and its baptism. The history of man must be delivered from the tyranny of the mechanical categories.

## The Atonement—III.

BY D. R. DUNGAN

This third time I am coming to you, and feel that with it, enough shall have been said for the present on the subject now in hand. *Hilaskomos*, that which propitiates or appeases, is used by John. 1 John 2:2: "And he is the propitiation for our sins, and not for ours only, but also for the whole world." That Jesus propitiated for the sins of the whole world by living in it, by his parables, is out of the question. So in the fourth chapter and tenth verse: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins."

In Heb. 2:17, we have *hilaskomai*. This is the verse in full: "Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people."

It is passing strange that the king's translators rendered this word in this place by make reconciliation. Men are to be reconciled to God, but this related to things pertaining to God. Hence the propitiatory sacrifice made by the Christ was made to God, not to man. In it justice became satisfied, and it became possible to save man and yet be just. I will now give a few quotations without any reference to the original from which they are translated.

Matt. 26:28: "For this is my blood of the new covenant, which is shed for many unto the remission of sins." Heb. 9:22: "And apart from the shedding of blood there is no remission." 1 Cor. 15:3: "For I delivered unto you first of all that which I received, how that Christ died for our sins according to the scriptures." Heb. 1:3: "When he had made purification of sins, sat down on the right hand of the majesty on high." Heb. 9:26: "But

Every self-conscious human being is, on this view, in some measure a beginner of history. You cannot explain him wholly by his environment, for he is, as it were, part of his own environment, and the creator with each act of his genius of a new environment both for himself and others. For myself, I should have more hope for a constructive theology, more assurance that it would arise speedily before our minds, gaining the assent of vast multitudes, if I saw in the life of the church to-day the depth of a great life. And so we return to our first point, that heroism and experience and systematic thought can never live apart from one another; that only out of mighty convictions can mighty heroisms arise, and that these only arise out of the depths of a mighty moral revolution; and yet the latter again depends upon what men are and what men believe.

now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself." The meaning here cannot be mistaken. The illustration comes from the sacrifices of the law; the high priest offered the atoning sacrifice that sin might be removed. This was done every year, but Christ came not in the end of the year but in the end of the ages, to put away sin by the sacrifice of himself. All these sacrifices required a death, the shedding of blood, and Christ shed his blood that our sins might be washed away.

Galatians 3:13: "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, cursed is every one that hangeth on a tree." It was not by living in the world that this was done, but by being crucified, by dying and becoming a sacrifice for sin. Rom. 5:6-8: "For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die; for peradventure for a good man some would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." This is the thought of 14:15: "Destroy not with thy meat him for whom Christ died." 1 Cor. 8:11: "For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died." In 2 Cor. 5:21 we have a like thought: "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." This is like the statement in the Hebrew letter, 9:27, 28: "And inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear the second time, apart from sin, to them that wait for him unto salvation." The first time Christ

came it was with a sin offering for the redemption of the race, but the second time it will be not to make a sacrifice for sin but apart from, or without, a sin offering.

Thus we have Christ, Peter, Paul, John, and several of the prophets to assist us in knowing the facts concerning the atonement, the propitiation, the redemption which was in Christ Jesus, the sacrifice which he made for us, shedding or permitting his blood to be shed for the remission of sins, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. This kind of evidence, but just a few more scriptures will serve for a closing.

1 Peter 2:24: "Who his own self bare our sins in his own body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye are healed." 3:18: "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God." 1 John 1:7: "And the blood of Jesus Christ his Son cleanseth us from all sin." Rev. 1:5: "Unto him that loved us and loosed us from our sins by his blood." 5:9: "And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood, men of every tribe and people and nation."

Every figure and form of presentation which could have been selected is found in the New Testament, employed to teach us that we are the purchased possession of the Son of God, that he purchased us with his own blood, he gave himself for us, by his stripes we are healed; he gave himself a ransom for all to be testified in due time. If it is possible to teach anything by the use of words, then that Christ took our nature and suffered in our stead, died upon the cross, took his blood and went into the holiest place, having obtained eternal redemption for us, is clearly taught.

This, then, is the sum of it all: Christ came into the world to save sinners. To do this, he must make it possible for God to be just while pardoning those who have sinned. But as God did not see proper to pardon men unless they turn away from sin and accept of the Son, he had to show men the true way of life, that they might believe on him and turn and be saved. But that men might believe he wrought miracles in their presence, and gave them truth that could not have come from any but a divine source. He had to teach men the heinousness of sin and the blessedness of righteousness; he had to live and walk and teach that men might be persuaded to accept of the atonement when it should be provided. The atonement was made in his death and suffering, and in the offering before God of his own blood for the loosing away of human guilt.



# The White Cottage By "Viola"

## CHAPTER I.

Dessie was planning. Curled up in a large chair in her father's study, with theological volumes all around her, she appeared a most studious young woman. Her head, crowned with its heap of shining hair, was bent over a sheet of paper on which were columns of figures and memoranda.

It was a bright spring day, and multitudes of birds were calling all indwellers out into the cheery sunshine. But Dessie was not just then thinking of the birds or anything near her. She was planning for her wedding, now several months distant. She had gone over the list of necessities in the way of invitations, flowers, luncheon, etc., and last but not least a dainty trousseau. She then counted again for accuracy [the cash on hand in a very businesslike way.

Now, just a word about this "cash on hand." When Dessie was a tiny, white-haired baby in her cradle her mother, who had had a pretty wedding and a happy marriage, began to plan for a day of like happiness for her own little daughter. Realizing that their work in life would never give them many luxuries, she devised this plan. She constructed what she named a mite box, sealing it with a firm determination that come what may it was never to be opened until Dessie needed a trousseau. This day, though she said but little about it, was never in her own mind eliminated from her daughter's life. At the end of every week something, no matter how small, was put into the mite box.

Ah, the calm faced, white haired mother could have told of many little sacrifices that this box had cost. Once in a great while a paper bill was slipped in, but usually it was merely a dime or a nickel. She even knew days when the best she could give was a penny or a postage stamp; yet the custom remained unbroken.

When at last the box was opened it was found to contain, postage stamps and all included, the sum of sixty dollars. How precious the money seemed, and how she thanked the one who had had such tender forethought. It was a very shrewd calculation; for when everything was counted the cost was found to almost equal the amount.

"Oh, I am sure it will be very pretty," she said to herself, as her mind wandered away from the figures; "not like Anna Hay's wedding, of course, in which the cost of one costume exceeded all my resources—but I shall be very happy, anyhow." And then her mind went out to the devoted young man in a distant city, hard at work in a medical college.

All at once the voice of a man outside penetrated her quiet retreat in the study. She tiptoed to the window and listened. It was George Van Ness,

the man who held a mortgage on their little home.

"Yes," he was saying, haughtily, "I ask you to vacate. I make sale of this property one month from to-day, and so I warn you. I do not hesitate to do this since you have not tried to pay the debt."

"Have not tried, did you say?" interrupted the minister.

"Yes, sir, have not tried. If you had used the brains you have to other advantage than pounding away at people's sins, you'd have a house to live in. But that is always the way with you preachers. You work the least of any class of people, and expect the most favors. Remember, one month from to-day," he said, starting away.

The minister looked at his creditor with something like anger in his eyes, but soon restrained himself, for long struggle had placed his emotions under control; and when he spoke it was in a calm, deep voice.

"Sir, the property evidently must be sold. I shall not ask you to wait longer, but do not say that I have made no effort to meet the payments. Sir, you know nothing of my life or the embarrassment this has been to me. I cannot explain it to you who stand apart from all my efforts in this place; but be assured you shall have possession within a month."

Van Ness said no more; he was soon rolling off in his automobile, the only one which the town of Crawford afforded. Mr. Van Ness, the wealthy financier, had never needed the services of a minister in his life. He never went to church, never gave a penny to a religious cause, and considered the preacher a surplus quantity in society. The one object of his life was to "get on in the world." He owned the one truly beautiful residence in the town; the people of Crawford worked in his factories, spent their money in his stores, or, if they were fortunate enough to save anything, put it into his bank. Apparently, he owned the town and the people.

The only humiliation to which Van Ness was ever known to be subjected was his failure to control his only child Charlie, who insisted on mingling indiscriminately with the young men of the place. Sometimes Charlie came home all right, and sometimes he didn't come home at all. But, as Van Ness said, when he was forced to talk about it, he "owned a few things anyhow."

Dessie inside the window had heard the unhappy conversation, and when the disagreeable man had gone she ran out, put her arms about her father's neck and kissed him. With her delicate fingers she brushed back the gray locks and said tenderly:

"Do not worry, papa dear, maybe there will be some way yet."

"Ah, but my dear child, even if we

could pay the back payments, what are we to do about the next and the next? For only about half of the amount is paid. I have studied the situation carefully and do not see any hope for better days financially."

"Why, papa, that does not sound at all like your preaching. Should we not say instead 'Let us trust that it will come out all right,' that is like you."

"But, Dessie, I *have* hoped to be able to save the cottage—hoped in spite of everything—for mother's sake, but it must go."

"Oh, come, papa; we must still hope for something."

The father felt the gentle rebuke, and after a moment of silence said, "Thank you, my child. How shall I ever get along without you?"

"Now, now, dear papa, there it is again, and you have mother," she said, with a lump in her throat.

"Yes, yes, we shall never forget her, Dessie. How hard it will be to tell her all when she returns."

"Let us allow her to enjoy the full extent of her visit."

"Yes, and in the meanwhile we will get ready to—live—somewhere else."

"And—and—trust."

They were both thinking of the row of monotonous blackened houses that were for rent farther down the street, but neither had the heart to suggest one of these for their home.

Dessie went into the house and crept up to her pretty, little, low-ceiled room. Flinging herself into a chair she began to do the most serious thinking she had ever done. Ah, how those cruel words of Van Ness had broken into her love dream! How the words about her father's life burned in their injustice! In her happiness she had almost forgotten that there was such unkindness in the world; yet she did not despair, for hopes were too bright for that.

Down under the elms the preacher was thinking of the past. Having been called hither and thither he had had little opportunity to provide anything beyond a modest living for those nearest to him. So on being called to Crawford, realizing that he was now past middle life, he endeavored to buy a small home.

The cottage which they selected seemed to have been built especially for them, and was the delight of Mrs. White, who had always been obliged to live in a parsonage simply because it was a parsonage, whether it were homelike or not. How glad she was that they were once permitted to decide for themselves where their home should be. "Let us call it 'Peace Cottage,'" she exclaimed, when she had thoroughly inspected it, "for so it names itself." And so by that name it was known afterwards.

Its wide, sunny windows to the south



in winter, its airy closets, its stained floors and the small garden in the rear with neat walks and flower beds, all appealed to her cheerful, orderly soul, and she felt she could rest here forever. But most of all, John White loved the tall elms which furnished shade for the yard and surroundings; for besides these trees there were few in Crawford. To-day, seated under them, he thought of the time when he was called to this little world where everybody toiled, and yet where some strong power seemed holding them in poverty. Yet since his coming ugliness had vanished from many places, and flowers and green grass had sprung up where only disorder and blackness had been; but with a deeper interest than that in the flowers had he watched lives growing out of their grime into soul purity.

Recently fiercer poverty than usual had swept over the town. The factories closed; everything was dead, and many suffered. The minister, like the rest, lived on a mere pittance, smaller even than his small salary, but his life was busier than ever. The living on a pittance would not have troubled him so much had he not undertaken to buy the home. For as the year swept by he faced the painful fact that he could not pay his debts, and that there was no immediate hope of better times. It seemed as if the wheels would never start again. The minister realized that there were but two paths—seek another field or give up the cottage. For the sake of his wife he concluded that the former must be done, and accordingly with regrets offered his resignation. There were tears in his eyes as he thought again of that day, not quite six months past. Although bitter in many respects, in others it was the sweetest day of his life, for then the people of Crawford showed him their hearts. Their kind words and tears overwhelmed him; he did not know he had come to fill so large a place in their lives. Yes, after John White had seen his people's hearts he went home praying for forgiveness and resolved that instead of giving up the charge he would give up the cottage. Ever since he had hoped against hope that something would change the sober aspect of things, but the impatience of Van Ness on this day brought the matter to a decision, and he promised to adjust it satisfactorily to him.

## CHAPTER II.

Dessie's serious thinking was not without consequence. An hour afterward she was ringing the doorbell at the Van Ness homestead. She felt very strange and faint waiting there on the broad piazza for an answer to her summons, but once admitted to the presence of the man of wrath her fears subsided and she thought only of her errand.

"Mr. Van Ness," she began, in her sweet, earnest voice, "I have called to ask you if you will give us another

month on the cottage. I can cancel the one back payment and I think there will be some way to pay the other very soon. Maybe the factories will start, or something will happen."

The man cast a scornful look at her and said haughtily, "What a silly proposition! Now, even if you settled the back payments, what are you going to do about all the others? As to the factories starting, I assure you that will not be this year, and things do not *happen* in this world."

What should she do? She was determined not to cry. After a pause she said:

"Sir, will you take the forty-five dollars and give us the added month?"

"Forty-five dollars," he repeated. "Small business; but why, if your father had this money and wished to pay it, did he not give it to me when I called this morning?"

"Mr. Van Ness, this is my own money, and I decided to give it after you had gone."

"And how do you happen to have this when you are just out of school?"

Dessie's pink cheeks turned crimson. No one had ever been told about the mite box, and above all, how could she tell him? And what right had he to ask such a question? She stammered: "My mother saved it for—for my wedding day."

"And you think the day is too slow coming, do you?" he said, looking at her with a little more interest.

"Oh, Mr. Van Ness," she cried, in almost childish embarrassment, "you see, I am to be married next month, and I do so want to have the wedding in Peace Cottage, the only place that ever seemed like home to us."

There, splash, in spite of everything, went a tear down on her spotless sleeve. It was not the tear, for the man was not susceptible to such signs of emotion; it was not the argument, for that was weak and womanish, but something in the pure, earnest face softened the hard lines and he took the money which she held out to him. It might have been that taking money was such a habit with Mr. Van Ness that it could not be overcome in this instance.

"Well, well," he said, turning away, "go tell your father he may have the sixty days."

"Oh, thank you, sir, we will all be so grateful to you, and if there are any wedding fees—"

But he waved her off and she soon left his house, walking home a little more briskly than she had come, and wondering all the while if any other girl ever thought of a fifteen-dollar trousseau.

Of course the planning had to be done all over to balance the diminished "cash on hand." But after much more figuring and erasing of figures, she concluded that it could really be done.

"I am so happy, anyhow," she kept saying to herself, "and then since

everything is to be so simple I'll just send for mamma the day before the wedding and surprise her by having everything ready; but how busy I shall be doing all the sewing myself!"

The day before Dessie's wedding was a busy one for John White. Not because of the wedding, but other duties and calls seemed more numerous than usual. He was early at work in his study, for he had a funeral discourse to deliver at 9:30. Then after the funeral he went to the stricken home to offer what consolation he could. He no sooner reached home than a woman who was having serious domestic trouble called to see him. Would he tell her what to do? Should she be divorced? What about the children, etc.? But could not Mr. White convert her husband from the error of his ways?

He listened patiently to her story, glad to help her in any way that he could, sent her away with a little more of hope in her heart and never complained that she had made his dinner two hours late. Then a happy couple called to have him perform a marriage ceremony. This pleasant duty being over, he hastened to a home where lay a dying child, fully expecting upon his arrival to find that the dark-winged messenger had preceded him; but instead, the life lingered on until far into the night, and when at last the end came, the minister offered the prayer which took away the sting and rebellion and left in its place a holy peace. When he turned his steps homeward a storm was gathering in the west and mutterings of thunder and flashes of lightning grew more and more fierce, yet he hoped by quickening his steps to reach home before the storm burst over him. As he was passing a long, lonely lumber yard he heard a deep moan, then a cry for help, and something that sounded like an oath. He stopped, listened and discovered that it came from far down below the lumber heaps where the river ran in the gorge.

Again came the cry. Someone was in trouble, but he was alone and unarmed. Should he go to the rescue? A happy circumstance presented itself. Down the street a carriage, drawn by two horses, came tearing at full speed. By the lightning he recognized them as those of George Van Ness who, with his wife, was returning from a social function in a neighboring city. The minister halted them, told them quickly the situation and then said:

"Mr. Van Ness, someone needs our help; will you go with me to see what we can do?"

"Oh, I cannot, White, it is too late, and I must hurry home before the storm catches me."

"But what if some life is at stake?"

"Oh, it is just some of these poor trash who have got into a fight. I won't mix up with it. You can do as

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# Cross Currents and Roaring Rapids

A Little Prelude.

Before plunging into my main thesis I will once more, according to my favorite practice, indulge in an exordium concerning episodes in the work of our own churches of Christ. For these beloved communions naturally occupy the foreground in my perspective view. Last week I enjoyed a delightful afternoon in fellowship with a young preacher just arrived from America. Frank Forster, belonging to Birkenhead, and formerly a member of the church of Christ there (founded by J. M. Van Horn and then ministered to in succession by J. J. Haley, E. Brearley and G. Rapkin), has had the benefit of a course at Kimberlin Heights college, Tenn. He then for a year has preached with a church in Pennsylvania, and now comes home to the old country at the call of the English board to become minister at Margate, where I have been for some months holding the fort till a pastor could be found, by going regularly for Sunday preaching. Bro. F. Forster is a delightful personality. He will undoubtedly capture the hearts of the Margate congregation. His American experiences have wonderfully developed his powers. As he is still a very young man his life's work lies before him. His paullo-post-future will be likely to include some fine records, for he is an earnest student and seems ambitious of achieving great successes. The Forsters of Birkenhead are a remarkable family. Charles Forster is one of our preachers in Vermont. Another brother, W. B. Forster, and two sisters, Ada and Caroline, are diligent students in my Bible correspondence course. Ada Forster is likely to become a missionary in the foreign field.

## In Wild Wales.

To my mind some of the most interesting of present day struggles for the promotion of freedom of conscience are being waged in the lovely principality which possesses, as I have always noted, an indefinable charm for all cultured Americans. I find that all traveling Americans are dissatisfied if they do not see Scotland, Wales and Ireland as well as England. In those beautiful sections of the united kingdom the most diverse conditions of religious thought, practice, tradition and system prevail. America has imported much from each. But in each of the three constant quantities subsist which nothing seems able to disturb. For instance the persistence of Irish Romanism is simply astonishing. So is the solidity of Scotch Presbyterianism. And so is the sturdiness of Welsh Calvinistic Methodism in the northern half of the principality, as the southern is the permanent stronghold of the Baptists, who possess the land in that region.

Just now a fierce war is raging be-

## By William Durban

tween the government and the county councils throughout the whole of Wales, round the great question of religious education. Passive resistance in England I have several times in these articles explained and referred to. That movement is still agitating the land. In hundreds of spots in turn people are summoned for the payment of the education rate and many are put in prison because they arrange that there shall be no goods to seize. On this matter there can be no possible peace as long as the present Tory administration is in power, which will probably be till the next general election is due through the lapse of time. But in Wales the Free churchmen, who virtually compose the nation, have adopted a very different and much more efficient mode of combating the policy of the government. It has not been left to individuals to encounter the strength of the law enforcing the unrighteous act. The sagacious and astute Welsh leaders perceived that the county councils formed the first line of defense and they promptly occupied that line. The county councils in eight out of the twelve Welsh counties adopted the provisions and the working of the act and proceeded to put it into execution, but they did it in a very clever way, by taking the report of the authorities on the efficiency of the denominational schools as it stood. This simple expedient has had most peculiar results. Most of these schools are reported on as anything but up to the requirements, and therefore, according to the act, they are entitled to an extra aid grant from the government to put them into proper order. Now, the county councils proceed to claim the grant in full instead of levying a rate. And they refuse to appoint managers unless the full grant is awarded. The government is in a peculiar fix and has brought into parliament a special coercion bill for Wales. All Britain is now laughing at the dilemma in which the government has fixed itself. Curious developments are looked for. Little Wales has often been too much for Tory England, and it will be so once again.

## The Fury of the Highlanders.

One of the most extraordinary situations ever witnessed in Scotland has been created by the action of a certain religious section which has its chief strongholds in the Highlands of the north. It will be remembered that two years ago a magnificent example of consummated Christian reunion was furnished by the coalition into one denomination (called the United Free church of Scotland) of the famous and powerful Free church and the celebrated, though not so wealthy or

influential, United Presbyterian church. All lovers of religious unity and believers in religious federation rejoiced at that event. But the sequel was not free from disappointment. All through last year protests were heard from a small minority of the members of the old Free church who had not been in favor of the reunion, but were not numerous or strong enough to prevent it. Their Highland churches, however, some of which are led by ministers of considerable ability, have not ceased to repudiate all sympathy with the arrangement, and during the last few months litigation has been initiated by an appeal to the house of lords. The remnant who have refused to recognize the United Free church have organized themselves into what they call still the Free church, though outsiders style these conscientious, old, conservative Presbyterians the "Wee Frees," or the "Wee Kirk." There is something profoundly pathetic in the spectacle of these fine old Highlanders sticking thus tenaciously to the system of their fathers. They are pertinaciously claiming the portion of the temporalities which they reckon to be due to them. What the result of the suit will be no one ventures to conjecture, but in the north this is considered the most momentous ecclesiastical cause ever brought into the law courts in respect of the churches of Scotland. Meantime, the United Free church is offering to compromise on most generous terms. The offer includes the gift of all the manse connected with the churches of the "Wee Frees," the benefits of the widows' and the superannuation funds and a lump sum of 50,000 pounds.

## The Three General Assemblies.

Last week was a glorious time for the Christian folk of Auld Reekie. Edinburgh, the beautiful northern Athens, is always in gala mood when great religious conclaves meet, and there have been three of these simultaneously. The Established church of Scotland, the United Free church and the Free church all met in their general assemblies. And I know of few exercises more interesting than that of reading the reports of the great addresses of the moderators of these famous bodies. Scotland is in a peculiar position. It has to face some great controversies which are preparing for the near future. One of these is the crucial debate on disestablishment into which the nation must at no distant date plunge. This will come on in Scotland long before England is ready for it. Dr. Gillespie, moderator of the assembly of the Scottish church, sounded an eloquent paean in glorification of the establishment. He gloated over the Erastian principle as fulsomely as could an Episcopalian. Surely there is something almost gro-

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# As Seen from the Dome

By F. D. Power

It was my privilege, June 12, to preach the baccalaureate to the graduating class of the West Virginia university at Morgantown. This is a flourishing institution, with more than one thousand students. It dates back to 1814, when Virginia incorporated the Monongalia academy located at this place. Morgantown is the county seat of Monongalia county, a city of 10,000 on the Monongahela river, a hundred miles east of Wheeling and the same distance south of Pittsburgh. It is beautiful for situation, a temperance town, and well suited to be the seat of an institution of learning. The river is spelled one way and the county another, through the blunder of a legislator in introducing a bill, and for all time the mistake of this solon is likely to be perpetuated.

The original building was a one-story brick with two rooms. Then a two-story structure took its place in 1828, and a lottery was authorized by the legislature to secure \$20,000 of endowment. In 1868, it became West Virginia agricultural college and later West Virginia university; and to-day it has eight beautiful buildings and is organized with ten colleges and a fine corps of instructors. Dr. D. B. Purinton is the accomplished and able president. Prof. Cass Woolery was at one time professor here and Bethany has contributed a number of her sons to the service of the institution. J. J. Tisdall is the efficient pastor of our church, which has a membership now of one hundred and is doing a blessed work. It was my good fortune to meet with them four years ago when Prof. Woolery was still with them. After the communion service we adjourned to the college chapel, where an inspiring audience of fifteen hundred young people greeted the preacher morning and evening. There was only one embarrassment—the necessity of preaching in a gown, but the millinery was academic and not ecclesiastical, and after all it is a dress which more nearly conforms to that of the apostles and the Prince of preachers.

From Morgantown it is not a great distance to Bethany. The old college has had a good year. Two hundred and forty-one have been enrolled. The sixty-third commencement was a happy one. The trustees were present in force. Among those present were Judge G. A. Campbell, J. J. Barclay, M. M. Cochran, William H. Nave, Col. Alexander Campbell, Hon. W. H. Graham, Hon. T. W. Phillips, Senator Oliver S. Marshall, C. B. Scott, Campbell Jobes, A. L. White, W. S. Kidd, George H. Anderson, Oliver C. Vordrey, W. R. Errett, and E. T. Norton, Frank H. Main and Charles H. Irwin were added to the board. Excellent reports were made by President Cramblet and the executive committee,

showing a hopeful condition of the college finances and good progress in all departments of the college life. Sixteen thousand has been secured on the third block of \$50,000 in the endowment. Water and electric lights are now found in all the buildings. The Oglebey clock in the tower rings out the hours and sounds the recitation periods in the class rooms. Phillips hall and the new boys' dormitory have been put in first-class condition. The foundations for the new gymnasium have been laid and an alumnus has intimated his willingness to consider the restoration of the society halls, destroyed by fire in 1879. In all respects the college is getting well out of the woods, but it needs a permanent fund of not less than \$250,000 and better equipment and more liberal salaries for its faithful teachers before it is fully in the way of up-to-date service and worthy success. Let its alumni and friends rally to its support as they should and its future is secured.

Commencement exercises were held under the maples on the campus in a natural amphitheatre. The speech making was optional with the graduates this year. Miss Virginia Stewart, of Washington C. H., O., delivered the Greek oration, Mr. Cyrus McN. Yocum, of Steubenville, O., the salutatory, and Mr. George W. Watson, of Holbrook, Pa., the valedictory. Other speeches were by Charles Edward Geis, of Ohio; Joseph F. Hay, of Kansas; Francis W. Pittman, of West Virginia, and R. T. Kersey, of Missouri. The special address to the graduates was by W. R. Warren, editor of the Christian Worker of Pittsburgh. His subject was "Bethany Ideals," and the theme was handled in a very forcible and felicitous manner. Other graduates besides those named were: Anna Ruth Bourne, of Kentucky; William S. Stucky, of Kentucky; Mary Virginia Hagerman, of Kentucky; William H. Thompson, of Pennsylvania; John F. Ryan, of Ohio; James E. Harvey, of Pennsylvania; C. C. Welbourne, of California; Emily Roberts, of Pennsylvania, and Ardow B. Carter, of Ohio. Those receiving the Master's degree were Ray O. Miller, William H. Erskine, Dr. Benjamin E. Helprin, William D. Turner and W. J. Wright. There were graduates also in music, art, elocution, and in the business department. The honorary degree of M. A. was conferred on John P. Sala and Emma M. Camp, of Ohio, and the Ph. D. on Prof. James C. Keith. Seven of the graduates are ministers of the gospel, and two others, William H. Erskine and Miss Virginia Stewart, go to Akita, Japan, as missionaries.

There were other pleasing features of the closing festivities: the athletic field day, the class day exercises, the Neotrophian literary society's exhibi-

tion with W. C. Prewitt's excellent address, the closing exercise of the A. L. I. with Charles W. Watson's thoughtful and eloquent message, the alumni meeting with Warren presiding and speeches by a number of the older men, the unveiling of portraits of some of Bethany's sons secured by Prof. A. R. Bourne for the chapel, the concert of the music department under Professor Moos, the happy reunions, exhibition of art work, etc., etc. The alumni took action to secure a larger attendance of old students at these annual gatherings, and all the meetings were characterized by the hopefulness and push that belong to the new Bethany.

There was a large attendance of old students and friends of the college, among them Charles Irwin, W. J. Harvey, W. C. Pendleton, Fred E. Gilmore, Percy Cochran, Mr. and Mrs. B. C. Hageman, Dr. Hal Watson, J. D. Hurd, A. B. Wells, W. R. Jinnett, Dr. Devore, E. J. Hart, Mr. and Mrs. H. H. Moninger, Clarence Mitchell, Chester Sprague, J. F. Green, Frank Chapman, G. B. Evans, J. W. Yoho, W. H. Field, W. E. Gordon, Dr. Rosa L. Oxer, Alfred Place, William Fisher, W. E. Pierce, William M. Long, Geo. Curtis and A. Linkletter. The old commencement goes were there enjoying the "performances." "Biz" was as active as of yore. Bethany's people were as hospitable as they have ever been. The sky line is the same. The village has taken on more white-wash and paint than for years. Electric lights gleam and automobiles rush through the streets. Bethany mansion and Point Breeze and Evergreen Cottage and Pendleton Heights and the rest of the gracious and happy homes were wide open. The road to Wellsburg is as picturesque and beautiful as ever.

"On the banks of the old Buffalo, my boys,  
Old Bethany evermore shall stand:  
For has she not stood,  
Since the days of the flood,  
On the banks of the old Buffalo?"

Some changes have occurred in the college faculty. Prof. Philip Johnson has a year's absence and goes to Yale. Prof. B. L. Kershner takes the presidency of Kee Mar college, Hagerstown, Md. Professor Erskine goes to Japan, Profs. Ethel Streater, W. D. Turner and Pearl Keith have resigned. The vacancies will all be filled by competent instructors.

Sunday, June 19, the church at Newark, O., opened their new house of worship. It was my great privilege to share in their rejoicing. The house is one of the most modern and thoroughly satisfactory that I have seen in many a day. It is the best church in this city of 20,000 people. I have met with these brethren in their little sanctuary and have known their struggles. It was a great day for them. They



now number 600 souls and have a Sunday-school of 500. H. Newton Miller is the pastor, a devoted man, who has for three years served them and is greatly honored and loved. Minor Lee Bates, the former pastor, preached a tender and beautiful sermon in the morning and in the afternoon we had the regular dedicatory service and greetings from city pastors and from former ministers of the congregation, George F. Crites, T. M. Madden and C. A. Hill. Others present were Ira Billman, W. S. Bonham, W. H. Elwinger, Asa McDaniel and C. M. Cooper. The church was organized in 1884 by J. F. Rowe. Robert Moffett has been their steadfast helper. M. L. Bates served there most efficiently for six years. The new house will accommodate 1,000 people and has every comfort and convenience. The property is worth \$25,000. Provision was made for the financial needs in advance of dedication. The church is known as the "bee hive" and has great promise for the future. Four confessed Christ during the dedication services.



### The White Cottage.

(Continued from page 830.)

you like," he said, drawing up his lines. "You had better not be out in this storm," he called back into the darkness, as he dashed off.

But the minister had already entered the yard and was following the direction of the sound. It led him to a low, wet spot near the river, where a lone man lay with a deep wound in his head, the would-be robbers or murderers having taken to their heels.

The man was breathing, but unconscious. The minister drew him out of the mud and carried and dragged him as best he could to a higher spot between the lumber heaps. He constructed a rude shelter by placing boards from one stack to the other, finishing it just as the rain came driving down upon them. Taking a kerchief from his pocket he wiped the mud and blood from the man's face, and when the next flash came he stood horror stricken as he recognized the face of Charlie Van Ness.

Without waiting for the rain to cease he made his way to the doctor's home farther up the street, and they two took the man to his home.

At last John White, tired and exhausted, sought his bed. "This has been a busy day," he said to himself, as he fell asleep, "but which of the duties could have been omitted?" Yet there had not been a cent added to his salary, while down near the river, where the wounded man's head had been pillowed, the water had risen full eighteen inches.

After all, Dessie's wedding was a pretty one. The June morning rose calm and bright, and myriads of raindrops from last night's downpour sparkled in the sunlight. They ascertained that Charlie had been seriously but not fatally injured, and then

went about their preparations for the wedding. The fields supplied an abundance of green things for backgrounds, and the garden was full of roses which were plucked for the occasion. There was a dainty luncheon, though only a few of Dessie's most intimate friends were present. "You do not mind, do you, Dick, that everything is so plain and common?" she asked, after explaining to the young doctor the reason for her course.

"Common, Dessie!" cried he. "Why, my dear, this is the most uncommon wedding I have ever heard of. No costly robe could have beautified you as this deed of love has done."

Dessie came down in a gown of pure white lawn with only tucks and a ribbon for trimming and carried a bunch of white roses.

Something happened which for an instant seemed to threaten the order of the occasion. Just as John White was beginning the ceremony he was called to the door and someone handed him a large envelope. The minister went into his study for an instant and then came out happy and excited. "It's a deed to Peace Cottage," he exclaimed, "signed by George Van Ness—all debts are canceled. Praise the Lord!"

It did not spoil the wedding; it only delayed it until Dessie could explain and wipe away a few happy tears.



### Cross Currents and Roaring Rapids.

(Continued from page 832.)

tesque in the very notion of Presbyterianism as a state concern. But Dr. Gillespie did not seem to see it. He may live to do so. The moderator of the United Free church—far and away a more powerful body than the establishment in Scotland—took a very different line. He, like all Free churchmen, looks forward confidently to the time when the establishment must go. But this gentleman, Dr. Gerald Balfour, troubled himself little about the matter, for he seemed rather disposed to regard the ultimate issue as a foregone conclusion. He talked chiefly of the splendid achievements of the United Free church and its grand outlook. On the other hand, the moderator of the "Wee Frees," Rev. Mr. MacQueen, a typical old covenanting Highlander, made the obnoxious and repudiated union his keynote. He called the coalition resulting in the consolidation of the United Free church "preposterous." And he followed a very lively diatribe in this direction by launching a packet of thunderbolts which he had been forging against the higher critics and the anti-Calvinists. The smallest of the three general assemblies, was by far the noisiest and the most demonstrative. It is often so. The obstructionist "claqueurs" are usually found in the minority. But the roaring freshet from the Highlands will at last quietly settle into the quietude of the beautiful expanse of Loch Lomond.

### Death.

T. Henry Blenus.

Sitting in my study this Monday morning, after a strong mental and heart strain on yesterday, as I glance across the way, I can see an undertaker attaching the symbol of mourning and death to the front entrance of a home.

To the great rendezvous of the sons of Adam, another human being has been called. Every path in the world leads to the tomb, and every hour on the dial-plate is the last hour of some human being.

As I view for a moment this badge of sadness and heartache, this emblem of bleeding and crushed souls, and blighted and blasted human hopes, my own heart is in response, and that chord to be found in all human nature attunes itself sympathetically to the gentle touch of the soft voice of sorrow.

There are times when quiet and solitude have charms and when cheerfulness and joy give place to thoughtfulness and meditation—when even the griefs of those perhaps little known to us, arrest our attention and cause us to drop tears of sympathy and extend the hand of comfort and consolation.

Job characterizes death as being without order. All conditions and ages come under its power without distinction. The youth, buoyant with joyous hope and anticipation, the middle aged, whose cares and duties and designs are beginning to ripen to a promising fruition, the aged whose sands of life are well run—all are hurried to the tomb. Thousands and tens of thousands never fill out the so-called allotted span of life.

While standing beside the dead in the quiet and hushed chamber of death, we look upon that marble brow, that beamless eye now closed in long night, and know that before us is only a deserted, perishable tenement of human clay, we ask, has the breath of God, which so recently animated this now empty form, gone out and vanished into nothingness? Is there no light to dispel the darkness that now hangs like a pall over the home and above the grave? Is there no setting back in this tide of woe and sorrow? Yes, thank God, there comes the comforting, soul-cheering words of our Redeemer, breaking through the mist of darkness of the death gloom, and giving us hope for dismay: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me, shall never die." In these precious words we find the triumph of immortality. The terror of death is removed, and the messenger sent to summon us to our departure is transformed into an angel of mercy.

Jacksonville, Fla.



# Missouri State Convention Notes

The hospitality of the Carrollton church was equal to every demand of the convention. Brother Kellar and his co-workers proved themselves admirable hosts. Everybody seemed pleased with the entertainment he received. The Editor and his wife will not soon forget their delightful stay in the home of Brother and Sister Lynn.

If the Christian churches of Missouri can hold a good convention against the counter attraction of the World's Fair they need not fear being eclipsed by anything likely to occur in the future. There was a large number of brethren and sisters who attached more importance to the work of the kingdom of God, as represented in our state convention, than to an immediate visit to the World's Fair. There were a few who loved the cause well enough to stay to the close, even though personal interests urged them to return home.

N. J. Nickerson, Memphis, Mo., vice-president of the convention, presided over the convention in the absence of the president during the first session. Being compelled then to leave, M. M. Goode, vice-president of the state board, was elected to succeed him. Brother Goode was called away before the close of the convention, and was succeeded by Brother Wharton, of Marshall, pastor of the church that is to entertain the next convention. There was a sharp, but good-natured, contest between Nevada and Marshall as to the place of the next convention, and Marshall won by a small majority.

So immediate and hearty was the response of the convention to the recommendations in the report of the committee on the state of the cause, printed elsewhere, that a large number were ordered to be printed immediately at a printing office in town and circulated in the convention before its adjournment. That the brethren generally recognize the need of what is therein recommended is one of the most hopeful signs of the times.

This was one of the most sociable conventions which we have ever attended. There was an utter absence of cliques and clans, and all seemed to mingle freely and to greet each other as brethren and sisters in the Lord. This is as it should be in a religious convention.

It was a great pleasure to see Brother Abbott looking so well again after his serious spell of sickness, and speaking with his old-

time vigor. Let us all co-operate with him more faithfully, this year, and free him from that anxiety which is harder on him than his work. We are all hoping for a distinct advance along all the lines of our work in Missouri, the coming year, and now is the time to begin such advance.

There were not many of the old veterans present whom we were accustomed to see at Missouri conventions, many years ago. We never cease to miss the faces of Alexander Procter, G. W. Longan, O. P. Davis and others who have joined the great company gathering on the other shore. We were blessed, for all its while, with the presence of T. P. Haley who gave us a sermon at communion service on Lord's day that touched a responsive chord in all hearts. J. A. Dearborn, not so long identified with the work in Missouri, but widely known in Virginia, was also present and gave us his benediction. One dislikes to enroll the names of such men as J. W. Monser, J. B. Corwine, W. M. Featherston, and others of that class, among the veterans, but their long service and fidelity to all our Missouri interests entitles them to a place in that roll of honor.

During the progress of the convention the Editor found time to make brief visits to two of the aged saints of the Carrollton church, who were unable to attend the convention. One of these was Sister Hill, who, in her eighty-ninth year, sits in the sunshine of her faith and hope and looks eagerly forward to the time when she shall join the loved ones gone before. Dr. Tull is in his eighty third year, and we found his mind stored with blessed memories of the great men of our cause, who, in the past, have preached at this church. It was a delight to commune with these aged Disciples, in whose faces is already visible that light "which never shone on sea or land." Blessed is the church that has such members on its roll!

Our colleges in the state were generally well represented at the convention. There were President Johann and Professor Dugan, from Christian university; W. J. Lhamon, dean of Missouri Bible college; President Barham and Professor Stagner, Missouri Christian college at Camden Point; President J. B. Jones, of William Woods college, Fulton; President Buxton, of Dexter Christian college, and perhaps other representatives of these same schools. It was beautiful to see the harmony of feeling and sentiment existing between the representatives of all these institutions.

Our special artist, the assistant editor, caught a group of the delegates in front of the church, at the close of one of the afternoon sessions, and focused his camera upon them, and we reproduce on this page the forms and features of many who will be recognized by our readers. So, by word and picture, we have tried to present as much as possible of the Carrollton convention to our readers.

The addresses of F. M. Rains were the kind that we call "hits." Brother Rains knows the art of using striking statement and droll gesture to impress his point on an audience. "Our one business," he declared, "is to evangelize the world. The church might have fine buildings, organs, solos, duets, quartettes and uniforms—and miss the whole business." Much of church effort, he said, reminded him of some home guards, as they were called in his younger days. They drilled regularly "right, left, shoulder arms," but that was all they did. Churches, too, have their regular service, drill 52 Sundays in the year, but never get into a fight—with the enemy, of course, Brother Rains meant.

There are 400 churches in Missouri where there are no Sunday-schools. Brother Rains thought that here was an opportunity for a fight, and he did not think it necessary that there should be a rush to get a "great ecclesiastical surgeon" in the person of an evangelist or big preacher to "come and perform an operation," but let the church look abroad and see the great needs of the world. Only about one in seven of the Missouri churches, he stated, gives anything to foreign missions.

Independence had the honor of making the first \$100 pledge to the Bible-school work. The church here, it will be remembered, raised \$600 for foreign missions in March and \$300 for the Home mission board work. One of its members, too, gave \$1,000 to the Bible college at Columbia. Mexico was the next pledge of \$100, and before the list was completed Maryville, Joplin, Union Ave. (St. Louis), First, Sedalia, Carrollton and Kansas City had agreed to raise the same amount. Hannibal paid \$75 in cash, and churches pledging \$50 were Marshall, First (St. Louis), Munro City, 11th and Locust, (Kansas City), Columbia and Nevada.

"Many a preacher suffers nervous prostration because he has too many babies to look after in his congregation. It's all right to be a baby, but not to be a baby when you ought



A GROUP OF DELEGATES TO THE MISSOURI STATE CONVENTION.



to be a man." So said J. M. Rudy in his address on "The Future Bible-school." The child is the victim of the environment in which he is found, he contended, and the Sunday-school must supply the need from the outside. Provision, too, must be made for the age when the boy or girl acts for self in selection or rejection. In the senior department there ought to be the assimilated Bible or the Bible of experience.

One of the items programed was a symposium on the difficulties in missions in four different parts of the state. G. A. Hoffmann made an ideal chairman. With a wide knowledge of the subject himself he allowed the scheduled speakers their full time and contented himself with but brief comments. W. F. Turner, representing the southwest, said their trouble was not primarily a sparsely settled region, an ignorant and vicious element, nor antis, but chiefly their difficulties were, (1) the lack of preachers who would work for a small salary, (2) an academy, (3) funds.

Bro. J. T. Craig's paper was concerned with southeast Missouri, which contains 40 out of the 140 counties in the state, and where social and industrial conditions are such as can be found in no other part. First, there is, wrote Brother Craig, "a great day coming, but not come; a great day going but not gone." The present unstable conditions of the lumbermen will change to a day of agriculture. The greatest present need, he thought, is a college. Brother Creel, who read Brother Craig's paper in the latter's absence, pointed out that he did not mention one great difficulty, a deadening influence in that whole country, viz, the anti-Bible-school, anti-organ, anti-lesson leaf, anti-societies. Brother Creel's remedy is, (1) a school, (2) a good man to go to and stay in and organize the district.

W. H. Jones thought that in northwest Missouri it is a question of the opening of the pocket-book. This is the district of the college preacher whose rush of study, frequent change of place and limited income weighed against the best work. Other difficulties mentioned were the numerous offerings, the change in the month and the fact that local prosperity makes state needs seem distant.

"The Eden of Edens"—the northwest—was represented by J. E. Davis, of Stanberry, who thought the preachers are at the bottom of most of the trouble. Some of them, he said, will be more offended at the word "go" than the denominationalist will at the word "baptism," though both words are taken from the same Scripture. On the other hand many churches are absorbed in local success and "some preachers can't get into church over their church boards."

Brother Hoffmann very pointedly summed up an interesting presentation and urged the convention to remember that though there are 180,000 Disciples in Missouri there is one portion of the state where there are only 5,000 in a population of a million souls.

George Darsie, of Frankfort, Ky., made a very fine address on behalf of church extension, which he characterized as "the automobile of the reformation," and which means 60 per cent profit a year on money invested in this way. Brother Darsie showed a fine grasp of the situation, and his address was one of the most convincing that we have heard on this theme, while the manner of its delivery held the closest attention of the audience till the last word was uttered. Brother Darsie has for over twenty years been preacher for the church where W. T. Moore began his ministry after graduating from Bethany college. There is at Frankfort, in the house of Mrs. Landon Thomas, sister-in-law of Mrs. Tubman, who built and endowed the Augusta, Ga., church, where Howard Cree now ministers, a room still called "Preacher Moore's room."

Marshall won the next convention by a vote of 71 to 54—a small vote where about 400 delegates were registered. Nevada was well championed by its pastor, G. D. Edwards, but Blalock and Wharton had the central position of their town to aid their eloquence and the

offer of warm hearts and sugared strawberries.

We hope to publish Bro. Geo. H. Combs' fine sermon on Immortality.

The Daily Democrat, of Carrollton, gave many columns of space to the convention, and showed its enterprise by publishing some portraits of some of our prominent brethren in the state. The Democrat was accorded the thanks of the convention.

Resolutions pledging support to efforts to eradicate vice and other evils were passed, as well as endorsing the consolidation of the conventions, and recommending the churches to consider, in their financial outlook, the sending of delegates regularly to the convention.

Fuller details of the discussion on Education and the Constitution we shall have to reserve for a subsequent issue.

W. A. Moore, who was elected to take the place of H. F. Davis, the faithful retiring Bible-school secretary, is already taking hold of the reins of office, and in our next issue we hope to be able to announce the new secretary's address.



## Report of Committee on State of the Cause.

Your standing committee on the state of the cause begs leave to submit the following report:

There is little variation in the state of the cause in our state from year to year, and hence there must necessarily be similarity in the reports of this committee. We are glad to be able to report a steady if slow growth in our missionary offerings as shown by the official reports of the various missionary organizations. The large number of non-contributing churches, however, which stand aloof from the general work of the brotherhood, thus depriving themselves of the stimulus which comes from participation and union with their sister churches in carrying out Christ's commission, is a matter of profound regret, and one that demands our earnest and prayerful consideration.

While we are glad to report a slowly awakening interest in the cause of Christian education on the part of the churches of the state, we are bound to confess that the apathy which yet abounds on that subject, in view of the crying need for an educated ministry and educated workers in various departments of service in the kingdom of God, is such as to raise the question whether the mass of our membership has any just appreciation of the responsibility which rests upon us as the largest religious body in the state. Only a few of the churches relatively observed educational day or are doing anything to supply an adequately trained ministry for our preacherless churches.

We can but call attention once more to the large number of unshepherded churches and isolated members without the feeding and training to build them up in the Christian life, and urge again that not only the officers of this convention and our state board, but every minister in the state, do what lies in their power to remedy this lack among us, by the grouping of contiguous churches and securing competent ministers of the word to care for them.

Your committee laments the general lack of interest, not to say enthusiasm, in our state mission work. Something is wrong that a people numbering 180,000 members are not doing more in caring for the weak churches and in evangelizing the vast regions of our state yet unevangelized. Look at the city of St. Louis, with three-quarters of a million people, in which we have a membership of less than 4,000. Does not that great metropolis, with its teeming population, so large a part of which is without God and without hope in the world, appeal to us as servants of Christ holding a dispensation of truth for the people of our day?

In view of these facts which confront us—

the needs of our state on one hand, and the small amount we are doing compared with what we might do to supply them, on the other—your committee feels that it can do no better than to repeat its recommendation of a year ago: that special attention be given to developing the spiritual life of our members, to the end that they may consecrate themselves to the doing of the work which our Lord has laid upon us in this great commonwealth. It is only as we are united in closest fellowship with Christ, and see with his eyes the vision of the needs of our state and of the world, that we can accomplish our great mission.

We believe the time has come for a forward movement in Missouri, and would suggest as our motto for the coming year the words which Jehovah spoke to Moses at the Red Sea: "Speak to the people, that they go forward."

To promote this forward movement, your committee would recommend:

1. That our ministers throughout the state give much attention in their preaching to the deeper things of the religion of Christ and seek in every way to deepen the spiritual life of our members.

2. That they cultivate more reverence in the house of God and give special attention to the worship, that it may have its due prominence in the Lord's day assembly.

3. That more care be taken in the selection and training of ministers, and that we be jealous of their character and reputation. Only those should be enrolled as preachers who are of approved character and ability and are actually engaged in the work of the ministry.

4. That churches exercise greater care in receiving members—both by baptism and otherwise. The habit of urging members from other places to unite with the church without a letter leads to confusion and degrades the privilege of church membership. In receiving persons for baptism, care should be taken, especially with the young, to impress them with a sense of the importance of the step they are about to take and its meaning.

5. That we rely not upon our own strength and wisdom to make this forward movement, but that we look to God for his power and guidance, who alone can enable us to do the work that lies before us.

J. H. GARRISON,  
W. F. TURNER,  
R. H. FIFE,  
Committee.



## Synopsis of Committee Reports.

*Foreign Missions.*—In 1903 the number of churches in Missouri contributing was 236, which is a loss of 84 in four years. This decrease was gradual and the committee recommends special efforts to largely increase the offerings as well as the number of the churches and use the prayer meetings more.

*Benevolent Association.*—Opened about 18 years ago with five children, \$50 and a five room house. The work has grown until last year the contributions were more than \$70,000. Only 142 collections, however, were contributed by Missouri, and of these 90 were less than \$10. The report called for a spreading of the knowledge of the work and a more liberal observance of the Easter day offering.

*Ways and Means.*—This committee insisted that in view of the wealth, culture and majesty of the state and the numbers of Disciples in it we must greatly enlarge our missionary work. An effort should be made to secure not less than \$15,000 this year, and an apportionment based on this scale sent to the churches. It believed that to a limited extent the matter of modifying the duties of some of our evangelists so as to authorize them at certain seasons of the year to devote some time to organizing county co operations and securing means for sustaining other evangelists, would be a wise expedient. The board should have much freedom, but exercise its accustomed careful supervision. The committee further recommended earnest attention to the



opening up of new work in large cities, especially St. Louis.

**Treasurer.**—This report was audited by G. A. Hoffmann. It showed that while at one time deeply in debt, all obligations had finally been met.

Total receipts.....\$6,725 21  
" expenditures.....6,654 98

Balance on hand.....\$ 70 23

#### **Treasurer Students' Aid Fund.**

Balance and receipts.....\$457 45  
Outstanding loans.....228 45

Total.....\$685 90  
Loans during the year.....100 00  
In treasury subject to loans.....375 45

The report was audited by G. A. Hoffmann.

**Obituaries.**—The names of the departed specially mentioned were Preston Akers, Adam Hardman, William Grissom, P. G. Martin, W. A. Barburton, A. G. Alderman, A. B. Philips, J. P. Giles, A. J. Youngblood, D. A. Quick, Mrs. Dungan, wife of D. R. Dungan, who died during the convention, and Mrs. Jones, wife of W. H. Jones. The Memphis C. W. B. M. reported the death of Mrs. W. L. Scott and Mrs. A. M. Chiles, and Lexington, H. P. McCausland.

**Nominations.**—The committee recommended:

To supply vacancies on the state board, T. H. Capp, E. H. Kellar and R. G. Frank.

Officers of the next convention: President, J. B. Jones; vice-president, S. B. Moore; recording secretary, W. S. St. Clair; assistant recording secretary, W. F. Hamann; corresponding and railroad secretary, T. A. Abbott; state superintendent of Christian Endeavor, H. A. Denton; curator of Christian university, H. A. Denton; curators of William Woods college, D. H. Mound, W. F. Richardson, W. E. Jameson, B. L. Locke, D. M. Tucker.

**The Report of the Board.**—This was presented by the corresponding secretary. It indicated a prosperous year, there being 1,302 additions to the churches through the efforts of the 20 field men employed, 19 churches organized and 19 schools, while \$64,757.92 was collected. The following is the total of the moneys reported:

Missions in the state.....\$102,590 59  
" outside the state.....21,203 00  
Local work.....585,000 00  
Orphanage, schools, etc.....131,250 00

Total.....\$850,044 00

**Christian Endeavor.**—The superintendent's report showed 18,096 active members, 2,320 associate members, with a net gain of 2,534 during the year. The total number of societies was 468, baptisms 1,392 and money raised \$10,016. The expenses were \$34.40. Carrollton had the largest membership, Warrensburg running very close to it. The superintendent called for more money and recommended that field work should be taken up this year by the sending out of some young man or woman for three or four months.

This committee recommended that \$1 be the *minimum* offering, that short tours to inaugurate new or strengthen old work be undertaken by workers, that men be encouraged to enter the ministry, that all societies contribute to the students' aid fund, report to superintendent, send a delegate to the next convention and that a whole afternoon and evening be reserved on its program for Christian Endeavorers.

**C. W. B. M.**—Owing to change of date of the convention the report was for six months only. It showed 185 societies, 3,886 members and \$3,684 raised, an advance of \$730.40 over the same period last year. The treasurer's report showed that \$925.12 had been collected for expenses in the state. The Junior society raised \$786.12 and had a membership of 2,763. Carthage secured the banner.

**Permanent Fund.**—The committee believed that a permanent fund that would provide for the expenses of administration, such as salaries of office force, rent, postage, etc., would be a large incentive to greater liberality where every dollar collected would go right

into the field. It would also tend to greater efficiency. The committee therefore recommended that (1) contributions in money, property, bequests or otherwise be obtained as rapidly as possible; (2) annuity bonds be made and sold, interest paying; (3) the state board act immediately. "Let us no longer play at state missions. . . . Let us make this move a mighty force to reach those desired ends."

**Student's Aid Fund.**—There was considerable discussion of the committee's report, with the result that it was ultimately adopted as follows:

Because of the great need of the enlargement of this fund and the already overworked condition of the state missionary board we recommend:

(1) That this fund be placed in the custody of a corporation to be established under the laws of the state of Missouri, to be known as the Ministerial education society of Missouri.

(2) That a committee of five be appointed by the church to nominate and submit to this convention a board consisting of nine members, three to serve for one year, three for two years and three for three years.

(3) That said board shall draft a charter for the creation and government of such a corporation, also such by-laws and regulations for the enlargement, perpetuity and management of said funds, and shall submit the same to this convention for its ratification one year hence.

(4) That this convention shall nominate annually to this board three persons to fill vacancies on said board.

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## **Christian Publishing Company,**

1522 Locust Street,

St. Louis, Mo.



## The Sunday-School.

July 10.

### JEROBOAM'S IDOLATRY.—1 Kings 12:25-33.

Memory verses, 28, 30.

GOLDEN TEXT: Keep yourselves from idols.  
—John 15:21.

While Jeroboam's revolt and the division of the kingdom had a certain religious value in counteracting that pride in political greatness which would have been fatal to Israel's religious mission, the credit for this was not due to the revolutionists. Jeroboam himself was only a vulgar demagogue, who used the righteous indignation of an oppressed people as the means of compassing his own ambition for kingship. And having led the revolt to a successful conclusion and established himself as ruler over the ten seceding tribes, he was ready to adopt any expedient which would perpetuate the division and fortify his own position.

There had already taken place, perhaps not a complete but a very considerable centralization of the worship in Jerusalem. Doubtless it had come to be pretty well understood, before the death of Solomon, that it was Jehovah's will that the worship should be centralized at the capital of the kingdom. The value of this arrangement as strengthening the union of the tribes had not been underestimated by David and Solomon. Neither was that aspect of it lost upon Jeroboam, whose problem now was to prevent the unity of national feeling from asserting itself in a political reunion. He saw that the king whose throne was at Jerusalem would have a great advantage so long as the people of both divisions went up to Jerusalem to worship.

So he made new altars, new places of worship, new feasts and new gods. Two things are to be noted about this politico-religious experiment. The first is that it failed from the standpoint of politics, for while it did, indeed, have an influence, perhaps a decisive influence, in preventing the reunion with Judah, it paved the way for a far more disastrous amalgamation of the ten tribes with their heathen neighbors, inasmuch that these tribes disappeared from the earth. The other is that it failed from the standpoint of religion, as any religion does which is concocted or adopted for purely worldly advantage. The worldly-wise ruler who created a false religion for political purposes is pilloried in history as "Jeroboam the son of Nebat which made Israel to sin."

Jeroboam's assertion regarding the golden calves which he had made, "These be thy gods, O Israel, which brought thee up out of Egypt," seems too patently and stupidly false to win a moment's credence. But it is of a piece with the thought which underlies all of our modern idolatry. We state it more subtly, but the substance is no less crude. When we conduct our lives with reference only to material ends, when we act as though wealth and worldly fame and the other temporalities were the objects of greatest worth and of supreme desire, we are saying to ourselves, "These be thy gods." Let a man profess what he will, the thing that he seeks most zealously and serves most faithfully is his god. And he whose god is as the gods of Jeroboam the son of Nebat, need expect no happier issue to his life than that of the ten tribes who forfeited their birthright and lost their opportunity for both service and blessedness.



### High Authority.

Dr. Robert Hutchison, Hospital for Sick Children, London, says: "Condensed milk is more easily digested than that of ordinary cow's milk." For this reason the demand for Borden's Eagle Brand Condensed Milk, for infant feeding, is constantly increasing. Use it also for tea, coffee and cocoa.

## Christian Endeavor.

By H. A. Denton.

July 10.

### SOME MODERN IDOLS AND HOW TO OVERTHROW THEM.—Luke 12:15-21; Phil. 3:17-19.

For the Leader.

We come this evening to study a very timely subject. It is so because of our weakness. We are reminded at every step we take that we face some modern idol. The topic, "Some modern idols and how to overthrow them," in the qualified term "modern" brings the subject down to my day, up to my door, before my heart and conscience. In the scripture reading taken from Luke 12:15-21 we have the story of a man who worshiped an idol. Yet this man was unlike most devotees of the shrine in that he did not know that he worshiped an idol. His idol was money, earthly things. His idolatry was covetousness. It is the dangerous idolatry of our day because it veils itself. This is not the only form of idolatry to-day. There are others. Let us consider them all. But we must not overlook the fact that this is the big idol of our day.

For the Members.

1. Love of fame is an idol of all times, but with increasing adherents in present times. It is not an inherent evil. It is one of those things which is evil only when extended to an abuse of the normal. This is so of most evils. Love of fame, praise, place, cheering constituents, is the unlawful extension of the natural love of the approval of our fellows. But a high gift degraded takes rank in the class of the bad in proportion to its previous rank in the class of the good. Hence there is nothing so detestable and painful to behold in persons as this unlawfully extended love of approval.

2. Love of money is a modern idol. The old notion of respectability, based upon honesty, good blood, intelligence, has lost much of its prestige. Money takes the place of these today. The dollar is increasing in prestige. Bad temper, lack of refinement, absence of character, all unlovely traits, are covered by that which money brings. Have you not seen this in your community? Have you not known families who enjoyed the lead in the community who, if their money had been taken from them, would have had no influence at all? This is proof that money is an idol of our day—a modern idol.

3. The love of amusement is a modern idol that should be overthrown. We are growing wild upon the subject of amusements. Not only upon the six days of labor in the week, but upon the Lord's day, our people crowd the play hall and the park. The plea of a need of rest is fallaciously made. The poor man, the clerk, the factory hand, all such, can lawfully plead rest and even diversion by spending a large part of the day outside, but it remains to be shown how a man's tired body needs the spectacle of a bull fight, a boxing match, a ball game, a farce comedy. See the difference?

4. What shall we do with these and other modern idols? There is but one thing to do: overthrow them. How overthrow them? Why, put a beam under them and put all our weight upon the other end and upset them—everybody at it, every idol over. That must be our motto.

Quiet Hour Thought.

Have I ever overthrown an idol in the name of the Lord?

DAILY READINGS.

M. The law against idols.  
T. Weakness of idols.  
W. Superstitions that last.  
T. Wedded to our idols.  
F. Idols oppose Christ.  
S. Destroying idols.  
S. Some modern idols, etc.

Ex. 20:4, 6, 23.  
Jer. 10:11, 15.  
Acts 17:22-29.  
Hos. 4:16, 17.  
Acts 14:11-18.  
Gen. 35:1-5.  
Luke 12:15-21.

## Midweek Prayer-Meeting.

July 6, 1904.

### PURITY OF LIFE.

"Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works."—Titus 1:14.

The distinctive note of the Bible is purity and righteousness. Whether one consults the Old Testament or the New, he will find both prophet and apostle denouncing iniquity and pleading for righteousness in conduct and character. In Psalm 5 it is said:

"For Thou art not a God that hath pleasure in wickedness,

Evil shall not sojourn with Thee.

The arrogant shall not stand in Thy sight:

Thou hatest all workers of iniquity.

Thou shalt destroy them that speak lies:

The Lord abhorreth the bloodthirsty and deceitful man" (vs. 4-6).

This is the universal testimony of inspired writers, in both the Old and New Testaments. Our God is righteous and holy, and he demands righteousness and holiness in men.

*Purpose of Christ's Mission.* It is declared, in the passage which is the text of our study, that Christ "gave himself for us, that he might redeem us from all iniquity," etc. What men needed in order to purity of conduct and life, was purity of heart—the cleansing of the very fountains of our thoughts and actions. This the law could not accomplish. Law is powerless to impart life. What the world needed was to have life, and that more abundantly. This it was Christ's mission to the earth to impart to men (Rom. 8:3).

*The Price of our Redemption.* Christ "gave himself for us." How much that means! It means, first of all, that he must divest himself of the glory which he had with the Father and clothe himself in human form, and be "found in fashion as a man," that he might live the divine life under human conditions, thus entering into fullest sympathy with all our temptations and trials. It means, too, that he must die, "the just for the unjust, that he might bring us to God." "It pleased God to lay on him the iniquity of us all, and by his stripes we are healed." This revelation of God's love for us, manifested in Christ's death in our behalf, is designed to awaken in us a sense of God's love and of our sinfulness, and thus to bring us to repentance and faith in Jesus Christ, and to newness of life through him.

*We are not our own.* Jesus Christ "gave himself for us" that he might "purify unto himself a people for his own possession, zealous of good works." We are Christ's. To him we owe our love, our allegiance, our service, our all. How can we then live impure and unrighteous lives, when the very purpose of his sacrifice for us was to cleanse us from all unrighteousness, that he might have a people purified and ennobled in character and life, zealously devoted to good works? It is not enough to be pure. We must also be fruitful in every good word and work. It is only as we are fruitful that we can glorify God. "Herein is my Father glorified, that ye bear much fruit: and so shall ye be my disciples" (John 15:8). Let us put these questions, then, to our own hearts: Are we pure in heart and in life? Are we zealous in good works? If not, the end of Christ's death has not been realized in us.

*Prayer.* Oh, God, our holy and righteous Father, we thank Thee that Thou hast called us to be Thy children, and that Thou didst send Thy Son into the world to redeem us from all iniquity, and purify us, that we may be Thy peculiar possession, doing Thy will and glorifying Thy name on the earth. Wilt Thou help us to realize the end for which we have been redeemed, and through the strength of Christ, to put away all iniquity from our lives, and to abound in good works unto the praise of Thy name, through Jesus Christ our Lord. Amen.



## Our Budget

—J. W. Wiseman has resigned at Schaller, Iowa.

—Pontiac, Ill., has had 38 accessions in the meeting just closed.

—The Presbyterians will try to raise \$12,000,000 as their thank offering.

—J. D. Hall reports 100 additions within nine months at Parkersburg, W. Va.

—The Pan-Presbyterian Alliance convened in Liverpool, England, June 28.

—A. T. Wright paid a visit to Apple Grove, Iowa, and raised in three days money to meet all their debt.

—The City Temple congregation, London, is to build a memorial church in honor of its late pastor, Joseph Parker.

—The church at Mitchellville, Iowa, where A. T. Wright ministers, raised \$100 to be portioned out to our various societies.

—A. W. Jones' meeting at Mena, Ark., brought 59 additions to the church. At his previous meeting here he had 64 additions.

—W. S. Hoke accepted a call to What Cheer and Thornburg, Keokuk county, Iowa, and began work June 19. Brainard is now vacant.

—Dr. Herbert L. Willett, who has just returned from an extended tour in Palestine, addressed the final meeting of the Chicago ministerial association.

—Charles Reign Scoville's recent evangelistic efforts have brought over eleven hundred additions to the different churches where he has been holding meetings.

—W. J. Russell, pastor of the East End Christian church, Pittsburg, Pa., recently delivered the annual memorial address to 800 Knights of Pythias of that city.

—The outlook for the work at the West End church, Chicago, which Bro. F. F. Grim, of the Christian Century has undertaken, is encouraging. A Bible-school has just been organized.

—The increase in the number of contributing schools on children's day is no less gratifying than the amount received for heathen missions. It will be entirely in order for any school to send an offering any time in June or July.

—Dr. John S. Paton, now nearly 80 years old, has been making a tour of the churches in Victoria, Australia, in the interest of his mission in the New Hebrides, where he has spent most of his life. He expects to go back and end his days amongst his people.

—Z. P. Schooling, student in the Bible college of Missouri, at Columbia, Mo., secured a handsome missionary offering from a church that had not previously contributed. Brother Lhamon reported all the Bible college students as enthusiastic missionary men.

—A gift of 160 acres of land in Colorado has just been made to the foreign society by a friend of missions in St. Joseph, Mo. The society will no doubt gladly accept many such gifts. A few more such contributions will insure the \$250,000 wanted before September 30.

—Members of our congregations in the west who know of Disciples in Boston, can help very much by sending the names of such to the pastor of the church, A. L. Ward, 40 Munroe St., Roxbury, Boston, Mass. Brother Ward is encouraged in his new field of work.

—We were glad to meet and shake the hand of J. C. Creel at our state convention. His health is entirely restored and he manifests his former vigor and earnestness in the cause of Christ. Any church that may need a protracted meeting in July or August by a strong gospel preacher would do well to write him at once at Plattsburg, Mo.

—I congratulate and thank Brother Garrison for his address on 'The Religious Press and the Liquor Problem' in the last number. It expresses my sentiments exactly. I want also to express my sympathy with Bro. D. R. Dungan and family in their bereavement of a wife and mother. She has gone to the reward she so justly deserved.

Sheldon, Mo. "H. E. CARPENTER."

—Bro. A. R. Teachout, who recently sent \$1,000 to the church extension fund, and his father have each just given \$500 toward the Bible college in India. About ten other such gifts will insure the \$25,000 needed. G. L. Wharton will return to India in September, and he is anxious to have the whole amount secured before he starts. Send special gifts for this enterprise to F. M. Rains, Cor. Sec., Cincinnati, O.

—The churches of greater New York enjoy the most splendid fellowship. Recently J. P. Lichtenberger has exchanged pulpits with B. Q. Denham of the First church, Manhattan, M. E. Harlan, of the Sterling place church, Brooklyn, and S. T. Willis, of the One Hundred and Sixty-ninth street church, Bronx. Such pulpit exchanges are profitable to pastors and people, developing as they must the feeling of brotherhood.

—A debate has been arranged to take place at Middletown, Mo., August 23, 24 and 25, between Bro. J. J. Lockhart and J. R. Patton, a Cumberland Presbyterian minister. It will cover the question of baptism and the Holy Spirit. We shall give further particulars later. These brethren would do far more good to unite in a meeting to convert sinners, preaching alternately, and each presenting the gospel lovingly as he understands it.

—The church at Carthage, Mo., has been struggling with a heavy debt for twenty years. Since J. T. McGarvey has become their minister the debt has been paid, the church greatly improved, \$1,100 has been accumulated as a building fund, and the growth in members and the spiritual temperature has been even greater than these material gains would indicate. Surely the Carthage church should feel happy in the good work of our young brother.

—The steamship "Korea," sailing from San Francisco September 21, will probably have aboard fifteen missionaries of our foreign society bound for the far east. This is the largest number of missionaries of this society to sail for the heathen field at any one time before. Some ten of the number go out for their first term. The churches in and about San Francisco will probably tender them a farewell reception. And the church in Honolulu will give them a hearty greeting during the twelve hours' stop.

—We had a very pleasant call from Dr. John N. Prestridge, editor of the Baptist Argus, Louisville, Ky., during his visit to St. Louis and the World's Fair last week. He had called at the Disciples' building at the World's Fair, received a very hearty greeting from the hostess and brought from her a letter of introduction to us. We have not enjoyed the privilege of an exchange with the Argus heretofore, but we shall hereafter. We are much pleased with the spirit of Dr. Prestridge, and the editorial elsewhere was suggested by our conversation.

—The American Christian missionary society asks for the hearty support of our entire brotherhood in its endeavor to raise \$200,000 for home missions. Churches that have not taken the offering are urged to do so next Lord's day, July 3. This is just before the Fourth, and is a fine opportunity to emphasize patriotism and love of country to such an extent that there may be an earnest desire to win her for our King. Appeals from all parts of our country are constantly being received at the home office, many of which lie unanswered because of lack of funds. Remit promptly the amount of your offering.

—We give much space this week to the report of the Missouri Christian missionary convention. We believe these conventions to be of great value to the cause, but since only a limited number of the brethren can attend them, we feel it our duty to give the important features of the convention to our readers, and we ask them in return to give a careful reading to the report contained in this issue. We need a deeper and more intelligent interest on the part of our membership in Missouri in the general interests of the state and of the brotherhood, and it is with a view of cultivating such interest that we give so much space to the work of the convention.

—James T. Nichols, of Vinton, Iowa, writing in the Christian Union of a visit to St. Louis and to the World's Fair, says: "It is a remarkable fact that the Disciples of Christ are the only great body of religious people who are represented with a building. Our building, too, is a better one than I expected to find. What an advertisement it is to a great people! Influences will be set in motion by this inexpensive building and the literature circulated from it, that will advertise the Christian church more than a hundred times as much spent in any other way." The hostess was in our office yesterday and reported that during the day preceding she thought at least one thousand people must have passed through the building, asking questions and receiving such information as the attendants could give. And yet in spite of these facts which speak so eloquently of the value of such a building, we are yet short by a few hundred dollars of the amount necessary to pay for it. Those who visit the building may make pledges or hand their checks to Miss Gowan, the hostess, or, if paying cash, may place their contributions in the boxes which are to be found in the building to receive the free-will offerings of visitors to pay for the cost of maintenance and for the free distribution of tracts.



### Our World's Fair Pavilion.

Now that the exhibits are nearly all in place, making a fine showing of our missionary, educational and benevolent work, and a throng of visitors from all parts of the world is daily passing through it, asking questions and receiving information, there remains no vestige of doubt, if any ever existed, of the wisdom and value of this enterprise. As one of our prominent business men stood with us in the rotunda of the building, a few days ago, looking at the busy scene of visitors and noting the exhibits, he asked about the indebtedness, and when we told him, he remarked that if the brethren could only know what an opportunity this was they would not delay sending in the money, not only to pay for the building, but to equip it better in the way of accommodations for the public. "But," he added, "I did not myself appreciate the value of it until now, and I will send you a check." Because he saw, he believed. "Blessed are they that have not seen, and yet have believed."

The first and most imperative thing is for those who have pledged definite amounts as their own offering, or have pledged to raise certain amounts, and have not redeemed these pledges, to report to us at once, either remitting the money or stating their inability to give or to raise the amount. Then we will know where we are. There is an indebtedness on the building itself of nearly \$800. There are pledges out amounting to over \$700. How much of these we can rely upon is not known, but there is likely to be a shortage of at least one-third of the amount due. Even if it should all be paid, there is a continuous expense of keeping up the building, furnishing free tracts for distribution, stationery, water, etc., for visitors, which will require additional contributions. We are exceedingly anxious to close up the building account at once, and we appeal to the public spirit and the Christian zeal of the brotherhood to assist us in this matter.

The amount previously acknowledged is..... \$3,271 58  
Amounts received since are as follows:

Pres. J. Hopwood, Lynchburg, Va. . . . .	5 00
J. R. Perkins, Huntsville, Mo. . . . .	1 00
J. E. Decker, Lafontaine, Kan. . . . .	50
Christian Publishing Co. [additional] . . . . .	25 00

Making the total amt't received.... \$3,303 08

J. H. GARRISON,  
Chairman of Committee.



—If you are interested in college matters, or know of a young man or woman who ought to be interested, write to W. E. GARRISON, Indianapolis, Ind., for a copy of a handsome booklet entitled "REASONS." It will be sent free.



# News From Many Fields

## Our Western Letter.

Colorado is all right! Do not judge the state by the little commotion in Cripple Creek and other mining camps. The great body of our people are tillers of the soil—honest, intelligent, thrifty. The towns are composed of the best character of men and women. Let me tell you something of interest.

There is a man in Denver who had a most extraordinary experience in a recent municipal election.

B. B. Lindsey was a candidate for an important judicial position. The number of votes cast was about 55,000. Mr. Lindsey's opponent received less than 1,000 votes. Mr. Lindsey's majority, therefore, in a vote of 55,000 was 54,000. How was this extraordinary result secured? CHARACTER DID IT.

To begin with, B. B. Lindsey is, personally, a good man. He is not a trickster. He is not a mere politician. He is not a wire worker. He does not play to the galleries. He is not a demagogue. He is genuine. He is a good man. He is a Christian gentleman. The people believe in him. Some men are Christians for revenue. B. B. Lindsey does not belong to this class. He is not even suspected. The people think they know him, and knowing him, they believe in him and vote for him. His election was a compliment to the voters of Denver.

In his decisions Judge Lindsey mixes gospel with law. While he is just, he is gentle. He is a firm believer in the Christ spirit and in its practicability. The gracious spirit of the Nazarene is good for the court room as well as for the sick chamber and the consecrated edifice.

But that which especially commends this man to the people and makes him popular, is his interest in and work for boys. He studies to understand the boy who is brought before him. The boys have come to know that they have the sympathy of "the Judge." They know, too, that if their spirit is incorrigible he will punish them. There is no maudlin sentimentality in the person of whom I write.

He uses his official position to compel fathers and mothers to do their duty toward their children. More than once he has fined or sent to jail, or both, on account of a neglect to discharge parental duties. This can be done under the statutes of Colorado. He sometimes pronounces sentence against boys; but he believes in the potency of the law of kindness in saving even bad boys from lives of criminality. And there is reason for this faith. It grows with experience and observation. James Whitcomb Riley is credited with the following:

"Pears to me all children's good  
Ef they're only understood,  
Even the bad ones, seems to me,  
Is jest as good as they kin be."

This is Judge Lindsey's conviction. Here is how we do things in Colorado:

If a boy drinks or goes to a saloon, we bring in the parent who sent him there and the barkeeper and the proprietor who let him have the liquor, and fine them. Fourteen parents have been in jail under this law during the last six months, for short terms. It is found that three days is as good as three months. If a child is loafing on the railroad tracks, we bring in the parent for contributing to its delinquency. There is hardly a conceivable fault of a child for which the parents cannot be held under our law, and it is believed to be the only law of the kind in the United States.

I am sure you will be interested in the verbiage of the law to which reference is made. The following is quoted:

"The words 'delinquent child' shall include any child sixteen years of age or under such age who violates any law of this state or any city or village ordinance; or who is incorrigible; or who knowingly associates with thieves, vicious or immoral persons; or who is growing up in idleness or crime; or who knowingly

visits or enters a house of ill repute; or who knowingly patronizes or visits any policy shop or place where any gaming device is or shall be operated; or who patronizes or visits any saloon or dram shop where intoxicating liquors are sold; or who patronizes or visits any public pool room or bucket shop; or who wanders about the streets in the night time without being on any lawful business or occupation; or who habitually wanders about any railroad yards or tracks, or jumps or holds on to any moving train; or who habitually uses vile, obscene, vulgar, profane, or indecent, language, or is guilty of immoral conduct in any public place or about any school house."

This is one definition of juvenile delinquency. How do you like it? How about its enforcement?

By a special act of the legislature of Colorado it is provided that:

"In all cases where any child shall be a delinquent child or a juvenile delinquent person, as defined by the statute of this state, the parent or parents, legal guardian, or person having the custody of such child, or any other person responsible for, or by any act encouraging, causing or contributing to the delinquency of such child, shall be guilty of a misdemeanor, and upon conviction thereof shall be fined in a sum not to exceed one thousand dollars, or imprisonment in the county jail, for a period not exceeding one year, or by both such fine and imprisonment. *The court may impose conditions upon any person found guilty under this act, and so long as such person shall comply therewith to the satisfaction of the court, the sentence imposed may be suspended.*"

I have copied the foregoing because it is believed that there is no law like it in any state of the republic outside of Colorado. It is understood that Judge B. B. Lindsey, more than any other person, is responsible for this law. He has been charged with its enforcement; and he enforces it.

Commenting on this law, Judge Lindsey says:

"It is hard to conceive a law holding parents and others more strictly accountable for the moral welfare of children. A father's duty to his children does not end when he has provided something to eat and a place to sleep. This is not all that constitutes a home, even if some fathers appear to think so. We have already had to send some fathers to jail because they had that notion. Quite a number of parents have actually been in jail under this new law, and a number have had to pay fines. If parents will not protect the child the law must, as far as possible, compel them to do so."

The peculiarity of this law is that it looks to the moral welfare of the child, and not to its physical well being only. This is the peculiarity. Another peculiarity, I believe, is in the following, printed above in italics, namely:

"The court may impose conditions upon any person found guilty under this act, and so long as such person shall comply therewith to the satisfaction of the court, the sentence imposed may be suspended."

Colorado is all right! For one thing, we propose to bring up our children in the right way.

Denver, Col.

## A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 183, Notre Dame, Ind.

## Northern California.

A. C. McKeener, our state president, has been at work again in a meeting for the Dinuba church, with 25 added. This makes the third meeting during ten months that the pastor of our largest church and president of our state board has found time to hold for other churches, besides one in his home church. Suppose all our pastors had done likewise, what a report we could have rolled up, with 300 meetings during the year! We shall begin to appreciate such work some day.

Mrs. Clara Hazelrigg, for five months one of our state evangelists, held six meetings, and added 186 to our California brotherhood as a result of her visit. We are very much pleased over her work. It has been a great blessing to us.

R. L. McHatton just closed a splendid meeting at Gilroy.

E. W. Darst, of Berkeley, preached 10 days at Woodland to the delight of that people; a few added.

This is the season of the year when it gets hot in the great valleys, and as the mercury goes up, religion seems to go down. Yet the board purchased a new tent capable of seating over 300 people, and have our team of evangelists, Platt and Honn, down at Portersville, and they are getting a good hearing with audiences increasing nightly.

Several pulpit changes will occur about state meeting time. It seems impossible to prevent this, and we hope it will be for the best.

Several things will be as a novelty at our state meeting this year:

1. We will have many new preachers among us, and no preacher will speak twice.

2. We have adopted Thursday, July 21, as missionary day, when we make a special rally and hear from representatives of all our national boards. Don't miss this.

3. The ministerial association will take up the subject of church discipline, and for two days we shall have papers by a large number of our best, most scholarly and safest men, to be followed by a full and free discussion. We wish every elder and deacon in the state could be present, as well as every preacher. It will be a time-marking epoch.

Then we have already added 700 to the churches as the work of this board this year, and have already raised over \$3,400 for state missions. Help us make it \$4,000.

Remember the convention dates, July 18-31. We have wired the tabernacle for lights, put in stoves to make it comfortable, and are building some cement sidewalks. It may sound strange to talk about stoves in July, but they will add comfort at Santa Cruz. Please note our change of address now.

J. P. DARGITZ, Cor. Sec.  
63 Flood Building, San Francisco.

## ARE YOU FOND

of fishing? Go to Michigan, the angler's paradise. Ask H. F. Moeller, G. P. A., Pere Marquette R. R., Detroit, Mich., for copy of "Fishing and Hunting in Michigan," mailed free on request.

## "An Endeavorer's Working Journey Around the World."

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\$1.50 Postpaid

Hon. Champ Clark says it is

"The most interesting book of travels published since Mark Twain wrote 'Innocents Abroad.'"

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### Pullman, Washington.

I visited Pullman, Wash., June 11-13 to preach the baccalaureate sermon to the graduating class of the Washington state agricultural college and school of science. This institution has grown in a little over ten years to a plant worth some \$400,000 and an enrollment of 655 students. But few institutions have a better executive head than President E. A. Bryan. Especially was I delighted to find him interested to an unusual degree in the religious welfare of the student body. He believes the churches of Pullman have a splendid opportunity to plant truth in the young men and women that will be far reaching in its effects. He found real pleasure in telling of a Mr. Tannet, an electrical and mechanical engineer, who graduated several years ago and went to the Hawaiian islands as head engineer for one of the large plantations. Not finding a Sunday-school on the plantation he started one. It was my pleasure to know Mr. Tannet while I was in Honolulu. It is refreshing to find the head of so large an institution of growing importance and strength so vitally interested in the moral and spiritual well being of the students. He spoke of the farsightedness of our people in planting Bible-chair work in connection with various institutions, and urged that it was wisdom to keep strong men in the pulpits of a college town.

And this opens the way for not the least important thing I want to say, namely, that Bro. Ralph C. Sargent, the pastor of our church at Pullman, has already in his eight months' stay gotten a strong hold on his church and community, and especially the student body. Our people are building a \$10,000 church which will be the finest and largest in the town. Their present building is entirely too small. I predict that when our church gets into its new meeting house Brother Sargent will have the largest audiences in Pullman. R. Kent Beattie, son of J. A. Beattie, is professor of botany, and one of Brother Sargent's right-hand men. Indeed, so active is Brother Beattie that he impresses one as being not only a right-hand man, but rather an all-round-hand man.

Pullman is in the Palouse country, one of the richest wheat countries in the world, and is a beautiful little town of 2,500. The college, of course, is a fixture there and the town will grow considerably larger. It was a matter of much gratification to find our pastor and church in this college town so wide awake to their opportunities.

Portland, Oregon.

E. S. MUCKLEY.

### Illinois Notes.

Blandinsville is one of the old strong churches in the west part of the state. It largely grew out of the old Bedford church, the mother church of that section. It has about 200 members and a live Sunday-school of 120. The prayer-meeting is generally attended by about 50 people. The C. E. numbers 37, also a Junior C. E. of 40 members. Bro. E. B. Rickey, the new minister, is getting hold of the work well and a larger and grander public spirit seems to be entering the church.

In Scioto we have a good little band, which by wise and spiritual leadership might grow into a strong church. But little preaching has been supported for the past year, but a better day seems to be dawning for the faithful few.

Bro. I. R. Spencer with the wisdom and knowledge of a 40 years' ministry is leading the faithful little church at Aurora to useful service, and to the development of spiritual power. A good house of worship and a good live Sunday-school adds influence and usefulness.

The church at Streator has had many struggles and misfortunes, but the indomitable spirit perseveres and meets all difficulties with a faith and courage worthy of the cause they represent. They meet regularly and hope soon to have a settled minister. The Christian home is well located and with a new house the cause is well assured.

The Clinton church has a strong, active, intelligent membership of 318, and about one hundred more that do not mean much in the kingdom of God. It also has a Sunday school which numbers 250 enrolled, also other useful auxiliaries. E. A. Gilliland has been the pastor for seven years and is doing a splendid work. He is a hard student, a faithful pastor and a solid builder. A new house of worship is possibly the next great effort of the church.

Payson was long the home of our valuable, venerable Caleb Edwards. Bro. Walter Cline now ministers to the people. He is just out of college and gives promise of usefulness. There are about 150 members, Sunday-school of 100 and Christian Endeavor of 31.

The church at Quincy was organized about 1850. Some of our strongest men have been its ministers. Alexander Campbell honored it with a visit. It numbers some 500 members, with a Sunday-school of 300. Its children's day exercises were of a high order. Its Christian Endeavor is strong and active. Bro. W. M. Jordan has lately become pastor of the church, which is delighted with his ministry.

The church supports a mission in the east part of the city. Bro. W. N. Brown is the efficient superintendent.

Literberry church numbers less than 100 members, and has a Sunday-school of more members than the church has. The Endeavor is active and the young people enterprising. The church has recently expended about \$2,000 on its house of worship, and has one of the best arranged and most beautiful little buildings in central Illinois. H. G. Van Dervort, of Clayton, preaches for the church.

The church at Tuscola numbers about 250 members and was organized by David Walk forty years ago. The large, live Sunday-school is very prosperous. J. T. Davis is the

loved young pastor, and the beautiful peace and harmony of the church give promise of a good growth in all departments of Christian effort. Mrs. Julia Graham is the patriarch of the church, having obeyed the gospel under the preaching of A. Campbell at Somerset, Pa. Her spirit is bright and her life a benediction to the church. Does the church honor the old veterans in Israel as it ought? How beautifully do their gray hairs adorn the congregations of the righteous. These fade away like the stars of the morning and go out into the larger light of the great day. Gently lead their tottering steps and cheer their declining years.

J. G. WAGGONER.

### Those Dishes.

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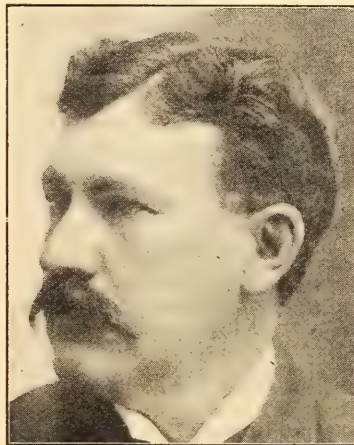
All are delighted with these dishes. Why do you not work up a club for the CHRISTIAN-EVANGELIST and get them free? Write at once.

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This is the time to plan your summer vacation. Michigan is the place you are seeking. Send name and address to H. F. Moeller, G. P. A., Pere Marquette Railroad, Detroit, Michigan, for booklets "Michigan Summer Resorts" and "Michigan East Coast Resorts."

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J. P. DARGITZ, CALIFORNIA.

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## The Progress of Our Cause in the Gulf City.

The writer has entered on the second year of service as missionary pastor in Mobile. During the year just closed but little has been said as to our progress, and only occasional reports of additions have been sent to any of our papers.

Mobile is one of the largest cities on the gulf coast, and her growth is perhaps more marked than any city in the entire south. We have now a population of about sixty thousand. Last year the increase in population was greater than any year in all her history, which extends back nearly 200 years. Mobile is an old city, but the certainty of the canal's being opened, the awakening which is general throughout the south, the deepening by the government of the channel of Mobile bay, all have conspired to awaken new life and energy. Population from the middle and northern states is pouring in. The city is experiencing a new birth. Many predict a population of 100,000 within the next decade. The first attempt was made to organize a Christian church in Mobile many years ago when James H. Allen, now of St. Louis, was a resident of this city. He hired a hall and a preacher. A meeting was held, but no organization resulted.

Three years ago the Board of church extension came on the ground and purchased a corner lot on Government street, which is the residence street of Mobile, wide, beautiful and occupied by handsome residences. This lot cost \$4,000, and was secured at a great bargain. It would bring \$6,000 on the open market to-day. It is centrally located and is ideal for a church site. The few members erected a cheap tabernacle on this lot and conducted a Sunday-school. They were few but very faithful. They were not able to support a preacher. In February, 1903, the American Christian missionary society made an appropriation for this work, and in June the writer came and began work. The Sunday-school was reorganized with eleven members. In one year we have grown to one hundred. By making a thorough canvass we could find forty nine persons, old and young, members of the church, who were willing to go to work. During the year this number has increased to 117. A good proportion were by baptism. Hardly a Sunday passes without additions to the church. We have outgrown the chapel and are now crowded for room, especially in our Sunday-school. In addition to our work in the city we have operated a mission at Orchard, a suburban town on the M. J. & K. C. railroad, and several have been baptized there. It will eventually grow into a church. We are greatly in need of a suitable house of worship. Our little chapel is surrounded by beautiful churches and residences. We are compelled to go elsewhere to baptize our people. The chapel looks odd and queer and is too small for our work. Two months ago we began to raise money for a new church. We have now in cash and pledges about \$3,000. The church is poor, but all are making great sacrifices. The citizens generally are helping us. One man, not a member of any church, has given \$100. Others have done almost as well. We are beginning to be understood and have won the respect of the entire city. The other religious bodies are most cordial and sympathetic. The writer was elected president of the Protestant ministers' association Jan. 1. I have frequently addressed large audiences in other churches. Each alternate Wednesday, under the auspices of the Y. M. C. A., I speak to large bodies of men in the L. & N. railroad shops. These meetings are very profitable. In February I was invited to address the students of the medical college, University of Alabama; also the graduating class of the Mobile business college. These things indicate recognition on the part of the general public. The outlook is fine. We have a splendid opportunity here. With a good house our cause would press to the front rapidly. John T. Vawter, of Indianapolis, has given \$100 to our building, as has James H. Allen, of St. Louis. These brethren know Mobile and the need of a strong church. We hope to begin our build-

ing by Nov. 1. Whether we shall be able to do so or not depends on how much help we receive from the brotherhood. Except one, it is 160 miles to the nearest self-supporting church. We are in a great and growing city, surrounded by a great territory destitute of our teaching. The cause here is worthy of help. We closed out the year with all bills paid and \$300 in the treasury, which was made a part of the building fund. There were five confessions last Sunday morning. Thus we begin the new year. If you want to do the cause of Christ a real service, send us an offering for our new church.

Mobile, Alabama. CLAUDE E. HILL.

## Foreign Society Notes.

Sunday, June 12, was children's day in the first Sunday-school at St. Joseph, Mo. The whole offering was nearly \$800. C. M. Chilton's class raised \$170; another class raised \$87. One little girl raised \$29. The superintendent is Jas. M. Irvine. This church and school supports F. E. Meigs, president of Drake college, Nankin, China. This Sunday-school is already planning for children's day in 1905. Is it not time a larger number of our Sunday-schools were planning for greater things for heathen missions? St. Joseph, Mo., has set a good example to all Missouri, and indeed to the whole brotherhood.

The reports from children's day are encouraging. For the first twenty-one days of June there was an increase in the receipts of \$5,603.90 over the same period of last year. If this rate of increase continues the amount asked for from the Sunday-schools will be received. It is hoped that the superintendents and treasurers will see that the offerings made are promptly forwarded.

The churches that have not yet sent in their offerings for foreign missions should do so without unnecessary delay. Every year offerings are taken that never reach the mission rooms. Through neglect on the part of someone the money is put into the general treasury or it is taken and used for some other purpose. Money given for foreign missions should be regarded as a sacred trust. It should be used in accordance with the intentions of the donors.

## Southwest Missouri Notes.

A. J. Williams, late evangelist of the Springfield district, has accepted a call from the church at Aurora, Mo., where he is doing a fine work. This leaves the district without an evangelist at present.

R. B. Havener has lately held a good meeting at Smithfield, while Joseph Gaylor revived the work at Carl Junction near by. Both places need a pastor.

F. L. Moore, late of Republic, Mo., is now in our neighbor city of Galena, Kan. He followed the union meeting conducted by W. E. Harlow, and reports additions constantly.

Webb City church is waiting for the coming of Brother Boggess, who has just graduated at Lexington, Ky., to succeed E. M. Barney.

Brother Deatheridge and the church at Monett are rejoicing in a fruitful meeting, being assisted by Brother Haner, of Kansas.

D. W. Moore, pastor of South street church, Springfield, was expected from Europe in time to preach last Sunday. First church of the same city is still without a preacher.

Evangelist W. E. Harlow is taking his vacation at home during June and July.

South Joplin church flourishes under the leadership of J. M. Baker. They have the second largest Bible-school in the city, have their debt pledged and are receiving additions constantly. A new church is being talked of already.

At the First church this city on May 29 Mr. Chas. E. Robinson was ordained to the work of the ministry. He was a member of the 20th Kansas in the Philippines. After his return he was graduated from the Joplin high school. Since then he has attended the Missouri Bible college at Columbia, where he is also taking work in the state university. He is already an acceptable preacher. He is a noble young man who will do valuable service in the church.

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LOUISVILLE, KY.

We are now preparing for another evangelistic campaign with Harlow and Ridenour as our helpers again. And by Jan. 1 we hope to be free of debt on our beautiful new church.

Joplin, Mo., June 17. W. F. TURNER.

## C. W. B. M., Washington.

The Washington state convention was held in North Yakima June 13-17. June 14 was C. W. B. M. day. The feature of the meeting was the spirit of growth and encouragement. Much advance has been made during the past year. The auxiliary work has made a marked improvement. The new year promises much for the cause. The newly elected officers are: president, Mrs. Minnie Grinstead Himes, Spokane; first vice-president, Mrs. Martha G. Sargent, Pullman; second vice-president, Mrs. McGinnis, Seattle; secretary, treasurer and organizer, Mrs. Eva S. Gilmore, Ellensburg; Junior Christian Endeavor superintendent, Mrs. C. H. Hilton, Ellensburg.

MRS. M. A. THOMPSON.

Prosser, Wash.

## Do You Suffer From Hay-Fever or Asthma?

If you do, you will be interested in knowing that the Kola Plant, a new botanic discovery found on the Congo River, West Africa, is pronounced an assured cure for Hay-Fever and Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail. It is really a most wonderful discovery. Hay-Fever sufferers should use the Kola Compound before the season of attacks when practical to give it time to act on the system.

Mr. J. B. Ayle, Estherville, Iowa, writes Feb. 28th, was cured of Hay-Fever and Asthma after 28 years' suffering, could get nothing to even give relief. Miss Eva Preston, Petersburg, Ind., writes March 8th, suffered beyond words for 18 years with Hay-Fever and Asthma until cured by the Kola Compound. Physicians told her she could not be cured. Rev. S. H. Elsenberg, Ph. D., Centre Hall, Pa., a very bad case was permanently cured of Asthma after many years' suffering.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1168 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the CHRISTIAN-EVANGELIST who suffers from any form of Hay-Fever or Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.



## Commencement at Butler College.

By W. O. Moore.

This institution has closed another year, which means much work well done. A class consisting of twelve graduates and four post-graduates goes out from its halls to make its impress upon the world. These graduates, as well as all other graduates who go out from the schools of the Christian church, should be especially strong in knowledge and in intellectual and moral power. They should have clear conceptions of God and of duty. Those that graduate from Butler college have had advantages by which they can "measure up" to a nobler Christian service and be bright lights in the church and to the world. Young men who desire to become preachers of the gospel will find at Butler college the help and training that is suited to equip them for this high calling. Young men and ladies who desire to become teachers will here find an institution that is comprehensive in courses of study and one that is especially strong in its teachers. They here can get the preparation that will fit them for grand achievements in this high calling.

There are many young men who are religious who do not contemplate becoming preachers of the gospel as the expression is usually understood. They expect to be teachers in our public schools, or lawyers, or physicians, or mechanics, or farmers, or office men, or something else that is noble. They should attend Butler college or some other one of our schools. It may be asked, why? For divers reasons. One of these reasons we will now indicate. There is a disposition to form in our Sunday-schools what is termed business men's Bible-classes. That is, classes composed of men. This work is growing in Indianapolis. There is a demand for strong and competent men to conduct these classes. Young men of the church should attend Butler college and avail themselves of what it affords in Bible instruction that they may be fitted to be teachers of these classes. It is a grand and blessed work.

There is a lawyer in Indianapolis who has a class of over one hundred men. This class he conducts not by asking questions and receiving answers. He prepares himself with great care so that he may handle the lesson as he should. The points of the lesson are presented clearly and fully. There is a men's class in the Third Christian church that is conducted in this way and is well attended. Other churches of the city have these classes and are succeeding well. Young men who think of being business men, as that is generally understood, but who are anxious to do a grand work for Christ, should prepare themselves to be leaders of men in Bible-class work. Butler college affords splendid facilities for such preparation.

Brother Garrison is giving promise by his manner and labors of fitness for the presidency of Butler college. The brethren of Indianapolis and all who know him are well pleased with him. May he succeed as he would like to. He can if he has the co-operation of the preachers and the churches. Young men should write him. He will be delighted to answer all correspondence pertaining to school work.

It is intimated that Butler college has prospects by way of endowment that will insure her in making hopeful announcements in the near future. May this all be true.

Parents who desire to see the church prosper should send their sons and daughters, if possible, to the school that will equip them for blessed service in the kingdom of God's dear Son.

The church not only needs money by which to carry on its work, but it needs men and women of knowledge and spiritual culture. Our colleges help the churches. That is the primary object of their existence. The churches will find it to their advantage to be in sympathy and co-operation with our colleges.

We trust that the coming year of Butler college will be a very prosperous one.

## Christian Churches in St. Louis.

FIRST.—John L. Brandt, Locust near 3100. Olive and Washington avenue cars.

SECOND.—W. Daviess Pittman, corner Eleventh and Tyler. Bellefontaine cars.

CENTRAL.—J. M. Philpott, Finney, near Grand. Delmar, Page and Grand avenue cars.

FOURTH.—Eugene T. McFarland, Blair and Penrose. Bellefontaine and Broadway cars.

CABANNE.—F. G. Tyrrell, Kingshighway and Morgan. Olive, Delmar and Suburban cars.

COMPTON HEIGHTS.—F. N. Calvin, corner California and St. Vincent. Compton Heights or Park avenue cars, and get off at California avenue.

HAMMETT PLACE.—Samuel B. Moore, Easton avenue and Marcus. Page, Taylor and Spaulding cars.

HAMILTON AVENUE.—Frank J. Nichols, corner Hamilton and Plymouth avenues Page and Easton cars to Hamilton, or Suburban car to Etzel avenue.

TUXEDO.—J. A. Bennett. Suburban car.

MAPLEWOOD.—G. A. Hoffmann. Suburban, Maplewood car.

OLD ORCHARD.—Melville Miller. Suburban, Maplewood car.

CARONDELET.—G. E. Ireland. 6801 Virginia avenue. Bellefontaine, Broadway or Grand avenue cars going south.



## Georgia.

A. B. Reeves, the beloved pastor at Athens, has resigned to accept work at Paris, Tenn. He has been state secretary of our Georgia board of missions for two years, and has done a splendid work at Athens. We are loth to give him up. Athens is an educational center. The university of Georgia, the state normal school and Lucy Cobb female institute are all located there.

Our genial and indefatigable editor, E. L. Shelnutt, spent several days with Bert White at Anniston, Ala., last week. These brethren rank high among our ministers of the south, but like other worthy ministers they are too liberal in their interpretation of Paul's dissertations on bachelorhood. Perhaps this conference, after long and close research, will prove a happy augury of better application.

T. L. Adams, Georgia's Chrysostom, gave his new lecture to an appreciative audience at Acworth last week.

P. H. Mears, of Monroe, is assisting V. P. Bowers in a meeting at Guyton.

Our peerless champion of primitive Christianity, W. J. Cocke, is bombarding the forts of sectarianism at Dublin.

The dauntless O. P. Spiegel, America's missionary for the south, is besieging the citadel of sin, with the co-operation of his brother, J. E. Spiegel, at Sandersville. The rich legacy bequeathed to the great cause by the elderly Spiegel in the persons of his three sons, O. P., J. E. and S. P., all of whom are princely preachers, is the most enduring monument that mortal man could build to his memory. When the pyramids of Egypt, the monuments of the Napoleons and the Washingtons shall have crumbled into dust, these living spiritual stones, with a rich harvest of golden sheaves, will glow, glint and blaze forever. If more fathers and mothers would dedicate their children to the service of the Master instead of to commercial pursuits for worldly gain, the vision of the Patmean seer would soon be realized.

The veteran J. S. Lamar, our Addison, has moved back to Turnerville, where he can revel in the invigorating ozone from the mountains during the sultry summer months. As the day of life grows old and they ascend the mountain heights of God's eternal promises, may the conscious joy of refreshing breezes from yonder shore waft back their songs of triumph, while their spiritual vision expands until bound only by the effulgent glory of perpetual bliss.

Without doubt Georgia is destined to take her place in the front rank of southern statehood. Her strides in developing her undeveloped material resources are marvelous. There is an undertone current indication of a great religious upheaval in the not far distant future. Stereotyped, threadbare, antiquated methods are proving painfully inadequate. The old ecclesiastical regime, sustained by ignorance, coupled with over-

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## OUR PEOPLE

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## Is Heaven in the Stars?

That the planets and stars are in preparation for man's final abode is the opinion expressed in the new book, entitled

## Man Preparing for Other Worlds

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It is one of the most thorough treatments of the Spiritual Man's conflicts and final victory ever given. This striking book is a study of Man in the light of the Bible, Science and Experience

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wrought animal excitement, is yielding to the light of practical common sense. And if proper, judicious supervision is accorded our campaigns, Georgia will, within the next decade, produce one of the greatest harvests that America has ever known.

Our work in Rome is progressing nicely. Three additions last Lord's day. We want several delegates to our national convention in October.

ERNEST MOBLEY.

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## Maryland, Delaware and the District of Columbia.

E. B. Bagby, the ever busy preacher of Ninth street, and our state president, will take his summer vacation with his family at San Mar, a farm house near Beaver Creek. He will rest by preaching a Sunday each for Beaver Creek and Hagerstown, exchanging with Brethren Hoyer and Kendrick. Our Sunday-school at Waynesboro held children's day service last Lord's day at 10:45 A. M. It was their first. About \$3 was secured for foreign missions. We are a mission school, but missionaries.

In the afternoon I delivered my illustrated sermon on "The Two Ways," from Matt. 5:13, 14, at the union Sunday-school at Ringgold, three miles from Waynesboro. There are some noble Disciples there, and they have preaching once a month by W. S. Hoyer or the writer. We are beginning to arrange our program for our next state convention, Oct. 5-7, at Martinsburg, W. Va.

The summer season has opened at Pen-Mar Park near here. It is on the line between Maryland and Pennsylvania. Large denominational reunions are held there.

Waynesboro, Pa. J. A. HOPKINS



## Indian Territory Notes.

Since our last notes, we have held meetings at Marietta and Marlow, and spent a few days at Wynnewood. In the meeting at Marietta we had 24 additions, and much prejudice was broken down, the kind of prejudice that hinders the work the most of anything in the territory—the opposition to instrumental music and all co-operative work in spreading the gospel. This is giving away, however, in many places to more liberal thought, and I am sure in the Chickasaw nation we will soon be where we will not feel it very greatly; and this is true not only of the Chickasaw nation but of the whole territory. It has been the one thing that has hindered the rapid growth of the church in this part of the country.

At Marlow we had a good meeting; that is, what we call a good meeting, for the work we have to do in this part of the country is almost as hard as that on a foreign field. We had 26 additions, and the church was strengthened. At Marietta we have no house of our own, but hope to have one in the near future. At Marlow we have a good house. Both of these are good towns, with splendid country around them. Wynnewood will some day be one of the best towns in the territory; it is located in the Washita valley, one of the richest in the world. Brethren coming to the territory will do well to watch these "notes" and others writing from the territory, and if they come to this country it will do much to locate them where they can go at once to work for the cause of Christ. I shall be glad to do all I can to direct brethren aright who come this way.

Ardmore, I. T.



## AN AWFUL SUFFERER.

It is agreed by Medical Authorities in general that Hay-Fever and Asthma are the two most disagreeable and distressing maladies known to Medical Science. The season for the former disease will soon be with us once more and it is but proper to call the attention of sufferers to a Remedy which is known to have proved a remarkable success, as evidenced by the large number of people who advise of their cures after from one to thirty years' suffering, when change of climate or Physicians gave them very little, if any, relief.

This truly remarkable Remedy is a product of Darkest Africa, called the Kola Plant, and is an unerring cure for Hay-Fever and Asthma. All over Europe Physicians are endorsing and prescribing the Kola Plant as a positive Constitutional Cure for these Diseases. So sure are the importers of Kola of the fact that it cannot fail to cure that they are sending out large trial cases, free, to any sufferer of Hay-Fever or Asthma who makes the request.

Address Kola Importing Company, 1160 Broadway, New York, and they will send you a large trial case prepaid by mail. You should surely try it.

## Ontario Disciples' Convention.

The annual convention of the Disciples of Christ in Ontario, Canada, has just been held at London. The Disciples in Canada number about 15,000, and their growth has been about 15 per cent.

A brief review of the year's work was given by President Tolton. He pointed out that all obligations to mission points had been met and the finances of the home mission board were on a firm basis. The mission opened in Montreal was being successfully carried on in this especially difficult field for Protestant effort. He called for a continued forward movement, and to this end advocated the appointment of a permanent traveling secretary to keep the board in touch with mission points.

A. Tovell, of Guelph, gave the report of the board of managers. It recommended that a special effort be made to raise \$1 per member for home missions, and backed up the president's suggestion relative to the appointment of a traveling secretary. This last recommendation evoked a lengthy discussion, but was finally adopted.

The treasurer's report was read by R. L. McKinnon, of Guelph. It showed a small increase in receipts and a probable balance on the right side. The report was adopted.

The report on the Christian Messenger was read by A. T. Campbell. The past year was the first in which the paper had not been published at a loss. A vote of thanks was extended to the retiring editor, Mr. R. Butchart.

The election of officers for the ensuing year resulted as follows:

President, J. D. Higgins, Toronto; vice president, M. N. Stephens, Glencairn; treasurer, Jno. McKinnon, Guelph; corresponding secretary, Amos Tovell, Guelph; recording secretary, W. C. McDougall, St. Thomas; executive committee, George Gier, Grand Valley; Jas. Tolton, Walkerton; Jas. Lediard, Owen Sound; M. Miller, Selkirk; B. H. Hayden, Bowmanville.

The officers for the Provincial Christian Endeavor are: J. A. Aiken, Toronto, president; Hannah E. McDougall, St. Thomas, secretary, and J. T. Leary, Toronto, treasurer. Executive committee, E. F. Burton, Toronto; Annie McKechnie, Owen Sound; J. P. Reid, Hamilton, and Alice Pierce, Ina.

Mrs. J. Lediard was again elected president of the O. C. W. B. M., with Miss A. Stephens, Glencairn, secretary-treasurer. Mrs. Jury, of Bowmanville, will have full charge of children's work.

After the election of officers the committee on resolutions made its report, which was enthusiastically received. The time and place committee decided to hold the convention next year at Bowmanville. Mr. Culp reported one hundred and twelve delegates from abroad, representing forty different communities.

Some very helpful addresses were given, and among the speakers were Brethren A. McLean and B. L. Smith, from Cincinnati, O.

MRS. COLLINS.

Hamilton, Ontario.



## Marriages.

JENNINGS—TERRELL.—Married, William B. Jennings to Mary Terrell at Lee's Summit, Mo., on June 22, 1904. They will be at home after July 1, at Italy, Texas.

HUFF—POWERS.—Married, at Atlantic, Ia., June 21, Mr. Elmer Huff and Miss Mildred Powers, W. B. Crewdson officiating.

WALLACE—HOYE.—Married, on June 15, at the residence of the bride's brother and sister, Dr. and Mrs. W. W. Reynolds, Meridian, Miss., Rev. Richard W. Wallace, of Cameron, Mo., and Miss Lucy Hoyer, W. M. Baker officiating.

PITTMAN—GARRETT.—Married, by W. Applegate, pastor of Christian church at the home of the bride's father, R. W. Garrett, at Camp Point, Ill., May 25, Dr. James H. Pittman and Olive Garrett.

OLIVER—ROBERTSON.—Married, at the home of the bride's mother, at Camp Point, Ill., June 8, 1904, Harry E. Oliver and Edith L. Robertson, W. H. Applegate, pastor of Christian church, officiating.

HERNDON—SMITH.—Married, at the Christian church parsonage at Camp Point, June 19, 1904, Charles C. Herndon and Nina M. Smith, Pastor W. H. Applegate officiating.

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## Evangelistic

*We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."*

### Additions Reported Last Week.

	June 15	June 22
Baptisms .....	752.....	795
Denominations .....	68 .....	60
Total.....	820.....	855

Harrison, O., June 23. M. L. BUCKLEY.

### ARKANSAS.

Pine Bluff.—The work has started off splendidly. God is blessing us. Fine interest is being shown in the midweek service. The spiritual tone of the membership is getting stronger as the need is felt for a more spiritual life. Am making a series of midweek talks on "Paths to Power," looking toward the deepening of our spiritual lives. One addition last Lord's day.—PERCY G. CROSS.

Grannis, June 22.—Preached here June 17, 18 and 19. Three confessions and baptisms. I preach here every third Lord's day. It is a small church with some good workers and a good Sunday-school.—W. O. BREEDEN, De Queen, Ark.

Rogers, June 21.—Our pleasant little meeting at Bentonville closed with 29 accessions in all, 28 by baptism. An appeal by the writer on the last day of the meeting secured nearly \$2,500 as a beginning towards a new brick church building.—D. D. BOYLE, Oklahoma City.

Mena, June 24.—Closed our meeting here last Saturday night. Additions 59. Of these 37 were by baptism. One from Methodists already baptized. Two restored and 19 by letter. This is my second meeting here—64 in first. There were 137 additions in our last three meetings.—ARTHUR W. JONES, evangelist, E. M. DOUTHITT, singer.

Fayetteville, June 23.—There were eight additions to the First church this week—three by letter and five conversions.—N. M. RAGLAND.

### CALIFORNIA.

Hanford, June 20.—Seven additions recently four by letter, two from the Baptists and one confession.—C. C. BENTLEY, pastor.

### CUBA.

Havana, June 20.—Have had 14 accessions since our last report to the CHRISTIAN-EVANGELIST, three the past week.—LOWELL C. MCPHERSON, missionary.

### DISTRICT OF COLUMBIA.

Washington, June 24.—Am now in a meeting with Claude C. Jones, of Eighty-fourth street Christian church of this city. Seven added first week—five by baptism, two from Baptists. Last Lord's day H street Christian church gave over \$100 for the purpose of helping to build a nice church in the south-eastern portion of this city. Work will be begun at once. The children raised \$50 for foreign missions.—J. MURRAY TAYLOR.

Washington.—The annual report of the Whitney avenue Christian church, Washington, D.C., W. L. Harris pastor, showed 130 sermons preached, 1,456 calls made, 11 weddings and three funerals. Fifty-one have been added to the church, of which number 43 were by baptism. Material gathered for "Kemil memorial hall." The reports last night showed every department of the church in good condition. All expenses paid and some money in the treasury. Large audiences and deep interest.

### FLORIDA.

Jacksonville, June 20.—First church: There were two confessions last night and one added by statement, and there were two confessions June 12.—J. T. BOONE.

### ILLINOIS.

Pontiac, June 21.—Thirty one additions here. Monser was the evangelist. McColley is a splendid pastor.—GUY B. WILLIAMSON and WIFE, singers.

Pontiac, June 28.—After a long siege, we closed with victory a meeting resulting in 38 accessions. Harold E. Monser was with us the last half of the meeting. Williamson and wife assisted.—W. G. MCCOLLEY, pastor.

South Chicago, June 20.—Our church has a membership of only 34 or 35, and a Sunday-school attendance of about 40. We met in a lodge hall, which can only be used Sundays. On this account we were at a disadvantage to practice for children's day, but we had a good exercise and raised \$9. This was our first children's day, and our members are poor.—C. F. ELLIS.

### INDIANA.

Laud, June 20.—Yesterday was children's day. The program was full, the house full, the yard full, and the boxes were full. We surpassed our apportionment by about seventy per cent.—WILLIS N. CUNNINGHAM, Indianapolis, Ind.

### IOWA.

Cedar Rapids, June 19.—S. M. Martin, ably assisted by Prof. Wilson, F. J. Stinson and others, has just closed a six weeks' meeting which was a success in its wholesome instruction to the people of this city in every walk of life. The seed he sowed was well harrowed.—W. H. WINSOR.

Cedar Rapids, June 20.—Yesterday was a good day at the Second church. Six splendid additions, five of them heads of families. The work is encouraging.—J. E. DINGER, pastor.

Seymour, June 20.—One added by letter at the morning service yesterday. Mrs. Roos and myself will attend the dedication at Oelwein, June 26.—S. B. ROOS.

### KANSAS.

Edna, June 15.—Parksville Sunday-school had children's day June 12. It was our first effort here. The offering for foreign missions was \$6.76. We received the compliments of a well filled house for our well rendered program and our beautiful new school house.—MRS. T. W. McCOMB, Sunday school superintendent.

North Topeka, June 20.—One more accession to the church here yesterday by statement. This makes eleven who have taken membership with us since we came in March. The outlook is hopeful.—F. H. BENTLEY.

Burton, June 22.—Held meetings at Kanopolis and organized a New Testament reading circle; preached at Abilene, also at Burton, where I organized a New Testament reading circle, with the assistance of Brother Wright, the pleasant pastor. Am now holding meetings near here. Any point in the south wanting meetings please write me.—THOS J. EAST-ERWOOD.

Mound City, June 20.—Had a good day here yesterday. Four baptized in afternoon. Our work has the promise of success.—G. M. READ.

Winchester, June 20.—At the regular evening service, June 12, there were five baptisms, all of adults.—WM. M. MAYFIELD, pastor.

### LOUISIANA.

Alexandria, June 21.—Haddock and Stanley have been bombarding the forts here for six weeks and have organized a church of 50 members and raised about \$3,000 to build the church. Brother Haddock is a strong gospel preacher, and Talmage Stanley is one of the finest if not the best cornetist and leader of song in the south.—R. G. HOLENBEAK.

### MASSACHUSETTS.

Boston.—I have just closed my first month with the St. James street church. We have had six additions to the congregation. We are highly pleased with the people. Our children's day exercises were very fine. Work goes more slowly in the east than in the west, but you may expect to hear from us often.—A. L. WARD.

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## MISSOURI.

Sedalia, June 19.—We had four additions at E. Broadway Christian church to-day. There have been 26 added here since my coming in January. We are just beginning a union meeting here in a tent. Munhall and Pugh are assisting. Eleven churches are co-operating, and two more may assist.—W. F. HAMANN.

Hematite, June 22.—Bro. J. H. Hill and the writer are beginning a meeting here. Three sermons and one confession thus far. Prospects good.—S. W. ROBINSON.

Smithfield, Jasper county, June 19.—Three were added to the church by baptism on last Lord's day.—ELD. H. E. CARPENTER.

Drexel, June 24.—Two additions at Creighton at our meeting first Sunday in June. There was one by confession at Cleveland at our last meeting, June 19.—O. A. ISHMAEL.

Bonne Terre, June 25.—Two additions at my regular appointment last Lord's day.—JNO. G. M. LUTTENBERGER.

## NEBRASKA.

Ashland, June 18.—The DeForest Austin and Frank McVey meeting has run its first week with four accessions to the Lord's cause, three by first obedience, one from the Baptists to be a Christian only. We continue. The weather is ideal, and large audiences are reached at each service.—L. AA. HUSSONG.

## OHIO.

Cleveland, Cedar avenue, June 22.—One baptism last Lord's day. June 12 was a red letter day. Children's exercises were good. The offering for missions was more than fifty per cent larger than last year. The annual picnic was a great success. We took forty-six orphans, with four attendants, from the Cleveland Christian orphanage with us and gave them a day's outing. The day was fine and the delight of the children was unbounded.—E. P. WISE.

McConnellsville.—Evangelist G. A. Ragan just closed a three weeks' meeting with the state mission church, resulting in 31 additions. A year ago he held a three weeks' meeting at the same point, with 48 additions. The newly organized church is now one of the most prosperous and hopeful of the state missions. A pastor will soon be located. This point is especially important, as it is surrounded with non missionary or anti churches.

Delta, June 18.—W. H. Waggoner, of Eureka, Ill., closed a missionary institute with the church here on Lord's day, June 12. Great interest was manifested. The house was filled every night, and much good was done. Can very heartily recommend Bro. Waggoner to any church desiring work of this kind.—JOHN CLARK, minister.

Hamilton.—Five added here June 12. Five added June 19. Fine interest in our regular meetings.—Sunday-school exceeded its apportionment.—A. M. GROWDEN.

## OKLAHOMA.

Lexington, June 17.—We are assisting Evangelist G. T. Black, of Ardmore, I. T., in a meeting at this place. The work starts nicely, good attendance, etc. We hope to make a good report of our meeting here.—F. HOWARD SWEETMAN and WIFE.

Kingfisher, June 21.—We closed the Sunday-school revival Sunday with 204 pupils. Began about March 1 with 134. Sister Nellie Moore is back home for a few weeks. We loaned her to Oklahoma City this spring, where she served as chorister for Brother Dutcher in a very efficient way.—ISOM ROBERTS, pastor.

Cushing, June 20.—Meeting one week old. Eight additions to date, four confessions, one from Baptists and three from Methodists. We have secured a tent which will seat over 1,000, which we shall raise to-morrow. We shall continue so long as interest requires.—OSCAR INGOLD.

## OREGON.

Eugene, June 20.—At my regular appointment yesterday at Santa Clara S. H., one confession, who will be immersed and take

membership with the First church here. Am in my third year at Santa Clara.—A. F. LINN.

Portland, June 14.—Since last report we have had 28 additions to the First church, eight of whom were by confession and baptism. The work in the various departments of the church is moving along nicely. Raised \$50 for home missions, just twice as much as was given last year.—E. S. MUCKLEY.

## TEXAS.

Greenville, June 20.—Four added in our regular work here yesterday, two by confession and two by letter. This makes 67 additions in the last two months.—J. W. HOLSPLE.

Cooper, June 20.—The meeting here is one week old. Fine audiences all the time; tent more than filled last night. Twelve additions to date—eight by confession and baptism and four by statement. Will open subscriptions for a new church to-day.—JOHN A. STEVENS, A. C. M. S. evangelist.

Cleburne, June 20.—We had one addition yesterday by letter. Our work is promising for the future.—J. G. CREASON.

Mineral Wells, June 23.—My report as evangelist for the Mineral Wells Texas district for the year ending May 31 shows: Sermons, 365; additions by baptism, 73; by statement, 42; otherwise, 6; churches planted, 2; Sunday-schools, 5; cash raised for all purposes, \$1,239.35; pledges in all, \$935.10; letters written, 648; Bibles and other books sold, 180; tracts sold, 174; tracts given away about 1,000; subscriptions to our papers, 198.—S. A. THOMAS.

## WEST VIRGINIA.

Parkersburg, June 23.—Two by letter Lord's day, June 19; one by confession and baptism and one from the Methodists at prayer meeting last night, making 100 added in nine months.—J. D. HULL.



## Changes.

O. C. Hubbell from Fairfield to Deweese, Neb.

D. W. Misner from Orange to Los Angeles, Cal.

G. M. Reed from Ladysmith, Wis., to Mound City, Kan.

W. T. Hunt from Fortuna, Cal., to Edgar, Ill.

H. H. Jenner from Eureka, Ill., to Washburn, Ill.

E. A. Orr from Sioux Falls, S. D., to Saybrook, Ill.

W. S. Hoyer from Wadena, Ia., to Whatcheer and Thornburg, Keokuk county, Ia.

Percy G. Cross from Siloam Springs to 708 S. Cherry St., Pine Bluff, Ark.

Roy Linton Porter, 1110 Common St., Lake Charles, La.

L. B. Coggins from Kirksville to Marceline, Mo.

T. P. Haley from Kansas City, Mo., to Macatawa, Mich.

Ralph Calloway from Des Moines to Perry, Ia. James W. Johnson, Des Moines, to Redfield, Iowa.



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Stephen Davis from Burnside, Ill., to Canton, Mo.

L. A. Chapman from Grand Valley, Ont., to Mechanicsburg, Ill.

Eli Fisher from Ventura to Pacific Grove, Cal.

H. D. McAneney from Diamond to Oakland, Cal.

B. E. Utz from Spokane, Wash., to Berkeley, Cal.

J. A. Bennett from Arrowsmith, Ill., to Macatawa Park, Mich.

J. S. Lamar from Warrenton, Ga., to Turner, Ga.

J. B. Cole from Clinton, La., to Lake Charles, La.

J. H. Hardin from Liberty, Mo., to Richmond, Mo.



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## Family Circle

### What's the Use?

What's the use o' growin' up?  
You can't paddle with your toes  
In a puddle; you can't yell  
When you're feelin' extra well.  
Why, every feller knows  
A grown-up can't let loose.  
I don't want to be no older:  
What's the use?

What's the use o' growin' up?  
You couldn't ride the cow;  
An' the rabbits an' the pig  
Don't like you 'cause you're big.  
I'm comfortblest now;  
P'raps I am a goose.  
I don't want to be no older:  
What's the use?

What's the use o' growin' up?  
When yer growed, why, every day  
You just have to be one thing.  
I'm a pirate, er a king,  
Er a cowboy—I can play  
That I'm anything I choose.  
I don't want to be no older:  
What's the use?



### Two Boys in One Jacket.

By the Rev. Amelia A. Frost.

"Hi! Yah! Come see the kid with a baby's hand!" Distress flushed the little fellow's handsome face. His big, dark eyes snapped with anger as he quickly thrust the deformed hand behind him and backed up against the school house.

"Jiggers and bumblebees! Look's if he wanted ter fight," shouted the same rough voice.

By this time a crowd of children stood in front of the young stranger as he bravely faced his persecutors and choked the tears back.

"What's his name, Don?" asked another boy. "Say, bub, what's yer name, and where'd you come from?" he continued.

"Oh! I know his name," piped a girl's voice. "It's Wilbur Sherman. I heard him tell teacher this morning."

"He's moved into the house next to mine, and there's a sick woman—his mother, I guess," added another.

Wilbur's lip quivered but he straightened up. As he did so a clinking sound caught the ear of his first tormentor.

"Say, kiddie, what's them irons on yer legs for? Ter make yer run fast? Lost yer tongue? Here! Show up yer fightin' hand!" and he roughly seized the rigid arm to bring forward the tiny misshapen hand.

Like a flash Wilbur doubled his strong fist and dealt a stunning blow between the eyes of the larger boy. It was so sharp and unexpected that Don Porter was dazed for an instant. The astonished crowd quickly parted in front of the two boys. Wilbur, his little heart pounding, his face burning, his eyes blinded with tears that would push into them, made a dash for the street. The stiff irons, worn to straighten his ankles, made it harder for him to run. In spite of the irons he had to run on the sides of his feet. But he could run faster than most boys of ten. Before the astonished Don realized what had befallen him, Wilbur was some distance down the street.

"Won't he get a poundin'? Jest let me ketch him!" exclaimed the furious Don

as he felt the bunch on his forehead and started after the runner with both fists in fighting trim. Several children were close at his heels, excited and curious to see what would come of it. They were not prepared for what did come.

Wilbur sped toward Main street. Without taking cross walks he rushed heedlessly into the broad square, dodging wheels and horses with the skill early acquired by every city boy. Electrics had no terror for him, and so he hurried on to cross in front of the one approaching. But one of the poor uncertain feet gave a sudden twist and sent him headlong. The motorman checked his car, but not soon enough. The prostrate boy was struck on the head. A big policeman tenderly lifted the unconscious child in his arms.

"I am his mother's physician," said a kindly voice. "Here, officer, get into my carriage, we'll take him home. Poor little fellow! His crippled body doesn't match his courage. This street is no place for him. Here, boy," he added to one standing near, "jump in next the officer, and let the legs rest on your knees."

The boy was Don Porter. He had come up just in time to see the accident. Hot and angry, at first he felt glad when his enemy fell. But a feeling of terror quickly followed. He would have snatched Wilbur off the track had there been time. But now for an instant the thought flashed: "What'll the fellers say to see me a-helpin' to get him home?" It was only an instant. He took the place as directed, and carefully lifted the iron-bound legs to his lap. The carriage had rubber tires, the doctor drove carefully, and they soon reached the house.

Quickly hitching his horse the doctor went in without ringing, as was his custom. With a few words he quieted the fears of Mrs. Sherman. The big officer took the injured boy into the house. The door was shut, and Don was left to think it all over.

Slowly he walked down the street. The picture of that white, still face on the policeman's arm, and the tiny deformed hand held so tenderly in the great strong fingers, kept right before his eyes. He could still feel the weight of those limp little legs in the iron frames across his knees. The doctor said Wilbur was not dead, but what if he should die? Who was to blame for it all?

"He was a plucky chap to hit me like that—only one hand, and no feet to speak of; wonder if he'll die," said the unhappy boy to himself.

Don's supper didn't taste good that night. The boys played football on the green without him. He was glad to get by himself into the woodshed and split kindlings. It gave him a chance to think. Early in the evening he crept off to bed. It was long before he could get to sleep. The big brave eyes of Wilbur Sherman kept staring at him in the dark. He could see the tears, and it made him choke. Why didn't he tease a boy of his own size with two hands and strong feet? What could he do to show he wasn't so mean as it looked?

There was his flower garden, and the money he had earned for a fishing-

rod, and the collie pups, and his rabbits. At last he went to sleep.

When Mrs. Sherman's Bridget was setting the table for breakfast next morning, she heard a knock at the kitchen door. There she found a frightened-looking boy with his hands behind him.

"Is he dead?" was the boy's anxious greeting.

"An' is it Wilbur yez be axin' about? The saints be praised an' he's livin', but it's a sorry time the darlint's been havin' all night wid his ravin's about the b'y that do be pokin' fun at his little hand. If yez know the varmint, jist bring him in sight o' Bridget Mahoney!"

"Here—give him these!" interrupted Don, as he thrust a great handful of sweet-peas toward her and hurried away.

"Now isn't he the foine lad a-bringin' the swate posies wid kisses o' the mornin' all shinin' on their purty faces!" muttered Bridget as she watched him turn the corner. "Sure and I'll put 'em on the table furninst the little bed!" and she tiptoed to the sick room.

"What if he should die? What if he should die?" kept pushing itself in among Don's "map questions" and "miscellaneous examples" that day. Lessons went hard, and he was glad when school was over.

As Bridget stepped out of the back door with her ash-pan next morning, Don came up the walk.

"Hello!" said she, and tilted her pan on the edge of the barrel. "It's Wilbur yez be wantin' to know about, an it's meself wud be glad to say he's better, but fax thin I'd be lyin' to yez. The poor head of him is swelled to the size o' two, wid a face as black as the kitchen stove. He doesn't know anybody, and the docther can't tell which way it'll be turnin' wid him."

"I—I'd like—if he"—stammered Don. "Here's one o' my"—and he passed Bridget a small basket containing the dearest thing he owned—a handsome collie pup—then turned, and was out of sight before the astonished girl had time to set down her ash-pan.

The doctor soon found signs of improvement in Wilbur. Don came to the back door every morning to hear news from the sick boy, and always left some small treasure, but wouldn't tell Bridget his name.

One day, a fortnight after the accident, Don was mowing the lawn for a neighbor on the next street. Suddenly a voice called, "Porter! Don Porter! Come here!" He looked up and saw a group of boys on the opposite sidewalk. Dropping his mower he started toward them.

"Come on!" called another voice. "Here's a whole circus!"

Just then beyond the group he espied Wilbur Sherman. It was the first time Don had seen him since the scene that for a fortnight had been haunting him—Wilbur with pale pleading face backed against the fence by thoughtless boys, trying to hide the queer little hand from cruel questioners.

Like a flash the two boys in Don's jacket met for a tussle. Should he join the persecutors? He couldn't do that. Should he make some excuse



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and go back to his work? He couldn't do that. Should he openly take Wilbur's part? That was the thing to do, but what would the boys say? This battle was ended in about two steps. He braced up and hurried toward them. Poor Wilbur looked more terror-stricken when he saw Don. Something dreadful would surely happen to him now.

"Here, you fellows! Let him alone! Take a chap yer own size. Say, kiddie! Come an' watch me mow the lawn!" These were the words Don flung out to the astonished group as he pushed his way among them. They were too surprised to resist him if they wanted to.

Wilbur was dazed. He knew it was Don Porter he had struck two weeks ago for teasing him. But this Don—with an arm over his shoulder, taking his part, leading him across the street—was it another Don?—*The Sunday-School Times.*

## Some Homespun Theology.

BY R. BURT DOAN.

Our preacher preached a sermon  
A week or two ago.  
About the "Grandeur of our Plea"—  
Quite doctrinal, you know.

An' he told us how our fathers  
Prayed an' preached and taught;  
How they suffered many hardships,  
An' in faith and courage wrought.

That the church might be united  
On the Father's blessed Word,  
Leavin' party names and precepts  
For the wishes of our Lord,

That we all might join together  
In the unity divine,  
That He'd had with God His Father  
Ere the first of earth an' time.

Then he told us how the Bible  
Is the only rule an' guide  
Fer the Christian life to follow,  
An' that them who turn aside

Fer human creeds and doctrines  
Are a shoulderin' up a load  
That the Lord has never meant fer man  
To carry up the road.

An' since they caused division,  
An' often were agin  
The plainest teachin' of the Word,  
They amouned to a sin.

Then he urged us to be zealous  
Fer the message of our Lord,  
An' proclaim the mighty gospel  
Till the heathen hear the Word

An' send back a mighty answer  
From the millions saved an' won  
From a life of sin and sorrow  
To the Father's risen Son.

Now, I tell you what—that sermon  
Jest thrilled me o'er and o'er,  
An' made me prouder of our plea  
Than I'd ever been before.

But since I've been a-thinkin'  
About a thing or two,  
I've come to the conclusion  
That we've something more to do

Than simply braggin' 'bout our plea  
An' provin' by the Book  
That we are jest exactly right  
An' others are mistook

In what they've settled on fer truth,  
An' now I've come to say  
That if we do the Lord's commands  
We've got to take his way.

We've got to preach the gospel,  
Both strong an' fully, too,  
An' back our preachin' up with deeds  
To show our words are true.

An' after that we've got to get  
The other folks to see  
That the Master's prayer fer unity  
Is answered in our plea.

Can we do this by tellin' them  
That we are right, an' they,  
By holdin' on to human creeds  
Are sinnin' grace away?

There's some of them that love the Lord  
As fervently as we,  
An' think that they are servin' him  
As honest as can be.

Do you think they'll ever be convinced  
By bein' thrashed and mauled?  
Was that the way the Savior did  
When he taught the Jews of old?

Or Paul at Athens? Did he rail?  
And tell 'em they was fools,  
An' that they didn't know a thing  
In spite of all their schools?

That the blessed gospel is a club  
Has never yet been said,  
An' besides, you can't convert a man  
By poundin' of his head.

Paul said it is a power,  
An a power so divine  
That it can change the destiny  
Of your poor soul an' mine.

Then let the power have its way,  
Backed up by Christian love,  
Delivered in the spirit sweet  
Of Him who reigns above.

Fer jest as sure as God is God  
An' truth is truth, we'll see  
The prayer our blessed Master prayed  
Will fully answered be.

Then let us see our duty clear,  
To keep the Lord's commands  
To save the sinner, help the weak,  
Uphold the helpless hands,

An' pray the prayer that Jesus prayed  
With spirit sweet as his,  
An' trust the Lord fer our results,  
Whose all the glory is.

An' when we reach the golden streets,  
Within the city fair,  
He'll fill our hearts with endless joy,  
An' crown us victors there.  
*Sandoval. Ill.*

## The Timid Child.

By Lily Rice Foxcroft.

The extraordinary boldness of certain crimes that have lately shocked the public sense, and the state of nervous alarm into which whole communities have been thrown by them, suggests the question whether children's tremors are not often treated with less sympathy than they deserve. The child is shy of going upstairs alone in the dusk, and is heard painfully closing the doors that lead to unoccupied rooms if he must go to bed by himself, and pitiless questioning drags from him the confession that he is "afraid there might be somebody in there." Night after night the same thing happens, and the grown people are out of patience. "But there *might* be somebody there," persists the child.

And who can gainsay him? No horror is impossible; the worst that imagination can picture has been realized; it is only the infrequency, the improbability of the stealthy, brutal and murderous that gives to the mature mind such security as it enjoys—leaving out of the question that trust in providence in which we surely should not expect our children to surpass ourselves. But the child does

not repose himself so easily upon the law of averages and per cents. One hideous story, heard in an unlucky moment, will depress his nerves more than weeks of reasoning and expostulation can stimulate them.

Grown people—women, at least—share this experience. A woman of good intelligence and ordinary force of mind admitted to a neighbor the other day that in thirty years she had never shaken off the dislike to going down cellar alone which reading the newspaper account of a crime committed in a cellar had once given her. To her great surprise, her friend, whom she looked up to as vastly her superior in courage, confessed to the same feeling, dating from precisely the same cause. Can children be blamed for their sensitiveness to impressions so powerful upon stronger minds?

Opinions will always differ as to the best way of overcoming timidity. But there is a good deal to be said in favor of approaching it, like so many faults, by indirection; building up the general tone of the mind in all sorts of wholesome ways, in preference to keeping the attention fixed steadily on the weakness itself, which, oftener than not, only increases it. Time gradually softens impressions; new subjects of thought displace the haunting dread; the example of others inspires courage; and almost before the anxious father and mother realize it, the timid child is grown into a man or woman of average fortitude and endurance.

It is about as safe to trust to natural processes like these as to try to force the growth of that courage which in a sensitive, imaginative child is almost heroism. Such forcing puts a tremendous strain on young powers. The relief to a child's mind when sympathy, cheer and the promise of companionship are substituted for censure and stimulus is often touchingly apparent. The simple use of, "Be sure to call mother if you feel afraid in the night, dear," as a bedtime formula in place of, "Be a brave girl if you wake up to-night, and don't disturb anyone else," may bring nights of tranquil sleep in place of dreams, nightmares and a nervous condition bordering on hysteria.



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## With the Children

By J. Breckenridge Ellis

### The Green Witch.

CHAPTER XIV.—CONTINUED.

Presently George started as from a spell. "How do you do it?" he cried admiringly. "Oh, you are a genius! You make the very stream sing with you. And I seem to hear the falling of the leaves in your voice. But what thought in your heart is like a flower?"

"I cannot tell you that."

"It must be a bright thought," he said, "for you sing as if you love it."

"I do love it," said Marget, "it has made a better girl of me."

"Yet you say the hope can never be," George persisted.

"That is why the tear comes to Marget's eye," she answered softly.

"Don't give up any good hope, Marget," said the other earnestly. "I know from my own life that the harder time a person has, the more he must cling to his hopes. His mind should live with them and become so intimate with bright thoughts, that poverty and hardships and privations will just seem passing acquaintances. Why did you say we will not meet again? I don't like that thought, at all!"

"Don't you? It is good of you not to like it. Oh, let us hate it together!" cried Marget with a little rippling laugh that sounded like a bar of sweet, minor melody. "But I'm afraid it is true. You are going far away, and long before you came back, my place in the tent will be empty. I do not know what will become of Marget, and there will be few to care—so few!"

"What a lonely life you have led," cried George, "not to make friends to care for you!"

"Maybe some of the fault is mine," she answered, sadly. "I despised the children I was thrown with, because I felt them beneath me; and those I could have loved despised me, on account of pa and the dragging-down of our lives. Oh," cried Marget, "to have entered the bright homes as an equal—for I am an equal in spirit, and in birth! But I was shut out—I lived outside the door—you can't know what I mean. It made me wicked. When I crept to the window in the gloom to listen to sweet music, I loved the music but not always those who played and sang. For they would have laughed at me—they would have despised me. I was the girl a drunken father chased and beat. I was Tuck Hootin's idle, untidy, lazy daughter. I didn't care. I mean, I had that feeling of not caring. I called myself 'Marget Hootin,' and made it harder for people to like me. I put the worst side of my nature before everybody. My life was miserable, and I would do nothing to make it less so, feeling it was not my fault."

"But you are not that way, now," George interrupted eagerly.

"No. Do you remember my saying there were times when I couldn't sing? It was when these thoughts took possession of me,—like devils such as the Bible tells about. I am better now. It helps me because I have stopped thinking so much about myself and my troubles. I have other thoughts, now."

"But you are not that way, now," George interrupted eagerly.

"No. Do you remember my saying there were times when I couldn't sing? It was when these thoughts took possession of me,—like devils such as the Bible tells about. I am better now. It helps me because I have stopped thinking so much about myself and my troubles. I have other thoughts, now."

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"Like flowers!" cried George sympathetically.

"One is like a flower," she replied gently.

"Add to your flower-thoughts the thought of God as your dear Father," said George timidly. "That will be like sweet-violets among roses."

"I love sweet-violets" said Marget.

"They were my mother's favorite flowers," George murmured, as if to himself.

The word had scarcely been spoken when he was startled by a hissing in the air above his head, like the warning of a serpent. Something fell about him, fastening his arms to his side so securely that he could not move them. Then came a violent wrench which threw him to the ground. His face, in his fall, struck against a rope which was drawn taut. A loop had been cast over him from behind. He was dragged across the clearing to a tree, while Marget's voice rang out in terror.

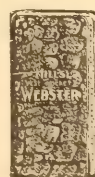
"I promised to trim you, I did!" came the hoarse voice of drunken Tuck Hootin. George struggled desperately to free himself, but the rope was wrapped round and round him and the tree, till he was powerless. He sat upon the ground, his back secured against the rough trunk. Before him hovered a wild form, which the darkness rendered doubly formidable. "I've got you at last, I have!" said Tuck with a drunken chuckle. "I'll keep my promise, for I'm a gentleman of my word, I am. I'm going to trim you, George

Clayton. I'm going to trim the fellow that stole my job from me. I'm going to trim the villain that comes here in the woods to talk to my daughter. You can't see this knife—I wish it wasn't so dark so you could, for this knife is what's going to do the trimming!"

(TO BE CONTINUED.)

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### The Advance Society.

In the meantime, people are still reading five pages of history, thirty lines of poetry and memorizing a good quotation each week; they are reading a verse in the Bible every day and keeping an account of work done in a note book. That's the Advance society, and here is our new honor list: Evelyn Hord, Grayson, Mo. (4th quarter); Edna Shriver, Nebo, Ill. (5th quarter); Mabel G. Damerell, Walnut, Kan. (7th quarter); Jessie Underwood, Boyd, Ore. (2d quarter); May Speece, Bucklin, Mo. (7th quarter); Susie C. Searce, Plattsburg, Mo. (7th quarter); Jean Chambers, Richwood, Ky. (8th quarter); Nannie D. Chambers (is it the 20th? You forgot to tell); and have I left anybody out?



CHARLIE.

If there is a member of the Advance society who feels that this picture is that of a stranger, I hope after this all will feel that he is a friend. For this is our Advance society orphan, Charlie. We have gone to the expense of having the picture made because I wanted all of you to see him and become acquainted. I introduce you now; and if the picture doesn't smile, it's because it's made out of copper. Charlie would smile at you, I know, for he has a kind and gentle heart, and is happy-hearted, although if you were placed as he is you might be sad. It's all the more credit to him that he doesn't grieve over what can't be helped. Don't you want to do something to make his life happier? But wait—I will tell you about him. It's just like a story, only it's all true. It begins right now. In 1901 Mr. Hughes and Mrs. Orr kept a grocery store in Carthage, Mo. One day a family moved next door to them; it consisted of a woman and two children, and it should have consisted of a man, too, but he had deserted the family long ago. He was no account anyhow, so I expect that was the very best thing he could have done. Well, the family was so very poor that the mother had to take in washing. Her health was bad, but she kept the children neat and sent them to school. Mrs. Orr was pleased to see that when the children came to the store, they always had clean hands and faces and carefully-kept clothes. The mother was so poor that in winter time she couldn't afford enough fuel to keep her warm,

and many a time she did her washing while her clothes were frozen upon her from morning till evening. She was so anxious for her little boy and girl to be educated and grow up to be a fine man and a noble woman, that she toiled on till consumption brought her at last to her bed, where her dying hours were tormented by the fear of Charlie and Bessie being sent to the poorhouse. She told Mr. and Mrs. Hughes that if they would look after the children, she would die in peace. She died—it was three years ago, and they kept their promise. Charlie was then nine. His knee was in a terrible condition—softening of the bone. He suffered greatly, and at times could not put his foot to the floor. The doctor said if the leg were not cut off, he would die. After the mother's death, Mr. and Mrs. Hughes persuaded the county court to pay Charlie's way to a Kansas City hospital, where the operation was performed free of charge. (There are lots of good men in the world.) Mr. Hughes stood right by his side while the limb was being cut off, and took three trips to Kansas City afterwards to see how the orphan was getting along. Don't you think you would like that man? I never saw him, as I said before, and he's no kin, but I think he's a rather scarce kind of a man, don't you? Charlie was brave and stood the operation well, and when he was strong enough they tried to find him a home. There's where more trouble began. Nobody wanted him. You see, many people are willing to take orphans to raise, but they want pretty little girls or big, strong, sturdy boys—they are looking after themselves and their orphan at the same time. But now Charlie has only one leg; the other is cut off away up above the knee—and so nobody would take him. After trying and trying, the hospital board found him a place in the Whittaker orphans' home, at Pryor Creek, Ind. Ter. Do you know what "Ind. Ter." stands for? I'll tell you; it stands for the place where they were willing to take in a little Missouri waif when no Missouri home could be found for him. There he stayed two years with the Indians (Mr. Whittaker is part Indian himself), getting no education or refinement or delicate thoughts—just existing with the little red and white orphans of Indian Territory. At last the home was without funds, and they sent Charlie to Carthage again. Mrs. Orr kept him two months while many attempts were made to find him a home. The answer was always the same, "We don't want cripples, and he is too old." He was sent to Neosho, but nobody there would care for him, so he was returned to Carthage and thence returned to Indian Territory. From there he was sent to a home just started by a lady who was not very wise to start anything, it would appear, as she soon ran out of money and was obliged to get rid of the boy the best way she could. At this time he was about to starve, and there was no one to care for him but God. So they talked about sending him to the poorhouse, where he would have remained, no doubt, all his life. But Mr. Hughes heard of the orphans' home at St. Louis and appealed to them. That is where Charlie is now. They took

him in, though under ordinary circumstances his age (12) would have debarred him. So I think that home is Christian in other things besides its name, don't you?

So that is the story of our Advance society orphan No. 2—you'll remember little Joe has found a beautiful home of his own. Now, who will help with Charlie—I mean besides those who have already helped? Of course, what you paid for little Joe goes right on with Charlie; but we hope to receive enough to be a blessing to him—to keep him in clothes, buy his crutches, send him on a summer visit and to the World's Fair, and in short, take care of him. Don't you want to help? Then where's your dime or your quarter? I forgot to say Charlie's little sister is provided for. Mrs. Orr writes: "She is such a sweet, pretty little girl, and so refined in her manners."

Nellie and May Speece, Bucklin, Mo., both send a dime for Charlie, and letters which we hope to print soon. From Lawson, Mo., comes 50 cents. I haven't been able to print the names of those who have sent money, because we've had so much "Green Witch," but I will do so; just wait and see. Wish I had more names to print!

Plattsburg, Mo.

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**Business Notes.**

This is the last week of the Bargain Books. No orders filled after July 2.

All ordering "Tidings of Salvation" at \$1 per dozen, prepaid, are well pleased, and well they may be, at the price, considering the book.

Life of Judge J. S. Black sold out, and only a few of Life of L. L. Pinkerton remain, and when gone you are left; 35 cents while they last.

We are not a "tract distributing people," but should be, and will gladly send our tract circular to all inquirers. In meetings they are not surpassed.

No more McGarvey on Mark, and it is useless to order them, but call for Matthew and Mark (McGarvey), or Luke, Lamar, slightly damaged, at 50 cents.

The "Wedding Booklets" and "Wedding Blossoms" at 50 cents each are two of the happiest ideas in wedding certificates we have ever put out, and are giving unbounded satisfaction.

We are still booking orders for the Revised New Testament in limp cloth at 7 cents, in full cloth at 15 cents, and in primer type at 35 cents, postpaid, and these will soon be exhausted.

By the way, in going over stock, we found a few copies of Matthew and Mark, by McGarvey, and of Luke by Lamar, slightly damaged, and will let these go while they last at 50 cents per copy.

We have sold the last of "Johnson on John" at the 50 cent rate, but will be glad to fill all future orders at the regular rate for John, or Luke or Matthew and Mark at \$1.50 each, while Hebrews and Romans may go at the same price.

The Normal Instructor, by Dowling, is now in seven numbers, and all are giving good satisfaction to the teaching force of the country, as all of Dowling's work does, and we are sending them out at 15 cents each, or \$1.50 per dozen, postpaid.

All our friends are surprised at the "bargains" proffered in the book offers, many of which will surely be withdrawn at the end of the 30 days, having now only one week more to run. No more \$2 John Smith at 50

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